

INSIDE



A  
32-page  
section on  
substance  
abuse

# Wind speaker

November 9, 1990

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Volume 8 No.17



Rocky Woodward

Between 1944-45 Metis Private Vic Letendre saw action in continental Europe, France, Belgium, Holland and Germany. Originally from Lac Ste. Anne, Alberta, Letendre was with the Calgary Highlanders. He has been a member of the Royal Canadian Legion going on 46 years and presently belongs to Branch 255 in Edmonton. Vic and wife Georgina have been married for 42 years and have four children, Victor, Allen, Sheila and Murleen. Vic is also president of Edmonton's Canadian Native Friendship Centre.

## Hate literature prompts reward

By Amy Santoro  
Windspeaker Staff Writer

LETHBRIDGE

A \$500 reward is being offered for information leading to the conviction of the person or persons responsible for a racial letter found at Lethbridge Community College (LCC) declaring "open season on the North American Aboriginal."

The money is being provided by the Alberta Indian Investment Corporation in Edmonton and *Windspeaker*.

Section 3.18 of the Criminal Code says anyone who promotes or advocates genocide is guilty of an indictable offence with a maximum penalty of five years. Genocide is defined as the destruction or killing of a group. The Lethbridge letter suggests Natives should be shot.

The letter, on Alberta Forestry, Lands and Wildlife's letterhead, states the rules for hunting season on Indians. The manager of public relations for LCC said the administration and faculty are outraged and "will not tolerate such racism."

"We're upset by it and we've made sure all copies of the letter have been shredded. We've also stepped up security to make sure this doesn't happen again," said Tara Pentney.

Pentney, who describes the college as a "non-racist campus with a 15-year tradition of working with the Native community," said the incident was an isolated one. She believes the letter, found by a Native student, originated from outside the college.

Lethbridge police are investigating the origin of the letter and officials at Alberta Forestry Lands and Wildlife are conducting an internal investigation.

Members of the Three Rivers Society, a group which formed in support of southern Alberta's Peigan Lonefighters Society, are shocked "such hate literature" is in their community.

Jim Penton said "there's a great deal of prejudice within certain elements of the student body at LCC."

Penton holds the federal and provincial governments as well as the RCMP and the media responsible for the racist tension in southern Alberta, "where the most intense anti-Native sentiment in Canada is found."

"During a rough socioeconomic period the whole country turns bad but it's worse here. It's nasty. The RCMP, for instance, are damn vicious toward the Lonefighters."

Penton, a retired history professor, said complaints from Natives about their children being harassed have increased dramatically in

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The entire text of the letter is on page 25, section 1

## Ex-boxing coach fears for his life

By Amy Santoro  
Windspeaker Staff Writer

SAMSON STATEMENT P. 22, SECTION 1

HOBBEWA, ALTA.

The recently fired Hobbema boxing coach says he expects to be killed.

"There's a hierarchy here that rules by strong-arm and scare tactics. I honestly expect to be killed," said Jim Stevenson.

Stevenson, who has been picketing daily in front of the Cree tribal administration building against alcohol and drug addiction on the reserve, said he has received threats and warnings to get out of Hobbema, 80 km south of Edmonton. Stevenson said he was forced to send his wife and son into hiding.

"It's a very serious situation. There's dead people out in the bushes nobody knows about," he claimed.

But councillor Cecil Nepoose said Stevenson's allegations are "serious and untrue. I've lived here all my life and I don't know about any dead people in bushes. For a guy who's only been here a while, he sure thinks he knows a lot. He must have a heck of a source."

Nepoose said he's not aware of any threats made to Stevenson. He said the Samson Cree band is "a fair administration that plays by the rules."

Despite an eviction order from the Samson chief and council, Stevenson plans to "stay in Hobbema forever to do God's work. This is the biggest challenge I have ever had."

Stevenson, a non-Native, said he was fired as boxing coach of the Samson Cree Nation Boxing Club because he asked for an inquiry into drugs and violence among members of the boxing club.

"I wanted to know where the funds for the club were going. Hundreds of thousands of dollars were pumped into a program that produced nothing but a negative role model. The former boxing coach is in jail for drunk driving." Former boxing coach Danny Stonewalker, Canadian light heavyweight champion, is serving time for impaired driving.

Stan Crane, the band councillor who hired Stevenson, said he was "dismissed from his job for just cause. His dismissal was not in any way related to his stand against drugs."

Crane said that shortly after Stevenson was hired "he did not want to follow any of the rules and regulations of the club." He accused the former coach of failing to use a time clock and making unauthorized purchases.

"He was clearly told when he was hired he would not be given signing authority."

Crane said Stevenson did as he pleased "because he was on an Indian reserve." Crane also claimed Stevenson owes the club \$1,255. "We agreed to pay his first month's rent and damage deposit and give him an advance on the condition he repay the amount. But when

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# Results of Zone 1 MAA election challenged

By Amy Santoro  
Windspeaker Staff Writer

EDMONTON

The Metis Association of Alberta faces a court challenge over the results of the Sept. 4 election for Zone 1 vice-president in northeast Alberta.

"We're going to see some real action," said Emil Cardinal of his pending court case against the MAA.

Cardinal, who lost by three votes to incumbent Gerald

Thom, claims the bylaws and rules of the MAA were breached when ineligible voters were permitted to cast ballots. Cardinal's statement of claim, filed in Court of Queen's Bench Oct. 12, states that treaty Indians, status Indians, non-residents and under-aged persons were allowed to vote "resulting directly in the defeat of Emil Cardinal."

Cardinal also claims 10 to 15 people were permitted to vote more than once. His statement of claim calls for the election to be declared "null and void."

"I'm hoping the court will grant me a re-election or declare me the winner. This incident demonstrates the system has failed me. Who's to say it hasn't failed others as well?"

The statement of claim also asks that Cardinal be granted "damages for loss of remuneration."

Cardinal said he has written statements from some of the ineligible voters who claim "they knew they were ineligible but they were told otherwise and they were also instructed as to

how to vote."

MAA president Larry Desmeules said the chief electoral officer — who refused comment to *Windspeaker* — "has assured me there was no misdoing."

In an Oct. 31 telephone interview Desmeules said "there is no screening system, so if they (voters) say they're Metis and they're not, it's their problem."

At a conference on Native people and the justice system Nov. 2 however, Desmeules said the MAA is conducting a review of its election procedures.

Desmeules said he's "disappointed Emil didn't appeal within the association and instead chose to go straight to court."

But Cardinal said he did employ the internal appeal process and "my lawyer has the appeal papers to prove it. Desmeules failed to respond, so I took it to court."

Cardinal's lawyer could not be reached for comment.

The case is scheduled to be heard Nov. 12 in Edmonton.

# Ex-boxing coach fears for his life

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requests were made to Mr. Stevenson he refused."

Crane said Stevenson had no interest in the reserve's drug problem before he was fired.

"He has only now after his dismissal taken up the cause of drug and alcohol abuse on our reserve. He is using the issue as a smoke screen to confuse the public as to the real reason for his dismissal."

Crane said Stevenson never approached the band with his

concerns.

If he had "we would have told him about the many steps we have taken to try and resolve this problem."

Nonetheless, Stevenson has the support of some band members and elders, said the administrator of the Four Nations. Marleen Buffalo said Hobbema's drug and alcohol problem is an "issue that needs some form of leadership. She said the Samson band has "done nothing in terms of programs for drug and alcohol

addiction."

Stevenson said people on the reserve are afraid to openly show support for him because they fear losing their jobs. He said he wants changes in Hobbema, a place he describes as "a ghetto with a ghetto mentality." He also wants to see the "council fired because they don't have the education and skills needed to govern. They're just interested in the money."

Nepoose said to describe Hobbema as a ghetto is "ridicu-

lous. There's a lot of positive things happening here. It's a good place to live."

Stevenson also accused the RCMP of inaction. He said the RCMP finds the drug problem "commonplace." He said the RCMP "tolerates the drug pushers because they sell soft drugs. There's no crack in Hobbema."

But RCMP Staff Sgt. Al Moffatt strongly disagrees with Stevenson's assessment of the force.

"We're trying our best considering the limited manpower we

have. We take every incident seriously."

Moffatt said the drug situation in Hobbema is "no more serious than in other places I've been."

Stevenson said he is dedicated to saving the young people in Hobbema and he is prepared to see the "situation get worse before it gets better."

"I have a message for those dealers: Change your occupation or get out of town because I'm staying."

# Lonefighters hopeful dam will be spiked

By Amy Santoro  
Windspeaker Staff Writer

EDMONTON

The Peigan Lonefighters Society is optimistic construction on the Oldman River dam may be stopped following a closed-door meeting with federal Environment Minister Robert de Cotret in Edmonton.

Lonefighters spokesman Devalon Small Legs said he's hopeful the department of environment may step in with an environment assessment before the \$350-million dam northeast of Pincher Creek is completed.

De Cotret told reporters Oct. 26 following the meeting he will explore with the department of justice the legalities of establishing a federal environmental re-

view panel at this stage of the dam's construction.

Canada's highest court is expected to hear arguments Feb. 19-20 from several environmental and Native groups on the need for a federal environmental assessment on the dam.

New Democrat Native affairs critic Bob Hawkesworth said the Supreme Court will be faced with the question of what role the federal government has in environmental law.

"The decision will have implications for every provincial government in the country so it's an important question for the court to settle regardless of whether the dam is completed. If the court decides the federal government has jurisdiction in the whole area of environmental law, it will stop future projects like the Oldman

and Daishowa from going ahead without proper federal licences."

But, said Hawkesworth, if the court decides the federal government does not have a role in environmental law, "de Cotret's proposed review panel could be ignored by the province."

The Lonefighters, who have been battling the construction of the dam since 1984 when the government of Alberta announced its plan to build its water storage and flow regulation dam, presented de Cotret with a brief, outlining their environmental concerns with the Oldman dam.

Small Legs said the dam, more than 80 per cent complete, will not provide enough water for vegetation at the Three Rivers site resulting in an "extreme loss of vegetation."

Small Legs is particularly concerned about the cottonwood trees situated primarily on the banks of the Oldman River, which are the basis of the area's entire ecosystem.

Moreover with the potential destruction of the trees some environmentalists, like Friends of the North member Randy Lawrence, believe the river banks will simply collapse.

Small Legs also points out there will be a loss in fish habitat because "some fish will not be able to survive the temperature change the dam will create."

"It's already becoming more difficult to find fish in the area because they can't find food and we'll also find a loss of deer and big game because they won't be able to find food either. The whole ecosystem depends on one another," he says.

In 1976 the province concluded the water system didn't provide an assured water supply and that water shortages would become more evident as water demands increased. As a solution the government decided the Three Rivers location would be the most attractive dam site because it could supply enough water to meet the area's water

needs.

Along with the Lonefighters Society's environmental concerns is the Peigan tribe's case for ownership of the riverbed and all the water. A court date for the claim, filed in 1986 against the province, has not been set.

In a recent letter to Peigan Chief Leonard Bastien, Premier Don Getty expressed a desire to begin negotiations.

Led by Milton Born With A Tooth, who is facing charges of pointing a weapon and dangerous use of a firearm, the Lonefighters partially diverted the river on Peigan land in August in an attempt to stop the dam from

being completed. Small Legs said the diversion set a precedent for all Native groups.

"The government can't just come in and take our resources without first consulting us. Our actions will force the federal and provincial governments to declare our land base to be under the sole control of the Peigan chief and council."

De Cotret is expected to reach a decision by mid-November on whether an environmental review panel can be appointed to study the effects of the Oldman River dam, which is scheduled for completion in 1991 at a cost of at least \$371 million.

# Province 'persecuting' Born With A Tooth

By Amy Santoro  
Windspeaker Staff Writer

PEIGAN NATION, ALTA.

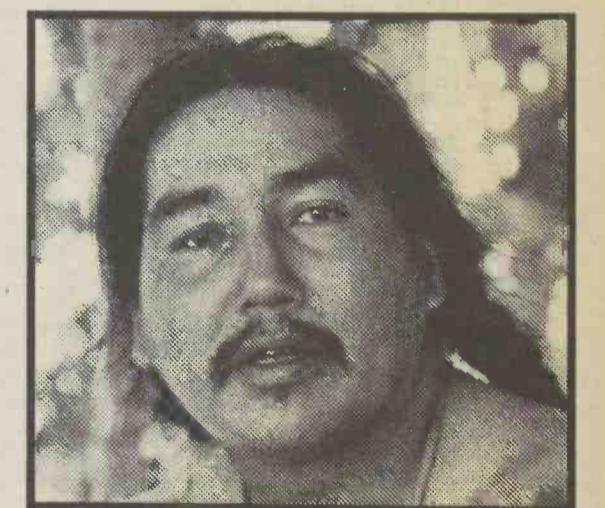
The leader of the Lonefighters Society may be a step closer to freedom, says spokesman Devalon Small Legs.

Small Legs said the dismissal by the Court of Queen's Bench in Lethbridge of the province's application for civil contempt charges against Milton Born With A Tooth may be an indication other charges will be "kicked out on the grounds he was protecting what he thought was his property."

Justice Roy Deyell threw out the application saying it lacked detail and was deficient.

The application outlined areas in which it was believed Born With A Tooth had violated an Aug. 29 court injunction preventing further attempts to divert the Oldman River.

Born With A Tooth, who has been twice denied bail, faces two weapons charges arising out of the Lonefighters' attempt to stop construction of the Oldman dam. Both charges and the contempt of court application stem from a



Bert Crowfoot

Milton Born With A Tooth

Sept. 7 confrontation the Lonefighters had with RCMP and provincial officials.

A Lonefighters supporter said the government is persecuting Born With A Tooth in an attempt to keep him from speaking. "The government ran into an Indian who'll stand up for his rights so they're suppressing him," said Gregg Fry.

Small Legs, who is optimistic his leader will be freed, agrees. The province is "keeping him in the system so he can't speak."

Born With A Tooth has been remanded in Calgary until his Nov. 23 preliminary hearing in Lethbridge.

# Hate literature prompts reward

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the past six weeks. He recalls cases of white males following young Native girls and "subjecting them to catcalls."

Mike Chirobokow, also a member of the Three Rivers Society, said "there's a lot of strange people in southern Alberta and this is just the beginning of Native bashing here."

The president of the Metis Association of Alberta said the letter "demonstrates how Canadians think."

"It's nothing new. It's an attitude that's been around for a long time," said Larry Desmeules.

Fil Fraser, chairman of the Alberta Human Rights Commission, said the letter is an indication of a "malaise in the country which comes out of the Meech Lake collapse where Natives proved they can stand up for themselves."

He said Canada is changing too quickly for some people to handle. Fraser also said racial slurs may be the "mooning of the 90s."

"There's smart-alecs who get a kick out of insulting people just like those who would moon people in the 1960s and 70s."

The executive director of the Calgary Native Friendship Centre said the letter reflects the misconceptions Canadians hold about Natives.

"I'm mad because I know that's how some people feel. They think Indians are trouble-makers. We've lived with discrimination for a long time," said Laverna McMaster. She said "there's a faction out there that has nothing but hatred for Native people."

McMaster called Lethbridge a "redneck town where people look at you and if you're an Indian, they write you off."



## News

# Proposed bison slaughter quashed by feds

By Amy Santoro  
Windspeaker Staff Writer

EDMONTON

A plan to slaughter 4,200 bison in Wood Buffalo National Park has been quashed.

The likely alternative, said the grand chief of Treaty 8, is a proposal by Treaty 8 chiefs to quarantine the bison in the 44,800 km park, which straddles the border between Alberta and the Northwest Territories.

Frank Halcrow, after meeting with federal Environment Minister Robert de Cotret and Agriculture Minister Don Mazankowski in Edmonton Oct. 26, said the federal government "finally went at the problem in the most reasonable way."

Natives condemned a federal report released Aug. 29 which called for the slaughter of the world's largest free-roaming herd of bison. A federal environmental panel recommended the herd, which is infected with tuberculosis and brucellosis, be herded into corrals and shot.

Reconsideration came after a memo from the wardens and staff at Wood Buffalo, describing flaws in the Agriculture Canada plan, was leaked. Agriculture Canada originally proposed the slaughter of the plains and wood buffalo.

The current plan, if accepted by the federal cabinet, will see the animals herded into pens, tested for the disease and killed if

they are infected. It is estimated 10 to 50 per cent of the bison are diseased.

Ian Rutherford, acting assistant deputy minister for the Canadian Parks Services, said he's hopeful the plan, which may cost more than the original \$20 million plan, will be effective.

"The view within government in general is that the plan looks like a promising avenue for eliminating the disease without eliminating all the bison. I'm confident the alternative proposed by the Native chiefs will be accepted."

But a University of Alberta wildlife disease specialist said the plan will not work. William Samuel said the only way to get rid of the disease, which causes pregnant animals to abort, is to eliminate the entire population.

"They won't be able to corral all the bison. It only takes one infected bison to spread the disease."

Samuel is concerned the disease may spread to healthy bison in the MacKenzie Bison Sanctuary, about 100 km north of the park.

He said the government was forced to scrap the slaughter plan because "they can't afford to shoot the bison with their low standings in the polls."

He doubts whether the government fully understands the biological consequences of its political decisions.

A spokesman for the Alberta Fish and Game Association said



Photo courtesy of the Canadian Parks Service

the yet-to-be finalized plan is "a waste of time and money." Neils Damgaard said there is no need to kill the bison at all because "the disease hasn't spread for 50 years."

He claimed the original slaughter proposal was not scientific but was aimed at "increasing Agriculture Canada's productivity."

The wood buffalo, said Damgaard, is a stumbling block to Agriculture Canada.

Agriculture Canada is concerned the infected bison may spread the diseases to cattle in the area leading to a loss of Canada's disease-free status and harming beef exports.

"If they (the government) were using sound scientific reasoning, they would have decided to leave the bison alone. They shouldn't have been messing around up there in the first place," said Damgaard.

The disease was introduced to

the park in the 1920s when 6,000 plains buffalo were transferred from central Alberta to the park because of a lack of grazing land. The plains buffalo, infected with tuberculosis and brucellosis, then bred with the wood buffalo producing hybrid offspring.

Halcrow said the chiefs have asked for an 18-month moratorium on any action while details of the plan, which Natives in the area will participate in implementing, are worked out.

# Getty signs \$310 M Metis land deal

By Amy Santoro  
Windspeaker Staff Writer

EDMONTON

Alberta Metis settlements will receive 1.25 million acres of land as part of a \$310-million land settlement signed by Premier Don Getty Nov. 1.

The move also paves the way for increased self-determination for the eight Metis settlements.

"The legislation provides the base we can build on and the tools to make and meet our own destiny," said Randy Hardy, president of the Metis Settlements General Council.

Getty signed over ownership of the land to the 5,000 settlement Metis. The \$310 million will be provided over 17 years.

"With secure land we can get on with the job of bringing our communities up to standard and get onto the road to economic self-reliance," said Hardy in a news release.

Hardy said the transfer of land title and an amendment to the Alberta constitution protecting the land are the key elements of the package.

"The Alberta government recognizes the unique nature of our land as a home for Metis. They also recognize the need to protect it for future generations of our people," he said.

Part of the deal provides the settlements with \$30 million a year for seven years. The agreement also allows Metis a co-management role in subsurface resources giving them a say in resource development on their land.

Mineral rights, however, remain with the province.

Ross Daniels, chairman of the Fishing Lake Metis Settlement

Association, said all settlement members "are pleased and excited about the deal."

"It's been a long time coming. We now have more opportunities because we can govern our-

selves and we're the legal owners of the land."

Daniels said most settlements plan to build more houses and will be open to Metis wanting to live on the settlements.

Larry Desmeules, president of the Metis Association of Alberta, said he is pleased with the agreement, which will see the settlements treated more like municipalities than reserves.

He said it has been a 50-year struggle but the Metis finally have "land which is entrenched in the Alberta constitution, self-government and money to build houses, roads and schools."

# Lubicons to block proposed logging

By Amy Santoro  
Windspeaker Staff Writer

PEACE RIVER, ALTA.

The Lubicon Lake band will stop a High Prairie lumber company from building an access road to timber-cutting areas, says the Lubicon chief.

"We're not going to stand by and watch them. We're not going to allow any more logging," said Bernard Ominayak.

Buchanan Lumber is preparing a logging road which the Lubicons claim infringes on their traditional hunting and trapping area.

But Peter Kinnear, executive assistant to Forestry Minister LeRoy Fjordbotten, said Buchanan has timber rights in the area and is operating under those rights.

Kinnear said the Lubicons are "claiming rights to a very large area and the land Buchanan is working with is not part of their claim."

He said if the band interferes with "a legal logging operation, it'll be up to the RCMP to deal with them."

Dana Andreassen, spokesperson for Attorney General Ken Rostad, said the Lubicons will "be dealt with accordingly if they commit an illegal act."

Lubicon adviser Fred Lennar-

son said the 500-member band "aims to get them out."

"While the Lubicons have been trying for years to resolve this jurisdictional dispute, the other side is on the ground destroying our traditional land."

We won't allow this to continue."

Neither Lennarson nor Ominayak would reveal specifics of the plan.

Gordon Buchanan, spokesman for Buchanan Lumber,

could not be reached for comment.

The Lubicons are claiming a 10,000 sq-km area around Little Buffalo, 360 km northwest of Edmonton, as their traditional hunting and trapping land.

# Siddon uninformed, says Lennarson

By Amy Santoro  
Windspeaker Staff Writer

EDMONTON

The adviser to the Lubicon Lake Indian band says the federal Indian affairs minister doesn't understand Native issues.

"As is the case with most things Siddon says, he doesn't know what the hell he's talking about," said Fred Lennarson, referring to Oct. 24 comments by Indian Affairs Minister Tom Siddon.

In the House of Commons Siddon said the "Lubicon demand is vastly in excess of the settlement which has been achieved with most other Native communities in Canada."

Siddon was responding to questions from Edmonton MP Ross Harvey who asked "when the government will give substance to the prime minister's

**'As is the case with most things Siddon says, he doesn't know what the hell he's talking about'**

words by starting to bargain in good faith with the Lubicons?"

On Oct. 23 Prime Minister Brian Mulroney told British Columbia Indian leaders he would make settlement of their claims a top priority.

In an interview from Ottawa, Harvey said the "Tories want to deny the Lubicon control over lands until all the resources are depleted, therefore denying the Lubicon of revenue."

Lennarson said the Lubicon are well within the parameters established by other settlements in Canada.

"Lubicon proposals are tailored to be in line, but the government is on an anti-Lubicon propaganda campaign. They (the government) just lie. There's

no other word to describe what's going on."

Last year the government made the Lubicons a \$45 million offer on a 246 square kilometre reserve, which the Lubicons rejected. Harvey said the offer "was another example of sham bargaining on behalf of the government. It was a pathetic offer."

Harvey said if the government does not begin "bargaining in good faith" with the Lubicons, there could be violence.

"The federal government is the main stumbling block for the Lubicon so there is great provocation for violence."

The Lubicons, whose land claim has been outstanding for 50 years, want \$167 million in economic compensation.



# Wind speaker

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Bert Crowfoot  
Publisher

## Mooning not the same as murder

A letter circulated in Lethbridge calling for the murder of aboriginal people is hardly a lark.

Fil Fraser, head of Alberta's Human Rights Commission, says insulting racial minorities is turning into the fad of the 1990s.

It's replaced things like mooning and streaking, he says.

Some people may get a "cheap thrill" by making racial slurs, he says.

C'mon, get serious.

Circulating hate literature which says it's open season on Native people is hardly some boyish prank.

It must be condemned in the strongest possible language.

It's "very grotesque, very slanderous," said Ron MacDonald, an instructor at Lethbridge Community College, who brought it to the attention of college officials.

He called a spade a spade.

Not Fraser, who seems to want to treat the rednecks and racists in southern Alberta with kid gloves when an iron fist is called for.

The piece of trash circulated in Lethbridge, which appears to be a hotbed of racism, is in the same evil category as Jim Keegstra's denial of the Holocaust and Terry Long's rantings and ravings about white power.

No one should stand silently by and let go unchecked the actions of those who get "cheap thrills" from insulting the dignity of Natives.

Mike Bruised Head of the Sik-Ooh-Kotok Friendship Society in Lethbridge said local and provincial government leaders should take note.

"The onus falls on the leadership of this province. If they don't act, they're just perpetuating the problem," he said.

Well said.

It should be open season on those responsible, who when discovered, should be charged and punished firmly, to send a strong message to those tempted to pursue such "cheap thrills."

And they might also be sentenced to put aside their white robes and pointy hats to spend a week on an Indian reserve or Metis settlement getting to know their fellow Canadians.

## WHAT OTHERS SAY

Prime Minister Brian Mulroney brushed aside concerns about Canada's international image during the summer of Native discontent.

Canada's international reputation was just fine, he said: the government's abdication of leadership in the Oka crisis wasn't a factor in a "law and order" problem.

Now that the United Nations human rights committee has censured Canada's dealing with Native grievances and its restrictions on a free press, perhaps the prime minister will find time to worry about the way Canada is perceived elsewhere.

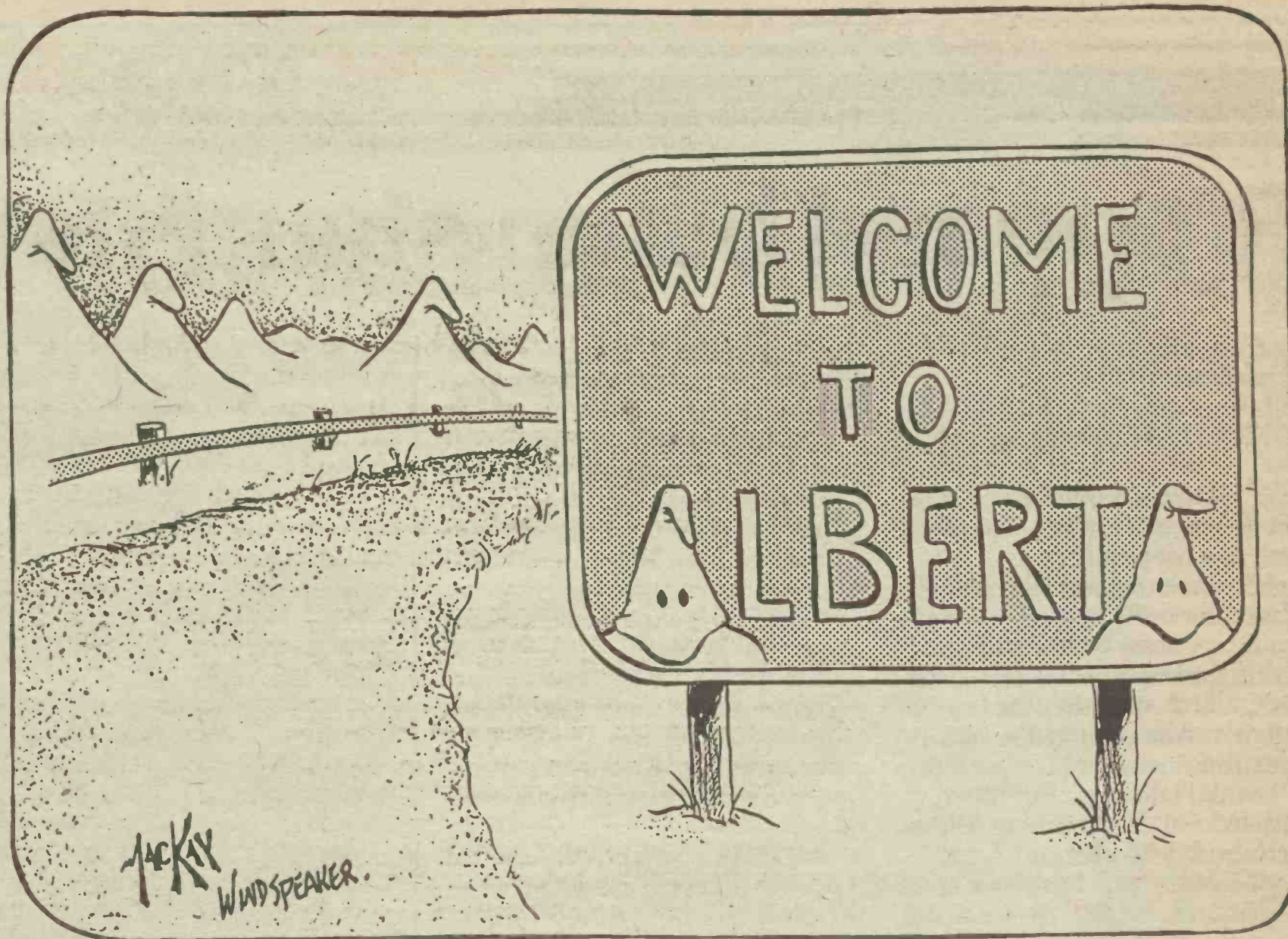
The UN committee's censure is particularly troubling for a country that has a reputation as a peacemaker, a moderator of conflicts, a bastion of human rights. Canada's tarnished reputation owes much to the Mulroney government's mishandling of two pressing social issues. The fumbled Native confrontation and Canada's refugee

backlog form the heart of the UN censure.

It shows once again the urgency of finding a comprehensive approach to addressing Native grievances. Indian Affairs Minister Tom Siddon still seems to miss the boat: speaking of the Lubicon Lake Indian band's half-century-old land claim, for instance, the minister said Canada is negotiating with the band as the UN wants it to. He neglected to mention the UN's finding in a report last May that Ottawa's delay in settling the Lubicon claim was a violation of human rights.

By the standards of many countries Canada has an excellent human rights record. But that does not mean we can be smug — our deficiencies are glaring. A compassionate and humane country like ours can indeed overcome the blots on its record — if the government is sufficiently interested.

Editorial in *The Edmonton Journal*/26 Oct. 90



## Racism in all its ugliness on the rise

By Rocky Woodward

Is racism on the rise in this country?

I believe the answer is yes. Just ask retired broadcaster Keith Rutherford who was beaten and partially blinded in one eye when two neo-Nazi skinheads attacked him outside his home near Edmonton because of a broadcast he did in 1960 on alleged Nazi war criminals.

It's been 30 years since his broadcast and he's attacked by young men barely in their twenties!

It proves racism never sleeps. What I have taught my children over the years is that you must respect people, love people, find it in your heart to forgive people who have done wrong to you, and above all never, never look down on someone because of the color of their skin.

And now I sit at my desk with a piece of paper that has racism written all over it.

Recently at the Lethbridge Community College a piece of hate literature was found posted on a wall. It was aimed at Indians.

It read in part "the following animals will not be hunted in the boundaries of Alberta: Bear, Deer, Moose and Elk, however there will be an open season on the North American Aboriginal (locally known as Indians, Bucks, Squaws, Apaches, etc).

These wagon burners must be thinned out every two to three years."

After reading it I was angry. I visualized a very sick person sitting in a darkened room, writing this hate literature with a picture of Hitler hanging on the wall.

I even wondered who it might be. Possibly a person who was beaten up by an Indian man or woman?

Or maybe this person's family brought him up to hate ethnic people? Those thoughts did cross my mind.

However, one thing I do know is whoever wrote that piece of garbage is a loser, a very sick human being (but possibly does not know it) and most of all — a coward.

And if it was a collaboration of many, the above still stands.

This year has truly been a summer of discontent for Indian people and literally the nation.

We have gone through the Mohawk crisis, Native blockades across the country, the Peigan Lonefighters' confrontation with RCMP and the Lubicon land claim problem.

We have witnessed on national television rocks being thrown in Montreal at cars filled with Native women, children and elders by non-Natives as police stood by and did nothing.

We have watched television as non-Natives screamed at the top of their lungs in delight as they hanged and put fire to an effigy of an Indian person.

I personally was confronted by two drunken non-Natives at Edmonton's Klondike Days. They swore at me, tussled with me and called me a "dirty Mohawk!"

The sad thing is my two children witnessed it and it took some talking on my part, reminding them about love for your neighbor and about forgiving, to ease it from their minds.

No, the message is clear — racism in all its ugliness is on the rise. It has shown its ugly head many times this past summer and in the disgusting piece of junk someone wrote at Lethbridge.

The hate propaganda continued that it's "unlawful to shoot

in public taverns. (The bullet may ricochet off their greasy skin and hit a white man). Traps may not be baited with Big Macs, welfare cheques or Lysol containers."

Native people must not ignore those who would lash out at Indian people with their prejudices and racist attitudes, especially the cowardly ones too afraid to identify themselves.

As Saddle Lake elder Joe Cardinal once said. "Indian people must begin to take pride in who they are, the way it was before the white man came."

"We must teach our children to walk with their heads held high and to remember they are the first citizens of Canada and have a right to be treated equally in all aspects of life."

I like what Mr. Cardinal said, especially the part about holding our heads high. I practise it all the time and instill it in my children.

I wonder if the person or persons responsible for writing that nasty piece of pollution can say the same thing? I doubt it.

In fact if the police want to catch the culprit, maybe they should look for a person who slouches over while he or she walks — someone too ashamed to face life, let alone themselves.

## Reward

A \$500 reward by the Alberta Indian Investment Corporation and Windspeaker is being offered for information leading to the arrest and conviction of the person or persons responsible for the hate literature found at Lethbridge Community College. Donations to the reward fund are invited.

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## Your Letters

## 'Our spirits can be strong again'

Dear Editor:

I am from the Peigan reserve. I write this to all my fellow countrymen in hopes of bringing encouragement and a boost of morale that nothing is impossible with the right attitude and the right tools in pursuing whatever needs to be pursued.

For the past few years, I have seen and read of the world's occurrences. It is not a very nice picture.

It is quite true we are a new world. Our ancestors are all gone and today there are still conflicts and wars over promises to our ancestors.

I know there are quite a few tax-paying citizens, who resent their tax money being spent on Indian education, health care, etc. This is our land. It is only fair

no guilt be spent on taxes being put towards Native needs. Though we are supposed to be tax exempt we pay taxes in the purchase of everything including, clothing, gas, cigarettes and food.

We are not looking for trouble. All we want is for all promises given to our ancestors to be kept. Our ancestors agreed to treaties so their generations after them would not suffer in the new world. Our strong, proud, learned ancestors would never take from the lands without putting something back in return. They were wise and lived as one with the Creator and all other nations and natural forces.

They were spiritually sound and would never harm our Mother Earth or contaminate the clean air. They were free of greed and false pride and diseases. They agreed to the treaties on the basis that respect and care would be given to Mother Earth and that the air we breathe would retain natural pureness and cleanliness.

Today, there is a hole in the ozone layer and it's still growing. There is total pollution of the air in some countries from factories. There are incurable diseases killing off people everyday. People walk around like zombies without a smile for anyone, without hope, only the determination to survive using whatever means they must. Pollution and chemicals are buried into our earth,

resources are being dug up continuously. It is a pitiful mess, there is almost nowhere to hide from it.

Here we are pastured off on our reserves like livestock, fed a mere \$5 a year on treaty day. I think most of us feel no guilt for having some of our needs paid for through tax dollars. It is our right but like the naturalness of the earth before civilization, like the clean air before modernization and like the pure streams and rivers before our taming we are also slowly being destroyed.

A lot of times the insinuation comes up that our ancestors and even some of us today are savages. Savages are uncivilized, barbaric, ferocious, cruel, brutal and lacking polish or manners. Who polluted the earth, who destroyed and ripped up the earth, who contaminated our waters, who brought wars, diseases, crimes, greed, politics, religions, satanism and money?

Our ancestors never knew of such atrocities. All these things came with civilization. We are not responsible. The suicides and the high rate of Natives incarcerated is not the fault of so-called "drunken, useless Indians." Civilization of our country did the damage to them.

As Natives of our country, we are strong and united — divided we fall. Most of us still retain the values of our Nativeness. Our spirits can be strong again, if we put the values of the laws of our

**'The powers of our ways are true and truth cannot be stopped because goodness is always the winner in the end'**

Creator before the laws of money, greed, politics and other inhumanities that have and are presently destroying our nations.

However, there must be no animosity, no hate or anger, no violence or thoughts of hurting. That is where the strength of our nations are, in the unity of our endeavors with the sincerity of prayers as handed down to us from our Creator. The simplicity of life handed from generation to generation can't be beat by any force or power, even by any amount of money.

Anyone with a cause that is the truth and is meant to be will achieve his purpose by following the ways of our ancestors. What have we to offer our children? What is to become of the innocent children brought up around drunken parents, parents who gamble a lot, fathers who beat their mothers in front of them, parents heavily into drugs, parents who refuse to work because they have welfare?

It is sad hardly anyone makes an attempt to retrieve from what few elders we have, the knowledge and key to survival. That is

the most crucial value to pass on to our children. But to many it is a lot easier to quieten the children with material things rather than fuel the child with knowledge and ceremonies he may pass on to his children to travel the road of life, not drudgingly but with pride and fulfilment.

Our ceremonies and medicine bundles are still around. Each nation in its way has only to purify and develop to achieve and earn these tools of our ways to further enhance our true Nativeness, to reach out and bring others of our people back to the real life of respect and pride. Imagine what can be achieved if all nations of Canada and the United States were to join together with their bundles and ceremonies.

The powers of our ways are true and truth cannot be stopped, because goodness is always the winner in the end.

May the Great Spirit, along with our departed relatives, hear our pleas and prayers for justice.

Roberta Smith  
Peigan Nation, Alberta

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## Native people must be heard

Dear Editor:

The Oka confrontation has drawn the attention of people across this land and not before time. But what does it mean and where do we go from here?

The official response from government, army and police spokespersons has been that all people living in this land must follow the laws of Canada and that blocking traffic and taking up arms made the Mohawk Warriors terrorists and criminals. And this is the rationale for the harassing of Warriors and their supporters by Quebec police and for bringing in the army for the first time since the FLQ suppression in the 1970s.

Three facts are obvious: first, this action was precipitated by a provincial and federal government insensitive to the continuing frustration and suffering of

aboriginal people like the Innu of Nitassinan (Labrador/Quebec), the Lubicon of Alberta, the Chilcotin of B.C. and many others, who are expected to forfeit their traditions to live interminably under Canadian laws and traditions as second-class citizens with an insecure right of ownership of their ancestral homelands.

Secondly it is obvious from TV interviews with Mohawk spokespersons like Ellen Gabriel, and from the layout of the barricades and the Mohawk's great restraint in not using weapons, that this action at Oka was defensive not offensive. It was an action taken when talking had failed and when stronger measures were indicated to demonstrate the seriousness of the Mohawk claims and the seriousness of the proposed action against them to annex sacred

Mohawk land by the Canadian community to enlarge a golf course — an action of gross disrespect.

Thirdly, the growing assertiveness of the Mohawks and other aboriginal nations across this country in truthfully stating they were not conquered by European Canadians and that they will not continue to accept the unjust status quo is seen as tremendously threatening by all levels of government as well as those Canadians who get a very comfortable living from resources and developments on land that was in many cases unjustly taken from aboriginal communities.

Some Canadians 'blame the victim' saying aboriginal people need to feel more proud of themselves and overcome the discouragement and addictions that contribute to the continuation of their suffering.

And certainly the revival of practising aboriginal spirituality and traditions is very strengthening. But strengthening oneself and one's community from inside is only one aspect. As long as there is still disrespect, outright racism and plain disregard, the suffering will continue.

Justice must come from those Canadians who claim purity and blamelessness for themselves in upholding Canadian law. Cana-

dian law has insufficiently protected the rights and culture of aboriginal people and is slow and costly. This is why there have been many, largely unreported, blockades and acts of civil disobedience across this land. Elijah Harper has said that taking up guns is not the best way to maintain dignity or to work for respect and justice. I agree. But then the onus is on all of us to have receptive ears to hear what the aboriginal peoples are so plainly telling us.

The Mohawk Nation deserves credit for helping focus attention and bringing immediacy to the call for justice from both aboriginal and white supporters across this land.

Many say it is time we considered a separate aboriginal law system and even a federation of nations in this country. All things considered I think that makes a lot of sense.

Again, the onus is on all of us to hear what aboriginal people are plainly saying and to act seriously in good faith now.

Jaki Russell  
President of the  
Regina Peace Council  
Regina, Sask.

## Landing by Columbus no cause to celebrate

Dear Editor:

Christopher Columbus got lost 498 years ago and stumbled into our country by a big mistake. It ended our Native way of life and our freedom of life, freedom of religion, freedom of survival and led to loss of our land. Our ancestors were slaves to the boat people.

The government is planning to build a pavilion in Spain to mark the 500 year celebration in 1992. We need each other's support to write to our supposed government to oppose or boycott the celebration for this event. I oppose the construction of the pavilion. I would be betraying my ancestors if I could not pass this message on. Please write up petitions against this so-called event.

It brings up too much sadness and not enough happiness to our Native people in the past and present.

Martha Half  
Sechelt, B.C.

## Letters Welcome

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





## What's Happening

# Let's not forget the veterans

Hi! Boy, it was one hell of a Halloween.

My son Cory phoned me at work and said "Dad I've decided not to go with you to the Halloween party because my friends and I are going trick or treating. Bye." Click went the phone.

Ever been stood up by a dirty, rotten, low-down, ugly dog-loving scoundrel?

I wanted to go to the party! When Cory came home with his buddies and their goodies, they had the gall to knock at the door and ask for candies. I was going to sic the ugly ones on them but they weren't around. Then I noticed them behind Cory and his two friends. They were holding bags in their mouths. I thought they were kids dressed up in ugly dog suits.

So I ignored the little rascals, locked the door and told them to "Bug off...A."

The next morning Cory and the ugly ones were all sitting at the end of my bed.

I said, "Geez, which one of you is Cory?" I still had sleep in my eyes and thought, "Boy, he's starting to look like them."

But they were there to share all their goodies with me for letting me down (the party, remember?).

I thanked them but for days after I couldn't understand why my truck smelled so bad. And then I checked my tires.

**LESSER SLAVE LAKE:** Oh, it's cold out there, so I thought it would be a great idea to have Louise Sound warm up your day with this wonderful picture of her.

Louise is wearing a Plains Cree buckskin dress from the 1860s.

Isn't she gorgeous!  
**CALGARY:** A talent show and dance! And it all begins Nov. 17 at the St. Vladimir Cultural Centre at 404 Meredith Rd. N.E.

Now this is a Southern Alberta Native Talent Association (Sarcee Nation) project, so be there, enjoy the fun and support our sisters and brothers down south.

Guess who's supplying the

music? None other than the **SILVER CREEK BAND!**

Trophies and cash prizes will be awarded in all categories, Red River jigging, oldtime fiddling and singing. It's all happening Nov. 17.

For more info call (403) 281-9722.

**HOBBEEMA:** Droppin' In's friend Percy Johnson says a sober dance is to be held at the Howard Buffalo Memorial Centre in Hobbema Nov. 24. And you guessed it...Billy Joeseph and the Silver Creek Band (they're busy) will belt out good country rock music from 9 p.m. to 1 a.m. Adults \$5, under 14 years of age \$3. Can't beat that price.

**EDMONTON:** Nov. 11 is the day we remember all the men and women who fought and died in battle and those who survived in the First and Second World Wars and the Korean War. Let's not forget them.

My Uncle Bill Woodward from Anzac, Alta. fought in the Second World War, and although like many war veterans he refuses to talk about his ordeals in battle, he did tell me one story — the time he was captured by German forces.

It seems he and his platoon were crossing a river in Italy. When they were in the middle of the river, the Germans opened fire killing many of the platoon members. The men who were left surrendered to the Germans and my uncle, along with the few soldiers left, were impounded in a prisoner of war camp.

He tells me no more.

On Remembrance Day I salute you Uncle Bill Woodward, I salute Vic L'Hirondelle, Henry Bedard, Bob Berard who were overseas with Bill, Joe Cardinal, Louis Dumont, Sam Sinclair, Boye Ladd and Charlie Tailfeathers (Vietnam), Alex Decoteau (killed in action), Henry (Duckie) Norwest (killed in action) and the many other Metis, Indian and non-Natives who gave their lives.

On Remembrance Day the Nation prays that God will



### Droppin' In By Rocky Woodward

wash away the tears and pain our veterans carry with them each day from bitter memories of battles fought and loved ones gone. We pray for the Mothers

and Wives and Children of our soldiers gone and living — soldiers we counted on to secure our lives — our freedom — in the name of peace.



Louise Sound wearing a Plains Cree buckskin dress from the 1860s

Rocky Woodward

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE NOV. 23RD ISSUE, PLEASE CALL TINA BEFORE NOON WED., NOV. 14TH AT (403)455-2700, FAX 452-1428 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

**C.N.F.C. FAMILY SWIM NIGHT;** every Sunday; O'Leary Swimming Pool, Edmonton.

**C.N.F.C. METIS CULTURAL DANCE CLASSES;** Sundays, 2-4 p.m.; St. Peter's Church, Edmonton, AB.

**EDMONTON NATIVE (KITIAYEK) SENIOR SOCIETY GENERAL MEETING;** Nov. 15; Canadian Native Friendship Centre, Edmonton.

**CALGARY NATIONAL SHOW AND SALE OF CANADIAN NATIVE ARTS & CRAFTS;** Nov. 16, 11 a.m. - 9 p.m., Nov. 17 & 18, 11 a.m. - 6 p.m.; Big Four in Stampede Park, Calgary, AB.

**ARTS & CRAFTS BAZAAR;** Nov. 17, 1 - 4 p.m.; High Level, AB.

**BENEFIT CONCERT WITH WINSTON WUTTUNEE;** Nov. 17, 7:30 p.m.; Sarcee Seven Chiefs Arena; Calgary, AB.

**OPEN RECREATION HOCKEY TOURNAMENT;**

Nov. 17 & 18; Meadow Lake District Arena, SK; sponsored by Northwest Friendship Centre Inc.

**TALENT SHOW & DANCE;** Nov. 17; St. Vladimir Cultural Centre, Calgary, AB.

**NATIONAL ADDICTIONS AWARENESS WEEK;** Nov. 18-24; "Keep the Circle Strong".

**NATIONAL ADDICTIONS AWARENESS WEEK KICK OFF CEREMONIES;** Nov. 19, 11:30 a.m. at Sir Winston Churchill Square (downtown), Edmonton, AB.

**ALCOHOL & DRUG ABUSE WORKSHOP;** Nov. 19, 9:30 a.m. to 3:30 p.m.; C.N.F.C., Edmonton, AB.

**INNER CITY DRAMA GROUP;** Nov. 20, 7:00 p.m.; performing for National Addictions Awareness Week at Poundmaker's Lodge, Edmonton, AB.

**POUNDMAKER MEMORIAL DAY;** Nov. 21; moment of silence and country gospel music, Poundmaker's Lodge, Edmonton, AB.

**ALCATHON;** Nov. 22, 8 - 10 p.m.; Poundmaker's Lodge, Edmonton, AB.

**NATIONAL ADDICTIONS AWARENESS WEEK ROUND DANCE;** Nov. 24, 8 p.m. - 3 a.m.; Poundmaker's Lodge, Edmonton, AB.

**NATIONAL SHOW AND SALE OF CANADIAN NATIVE ARTS & CRAFTS;** Nov. 23, 11 a.m. to 9 p.m., 24 & 25, 11 a.m. to 6 p.m.; Edmonton Convention Centre, AB.

**C.N.F.C. NATIVE SENIORS GAMES;** Nov. 24; Whist, Bingo, Crib, etc.; Westmount Community Hall, Edmonton.

**1ST ANNUAL (C.N.F.C.) CHRISTMAS ROUND DANCE;** Nov. 30, 6 p.m. - 2 a.m.; Continental Inn West, Edmonton, AB.

**ARTIFACT DISPLAY;** Dec. 2, Head-Smashed-In Buffalo Jump Interpretive Centre, Ft. McLeod, AB.

**YOUTH CONFERENCE;** Dec. 7-9; Regina Friendship Ctr, SK.

**4TH ANNUAL HOCKEY TOURNAMENT;** Dec. 2 & 3; Buffalo Narrows Arena, SK.

**HERITAGE THROUGH MY HANDS;** Dec. 8 & 9; Head-Smashed-In Buffalo Jump Interpretive Centre, Ft. McLeod, AB.

**C.N.F.C. SENIOR CITIZEN'S CHRISTMAS BANQUET & DANCE;** Dec. 14, 6:00 p.m.; Saxony Motor Inn, Edmonton, AB.

### Indian Country

## Community Events

**1990 (C.N.F.C.) CHILDREN'S CHRISTMAS PARTY;** Dec. 15, 1-4 p.m.; Ben Calf Robe School; Edm., AB.

**ANNUAL CHILDREN'S CHRISTMAS PARTY;** Dec. 15; Regina Friendship Cntr., SK.

**BEADWORK DISPLAY AND DEMONSTRATION;** Dec. 16; Head-Smashed-In Buffalo Jump Interpretive Centre; Ft. McLeod, AB.

**NATIVE COOKING;** Dec. 23; Head-Smashed-In Buffalo Jump Interpretive Centre; Ft. McLeod, AB.

**C.N.F.C. CHRISTMAS DANCE;** Dec. 25, 9 p.m.; Westmount Community Hall, Edmonton, AB.

**CHRISTMAS COWBOY RODEO;** Dec. 26-29; Hobbema Panee Memorial Agriplex, AB.

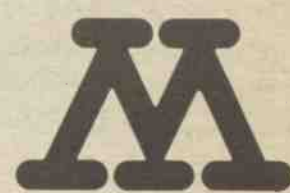
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We bring your world to you.



## News

# Former MP says Natives shabbily treated

By Amy Santoro  
Windspeaker Staff Writer

THUNDER BAY, ONTARIO

The treatment of Native people in Canada is shabby and unjust, says a former Liberal member of Parliament.

Keith Penner, who chaired a 1983 parliamentary committee on Native self-government, wants an end to the withering away of aboriginal rights. He is calling on the federal government to stop "the century old habit of alternating between two ridiculous policies that have been used to deal with Natives."

"The first is one of protection-

ism where the federal government plays a parent role with Natives and the second is assimilation. Both methods are absolutely wrong."

The only right policy for the government, said Penner in a telephone interview from Thunder Bay, is the recognition of aboriginal rights, which he said is the oldest outstanding human rights issue in Canada.

"I urge the government to sit down with Indians and work out an acceptable arrangement. There must be a great deal of give and take from both sides."

He said there is a high degree of frustration among Natives because Ottawa has dragged its

heels on self-government, although the question of the right of Native people to self-government was answered hundreds of years ago during British rule of the colonies. More recently the Supreme Court has reaffirmed aboriginal rights, he noted.

"The government has to consider human rights before economics. If economics or anything else comes first, there will be very serious injustices in this country.

"Even though they are the founders of this land, they've been pushed to the margins of our society, so Natives have always been forced to fight for their rights as minorities.

"As long as these matters remain unresolved, it follows that human rights are being abused."

For centuries Natives have lacked the political power to be able to influence the direction of Canada, said Penner, who spoke to the Alberta branch of the federal Liberal Party in Edmonton Oct. 13.

Meanwhile, he said the government must honor treaty obligations. "Treaties were made in good faith so they are binding in their letter and spirit. Treaties

need to be interpreted liberally and in 20th century terms."

Penner is also calling for a 20th century treatment of aboriginal hunting and gathering rights. He said Natives should be given as part of self-government control over fisheries, wildlife and forestry in their area.

"You can't have self-government without an economic base. Unless Natives are allowed to run their own economic affairs, there will always be strings attached to the money they get from the federal government."

## U of A wants 10-fold increase in Native students

By Rudy Haugeneder  
Windspeaker Correspondent

EDMONTON

A 10-fold increase in Native students by the year 2000 is the goal of the University of Alberta's new aboriginal student policy.

It's part of a recently adopted policy developed by the university's Aboriginal Student Council (ASC).

And it's a precedent Dexter Young, the ASC's immediate past president, hopes other universities across the country will also adopt. The policy commits the U of A to increasing the number of aboriginal students to match the Native percentage of Alberta's population.

Natives currently make up about five per cent of the prov-

ince's total population, but aboriginal students currently only account for about a half per cent — only 126 Native students — of the U of A's full-time student population of under 26,000.

However, even the current small number of Native university students represents a huge increase from just a decade ago when there were hardly any aboriginal students attending the U of A, says Young.

Although the university is opening doors to meet the minimum target, Young says university entry requirements won't be relaxed for Natives.

That would be "detrimental", he says. Requirements will be the same for all students.

Among new initiatives, the university is launching a transitional year program that offers smaller classes and tutors to help

mature students upgrade to meet entrance requirements.

Another is to ensure Native students enroll in all faculties, from arts and science, to medicine, engineering and business administration, says Young.

Other objectives of the new 12-point policy call on the U of A to launch a massive recruitment drive to inform students across the province and the north of 60 of the university's aboriginal policies which deal with things like pre-admission counselling, housing and orientation as well as special co-operative education and summer employment programs fitting the field study of individual aboriginal students.

Young, 33, a fourth-year student, says the newly adopted policy is a major breakthrough, which will help Natives in their battle for self-sufficiency.

## Alberta New Democrats to reach out to Natives

By Amy Santoro  
Windspeaker Staff Writer

EDMONTON

Alberta New Democrats are reaching out to Native people to get them more involved in the party.

"We're a Native development party. We want to consult with Natives and listen to the advice they can give us," said party leader Ray Martin.

He said two outreach conferences are being organized between the party and treaty Indians. The first meeting will be held in southern Alberta at the end of November and the second will take place in the northern part of the province in the spring.

"It will be the beginning of some very important dialogue," Martin said in an interview.

He said the party will target the Native vote and recruit Native candidates.

Martin vowed the New Democrats will have the strongest Native policies of all political parties because they will be developed with the participation of Natives.

Martin added that the party wants to work with aboriginal people to bring self-government to Alberta. "They have the right to make their own decisions and we want to help them achieve that."

Martin said his party is seeking direction from the four Native MLAs in Manitoba, especially Elijah Harper, the Manitoba MLA who helped put Native issues at the forefront of the Canadian political agenda this summer with his successful fight to kill the Meech Lake accord.

The New Democrats ended their annual provincial convention Oct. 14 in Edmonton with an hour-long speech by Harper.



Wayne Courchene

Governor General Ray Hnatyshyn and Siksika chief Strater Crowfoot.

## Siksika logo recognized by Governor General

By Wayne Courchene  
Windspeaker Correspondent

SIKSIKA NATION, ALTA.

Gov. Gen. Ray Hnatyshyn recognized Siksika's coat of arms in a recent ceremony at the Siksika Nation commercial complex.

"This badge will be the first entry in a special first people section, volume one of the public register of flags and badges of Canada. It will be a permanent reminder of the particular relationship between Siksika Nation and Her Majesty the Queen. The badge tells us that whatever our origin, to remember and revere the proud history of a proud people," said the Governor General after signing the official document Oct. 13. The logo is the first symbol of a First Nation to be recorded in the registry of the heraldry of Canada in Ottawa.

The ceremony represented the end of months of work by the chief and council. In addition to approaching the Governor General's office, the council commissioned the production of an eight-foot rendition of the Siksika logo in marble.

Chief Strater Crowfoot said the logo represents Siksika pride and heritage and portrays Siksika's move toward self-government.

The coat of arms, designed by Mark Wolf Leg, symbolizes the culture and history of the Siksika people, specifically the signing of the treaty in 1877.

The ceremony was graced with speeches from all quarters. In addition dignitaries, representatives of Siksika Nation and the Governor General's entourage exchanged gifts. Hnatyshyn received a granite model of the logo from Chief Crowfoot, a beaded necktie from traditional Chief Leo Youngman and a coin set commemorating the centennial of the treaty from youth chief Maria Black. The chief and council, in return, received a coin depicting the Governor General and his wife.

Russell Wright, a local elder, translated the declaration into Blackfoot while an English version was read by Robert Watt, chief herald of Canada as the historic event was recorded by reporters.

After the letters of patent were signed, Siksika people and invited representatives from the surrounding communities mingled with the Governor General's entourage, which consisted of RCMP officers in their scarlet uniforms, members of the office of the heraldry of Canada and guest mayors of surrounding communities.

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# Students graduate from life skills program

By Mervin Crier  
Windspeaker Correspondent

EDMONTON

Fifteen students graduated from the Life Skills Management Program at Edmonton's Grieron Centre Oct. 12.

Throughout the seven weeks each individual was encouraged to take that first step, to take a chance and to speak out about what was on their minds. The majority of students weren't sure what to expect or what was expected of them.

For the most part they were leery of each other, terrified of opening up for fear of exposing their most intimate selves. Yet they were yearning to speak up in the hope of gaining some understanding from others.

Virginia Gladue, a young mother from Calling Lake, says at first she was "leery of whatever I said, scared I might ask the wrong question or say something wrong."

But at the end of the seven weeks, students were able to identify and develop personal strengths and abilities. They learned to identify, resolve, prevent and obtain help with personal problems.

The lessons were on things like introductions, fact-finding, listening, identifying feelings, relating to others, trust, brainstorming, decision-making and self-esteem.

"I enjoyed this course," said Sharon Babcock of Delburn, Alberta. "It helped me deal with a problem I wasn't dealing with in terms of a personal crisis. After opening up I felt a lot better because others understood what I went through. It brought the group closer with their care and concern with one another's problems."

Paul Chan of Malaysia said he "learned how to express my feelings, to trust others more and to take care of other people's feelings. I'm more comfortable and able to talk about things I'm aware of."

All the students expressed a lack of self-confidence. Ron Nookiguak of Baffin Island said he didn't like the course at the beginning.

"I was too shy and wasn't used to large groups. I had a hard time understanding some of the lesson material. But after getting used to my classmates, I was encouraged to speak out more. I learned problem-solving

techniques and how to handle family situations.

"I feel more confident about my future business in soapstone carving and I am very happy I completed this course. I felt like quitting a lot of time, but someone would say, 'Is that going to help?' So I stuck through. I'm

able to handle my problems by discussing them and looking at different alternatives."

The graduation certificates were presented by coaches David Bergmark and Donna Mathewson with the help of Audrey Adilman, project supervisor of life management skills at

Grant MacEwan Community College.

There were also special presentations to Kathy Shostak and Virginia Gladue for perfect attendance. Shostak was also class valedictorian.

The following day the class met for one last time for a parting

ceremony entitled Apache Tears. Each student was presented with a shiny, black stone while the coaches gave a short definition of how the stone's texture reflected on their overall personalities and characteristics. The stones also represented warmth and friendship for all.

## Learn from history, advises Harper

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Native people have "come a long ways, but there's still a long way to go," says Manitoba MLA Elijah Harper.

In a speech to delegates to the National Aboriginal Communications Society's fourth annual general meeting and seminar in Edmonton, Harper cautioned them to avoid concentrating on the harshness of the summer of 1990.

"Learn from the history that brought it out."

But the Indian people of Canada have said "enough is enough," he noted. Harper, MLA for Rupertsland in the Manitoba legislature, said the historic defeat of the Meech Lake accord last June proved to all Canadians aboriginal people have dug in and are refusing to allow the present aboriginal policies of the government to go unchanged.

"The colonial system still exists and there has to be a new relationship established."

The cutting of core funding last spring to aboriginal organizations and communications societies was a tragic blow by the federal government, he said. "They called it reducing the deficit, but we were suffering dollar-wise already and the GST will take more." Things are not going to get better unless the funds start to flow again, he added.

Harper reminded the packed conference hall at the Chateau Louis convention centre that Native people have to work together. "We have to stick together, to communicate in our own language where possible and from our own perspective."

The impressions the public has of Native people are harmful, he said. "They are led to believe the education of Indian people is free, but we paid for it

long ago in the treaties. We must never let them forget what we gave up to the settlers and how we helped them survive in our country. Don't give up the fight for the rights of our people," he said.

Harper urged them to remember the promises made generations ago when Native people

signed treaties to share the land and resources. "It hasn't worked out that way. The government is trying to assimilate and integrate. We have to question an administration which wants to build a golf course on Mohawk sacred land as they do in Oka."

Harper said that rather than compete in a federal election he

chose to be part of the provincial legislature, because "you have to get to know your enemy. And we did. And we used their own parliamentary system this summer to defeat the Meech Lake accord."

The annual general meeting and conference was held at the Chateau Louis Oct. 31 to Nov. 3.

## Centre a beehive of activity

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Moving to a new neighborhood in Edmonton's west-end didn't stop Dalona Potts from attending events at the Adrian Hope Youth Centre in the northern section of the city. "When my family moved, I knew I'd miss my friends and everything we do here. Now I just hop on a bus and come over here."

Potts was carving a pumpkin as part of preparations for the centre's Oct. 27 Halloween celebrations. While she was busy in the kitchen, friends Chad Beaver and Chris Hrynyk hung black, plastic bags in a "tunnel of horror" and strung cotton baton "spider webs" throughout the

darkened area.

Director Gordon Russell supervised the activities. "This is for the whole community and we expect 50 or more young people here tonight," he said. With the addition of two bags of peanuts, donated by Macdonalds Consolidated, the stage was set.

The centre is busy other nights of the week as well. Activities include boxing, volleyball and hockey. The young people are also involved in fixing and selling bikes, which is also a fundraising activity. "And we have Gina Whiskeyjack coming in to teach handicrafts now, too," adds Russell.

The centre, located at 11407-86th St., receives funds randomly and Russell says the lack of money keeps him from running

**'Kids should find some place like this where they can be safe'**

many more worthwhile programs. With more than 25 years experience working as a recreation director and as a coach of sports programs with young people, Russell recognizes the value of giving children a wholesome alternative to hanging around on the streets.

As Potts says "kids should find someplace like this where they can trust the people they're with and where they can be safe."

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# SASKATCHEWAN SECTION

# Wind speaker

## Welcome to the Saskatchewan run

Hi and welcome to the Saskatchewan run.

*Windspeaker* welcomes all our Saskatchewan readers and we are proud to announce we will be serving Saskatchewan with news, sports and community stories about you — the pride of Saskatchewan — our Native people.

And you now have your very own **Border Crossing** column.

Just recently, Oct. 23-27, I travelled across the border to Lloydminster, the Battlefords, Cut Knife, Prince Albert, Duck Lake and Saskatoon.

It was a pleasant trip because I met interesting and friendly people all along my route.

This edition I would like to share some of that friendliness with you.

**PRINCE ALBERT:** Remember you heard it here. These three lovely ladies who work as cooks at the Native Friendship centre told me they're single and "We're looking for men!"

Oh, they're cute. Rosemary Arcand is holding the bannock — enough to tempt any man — while Yvonne Deschambeault smiles real pretty, enough to capture the heart of any man, and Irene Daniels shows off 48 or so bowls filled to the brim with sweets, enough to make a hungry man crave for her affection.

They are warm people and the three of them are real pals. You might say...like three peas in a pod.

**SASKATOON:** When I was there, I got lost looking for the

### BORDER CROSSING

bus depot.

No...I wasn't going there because that's where Native people hang out. It's because that's where I hang out, in any city, town, hamlet, snow bank...

Anyway, I drove through the centre of the city, crossed a river and found myself 16 km from Saskatoon. So I stopped at a garage and asked an attendant on duty "Do you know the way to Saskatoon?"

"No," he said. "But I heard that song somewhere before," he finished.

"That's Do You Know the Way to San Jose!, I hollered in my most-hollering Native voice.

So he told me where to go, but it wasn't in the direction of Saskatoon.

Anyway, I met some wonderful people in that city, who I'd like to say hi to. Hi Debbie Shom, secretary in the language department at the Saskatchewan Indian Cultural Centre, Stan Cuthand (curriculum development for Native studies), Kelly Parker and Delbert Fisher, who work in the technical (audiovisual) unit of the centre, Mary Jane Eley (graphic department) and Donna Ahenakew (library and information services).

Actually their story and pics are being developed right now, so you will get to meet them on a

more personal basis in our next edition.

**NORTH BATTLEFORD:** I was fortunate to scoop this story.

You see when I met Don Peakman, who is the programs director for the Battlefords Indian Metis Friendship Centre, I said "Don, you must be real sports-minded to handle so much as far as recreation and sports activities for the centre goes."

"You're darn right, Shakey. Follow me!" he quipped and then took off at what can only be described as the 'Running Brave' shuffle.

"The name's Rocky, not Shakey," I hollered at him in my most Native hollering voice, showing my discontent.

"This is what I drive to work in!" he declared proudly, pointing to a miniature race car.

I said quietly..."You must really love sports."

"I'd die for sports! Say, you want to run a few laps around the centre?" he asked.

"In that?" I asked.

"No, in bare feet, Dorky!" he hollered like a real sports pro.

"The names ROCKY!" I screamed but only his socks were there.

Hey...I'm just kidding Don. Actually, Don said the racing car is for an upcoming raffle the

centre will be holding.

Don, it was nice to meet you, but I wasn't fibbing about one thing. Don is a real sports buff.

**BORDER CROSSING:** is what fun is all about. If you have something you'd like to see in your column, please call Border Crossing at (403) 455-2700. Until next time we meet, backs to the wind everyone and drive safely.

Rocky Woodward on the road



Rocky Woodward

Don Peakman, programs' director with the North Battleford Friendship Centre, is enthusiastic about the centre's future



Rocky Woodward

P.A. Friendship Centre cooks, bannock holder Rosemary Arcand, Yvonne Deschambeault (centre) and Irene Daniels show off some of their great cooking

## Publisher's Message

Windspeaker is proud to publish a special section devoted to the aboriginal people of Saskatchewan. We hope we can fill the void left by Saskatchewan Indian and will publish a regular section monthly. We have assigned Rocky Woodward to visit your communities and sample your hospitality. This is your paper and the success of this section depends on the advertising and community support you give it. So please call Dwayne Armstrong at (403) 455-2700 for your advertising needs or Rocky Woodward with your story ideas. I hope you enjoy our first effort and look forward to visiting you in the future.

Publisher: Bert Crowfoot

For all your advertising needs, call Dwayne Armstrong at 403-455-2700



**Saskatchewan**

# Crime Stoppers a hit

By Rocky Woodward  
Windspeaker Staff Writer

SASKATOON, SASK.

Statistics prove Saskatchewan's Crime Stoppers program, which began in 1987, is working extremely well, says an RCMP official.

It only works because of the direct link between the RCMP, the public and the media, said Sgt. Ben Walsh at an all-chiefs conference in Saskatoon.

He said many crimes, which are solved because of Crime Stoppers, "would probably not be solved or would take an indefinite time to solve if not for the program because of recent police cutbacks and the cost of policing these crimes."

Walsh said the RCMP needs the help of all Saskatchewan residents to combat crime.

He says wooden Crime Stoppers signs are now being put up across the province and are available to communities for \$20 each.

"The signs are yellow and very visible, especially in winter."

Over the last three years, \$555,000 in stolen property has been recovered and \$171,000 illegal drugs have been seized and taken off the streets because of Crime Stoppers, said Walsh.

"We have laid 530 criminal charges and in the last two years, two murders have been solved



Rocky Woodward

Saskatoon Sgt. Ben Walsh holds up a Crime Stoppers sign available to communities for \$20.

near Prince Albert and Saskatoon. It shows the program is working."

Walsh said Crime Stoppers is a community project supported by donations of money, goods and services from individuals, private sources, corporations, clubs and associations.

He said the project is a community service awards program that combines the police, media and the public in a crime-solving effort for the province.

An informant can receive up to \$2,000 for information that leads to the solving of a crime. His identity isn't revealed, nor is he required to testify.

"Crime Stoppers has a toll-free line (1-800-667-8477) that

serves the province. The caller is given a number and we run a check on the information given, usually up to 10 days. If the caller's information is correct, they receive cash awards," explained Walsh.

Walsh said many break and enter cases have been solved because of Crime Stoppers.

He said unsolved crimes are re-enacted and featured on television and publicized on radio and in newspapers.

Walsh told the chiefs that by offering cash awards and anonymity, Crime Stoppers has eliminated the two biggest obstacles that normally keeps the public from getting involved — fear and apathy.

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## Saskatchewan



Photos by Rocky Woodward

Native women attending a convention in Saskatoon were impressed by Native American speaker Randy Lewis (right)

# Promiscuous men increase AIDS risk for many women

By Rocky Woodward  
Windspeaker Staff Writer

SASKATOON, SASK.

A Seattle consultant on national AIDS prevention says it's time Indian women took control of their bodies until Indian men educate themselves on the wonders of family life.

Randy Lewis, a Native American, said women must "start fighting for control of their bodies" until men stop running around and begin to be honest with them.

"Honesty is what Indian people pride themselves on," he told a large delegation of women attending a national women and wellness conference in Saskatoon.

The Oct. 22-25 conference, which over 500 Native women attended, was based on mental, physical and spiritual wellness.

Lewis said women should be very concerned about AIDS, which he said is going to be the number one killer among Native people within two years.

He said statistics show AIDS is increasing among Indian people more than any other group of people.

"It is moving eight to 10 times as fast through us based on any other disease," Lewis said.

He said the deadly disease is moving rapidly through women and girls because of drug use and prostitution.

And he said AIDS kills Indian people a lot quicker than non-Natives.

"Most people show the effects of AIDS between two and a half years to five years. With Indian people it shows up between two and a half to six months. And Indian people succumb to the virus anywhere from six months to a year."

The reason behind such drastic statistics is because history records Indian people coming from a suppressed system, Lewis said.

"We were open to Western diseases years ago and had no resistance to them. Why? Because we lack the basic immunity against diseases the Western culture has historically built up for itself.

**'Unless you know where your loved one was sleeping last night, tell him to sleep on the couch. What he may bring home to you now, may kill you tomorrow.'**

- Seattle consultant on AIDS prevention

"We're the only people who are overweight and starving to death," Lewis said humorously.

He said the spread of sexually transmitted diseases in Canada is far too high and "it's quite scary."

"Of every 100,000 people, 350 people have contracted gonorrhea. Seven non-Native people out of every 100,000 have syphilis. With Indian people the statistics are much higher, 100 of every 100,000 have syphilis," said Lewis.

Lewis said the statistics are far too staggering to ignore. He blames much of it on promiscuous men.

He told the delegates women are now at a great risk because of the spread of AIDS.

"Unless you know where your loved one was sleeping the night before, you tell him to sleep on the couch. What he may bring home to you now, may kill you tomorrow," Lewis said.

He said Native people in their communities must start talking more openly about AIDS.

"My tribe lost 11 people to AIDS. We're not immoral but my tribe waved its right to anonymity. If it's in the tribe, we have to know. We can't hide test results and we can't be afraid to be tested," Lewis said.

Lewis said to fight the spread of AIDS, partners must be faithful in relationships and open about sexuality.

He said parents are usually ashamed to talk about sex. "We're backwoods when dealing with our own personal hygiene and sexually transmitted diseases."

Lewis said people were taught by the church to not talk about those things, because "they're dirty."

He said it's amazing how adults can act so much like adolescents when dealing with sexuality. "Boys are taught such childish things like don't play with your oog oog."

"When they've grown to manhood, they refer to it as 'my little Wjllie' or 'I've got to go water my duck.'"

"It's small wonder that boys remain little boys locked in the Peter Pan syndrome," Lewis said.

He said girls grow up to be ladies and housewives and boys grow up to be boys.

"Men spend time in bars, at hockey games and rodeos, which are supposed to represent manliness. But it's just another form of boyishness and they continue to play as they grow older," Lewis said, while adding women must break away from what he called "Momism."

"Young girls eventually become mothers and usually find themselves raising children and the husband," he said.

"Love for family and Indian pride that is absolute and unconditional is what it's all about," Lewis said, adding it's not generally until late adulthood that a man finally realizes the beauty of the lady who has stuck by him through thick and thin.

Stressing the importance of good relationships to combat sexually transmitted diseases, especially AIDS, Lewis said a lot falls on the women of the communities.

"Friends may come and friends may go but that motherly love is unconditional and men must come to realize it.

"So it's time for you ladies to kick a few butts," Lewis said over rounds of applause.

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## COOPERATION BRINGS ACTION ON LITERACY

1990, UNESCO'S International Literacy Year, is seeing extensive progress in the planning and implementation of a new Native literacy strategy in Canada: the **ABORIGINAL LITERACY ACTION PLAN**.

Indian leaders and band members have increasingly expressed concern over the low literacy levels and lack of basic skills among community members. Without functional literacy skills, Indian people face an increasingly grim economic future in a society demanding ever - increasing technical and communication abilities in the labour market.

The **Aboriginal Literacy Action Plan** addresses these problems on a large scale. It is an important development in Aboriginal education, one which proposes to change the basic principles of operation in addressing literacy problems.

The development of the **Action Plan** for Aboriginal communities was coordinated by the Saskatchewan Indian Institute of Technologies (SIIT), with the financial support of DIAND'S Economic Development sector and the National Literacy Secretariat of the Secretary of State.

The project was guided by a Steering Committee, composed of representatives from major Aboriginal governmental and educational institutions across Canada. Some 60 literacy practitioners, representing a wide cross-section of Aboriginal institutions across the country, met in a series of national workshops in Vancouver, Edmonton, Winnipeg, and Toronto, in May 1990, to reach a consensus on recommended approaches to literacy programming.

A set of guiding principles were agreed upon, which proved integral to the rapid success of the meetings. They were as follows;

- the Native population is entitled to literacy training and life-long access to continued education;
- the right to education, as provided in the treaties, forms the basis of education rights for all Aboriginal people;
- literacy and other Native educational programs are a federal funding responsibility;
- each community should have control regarding choice of literacy programming, content, and method of delivery;

- culturally-sensitive curricula, geared expressly to the Native learners, should be developed or adapted from existing programs;
- and resources should be provided for "Mother Tongue" literacy programs;
- provisions should be made for the educational development of the "whole person", including spiritual, physical and emotional aspects.

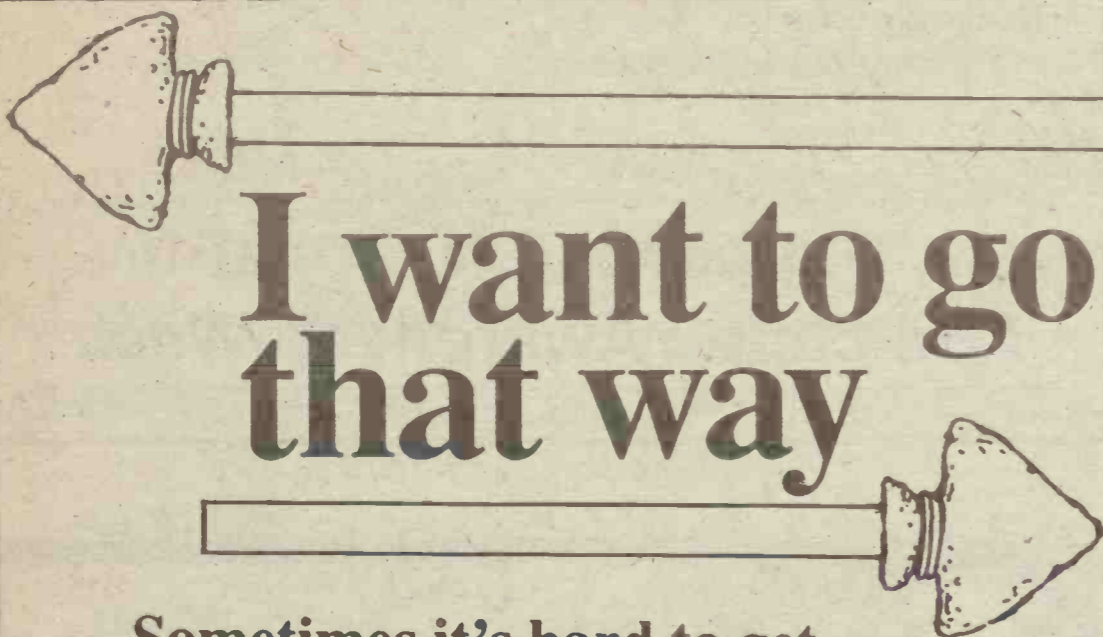
The recommended actions based on these guidelines were very simple: to provide Aboriginal communities with the resources and training necessary to address their own specific literacy needs, as they see fit.

The **Aboriginal Literacy Action Plan** shows immense promise, because it proposes increased Native control of literacy resources and curricula, and tailor-made local solutions, controlled by members of each community most familiar with their needs.

Because Aboriginal communities themselves will be enabled to adapt the **Aboriginal Literacy Action Plan** to meet their own specific needs and priorities, the effectiveness of programs will be increased, and community self-reliance will be reinforced.

The development of this **Aboriginal Literacy Action Plan** represents a first step towards progressive action in Aboriginal literacy education. SIIT is now in the process of validating the messages the plan contains through a series of regional workshops held by sponsoring organizations across Canada. Copies of the **Action Plan** are being made available to participants in advance of the workshops, so that they will have a chance to read the report, and consider its contents prior to the meetings. Based on the opinions and recommendations of workshop participants, SIIT will provide a final report and recommendations to the Government of Canada.

Further information concerning the **Aboriginal Literacy Action Plan** can be obtained from the Saskatchewan Indian Institute of Technologies by calling (306) 244-4444, or writing to SIIT, 201 Robin Crescent, Saskatoon, Sask., S7L6M8



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## Saskatchewan

# Saskatchewan Indian reserves are facing housing crisis

By Rocky Woodward  
Windspeaker Staff Writer

SASKATOON, SASK.

Indian reserves across Saskatchewan face a housing crisis, says a Federation of Saskatchewan Indian Nation (FSIN) official who holds the federal government responsible.

If Indian Affairs can't do its job, then Indian people must find someone else to do it for them, said George Peeace, speaking at an all-chiefs conference in Saskatoon.

"In 1867 (when the treaty was signed) the responsibility of Indian reserves fell on the federal government, so housing is in fact a treaty right," he told the conference.

"But if Indian affairs couldn't do the job for over the last 104 years, then let's get someone who can," he added.

He says the FSIN is looking at putting a political policy development group in place through the Native housing commission to "provide better homes for our people."

He says all Saskatchewan chiefs should know about the inadequate shortage of resources in the housing program.

"One unit costs about \$80,000. Then you have heat, water, insurance and utilities. And it costs about \$30,000 for renovations now.

"It's sad when a chief has to borrow off the regular housing program to hire someone for renovating or building homes," Peeace says.

Peeace says the federal government gives the impression that Indian people must share the cost for providing affordable housing.

"I agree we must share the responsibility and we have. We've



Rocky Woodward

FSIN secretary-treasurer George Peeace at Saskatoon all-chiefs conference

already paid our share through land surrendered," he says, adding the housing commission now agrees the federal government should carry the full cost for better reserve housing.

"The chiefs who sit on the commission say housing is a treaty right and the feds must pick up the whole cost."

Peeace says recommendations must be established for better Indian control in the development of reserve housing policy "with government assistance and support."

There has been an outcry over a demand that Indian families make a down payment of about \$36,000 for a house while non-Natives are required to only come up with 10 per cent.

"We must show them the

shortage of housing in this province so the feds won't be able to ignore it anymore," Peeace says.

Peeace says tribal councils and the FSIN will have to take a good look at the housing shortage at the next meeting at the end of November.

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From Chief Louis George  
Council, Staff and Band members

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## Saskatchewan

### Powwow group is the pride of Prince Albert

By Rocky Woodward  
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

Prince Albert, Saskatchewan can take a lot of pride in the Northern Indian Nation powwow group which has acted as ambassadors for this northern city many times across North America.

"They are one big happy family, full of fun and enthusiasm," says Eugene Arcand, executive director of the Indian and Metis friendship centre in Prince Albert.

And he is just as proud of his son Cori, who at age 17 is the oldest in the group and the master of ceremonies.

"He does his job very professionally and gains a lot of laughter and friendships for the group where ever they dance," Arcand says.

The highlight of the group's career was an invitation to perform at the grand opening of the Museum of Civilization in Ottawa.

"It was a tremendous coup for the powwow dancers and it built a lot of self-esteem. They are very good at traditional dancing," beams Arcand.

Just recently they danced for thousands at a Saskatchewan Roughriders, B.C. Lions football game and they also performed this year at the Calgary Stampede.

"They've also been to Albuquerque," says Arcand, who gives credit for the powwow group's success to his wife Lorna.

"Lorna takes care of everything pertaining to the group," he added.

The group offers powwow dance lessons every Wednesday at the centre because of a strong demand.



The Northern Indian Nation powwow group performed at the grand opening of Ottawa's Museum of Civilization

However, Arcand says only members of the centre are eligible to attend the lessons.

"But a membership card only costs \$2 a year," Arcand says.

Arcand says the role of the friendship centre and the powwow group is to promote a better understanding between Native and non-Native people.

"And the powwow group does it well where ever they dance," smiles Arcand.

The friendship centre is located at 1409-1st Ave. East.

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## SECTION 2:

A 32-page feature on substance abuse

# Wind speaker

North America's No.1 Native Bi-weekly Newspaper



Rocky Woodward

Drinking and driving takes its toll on our highways. Substance abuse claims many victims in the Native community. Our 32-page section highlights just some of the many victories.

## Alexander elder a one-woman crusader

By Amy Santoro  
Windspeaker Staff Writer

ALEXANDER RESERVE, ALTA.

The Alexander reserve, 45 miles northwest of Edmonton, is home to a one-woman crusader against drugs and alcohol. Elder Agnes Bruno says she "feels sad for young people when I think about their future."

Bruno says Alexander reserve, with a population of about 750 people, has "a lot of drinking and drugs especially with the young ones."

"You just can't talk to the kids, they don't listen. They don't realize how alcohol is a waste of life. I wish they would listen to me. Look at me today, I'm not sick and I can appreciate the birds singing."

Bruno, who has been sober for 11 years, says she tries to make people understand "there's a good life ahead without alcohol."

People come to her for help, she says.

"They want to know how I stayed sober for so many years. I tell them I healed myself by going to my elders, they were my teachers. I told myself when I stopped drinking I would help to heal my people on the reservation."

Bruno says she began drinking because she was lonely and she thought alcohol would help ease her worries and pain.

"I didn't understand I had to work on respecting myself. Our young people are afraid to work on themselves, they need a lot of support."

Bruno says she struggles to stay sober sometimes but "I'm strong and I have a happy life without drinking. If I get down, I phone one of the elders and they help me."

Bruno wants the people on the reserve to realize "alcohol is our enemy" and she wants them to become more spiritual.

"You feel good after you pray. It helps you heal. Every morning I go out and thank the Creator and every night I thank him for

the day."

Bruno, who attends AA meetings regularly, says she encourages people on the reserve to use the treatment programs available to them.

"I don't understand why they don't attend the programs. They have to take them seriously. They can't do it by themselves. They need help, so I'll sit back and wait. If they decide they need me, I'm here."



Amy Santoro

Agnes Bruno







# Alcohol and drugs know no color

By Amy Santoro  
Windspeaker Staff Writer

EDMONTON

"The staggering statistics of my people dying caused me to emerge and become a warrior," says Poundmaker's counsellor Dave Belleau.

"I hope the crying of my people in the gutters will soon be more manageable," Belleau told a crowd of 30 at a recent confer-

ence on substance abuse in Edmonton.

Belleau, who has been clean of substances for 17 years, says an awareness of the disease of alcohol and drug dependency must be created.

And talented and fearless people must be recruited to treat others.

He says the key to wellness is "to commit yourself to getting better and admit you are an alcoholic."

"Once we establish a recognition of the abuse we can move on to healing."

Belleau, who spent most of his life on skid row, says his message is always the same: "alcohol and drugs know no color, they steal your family and your work. They are the hurt and pain of your grandmother and the destruction of your soul."

AADAC director Wayne Bazant agrees saying alcohol and drugs have a "fatal effect on the

body, mind and spirit."

Bazant told the group gathered at the conference, which was sponsored by the Alberta Multicultural and Native Health Association, that the focus of treatment must be the client and his experience.

"Different people abuse substances for different reasons and the treatment must attend to a diversity of experiences and needs including culture."

Bazant adds that the commu-

nity must also participate in reducing substance abuse by learning more about the disease.

Belleau says the main cause for substance abuse among Native people is low self-esteem.

"The turning point for me was finding myself and becoming more spiritual. My people need to do this because it hurts me to see them stumbling down the street but we're not just the Indian you see drunk on the street. We have a lot to offer."

## Spidey fights substance abuse

By Amy Santoro  
Windspeaker Staff Writer

OTTAWA

Spiderman is fighting the battle against alcohol and drug abuse in two pilot comic books aimed at educating children about the perils of substance

abuse. The anti-drug campaign involves the Canadian Association of Chiefs of Police, Marvel Comics — which will allow the use of Spiderman, its writers and artists at no cost — and the Alliance for a Drug-Free Canada.

Eric Conroy, one of the program co-ordinators, says the concept was developed in Nov.

1989 to help get the message of a drug-free lifestyle across to children. Interviews with Grades 6-8 students across Canada revealed most kids read comics, particularly Spiderman, he says.

"Comic books are equalizers because no matter what the reading differences may be between kids, they all understand them and can read them at their own pace."

Children are more likely to accept a story rather than a lesson, he says. The content of the comics is all-Canadian and a Native Canadian appears as one of the characters in the first comic. Three million copies will be distributed free across Canada through local retail outlets in early January. Conroy says children will appreciate the free comic because it will look like an ordinary comic book bearing a \$1.25 label. The comic book has received support from several major corporations — including Kraft, Kellogg's and Coca Cola — in the form of advertisements.

Conroy says if all goes well, we will see more of Spidey fighting for a drug-free lifestyle.

### Different sides of the same coin

By Evan Pelly

Jason was an urban Indian  
Always he did roam  
Hunting for booze  
And never going home

Soon his wife had gone  
He had nothing left  
On the streets of skid row  
He drank himself to death

Dennis is an urban Indian  
Of the same place  
He works in an office  
But follows his Native faith

His wife still beside him  
Careful he is  
Aware that alcohol  
Could ruin this life of his

(Pelly lives in Fort Saskatchewan. He's a 20-year-old Saulteaux, originally from Cote Reserve, Sask.)



All friendship centres,  
band offices and  
Metis settlements in  
Alberta & Saskatchewan.

## WHERE CAN I GET Windspeaker?

The following are locations where Windspeaker is made available to our readers in Alberta & Saskatchewan.

### ARROWWOOD

- Arrowwood Grocery

### BONNYVILLE

- Native Handicrafts

### BOYLE

- Skeleton Lake Resort (R.R. 1, Site 50, Box 6)

### BROCKET

- Ed's Service

### CALGARY

- Calgary City Hall
- Harry Hays Building
- Mac's Stores (All Locations)
- Open Country Books (1304 - 4th St. S.W.)

### CARDSTON

- Cardston Shell Food Store (64 - 1st Ave. W.)
- J-Mart Foods (253 Main St.)
- K & T Redimart Confectionary (325 Main St.)
- Red Rooster Food Store (364 Main St.)

### CLUNY

- Bow River Trading Post
- P.G.'s Enterprises
- Wilson's Service

### DUFFIELD

- Paul Band Counselling Serv.

### EDMONTON

- Alberta Metis Women's Council (11339 - 88 St.)

- Bissell Centre (10527 - 96 St.)
- Drake Hotel (3945 - 118 Ave.)
- Edmonton's Food Bank (10218 - 111 St.)
- Klondiker Hotel (15326 Stony Plain Road)
- Indian Trader (West Edm. Mall)
- Mac's Stores (All Locations)
- Money Mart (12614 - 118 Ave.)
- Peace Hills Trust (Mn Flr., 10011 - 109 St.)
- Settlement Investment Corp. (2nd Floor, 11104 - 107 Ave.)

- ENILDA
- Carrie's Diner & Catering

### FAUST

- Lakeside Coffee Shop

### FORT MACLEOD

- Fort MacLeod Auction Market
- Head-Smashed-In Buffalo Jump
- Hodnett's IDA Pharmacy Ltd. (222 - 22 St.)
- Java Shop (Greyhound Station 2302 - 2nd Ave.)
- Mac's Convenience Store (538-24 St.)
- Midnight News

### FORT McMURRAY

- Safeway (131 Signal Rd.)
- Safeway (Franklin Ave. & Hardin St.)
- Peter Pond Shopping Ctr. (9913 Hardin St.)

### FORT VERMILION

- Fort Gas Bar
- Freisen's General Store
- Little Red Air Service Ltd.
- Lucky Dollar Foods
- Sheridan Lawrence Hotel

### GLEICHEN

- Clay's Service
- Gleichen Lucky Dollar
- Saveway Foods & Clothing
- Siksika Pharmacy
- Thrifty Market

### GRANDE CACHE

- Grande Cache Hotel

### HIGH LEVEL

- High Level Super 'A'
- Stardust Motel

### HIGH PRAIRIE

- High Prairie Auto Sales & Salvage
- Raven Motor Inns (Hwy 2)

### HINTON

- Native Employment Services (108 Metro Building)

### HOBBEMA

- Big Way Foods
- Ermineskin Arts & Crafts
- Ermineskin Auto Care Centre

- Peace Hills Trust (Maskwachees Shopping Ctr., Hwy 2A S.)

### KEG RIVER

- Keg River Cabins

### KINUSO

- Strawberry Truck Stop

### LAC LA BICHE

- Almac Motor Hotel
- The Native Perspective (CFWE 89.9 FM)

### LETHBRIDGE

- Club Cigar Store (301 - 5th St. S.)
- Green's Pop Shop & Grocery (613 - 13th St. N.)
- Marketplace Shell (1818 Mayor Macgrath Dr.)
- Mayor Macgrath Mohawk (1202 Mayor Macgrath Dr. S.)

### MORLEY

- Nakoda Lodge
- Stony Indian Park - Campground & Store

### PADDLE PRAIRIE

- Ghostkeeper Store & Husky Bar

### PEACE RIVER

- Seeken's Inn
- Odd Spot - Q Mart
- West Hill Shell (7401-100 Ave.)

### PINCHER CREEK

- Red Rooster Food Store
- T-Bear Gas Bar/Food Mart

### RIMBEY

- Hummels Gas 'n' Splash

### ROCKY MOUNTAIN HOUSE

- David Thompson Resort
- R. M.H. Chamber of Commerce
- Rocky Native Arts & Crafts

### SLAVE LAKE

- Angie's Candy Store
- Cimaksis Trading Post
- Harold's Speedee Mart
- Sawridge Truck Stop

### SPUTINOW

- Sputinow General Store

### STANDOFF

- Beebe Mart
- Standoff Supermarket
- Standoff Trading Post

### STRATHMORE

- Strathmore Esso & General Store
- Strathmore Value Drug Mart
- Turbo Resources Ltd. (Trans Canada Hwy)

### VALLEYVIEW

- Raven Motor Inn
- WETASKIWIN
- Bear Hills Service Ctr (Hwy 2)
- Safeway (111, 3725 - 56 St.)
- Ft. Ethier Lodge (3802 - 56 St.)
- Tootsie's Arts & Crafts (3725 - 56 St.)

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- Mander Holdings (1980) Ltd.

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## Treatment centres and role models turning things around



**Rocky  
Woodward**

By Rocky Woodward  
Windspeaker Staff Writer

EDMONTON

In the 1950s a sign on the doors of beer parlors and liquor stores across the country read 'No Indians Allowed.'

It didn't change anything. Alcoholism among Native people has always been high ever since alcohol was introduced to Indian people by the white man centuries ago.

In her presentation at a conference in Edmonton recently on adolescent treatment, Christian Cobell, a Blackfeet alcoholism counsellor, says alcoholism has been the "number one problem among Indian people" for generations.

She says when alcohol was presented to Native people the disease spread like smallpox. The past hasn't changed anything. It is the number one killer of Native people.

She says Native people have lost their values because of alcoholism. And they have.

What I remember is a time when I stood with "the best of them" at the corner liquor store on 96th street begging enough coins to buy a bottle of wine.

I remember taking that bottle to an old abandoned house just off the drag and with my body shaking all over pouring it down my throat.

I remember looking into a broken mirror in that same run-down house and seeing a face that was dying. And I was only 24 years old.

I also remember the most important thing to me at that time was how I was going to get that next drink. Nothing else mattered, not a job, women or the way I looked.

Alcohol and drug abuse not only kills people dead, it also destroys them inside.

I have said things and done things I never would sober. My personality completely changed

when I drank.

When I first started drinking, I could laugh the next day at things I was reminded of. But as the years rolled by I became worse. I was ashamed of myself, I was worried and I even thought of suicide — many times.

RCMP Sgt. Clair Hill, who has worked 24 years in drug awareness, says substance abuse affects one person in every three families and 25 per cent of suicides are alcohol-related.

"It's a network. It blossoms and spreads," Hill says.

I drank on the drag alongside many other Native people. While I was there I looked at myself and my friends and thought, "Is this where it ends?"

Not according to Hill.

He says we all look at skid row as where the homeless, the unemployed, the drunks are — and where the alcoholic lives.

However Hill says only five per cent of substance abusers are on skid row.

He says the other 95 per cent are in the homes.

The stats are unbelievable.

Hill says 60 per cent of hospital admissions are drug and alcohol-related and that 80 per cent of admissions to psychiatric hospitals are alcohol and drug-related.

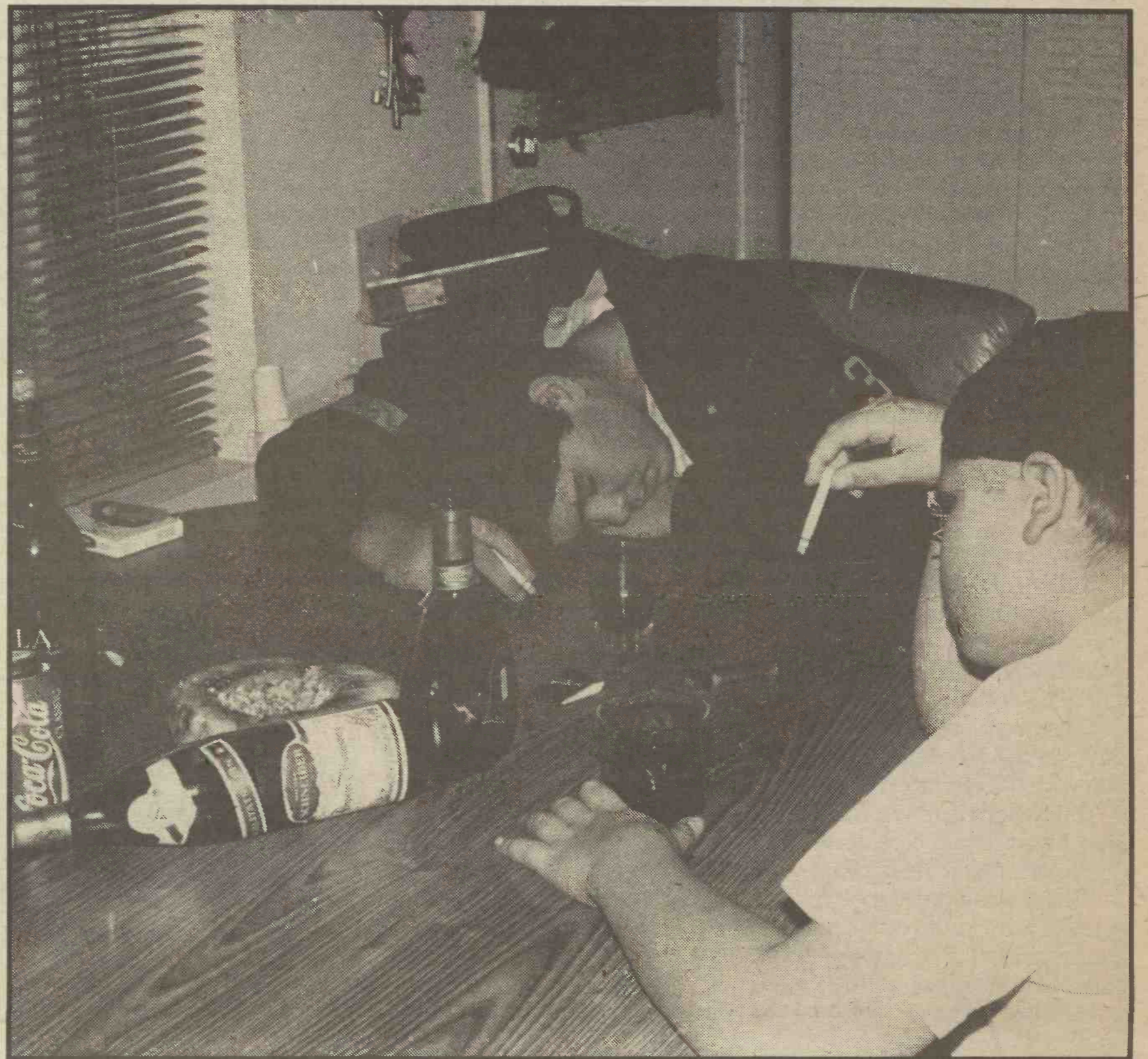
I lost an uncle to alcohol. He was the most happy and kindest man I ever have known.

But my uncle drank anything that had alcohol in it including Lysol, rubbing alcohol and shaving lotion. At 44 he was dead.

I loved him but I couldn't bring myself to attend his funeral — we were so alike.

I don't recall any programs being available when I was a kid geared to helping alcoholics. Obviously help was available but it was more hidden than today.

I remember in 1975 I was the first prisoner to enter a rehabilitation centre strictly geared towards the treatment of substance abusers.



Rocky Woodward

Far too many Native young people are falling victim to substance abuse

"Everything falls on you if this program will continue or not," I recall a prison guard I only remember as Mr. Brooks saying.

Well, I made the 30 days at Henwood and had my first taste of sobriety, Alcoholics Anonymous and real people who cared.

Today when I think about the six Native people who died after drinking a "killer solvent" at Peerless Lake and the seven Native people buried at Saddle Lake after dying in a car crash, and all my friends who are buried at Fort McMurray, Edmonton and institutional graveyards, I count my blessings very carefully, knowing what probably saved me from a similar fate is the introduction to treatment programs.

Today I applaud such treatment centres as Poundmaker's, the St. Paul adolescent treatment centre, Henwood, Nechi and all treatment centres that have opened on reserves and in the Native communities. They are our hope for a sober future.

I cheer people like Maggie Hodgson, Pat and Eric Shirt, Joe Couture, Lloyd Auger, Joe Cardinal and Sgt. Hill, all those wonderful people who are our role models, our hope towards leading a full and complete sober life.

They, like many others, understand the problem that faces not only the Native community but also the non-Native community and they took steps to correct this terrible disease — alcohol, drug and solvent abuse.

Eric Shirt says the problems and challenges facing Native young people today are well documented. Rates of alcohol, drug and solvent abuse, teen pregnancies, school drop-outs and suicides are unacceptably

high.

He says at a time when Native young people should be realizing their potential, far too many are emerging as casualties.

Today Poundmaker's Lodge, Nechi Institute and other alcohol treatment programs and government agencies are continually holding information conferences in a quest to heal the youth.

They say they want to pioneer and break new ground in the

interest of children of the future and they are doing it.

Yes, I know the suffering that comes with abuse of alcohol and drugs. I've been there and that's why I applaud our Native people everywhere who have dedicated their lives to their own sobriety and the battle against drugs, solvent and alcohol abuse.

It is a war that must be continually fought and hopefully, will be eventually won.

**Wind  
speaker**

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### 'Keep the Circle Strong'

Music and lyrics by Shannon Two Feathers

There's a circle of light  
That shines from your eyes  
Reflecting our hopes and our dreams.  
Come and walk next to me  
Where the dreams meant to be  
On a road made of so many needs.

It's a long lonely road  
When you walk it alone  
If the trail has been lost to the dawn  
Let your dreams be the light  
That shine through the night  
Walk with me, Keep the Circle Strong

CHORUS:  
Keep the Circle Strong  
Let your light shine upon  
Every turn in the road that we're on  
Let the journey be seen  
As the heart of a dream  
Walk with me, Keep the Circle Strong

The fires of time  
Warm a seed in your mind  
As it's fed by the circle within.  
And in time, there's a change  
In the child of the flame  
Born to ride on the wings of the wind

When the light in your heart  
Shines as bright as the stars,  
In the circle that's singing your song,  
Let the song call your name  
And we'll sing once again  
Walk with me, Keep the Circle Strong.





# Elder travelled bumpy road to spirituality

By Rocky Woodward  
Windspeaker Staff Writer

BROCKET, ALTA.

In 1966 the people of the Peigan reserve in southern Alberta and the Driftpile reserve in northern Alberta were given liquor rights.

One year later in 1967, Peigan elder Romeo Yellowhorn found himself on the streets, falling down drunk. He lost his family and had entered his first 'flop house' in Vancouver.

For 12 years Yellowhorn would live the life of a drunk, staggering back and forth from city to city, knowing only the nightlife — running from himself. Yellowhorn recalls when alcohol took over his life it was as if time had stopped for him.

Gone were the days when he and his family enjoyed life together. Gone was his dignity, his Indian pride, "all lost to the bottle," Yellowhorn says.

It took Yellowhorn 12 years to realize he was going nowhere very quickly, perhaps to his death, and so in 1979 on Nov. 1 he quit drinking.

"I came home to Brocket and the first thing I faced was a bunch of alcohol-related charges. I did 17 days in jail but that was the end of it," remembers Yellowhorn.

"I swallowed a lot of pride and had to forgive myself for the many mistakes I made while drinking," he adds.

Then in 1981 Yellowhorn's brother-in-law held a sundance.

"Out of curiosity I decided to attend. I spent four days fasting in the sundance lodge and that's when my life really changed," Yellowhorn says.

Yellowhorn recalls that the spirits approached him on the third day of his fast.

"I had no place to run. I was scared but common sense told me to stay where I was sitting. Since that time I have been in communication with the spirits," Yellowhorn says in a slow quiet voice.

Yellowhorn is now a recognized holder of two sacred pipes. One pipe, he says, is for ceremonies, the other is for healing. He is also the holder of a medicine bundle — Yellowhorn is a medicine man.

"There was a time I took my power for granted. I believed I could get rich. But I found out there is a difference between being rich and being spiritual. The richness is in the strength I receive as a spiritual elder. I know this now," he says.

He talks of the four elements that Native people live by. And when he talks it is clear he has learned from his days as an alcoholic and it's clear he is indeed a spiritual elder. Yellowhorn says the elements are: spirituality, the Native language, the social life and the economy.

"We believe in the spirits, we feel when we talk with truth, we believe in friendliness, laughter and togetherness and we encourage our young people to earn a living," Yellowhorn smiles, while stating those are the four elements Native people live by.

"But if you turn that wheel around you can clearly see the white man's four elements," he adds.

"Their wheel starts with economy. They'll kill, rob and cheat for it. Second is social life. Condos, riches and 'beat the Joneses', all this is important to them," Yellowhorn says.

"Third on their wheel is language. The white man's words are full of trickery. When they talk, they want something and they'll use tricky words to get it, usually material things or their way.

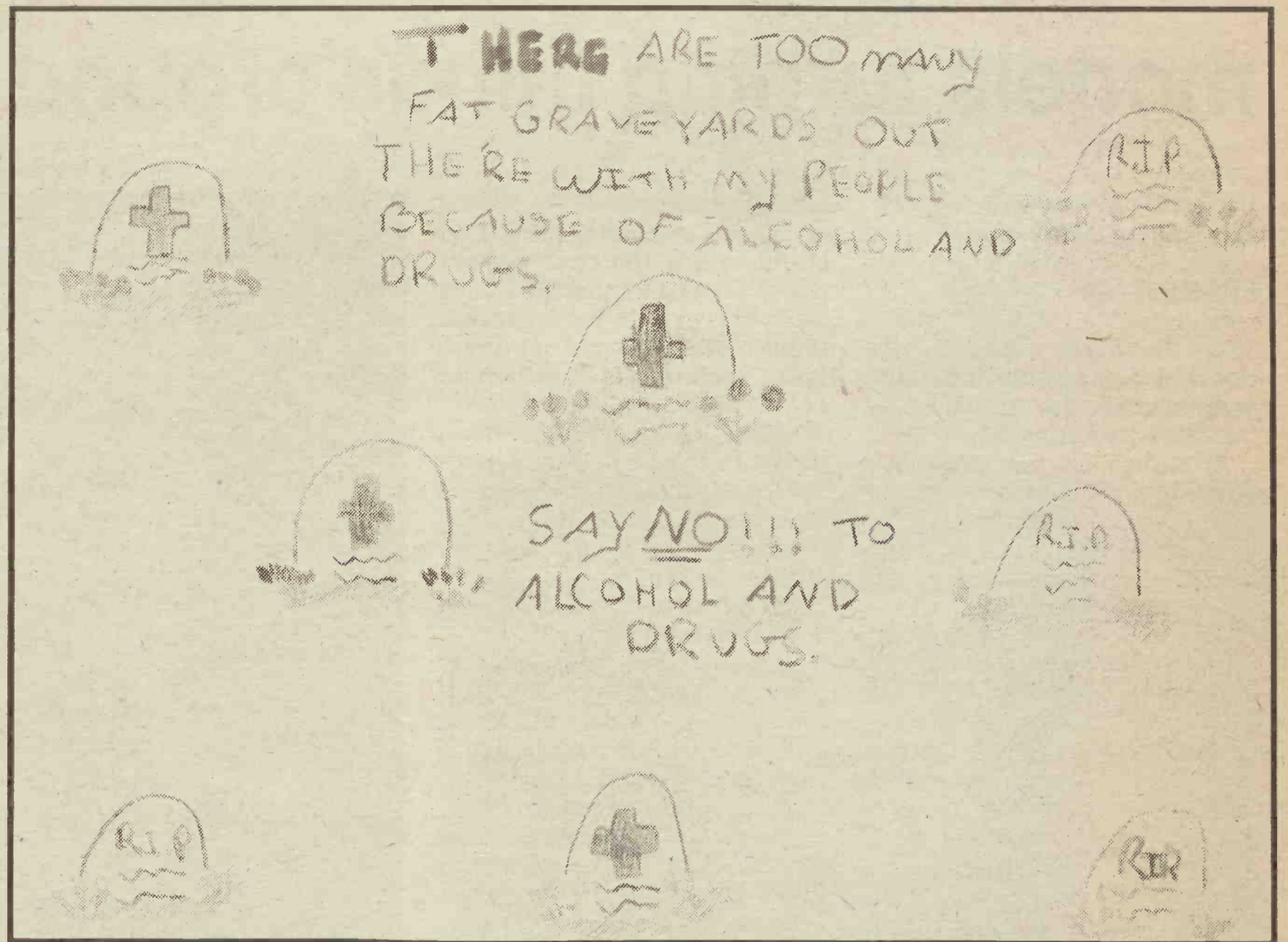
"And fourth on their wheel is religion.

"The white man gives himself one hour on the seventh day to ask the Creator for forgiveness for all he has done wrong — one hour — then he repeats himself."

"Indian people since the beginning and before there was minutes, hours or weeks, gave themselves to the Creator every day. That is the difference between the white man's wheel and the Indian wheel," Yellowhorn explained.

Yellowhorn says the more the two wheels are studied "the clearer the vision will be." He says he had to live in the white man's jungle and had to learn the hard way before he found his spirituality. He admits those mistakes and today he believes it has made him even stronger.

"To grow up sometimes a person has to taste life's bitterness. But when you find yourself — then you will realize the sweet taste of life," says Yellowhorn.



Graphic by 13-year-old Tricia Loyie

"Can Mr. Smith call you back?  
He's chairing an important meeting..."

There is more than one way to be a chairperson. Get up and stretch between calls so you won't become part of the furniture!

**PARTICIPACTION** *Make your move.*

## CATALOGUE OF EDUCATIONAL MATERIALS

We are in support of National Addictions Week  
November 18-24, 1990

Established in 1980, the Gabriel Dumont Institute is the educational arm of the Metis Society of Saskatchewan.

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Rocky Woodward

Lloyd Auger, chairman of the board of Poundmaker's Lodge

## Substance abuse rate 'unacceptably high'

By Rocky Woodward  
Windspeaker Staff Writer

EDMONTON

Lloyd Auger, chairman of the board of directors for Poundmaker's Alcohol and Drug Treatment Lodge, says the rate of drug, alcohol and solvent abuse among Native youth is unacceptable.

He says far too many youth are becoming casualties in the "war against alcohol and drug abuse" and a greater fight must be waged.

"If the problem is so well-known, then we must find solutions and break new ground in this fight," Auger says.

Auger says people who are working in the treatment of alcoholics and drug and solvent abusers are not apprentices anymore. "Yet we are confronted with this problem. And we have to admit we fall short of many answers to the problem," he says.

Auger says Poundmaker's has played a significant role in the treatment of alcohol and drug abusers since 1973.

"Because of Poundmaker's and the Nechi Centre, many people today are now role models helping others to gain back their dignity in the fight against abuse of alcohol and drugs, but it's not enough.

"The rate of alcohol, drug and solvent abuse is unacceptable. The youths' potential is lost and we must realize the youth are our future — in life and death they have a direct influence on our lifestyle, economy and culture," Auger says.

However, Auger does give credit to the many agencies, organizations and individuals involved with adolescent treatment. He noted if not for these places many more youth would fall victim to drugs and alcohol.

"We learn through our experiences. Four years ago eight adolescents from O'Chiese reserve were involved in treatment. One year later we had 32 participants in a recovery program.

"It happens because of agencies like AADAC, NNADAP and Health and Welfare Canada," says Auger.

Poundmaker executive director Pat Shirt expresses the same feelings Auger does. He says at a time when Native youth should be realizing their potential far too many are ending up as casualties.

"The problems are well-known. The challenge now is to identify the solutions," Shirt says.

Shirt says the rate of alcohol, drug and solvent abuse, teen pregnancies, delinquency, school drop-outs and suicides is unacceptably high and solutions to the growing problem must be focused on.

He gives credit to conferences such as the recent adolescent treatment conference held in Edmonton as an important way to find solutions to the alcohol and drug problem.

He says much of the knowledge that flows from these conferences can be taken back into the communities as a "positive action in healing our youth."

Auger says he challenges all communities to take the risk in positive programs to "help our youth overcome their problems.

"I challenge everyone to take that risk — it's worth it," he says.

## STONEY MEDICINE LODGE

TREATMENT CENTRE OF ALCOHOL AND DRUG ABUSE



### NATIVE ALCOHOLISM RECOVERY CENTRE

#### Philosophy of Medicine Lodge

"Stoney Medicine Lodge is a way of life that nurtures expression of faith and belief among our people; hope and vision towards physical and spiritual wellness; care, concern and mutual respect among our people.

Through co-operation and education, Stoney Medicine Lodge works towards ensuring our children and their families have the right to live in an environment free from the intense pressures to use alcohol and drugs. It draws on the wisdom of our elders and the positive energy of our youth in working towards a healthy and happy community lifestyle.

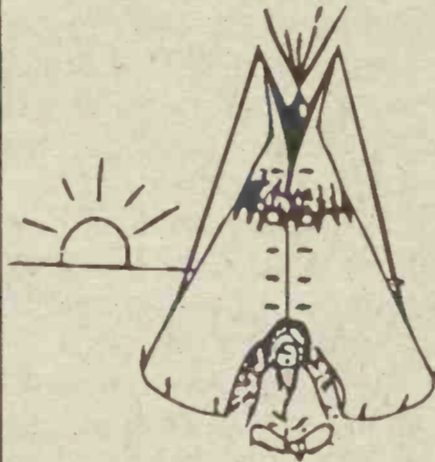
Through the caring and creative involvement of our people, Stoney Medicine Lodge works to influence change towards positive community growth."

**(403) 932-5333**

Box 1287, Cochrane, Alberta T0L 0W0

## Support National Addictions Awareness Week, November 18 - 24

For yourself, your family and  
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# Counsellor helps thousands yearly

By Jackie Red Crow  
Windspeaker Correspondent

LETHBRIDGE

With an office in a secluded corner on the bottom level of the Sik-Ooh-Kotok Friendship Centre, Morris Crow carries out his job as the lone alcohol and drug abuse counsellor for an estimated 10,000 urban Native population.

"I used to have an office upstairs with the administrative staff but there were too many people coming and going," he said in a recent interview. "I decided to move the office where there's more privacy.

"Besides the people who have a real problem (alcohol and drug abuse) come through the back door. The ones who are coping come through the front door," laughs Crow.

The workload is heavy and demanding for Crow, a respected Blood reserve medicine man.

According to last year's statistics he counselled over 4,200 people with alcohol and drug addiction problems. He conducts one-on-one and group counselling sessions as well as family and youth counselling. He also refers clients to treatment centres and does follow-up on each client every six months if he has time.

"There's only so much a one-man operation can do," says Crow, adding he has worked overtime on several occasions to accommodate clients.

Still, knowing that the counselling department may never expand its operation due to lack of government commitment and funding, Crow perseveres.

"We have submitted countless proposals to agencies such as NNADAP and medical services (branch of Health and Welfare Canada) but we've been turned down because they say friendship centres aren't within their mandate," he said.

But Crow still carries on to help the increasing number of Natives from various tribal backgrounds and reserves throughout southern Alberta and Canada, who are suffering from alcohol and drug addiction.

He says there's no difference in counselling urban Natives experiencing alcohol and drug addiction problems. "They (clients) come here (Lethbridge) thinking they'll have a better life but that's not always the case." In addition to having addiction problems, they often have limited job skills.

"But we don't address a hopeless case — there's always a belief a person can sober up — even though we don't know when that will happen."

Crow is frustrated many white people judge Natives by what they see in a local park called Galt Gardens, which is located in the heart of downtown Lethbridge, where many intoxicated Natives gather.

"They're a minority," says Crow, noting "many white people don't see the positive things happening in Native circles like those (recovered alcoholics) going to college or university, who have good jobs or are involved in Native spirituality."

Crow's words come from the heart. His work and dedication in alcohol and drug addiction has spanned over 15 years.

He, too, was an alcohol and drug user on the streets of an urban city hundreds of miles away from home.

After running afoul of the law, he was admitted to a halfway house in Vancouver. There he was introduced to AA and continued attending meetings after he was discharged from the program. He even volunteered his time at the treatment centre to help him on his journey to recovery. He also enrolled in an upholstery and art course but soon realized he wasn't interested enough in it to take it up as a career.

"It was then I decided I wanted to work with people even though I was good at art and upholstery."

Soon after he returned home hoping to find a job in either one of the trades he studied or in the addiction field. His hopes were soon dashed when he couldn't find a job. The disappointment was so great he eventually turned to his addiction again. Fortunately Crow managed to pull himself together and decided to move to Calgary to see if his goal could be achieved.

His luck changed for the better there. In a matter of months he worked his way up to assistant executive director of Crowfoot Lodge, a Native treatment centre. Later he found work with the outpatient department back home. From there he worked with the St. Paul treatment centre, helping to organize the program in its initial stages. And then he was elected to a two-year term as tribal councillor. He briefly took upgrading courses at Lethbridge Community College before he was hired by the friendship centre as a youth worker in 1984. He soon started work in his present capacity as counsellor.

Despite lucrative job offers, Crow is committed to helping his clients overcome their alcohol and drug addictions. He is a much sought after speaker and is often invited to city schools to talk about Native spirituality and demonstrate dancing and singing skills.

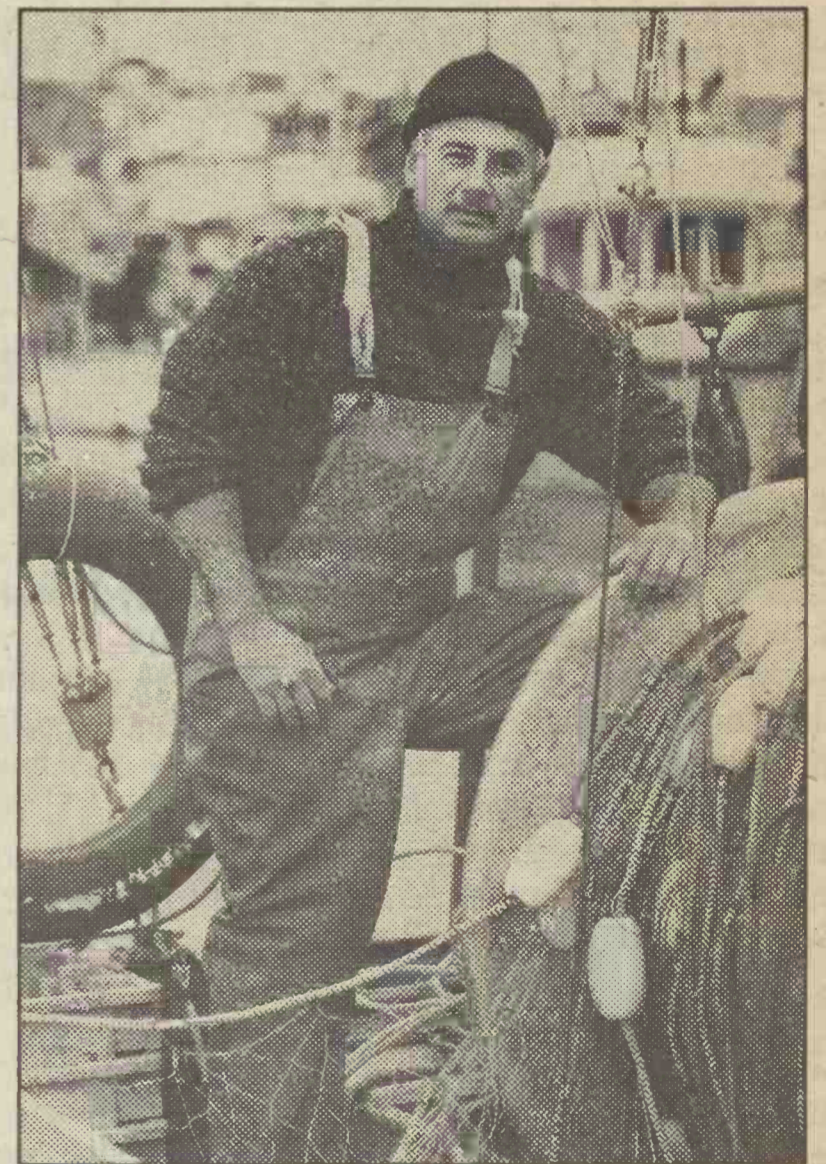
Although Crow had to abandon his first dream of being in the army many years ago, he has no regrets about being an addictions counsellor.



Jackie Red Crow

Morris Crow is a counsellor with Sik-Ooh-Kotok Friendship Centre in Lethbridge

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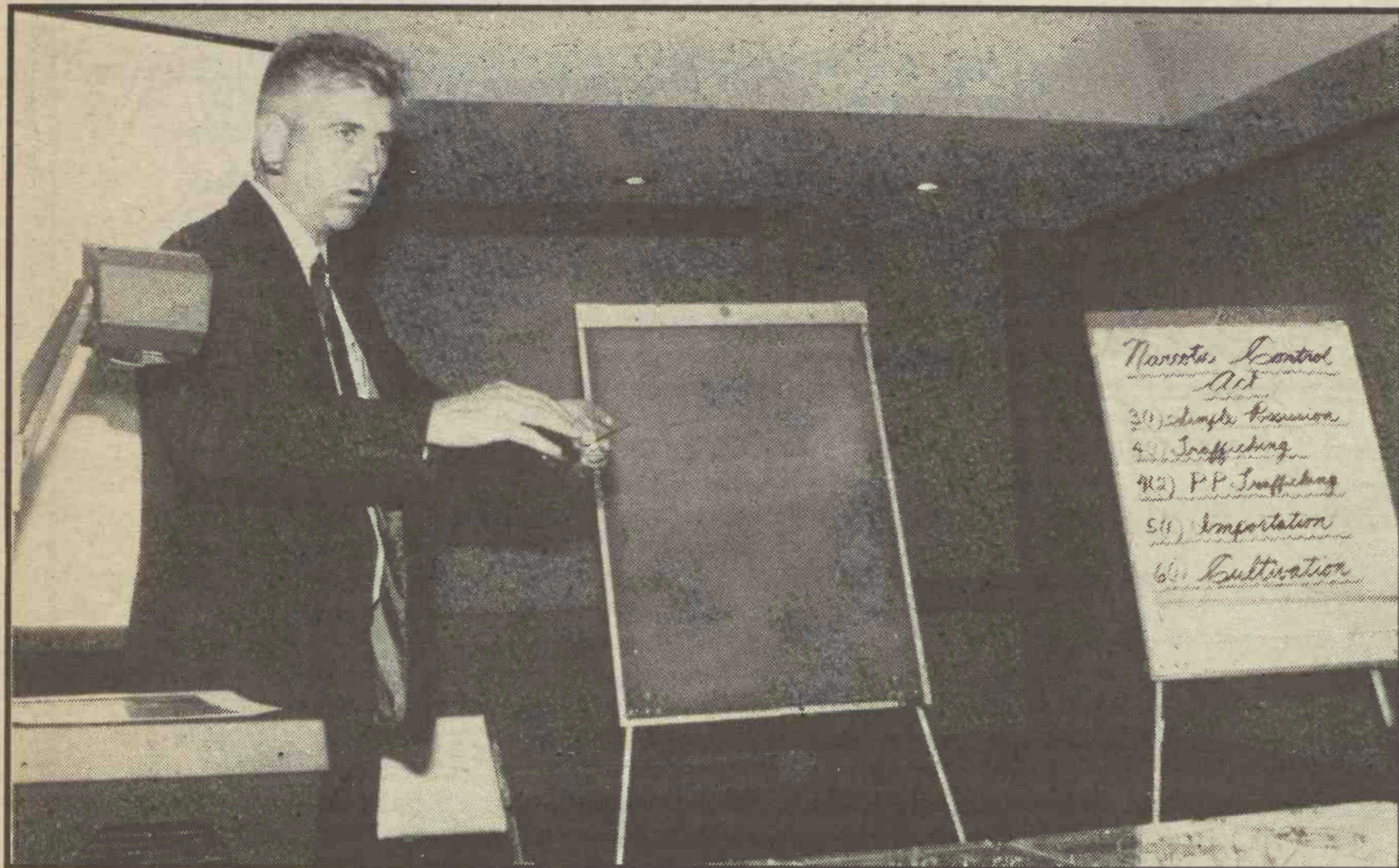


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Rocky Woodward

RCMP Sgt. Clair Hill believes communities must begin to set the right example in the war against substance abuse

## Society pays high price for alcohol abuse, says officer

By Rocky Woodward  
Windspeaker Staff Writer

EDMONTON

Statistics which reveal very high substance abuse across the country can't be ignored, says a police officer, who has worked in the field of drug awareness for 24 years.

RCMP Sgt. Clair Hill revealed his stats to a silent group of community health representatives at a conference recently in Edmonton.

Hill says substance abuse affects one person in every three families and that 25 per cent of suicides are alcohol and drug related.

"It's a network. It blossoms and spreads," Hill says.

He says contrary to public belief statistics prove skid row is not home to the highest percentage of substance abusers.

"Skid row is home to the homeless, the drunks and derelicts but only five per cent on skid row are substance abusers. The other 95 per cent is right in the homes."

According to Hill's statistics 60 per cent of hospital admissions are drug and alcohol related and 80 per cent of psychiatric institution admissions are also drug and alcohol related.

Hill says the number one drug of choice is alcohol and the only way to fight substance abuse is through education.

"When I visit schools I talk about alcohol because it is the number one choice," Hill says.

He adds alcohol is involved in most fatal car accidents, incest, fighting and murders. And it can kill the abuser.

"Alcohol withdrawal is life-threatening. When someone is withdrawing from heroin it is not life-threatening but booze can kill you."

He says people must be educated to realize how life-threatening substance abuse can be.

"Someone drinking over a long period of time may get the D.T.'s (delirium tremens).

"When this occurs that person starts to dream while he or she is wide awake. The dream becomes a reality and they can flip out," explains Hill.

He says when he was a young constable he had some of his teeth kicked out by a man who was having D.T.'s.

"They can be very powerful. They can go into convulsions and die. If alcohol is mixed with drugs, it is suicidal," Hill says.

"One guy said when he had the D.T.'s, the monkey in his closet wouldn't shut up. The monkey got louder and louder so he took his shotgun and destroyed his wardrobe.

"But what if it had been a human being? The dangers of alcohol abuse must be recognized," says Hill.

Hill says drug and alcohol abuse causes society a lot of grief. He uses NHL hockey player Bob Probert as an example.

"He was convicted on a drug charge in the States. Now if he crosses the border into Canada to play a hockey game, United States officials will not let him back in. So he is stuck in the States unless he clears his charge up," Hill says, noting U.S. officials keep a record at border crossings and airports of anyone convicted of drugs and other criminal offences.

"They are classed as undesirables and basically when you have a criminal record, it is almost impossible to leave the country," Hill says.

He says Edmonton Oiler goalie Grant Fuhr faces the same predicament Probert does.

"But that's not all. Just imagine what he has done to all those little kids who looked up to him. It's not worth it," charges Hill.

Hill travels extensively across Alberta talking to young students, chiefs and their councils and Native communities about

drug awareness.

He is a firm believer in positive role models and education about substance abuse.

"Many people don't know marijuana is the most dangerous drug, because it is such a subtle drug.

"It has an effect on the sperm count, the menstrual cycle in women is affected, it causes short-term memory loss and it can affect a child born to a drug user," Hill says.

Hill says marijuana use causes cancer twice as fast as cigarette smoking. He says smoking one marijuana cigarette is like smoking five regular cigarettes.

When expectant mothers use heroin or cocaine, the child becomes an addict and the immune system is also broken down.

"Cocaine causes the arteries to constrict, which in turn causes the heart to pump faster. It can lead to cardiac arrest. Snorting cocaine can cause ulcers inside the nose because of the hydrochloric acid in cocaine," Hill says.

Hill says prevention programs are one way of fighting alcohol and drug abuse. "And public education. I also underline community development because everyone must get together on this one. People who abuse drugs need treatment like anyone else but communities must be educated on how to deal with drug abusers, their symptoms, the risks and health hazards and criminal charges they can face under the Narcotic Control Act and the Food and Drug Act.

"I really believe in the role model concept. The communities must begin to set the right example," says Hill.

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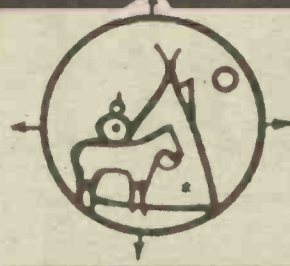
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To prompt and support National Addictions Awareness Week, Chief Eddie Tallman and  
Council offers the following:

As leaders we can offer our visible support by taking up this challenge and proclaim-  
ing our commitment to our local addiction programs activities during National Addictions  
Awareness Week by being role models. Remember, our actions speak louder than words in our  
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The Chief and Council of the Whitefish Lake Band #459 wish to offer a friendly chal-  
lenge to all the Chiefs and Councils and Native Leaders in Canada to agree to abstain from the  
use of alcohol and drugs during National Addictions Awareness Week, November 18-24, 1990.

So, join in the spirit of National Addictions Awareness Week and  
**TAKE UP OUR CHALLENGE...**



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# Youth worker had lost his way

By Diane Parenteau  
Windspeaker Correspondent

COLD LAKE FIRST NATION,  
ALTA.

Dean Janvier unknowingly grew up playing "the hero" in a dysfunctional home at Cold Lake's English Bay. As the oldest, he had assumed many family responsibilities in the absence of his father, a recovering alcoholic. But it was basically a happy home and things appeared to be fine. Education was stressed and Janvier was a model student graduating with honors in 1987. He went on to study economics at the University of Alberta the following September. Then without cause, his world began to fall apart and his life went out of control.

It wasn't until he started working as a youth counsellor for Dene Counselling at Cold Lake 18 months later did he realize how his fathers' past drinking, lengthy absence and the role-playing had controlled and almost ruined his life.

"When I started working there (Dene Counselling), I started to change as a person. I started learning about the disease and how it affected the family and each person," said Janvier, 21, who looks and talks beyond his years. "I started to understand my past and started to understand my feelings. It was almost like I was walking around in total darkness and someone turned on spotlights."

As "the hero" Janvier had ignored his own needs and suppressed his feelings. He had learned the three rules of don't feel, don't talk and don't trust.

"When I left my family and moved to Edmonton, I didn't even know what I wanted. I had spent most of my life making my identity from what others wanted me to be. I didn't even know how to look after myself," said Janvier, who found himself unable to cope with school. "That's when I ran into other things."

He went into a major depression. His identity had always revolved around achieving academically and now that was suddenly taken away.

"I went into a period of going to bars and wanting to fit into the crowd," said Janvier, who described it as a very rough year. "I was pretty messed up. I had totally lost focus. Lost hope."

"I was really struggling a lot trying to make sense of my life. It was my first encounter with failure."

During summer break, Janvier found work in Lloydminster

with Husky Oil. He lived with friends and experienced a feeling of release from the pressures of school.

"I started to see what happened," said Janvier. "That's where I started to think about Dean."

He decided to return to university but shortly after the sadness and depression set in again.

"This time instead of getting down, I started running and weight training. The time had come for me to start living my own life and find my own way."

Janvier decided to quit school after 18 months. He was studying economics and it wasn't for him. "Opposing value systems were really a source of conflict when I moved away," said Janvier. He struggled between wanting to follow the traditional ways of his fathers' Chipewyan roots and the material ways of his mother's non-Native culture.

When he returned to Cold Lake for Christmas, he applied for a three-month position as youth worker with Dene Counselling to hold him over the winter.

"I was really motivated and full of excitement. I had lots of ideas about how I was going to change things. I was really enjoying my life, starting to feel good about myself and feeling really free," said Janvier. When the staff asked him to stay on, he agreed.

He organized a youth conference and was very involved with the Bonnyville Rehabilitation Centre's summer youth program. Both experiences influenced and helped his recovery. He had a chance to take Nechi training where he found out about the role he had played and why he reacted the way he did in Edmonton.

"(In a dysfunctional family) you're so busy surviving day to day you can lose sight of what's happening."

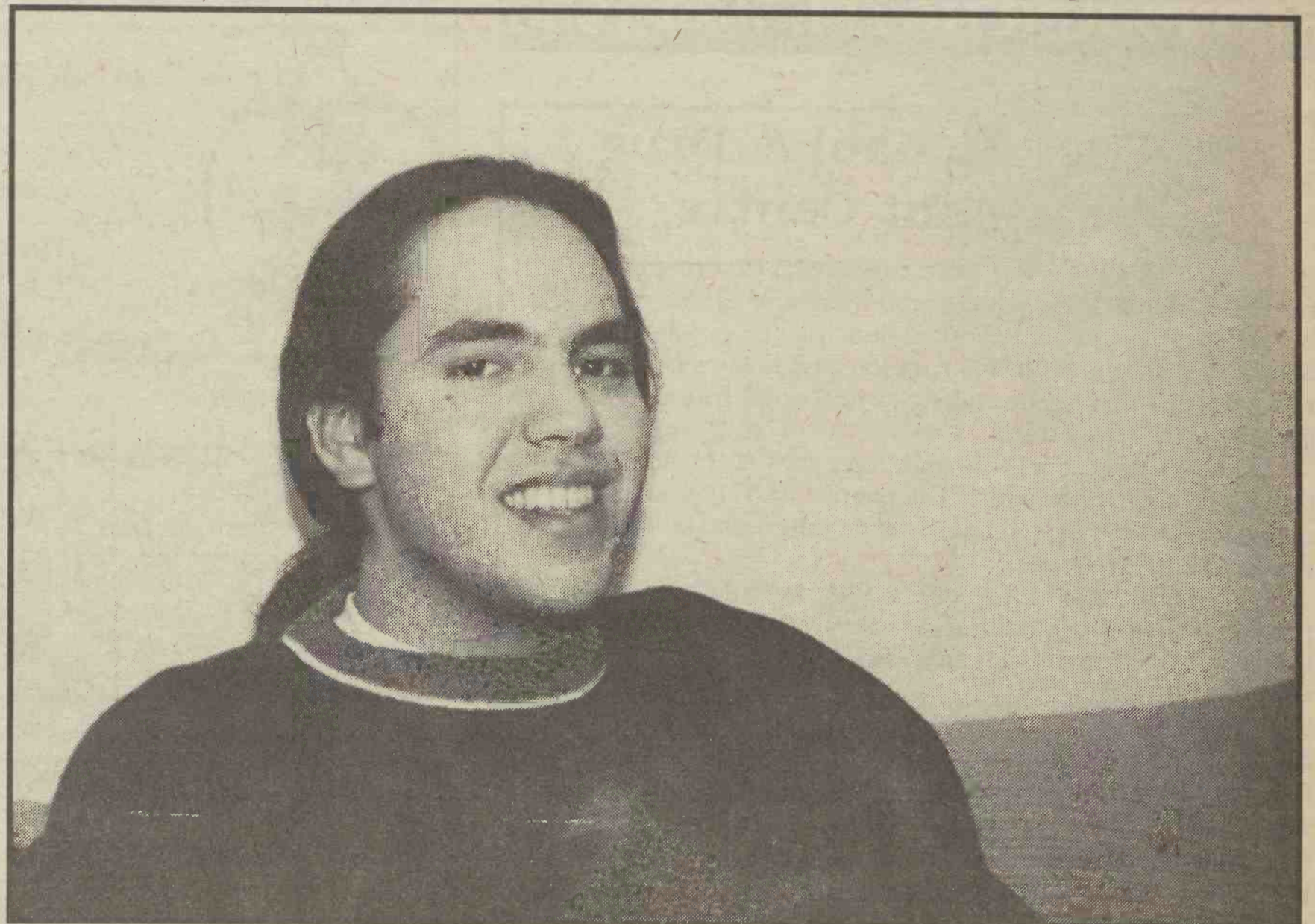
"Growth stops at a point in your childhood. I wasn't even aware of it (happening to me), I didn't even know it happened."

"I can share what happened to me with others."

"When I take a look at my reserve, I see a lot of youth who seem lost, who don't know what they want to do. Those who do know, don't know how to go about doing it," said Janvier.

Janvier is focusing on the youth and trying to teach them some of the life skills they may have missed when growing up. He wants to help them find out who they really are instead of playing roles.

"I'm trying to get them to see they have a really good chance of doing what they want to do and



Diane Parenteau

Dean Janvier... 'it was almost like I was walking in total darkness and someone turned on spotlights.'

there is help out there," said Janvier, who was afraid to ask for help when he needed it.

"I felt really ashamed to handle my life, that I couldn't do what I wanted to do. I didn't know how to talk to people. I was really lonely."

Training has helped him grow as a person. It taught him how to talk about his feelings and to express himself more.

"I try to teach (youth) about life skills, decision-making and feelings, what feelings are and how feelings can help you in your life if you pay attention to

them," said Janvier, who teaches Grade 1-8 students at Cold Lake. "Learning how to live in both worlds and being comfortable with it, that's been my task."

Janvier has also come to terms with his past and improved relations with his family.

"I understand now that family members were just acting out the way they had to survive and doing the best with what they had at the time. That has helped me to forgive."

"I always knew I wanted to help people," said Janvier, who had that realization at a very

young age.

"There were so many times in my life when nobody was there to help me and when I got older I wanted to be there to help others. I'm just glad I remembered that. I'm starting to get a clearer picture of how I can do that and it really feels good."

Janvier hopes to get a core group of youth together for peer support and to plan activities. He wants to help them find other things to do to have fun besides using drugs and drinking. His main goal is to give the youth a chance.

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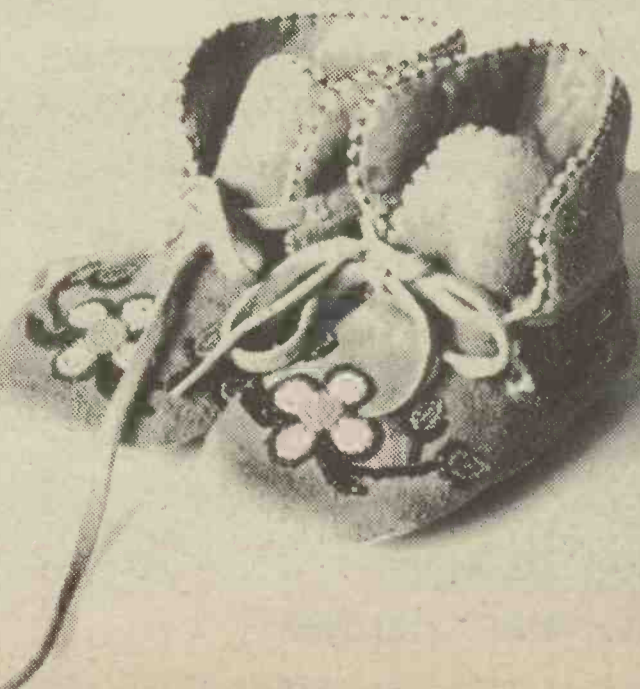
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# Pill addict overcame 'life of terror'

By Jackie Red Crow  
Windspeaker Correspondent

BLOOD RESERVE, ALTA.

Jane calls herself "one spunky kinda gal". Most anyone would agree.

Her laughing dark eyes sparkle with an electricity that seems to flow through the rest of her petite body.

She is articulate, funny and smart.

Looking at Jane — she's asked that her real name not be disclosed — it's hard to believe she is 46. It's even harder to believe what she's saying.

"I had a life of terror," she says of a period when she was on heavy doses of pain killers and tranquilizers. Her speech was so slurred people probably thought she was drunk.

"There were days I felt so darn out of it I couldn't connect with anything or anybody."

As it turned out Jane was addicted to prescription drugs — Valium and Demerol. Doctors prescribed them to treat an apparent ulcer, a claim Jane disputes today.

Jane is bitter doctors missed the root of her problem. She went with an unbearable pain in her stomach, but they only gave her pain pills, making little attempt to find out her real problem.

They even increased the dosage to the point where she became extremely depressed. She "felt high and pain-free" when she was on the pills. As soon as they wore off, she would slip into a depression and would cry for no reason.

Finally she was referred to a psychiatrist who just increased her Valium dosage again. "I thought These people are pro-

fessionals so it must be OK to take these drugs. If the pills were harmful they wouldn't give them to me."

Soon all she thought about was getting high. She didn't have to steal because "the pills were easy to obtain from the doctor." And she started drinking when she wasn't on the pills.

After "two years of hell," Jane started to wonder if she would ever get better. She was listless and lost a lot of weight. She could hardly keep anything down, throwing up most of what she ate. "I thought 'What's wrong with me? When is this vicious cycle ever going to end?'"

Her drinking bouts soon got her into trouble when she was caught impaired. To get a lenient fine and to save her job, Jane checked into a treatment centre. "I was more or less using the system. I wasted 28 days, everybody's time and government money."

And she kept her addiction a secret. "While I was in the program, I thought I didn't belong. Clients described their seizures and withdrawals when they didn't have a drink. I never got to that point."

"I started questioning why I never went through what they were talking about."

Eventually Jane lost her job and decided to enroll in a short-term job to help women re-enter the job market. "I expected there would be help for my problem but it turned out to be my worst experience."

Because Jane was more educated and had more job experience than the other women in the group she felt out of place. When she tried to talk about her addiction, people thought she was insane. "Nobody understood the



Windspeaker file photo

"Jane" found it too easy to get prescription drugs from doctors

pain I was going through. Instead they (the group) sat in judgement thinking I was demented."

The effects of the pills started taking a toll on her body. She suffered the effects of most narcotics abusers. "I either had diarrhea or was constipated all the time. I hardly had a normal bowel movement."

Eager to free herself of her addiction she continued to seek treatment and found a therapist who specialized in pill addiction. "I felt relieved my hidden addiction was out in the open."

That was a year ago. Today she still sees her therapist and has switched to another doctor. Her problem was not an ulcer but serious problems with her

digestive tract. She's had surgery to correct her problem, but has gained quite a bit of weight.

"I used to wear (size) 30 waist pants and now I can't even get into them. That's all right, I feel better now and wake up with a clear head."

"I'm so lucky I didn't suffer any long-term damage, I still have my wits."

Jane, a single parent, has returned to university and is think-

ing of going into social work to help Native women suffering from drug addiction problems.

She is concerned there isn't enough help available for women or men suffering from pill addiction. "It's a serious problem but there isn't enough awareness about it."

And she advises, if you're not happy or comfortable with a doctor, shop around, until you find one.

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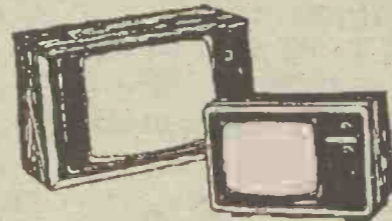
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**Alberta**

PERSONNEL ADMINISTRATION  
OFFICE





# Broken spirit healed with therapy

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Sandra Head went into a life skills program with a broken spirit and emerged healed after four months of intensive therapy.

When the Cree-Sioux woman from Mistawasis reserve, 50 miles northwest of Prince Albert, Sask., was still a youngster she and her four brothers were separated from their troubled parents and placed in foster homes. "That began a series of changing values and beliefs as I was shunted from home to home," she explains.

Finally, confused and believing herself unloved and unwanted, she ended up on the streets, still a teenager. "I lived on the streets for 15 years."

After so many years of a transient lifestyle, Head admits she was lost. "I was drinking and drugging and had no values. I had never known a good life. I didn't know how to work at a respectable job and I had no hope of getting out of that way of life," she remembers. She knew her life was messed up, but she didn't know how to fix it.

Then a friend recommended the Life Skills Training Centre in downtown Edmonton. The centre's goals are to help members of the community who have lost the ability to cope with their

lives and who have become centered on alcoholism, family violence and feelings of helplessness and indifference.

"I was ill in my mind, body and spirit and I thought I was all alone," says Head. When she eventually entered the program, she found people from all walks of life and from all racial backgrounds. "All were ready to admit they had taken a long time to get up the courage to come," she says, admitting the denial stage lasts for a long time.

Slowly the group worked through the healing process. How to make eye contact, to listen, to laugh at oneself and to share innermost feelings were examined. The group also talked about parenting, leadership and life skills for educators and shared thoughts on power through stress management. As the group grew and forged ahead together relationships were formed which will last a lifetime.

"And the skills we learned will stay with us in all our future activities too," says Head.

With an emphasis on self instead of materialistic, superficial values, the group slowly began to function as a team. "But we learned it's OK to disagree too," adds Head.

The centre also has a job-readiness program. "I had to learn how to prepare a resume. I didn't know what to expect at a job interview." Working at bars

"on the strip" wasn't a good example of the wholesome employment employers might like to see on a resume.

Head is now building on the healing which began in the life skills program by taking courses offered by Bear Woman and Associates, an Edmonton-based

self-improvement and self-help agency.

At home Head enjoys her relationship with her daughter Rhonda and newborn granddaughter Dominique.

"I love Rhonda very much. She went through some rough times with me."

Head feels her new awareness has put her in touch with her family and with her Indian culture. And she thanks Life Skills for helping her turn her life around.

"Where once there was shame, there now is dignity," she says.



Heather Andrews

Sandra Head, her daughter Rhonda and newborn granddaughter Dominique

## 'See her lying there'

See her lying there,  
this homeless child.  
Seeking shelter there,  
as the winter runs wild.  
Dreaming dreams,  
of another time.  
Soft warm scenes,  
when things were fine.  
Before the drugs,  
the pills, the alcohol.  
When she was happy,  
and thought she'd never  
fall.

Like so many others,  
and so many to follow.  
Like her sister, her mother,  
and so many more.  
This is the last time,  
she'll lie in that place.  
Her breath is gone,  
but, there's a smile on her  
face.  
Is this your reason,  
for living today?  
Reach out to someone,  
there is a better way.

By Robert O'Connor  
PEACE RIVER, ALTA.

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## TAKE TIME TO REMEMBER

THE ROYAL CANADIAN LEGION





# Blood youth turning to drugs, chemicals

By Jackie Red Crow  
Windspeaker Correspondent

BLOOD RESERVE, ALTA.

The Blood tribe's outpatient program wants to make Native youth more aware of the perils of excessive alcohol and drug use, says youth worker Allen Wolf Tail.

As in most Native communities, alcohol and substance abuse is the number one social and health problem.

Wolf Tail said there is an increasing number of young people addicted to hard drugs and prescription drugs. And there are many who suffer from a dual addiction to alcohol and drugs.

He estimates "a great percentage" of Blood Indians under 30 have a greater problem with chemical dependencies than alcohol. "It's either one or the other," he said in an interview at his office.

Drugs like hash, hash oil, marijuana, LSD and even prescription drugs are rapidly emerging as dangerous substances in the community.

Most youths think drugs aren't as harmful or addictive as alcohol," said Wolf Tail.

Alcohol abuse was more prevalent in the community a decade ago. "The scene has changed from 10 years ago," said Wolf Tail. "Those (band members) who are now over 30 were more into alcohol, wine and solvents, but they never tapped into more abusive drugs."

As a counsellor, Wolf Tail is concerned many youth are unaware of the consequences of taking drugs. "Getting high on cheap drugs" can damage the brain, the stomach and even the reproductive system, he noted, and the babies of parents, who abused drugs, may have a slower development.

Initially, most youth start taking drugs to fit in with their peer group, unaware they may easily slip into an addiction if they continually get high.

Addicted individuals will be preoccupied with getting and using drugs. Family, friends, home, possessions and health become unimportant.

Because drugs are expensive, individuals often end up stealing, cheating, lying, dealing and selling anything and everything.

And drugs are easy to get, even in a Native community. Drug users will spend even meagre incomes like welfare cheques to get their supplies.

To the drug user the "supplier" is perceived as a "trusted friend," noted Wolf Tail. "I tell my clients the supplier only wants your money like a used car salesman. He'll tell you a lot of empty words."

Using drugs to be accepted in a group is the primary reason most young people start. "A kid is a minority if he doesn't take drugs," said Wolf Tail. "There's a lot of pressure. No kid wants to be a nerd. So there's a lot of feelings of anxiety if a kid doesn't take drugs. They wonder why other kids don't like them or why they're made fun of."

Another reason why some young people abuse drugs is they come from dysfunctional families. Their parents may be alcoholics or there may be a serious lack of communication between the youth and his parents. Or they may be victims of physical or sexual abuse.



Jackie Red Crow

Allen Wolf Tail says many young people are unaware of the consequences of taking drugs

"They suppress their feelings. They don't feel loved. They want affection and they use drugs to escape from their realities," said Wolf Tail.

But sometimes kids raised in warm, loving homes get into drugs. "No matter how hard parents try to raise their children, some step out of line," said Wolf Tail.

Once a young person's addiction seriously affects his family or job or gets into trouble with the law, he is referred to the outpatient office for help.

The spouse and children of the person with the problem can suffer from feelings of helplessness, low self-esteem or guilt.

The outpatient program offers counselling services to alcoholics and addicts and their families. And it has an educational awareness program to teach school children about the effects of alcohol and drug abuse.

Usually the addict denies his problem. But Wolf Tail observes the "tell-tale" marks. The addict is nervous, easily agitated and can't sit still for 10 minutes.

He advises parents who discover their teenager is using drugs to remain calm even though it may seem very difficult. He says it's counterproductive if parents yell and scream at their children. "They'll back off and will be more rebellious."

"What they need is compassion, love and (for parents to) stand by them while they're getting help for their problem."

Wolf Tail, 25, has established a good rapport with the youth. He understands their problems because he once abused alcohol

and drugs.

Six years ago there was a turning point in his life. "I asked myself where I was going to be in five or 10 years. Will I still be alive or will I be a statistic?"

He started going to the outpatient office where he met co-ordinator Sandi Many Chief, who counselled him. He volunteered with a foot patrol program in 1986 to help teenagers in Stand Off. Later he went for training at Nechi in Edmonton before getting a job with the outpatient program. He attributed his recovery to Many Chief and other staff members like Franklyn White Quills.

Last June Wolf Tail was one of five Natives in Canada invited to the International Council on Alcohol and Drug Addiction Conference in Berlin.

As part of the youth delegation, Wolf Tail tried to instill in the delegates that alcohol and drug abuse has more devastating effects in Native communities. He would like to see more young Natives attend the next conference scheduled for Sweden.

In March he was one of the organizers of the highly successful Be Happy Youth Conference. The organizers had expected about 300 young people but were overwhelmed when 700 youth converged on the St. Paul Treatment Centre on the Blood reserve for the four-day conference.

Wolf Tail was pleased to see the majority of Treaty 7 chiefs attend the conference. He was also grateful for the assistance of John Many Chief in hosting the conference.

Wolf Tail obviously enjoys his job, saying he plans to stay for awhile. He likes the teamwork approach and adds that he always strives to see the positive side in his job.

## Counsellors must fight battle fatigue

By Jackie Red Crow  
Windspeaker Correspondent

BLOOD RESERVE, ALTA.

Like any other helping profession, addiction counselling is a stressful occupation, says a St. Paul Treatment Centre counsellor.

"It's mentally tiring," said treatment co-ordinator Woodrow Goodstriker. "Counselling is a burnout field if you don't balance your work, home and recreation."

Due to the confidential nature of their work, counsellors can't discuss their jobs with other people. "Counsellors carry around a big load," he said. And the hours are long and the wages low, said Goodstriker. "You have to really like this field, otherwise you're not going to last."

Goodstriker can relate to the clients because he was an alcoholic for many years. His first year of sobriety and the "toughest year of my life" was 1979. He had attended numerous AA meetings at St. Paul to help him maintain his sobriety.

"I thought to myself why am I suffering so much? I was losing my friends and there was a void in my life."

"I had to make adjustments in my life. I didn't know what to do with my time. I didn't know how

to socialize and I became a workaholic."

On the first anniversary of his sobriety his daughter Beth and wife Delphine gave him a cake. It brought tears to his eyes. "That's when I figured there must be good in sobriety."

Goodstriker hasn't looked back since. He rose quickly through the ranks at St. Paul after taking several counselling courses at Nechi.

Counselling is not a nine to five job, he said.

"After hours you may be approached by a client, you have to talk to them, you can't turn away from them."

Goodstriker says not many people understand what a counsellor has to endure. To balance their lives and to release built-up stress, they get involved in sports and cultural activities. "We golf, rodeo and go to sweats and other Native ceremonies to help ourselves," he said.

"We also counsel one another to cope with our jobs."

Counsellors must even refrain from political involvement because "we have to maintain a neutrality in the community. No matter how strong an opinion you may have on an issue, you can't publicly voice that opinion."

Goodstriker admits there have been a few counsellors who have relapsed into alcohol and

drug abuse. "We're all affected because we wonder if there's something we could have done."

St. Paul Treatment Centre is a 24-bed residential treatment and rehabilitation facility for men and women with chemical dependencies. It offers a 28 to 35 day in-patient treatment program separated into five phases. It's followed by an aftercare program—delivered from an outpatient unit at Stand Off—to provide assistance for clients in re-establishing stability in the community.

When a client is admitted in the program "it's only a first step in a long road to recovery," said Goodstriker. "It takes a lot of time to heal themselves and understand their addiction problem."

"I see St. Paul as a self-help program. We provide the awareness, resources and tools. It's up to the client how to use that information."

Goodstriker has seen many clients come through St. Paul's doors. He knows which clients are serious about their treatment and those who are there because they have to be.

"Those who are very interested are enthusiastic and those who aren't usually don't get involved in the sessions," he said.

"But we can't kick them out. We hope an aspect of the program may help them."

Some clients are repeaters and have to go through the treatment program more than once before they're on the road to recovery.

It's hard for clients to express their feelings when they're in group sessions, said Goodstriker. "We try to instill in them that they are somebody, that they belong and that they should be proud of who they are."

"Most of all we tell our clients not to be ashamed of who they are. All their feelings are locked-up."

Personal development is an important aspect of the treatment program. If the client is to heal, he must be proud of who he is, said Goodstriker.

Resource people are often called upon to speak on things like Native spirituality, health or the law. "We don't claim to be experts—that's why we get people to come in to talk to the clients."

He credits the counsellors for a teamwork approach to their jobs.

"No one person can take credit for the program. Everyone has made an important contribution to the growth of St. Paul."

The counsellors include Dila Provost, Cecilia Pace, Ernest Black Rabbit and Leo Russell. The evening recreation counsellor is Dallas Young Pine and the weekend counsellor is Leo Day Chief.





# AVC helps ex-inmates to say 'yes' to life

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Life was looking dismal to Edgar Curley. He had grown up without his natural parents and had lived in a succession of foster homes in North Battleford, Sask. most of his younger years.

"I was in trouble with the law by the time I was 14. Then I lived on the streets and started using drugs and alcohol," he says.

For the next eight years he was in and out of prison. "Any time I had any problems, I turned to substance abuse and that just made my problems worse."

Finally while he was doing time at the Edmonton Institution, a fellow member of the Native Brotherhood encouraged him to attend the school operated in the facility. "I began to see the value of education and I began to think maybe I could go straight after all if I just concentrated on getting some training."

His next positive move was to enter the integration and adjustment program at the south-side campus of Alberta Vocational Centre. The program is intended to help inmates coming out of Alberta's correctional facilities become functioning and contributing members of society. Students are encouraged to live a balanced lifestyle, develop life skills and to look for work and educational opportunities.

"Here at AVC I'm learning how to respond to people so I won't run back to drugs and alcohol every time I experience a setback," says Curley. The average size of each group is five

students and support for each other develops quickly. Students are encouraged to focus on themselves and to make decisions with which they can live.

"Now I feel I'm ready to finish my Grade 12 at AVC's main campus and then go on to be a carpentry apprentice."

Curley has three more reasons for wanting to go straight. "I have two daughters and a son who are going to be with me when I finish here," he says proudly.

Roger Mcallister is finding the program is helping him too. "I've been drinking, out of control, since I was 16. The more I drank, the more I craved it," he says.

The Fairview, Alta. Native says the social injustices he saw bothered him as did the fast pace of the dominant society. He married and had two children, all the time living in an alcoholic haze. Finally, he was involved in a bad car accident.

"Surviving that experience made me feel like I'd been given a second chance."

Today, he is on day parole. He is in touch with his Creator and nature and with his Native culture. He listens to the elders now and tries to pass on what he learns. "But it's hard for my kids. They're 16 and 18 now and old enough to remember the destruction," he laments.

"You have to focus on yourself and your family," he says. "And enjoy your life, enjoy being clean and sober."

Mcallister is hoping to work as an orderly with residents in a new elders' home being built in Edmonton. He also feels his employment paths may eventually lead him to addictions coun-

selling with young people.

But mostly he feels he will succeed in his future life because of a new philosophy he brought with him into the AVC program. "I just take life one day at a time."

Shoplifting at the age of 13 started Caslan, Alta. resident Kenneth Berard on his way to a life of crime. "It escalated after that to support my habit of using

drugs and alcohol," he says.

Although he is only 22, he has experienced enough of this kind of destructive lifestyle to convince him to listen to what his AVC instructors are telling him. "I'm not happy with what I did but I'm glad it happened. Now I'm aware of the value of education and how it can help you live a good life."

All three men feel the parole system is too rigid.

"You get out on day parole, make one mistake and you're back in jail," they say. Support groups like the AVC program make the transition easier and keep students from returning to their old habits.

"This program is a good stepping-stone," says Mcallister.



(L-R) Roger Mcallister, Kenneth Berard and Edgar Curley

Heather Andrews

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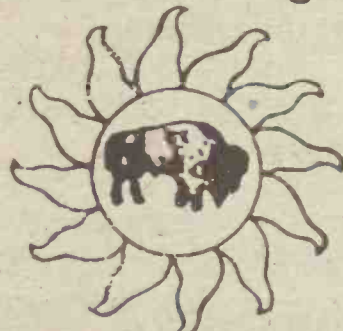
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## CHIEF CHALLENGE

In 1987, Chief Teresa Strawberry and her Band Council of O'Chiese Reserve in Alberta has been successful in getting 75% of their adult population into treatment in one year. The Band has been actively involved during that time in developing a program plan which incorporates child welfare, Mental Health and a mobile treatment team.

To prompt and support National Addiction Awareness Week, **CHIEF Dorothy McDonald and council** offer the following:

*As leaders we can offer our visible support by taking up this challenge and proclaiming our commitment to our local addiction programs activities during National Addictions Awareness Week by being role models. Remember, our actions speak louder than words in our communities!*

The Chief and Council of the Fort McKay Band wish to offer a friendly challenge to all the Chiefs and Councils and Native Leaders in Canada to agree to abstain from the use of alcohol and drugs during National Addictions Awareness Week, November 18-24, 1990.

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So, join in the spirit of National addiction Awareness Week and  
**TAKE UP OUR CHALLENGE...**





# Paralyzing accident followed by rebirth

By Diane Parenteau  
Windspeaker Correspondent

GRAND CENTRE, ALTA.

After an all-night drinking party and an early morning fight with his girlfriend, Eddie Herman jumped into his 1986 Cougar and headed for Edmonton. Six cases of beer in the back of the car, left over from the night before, would help to comfort him on the way. He picked up a hitchhiker just out of Grand Centre for company but didn't even make it as far as Bonnyville.

Somewhere on the winding stretch of highway he fell into a drunken sleep, swerved into an oncoming truck and was thrown through the windshield and into the ditch where his car had rolled.

That was the morning of March 4, 1987. Three months later and against all odds, he awoke in the hospital bed to find himself paralyzed from the chest down due to a broken spinal cord.

Today Eddie Herman, 28, speaks against drinking and driving hoping to demonstrate the destruction using his own example. He has been invited to youth conferences, Poundmaker's Lodge and young offenders facilities to share his experiences and his feelings.

As it turned out the accident that took away the use of his limbs gave him a chance to use his head. It gave him what he feels is his true purpose in life.

Having been raised in an unloving alcoholic home, Herman grew up with an always present lonely feeling of emptiness that could not be filled. At the time of his accident he had a good paying job with Esso, a girlfriend, a nice car and a drinking problem.

"I consider myself an alcoholic when I first picked up a bottle when I was 15 because it controlled me, I know it did," said Herman from the comfortably furnished bedroom where he lay. He ended up in treatment for his addiction at one point in 1986 but the emptiness he felt remained. Then the accident.

Herman wanted to die. In fact his heart gave out on six occasions during his lengthy hospital stay. He was revived each time but didn't know what he had to live for.

"That was the time I wanted to die most, when I was in the hospital. I was 150 pounds and I went to 85 pounds. That's when I wanted to die," said Herman remembering his pain.

"People who came in (to see me) didn't stay long. They wanted to remember me walking around."

Because of lying in bed so long with no movement, his lungs and body deteriorated. He ended up with fluid in his lungs and was hooked up to a respirator to keep him alive and breathing.

"The worst experience was the respirator, having something breathe for me. A few times it would give too much air then it would quit," said Herman as he described the terrible fear he felt when that happened.

The emotional pain he felt during that time suppressed his will to live. He cried and cursed God for putting him where he was. He struggled to understand why this had happened to him and looked wantonly at people who walked by his room desperately wishing to be in their shoes.

"There was too much emotional pain, the physical pain wasn't as much. I would say (the emotional pain was) 10 times worse," said Herman. "Hitting right down to where the core of my soul is."

One day he overheard his nurse tell the doctor the next time his breathing stopped she would let him die because she thought it was the best thing for him. It was what he wanted.

They ended up setting a goal together which was the first step on his road to recovery. They aimed to clear his lungs, get him off the respirator and to breathe room air.

"I think that was the hardest thing I did all my life was (to learn to) breathe," said Herman. "I didn't know how good I had it (before) till it was too late."

The following year was a time of rebirth for Herman. He began living life over again. He started thinking about the back pain he felt and with which he still lives every day. And he began therapy and lifting weights.

"I go out and do talks about what drinking and driving did to me," said Herman.

The first time was to a group of five people and he broke down and cried. "I had to relive my nightmare. This is my life that has been taken away from me."

The first time the people on his home reserve of Cold Lake heard his story, he stressed the importance of life and how he found his purpose following the accident.

"I know what my life is set out for. I feel it's saving people. Everybody has a purpose and maybe this is my purpose. Look at all this material stuff," he said glancing around at the computer, the CD player and TV in his room.

"It doesn't matter. People concentrate too much on these material things and money and fun. If only people could see they are losing their lives in a bottle. Losing their lives to \$5 (the price of beer). What are you going to choose? Nowadays money is controlling their lives, alcohol is controlling their lives. If only they could turn that around."

Herman has learned pleasure from the simple things in life. He lives to get up in the morning and do something.

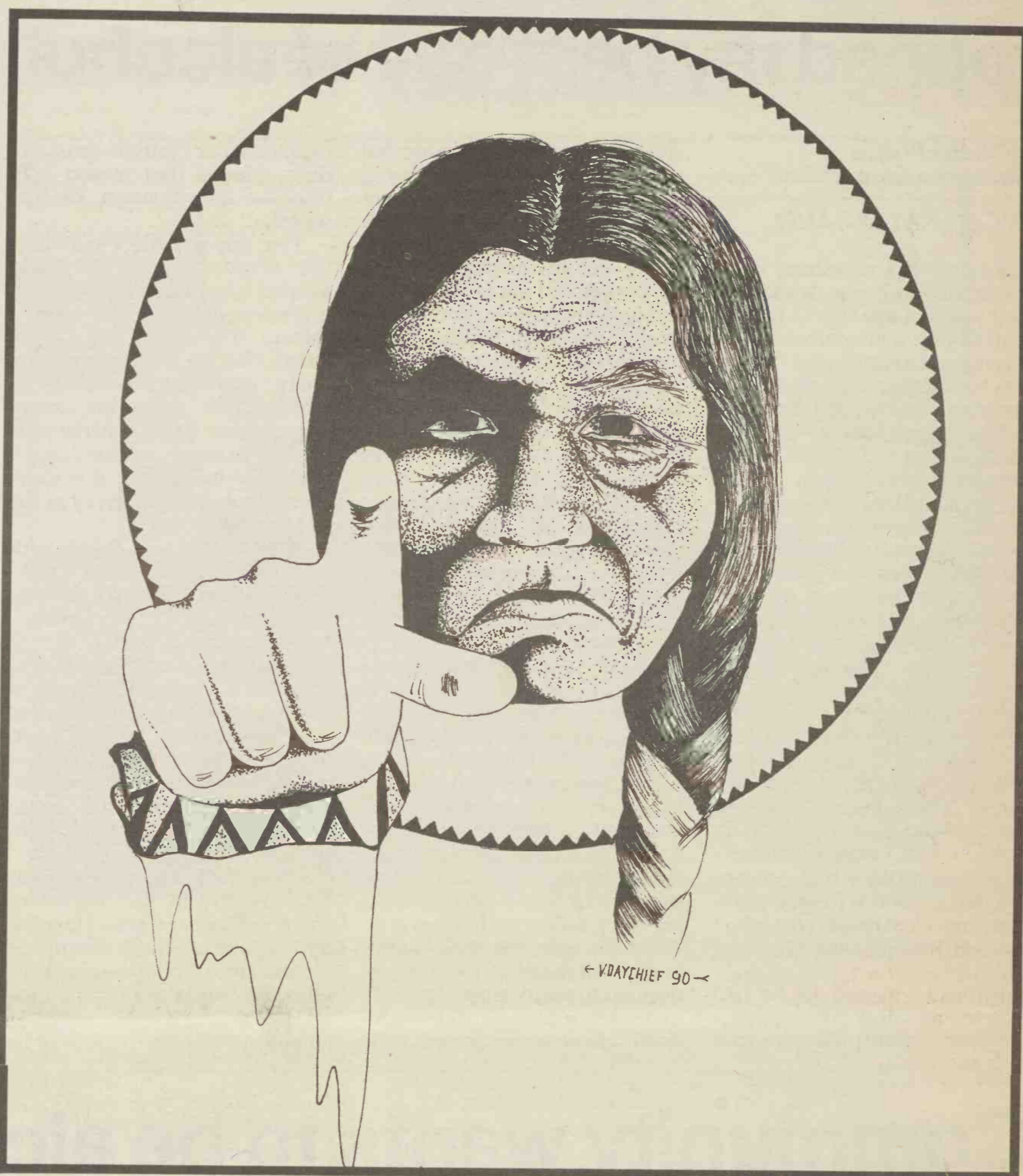
"All those years of drinking I wondered why I felt so empty. Now I found myself and I'm happy again. Why go out and meet people, why go out and search for yourself?"

He has grown older, and wiser like the elders, but in a very short time, and he has paid the price for his knowledge. He has filled the emptiness and learned to appreciate life the hard way.

"People take life for granted, it's so easy," said Herman, whose discovery came as he left the hospital for the first time. "I looked up at a cloud for the first time after my accident. It looked so beautiful. It was the best thing I ever saw."

Through his talks he hopes some of what he learned will get across to a portion of the people who hear him. He hopes somewhere deep down he touches them. Herman knows he can't change the past but is thankful for his life and hopeful for the future.

"Someone asked me if my life is fulfilled, I said 'No, not yet. I'm still searching like everybody else."



Alcohol is not your culture

Graphic by Victor Daychief

## Saluting National Addictions Awareness Week

From Chief, Council, Staff and band members



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## 'My worst day of sobriety has topped my best day of alcohol'

By Jenifer Watton  
Windspeaker Correspondent

PEIGAN NATION, ALTA.

Raymond Crowshoe, 34, a Peigan Indian, began drinking at nine years of age. By 13 he was an alcoholic. In his community it was normal to drink a lot. "There was nothing wrong with it. Everybody else did it, so I did, too."

His mother was an alcoholic when she carried him. Alcoholism was her only legacy to him. She gave him up at birth. He was raised by elders and his grandparents. They taught him about life and death. But the elders weren't protected from the devastation of alcohol. Many died from alcohol-related accidents.

At 13 Crowshoe left the reserve to drift between cities. He survived the streets of Calgary, Vancouver, Winnipeg, Seattle and Portland, Oregon. "I found new elders in bag ladies and winos. I drank because I sensed there was no equal opportunity in my world. I was unwillingly part of someone's bad conception of right and wrong. It paralyzed me. I lost respect for who I was and the ground I walked on."

Before he turned 18, he had been in and out of jail and detox centres. Attempted murder

charges from a fight over alcohol resulted in one Christmas being spent in jail. He was given a year's probation. He was drunk throughout his wedding ceremony and his drinking caused the breakup of the marriage.

His first introduction to detoxification lasted 30 days. It was his longest dry period since he had started drinking at nine years of age. However, his reasons for staying sober weren't strong enough. He didn't have the willpower to stay away from alcohol. Alcoholics Anonymous didn't hold his attention. Nor could the God of the Christian religion motivate him to sober up. He couldn't accept Christianity after what he'd learned from his grandparents.

Upon leaving the detox centre, Crowshoe returned to his "concrete jungle cave" and told his wife he couldn't accept the options and fit into the white, Euro-Canadian, "democratic" society. He returned to the bottle. She tried to make the marriage work, but was unable to handle his drinking, day after day, month after month and fell into a big black hole with him.

By 23, with the early symptoms of cirrhosis of the liver, he decided to try to commit suicide to avoid a slow and painful death. He wrote a suicide note to

explain what Natives must endure. Maybe that would help improve the situation, he reasoned.

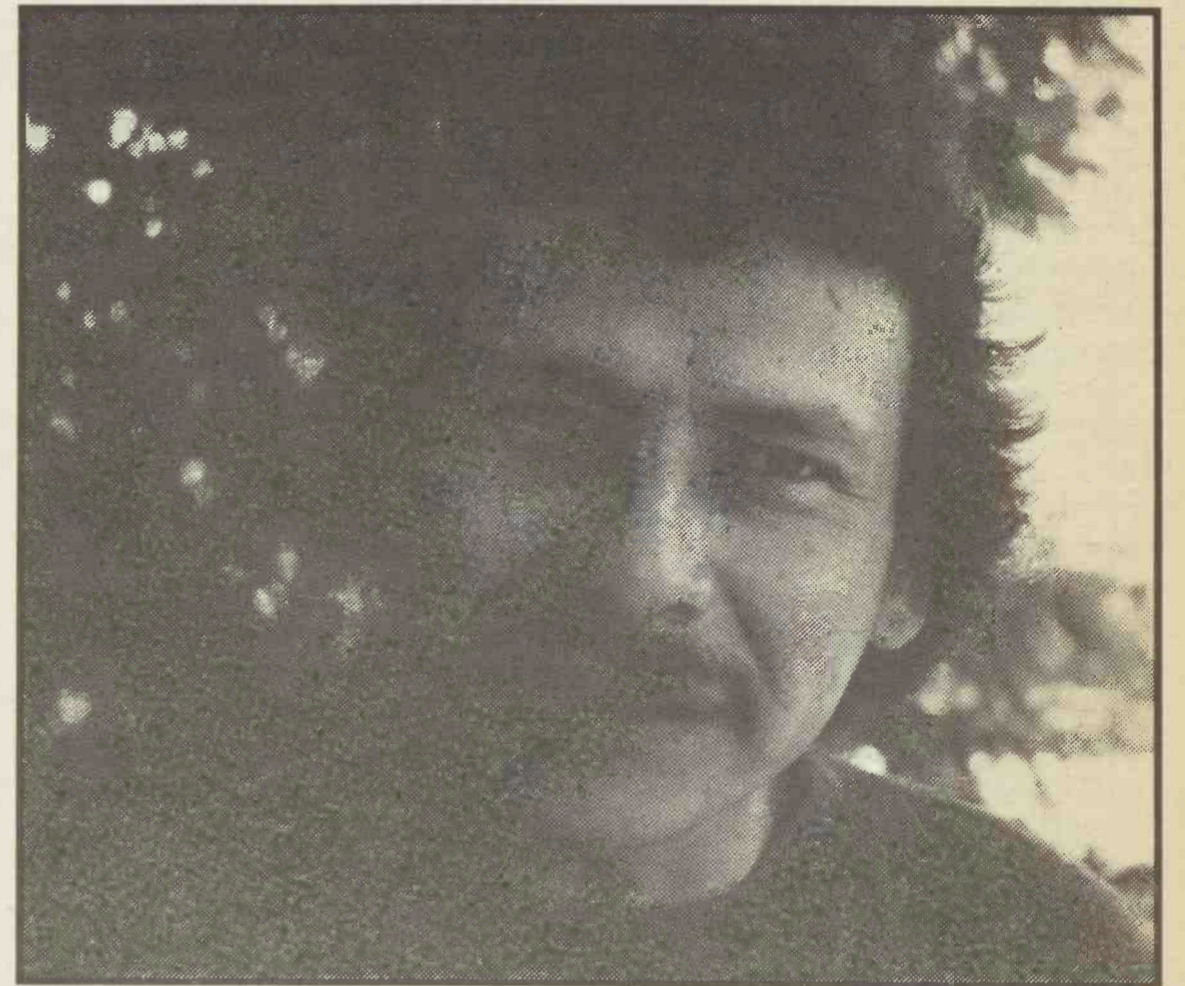
Two opportunities to end his life arose but he narrowly averted a head-on collision with a semi-trailer when it seemed certain the driver would be killed. The second attempt, at a party, combined a bottle of whisky, a .303 and a perfunctory suicide note. "If I make it to your world, I'm sorry I have to make it under the influence," it read. A friend took the gun away at the last second.

After the second brush with suicide, Crowshoe kept drinking. By then he was vomiting constantly and had delirium tremens. Another astute friend took him to the hospital. "I'm amazed at your life. I know it's coming to an end. I don't want to suppress your pain with drugs any longer. I'll give you a choice. One last needle to fix you up momentarily or sign a form and go to Ponoka for psychiatric help. You have two minutes to choose."

He signed the form on that faraway day in the outpatient room in Pincher Creek Hospital and hasn't touched a drop of alcohol since. Today he must live with the effects of his past mistakes.

His nerves are shot and he

## PEIGAN NATION



Jenifer Watton

Drinking almost killed Raymond Crowshoe

can't walk very far. Although alcohol is part of his past, it's still a big concern among the people around him.

"I don't have to drink anymore because there are so many who do it for me. Nothing is so bad that would turn me back to the bottle. I'm thankful for each

day of sobriety. My worst day of sobriety has topped my best day of alcohol." Instead, his time is devoted to researching, writing, reading and learning of new ways to fight racism. His ongoing, sobering-up challenge is to continue to find ways to solve Native concerns.

## Community wants to be alcohol and drug-free

By Jackie Red Crow  
Windspeaker Correspondent

PEIGAN NATION, ALTA.

With the support of their chief and council, Peigan band members have combined forces to work towards an alcohol and drug-free community.

The community-based concept, initiated by Peigan Prevention Counselling Services (PPCS), focuses on both the causes and effects of alcohol and drug abuse.

It's based on a holistic approach, which stresses a community-wide effort involving all band members, elders, organizations and agencies in addressing the number one health and social problem in the community.

The new approach was in response to a comprehensive survey done a year ago by University of Lethbridge student Faron Strikes With A Gun. The results overwhelmingly showed a need to initiate both personal and community development to positively combat alcohol and drug addiction.

"It was to gain input from the community to see what we can do to address alcohol and drug abuse and how this program (PPCS) can help," said Strikes With A Gun.

An earlier survey conducted by the Peigan education board noted all band members were affected directly and indirectly by alcohol and drug abuse.

With this in mind, statistics were compiled from various agencies to determine how alcohol and drug abuse had affected

band members. Alcohol-related problems included accidents and child and elder abuse.

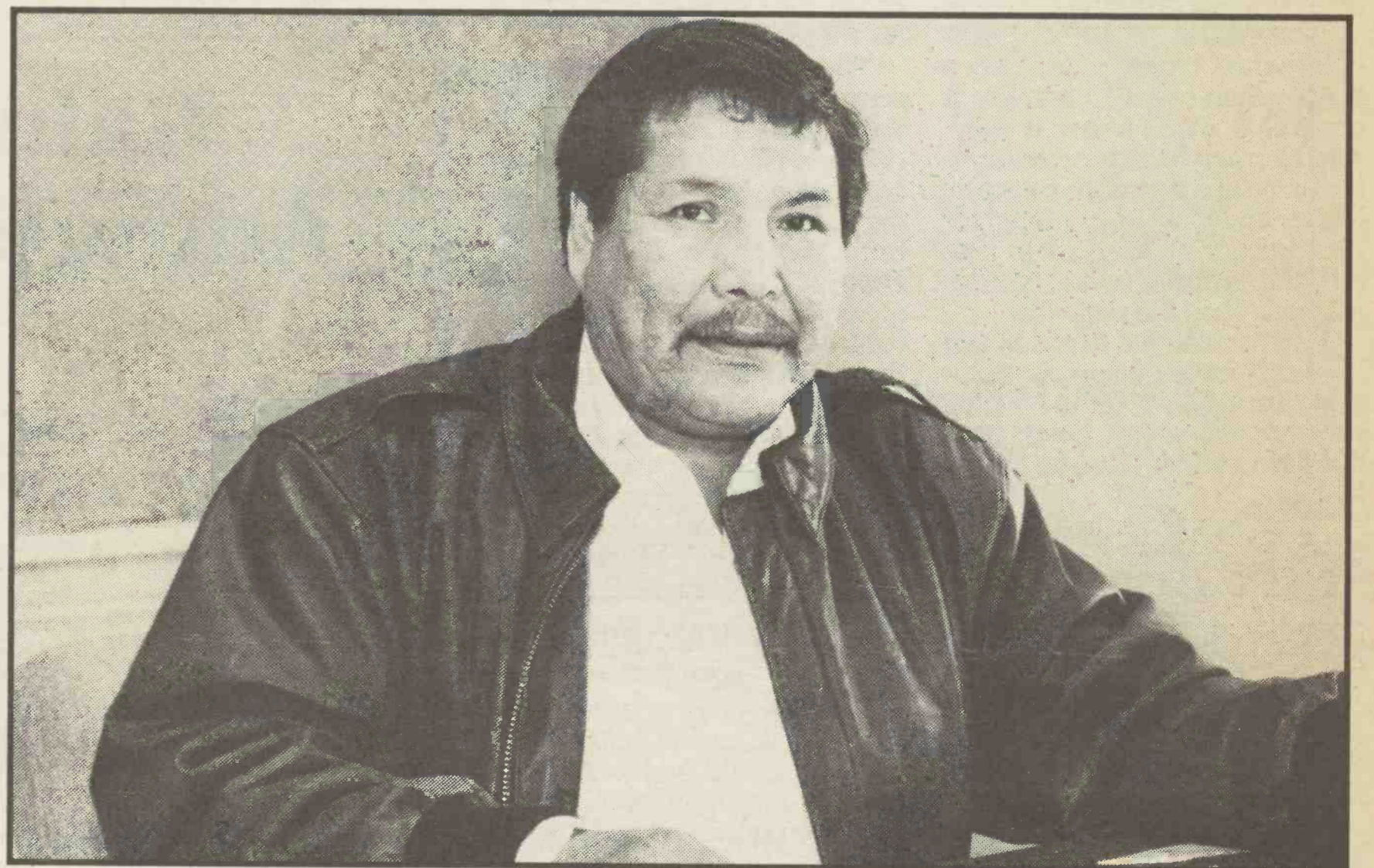
"The community was telling us we have to start looking at the root causes, not just the symptoms of alcohol and drug abuse," said Strikes With A Gun.

PPCS reorganized its program to accommodate services directed towards the healing, growth and development of individuals and families. Key services include counselling, prevention and networking. The counselling provides ongoing support and treatment referrals to both practising and recovering alcoholics. The prevention focuses on providing community-based programs to strengthen the community's fight against alcohol and drugs. And the networking focuses on integrating the efforts of families, organizations and agencies to jointly seek solutions to common problems.

"A major weakness of PPCS was it was more crisis-oriented and the (reserve) agencies and organizations worked in isolation," said Strikes With A Gun.

A highlight of this new direction was the official opening of a new multi-use facility for Peigan Prevention Counselling Services last November during National Addictions Awareness Week.

"This direction is built upon the recognition the whole community must work jointly in addressing alcohol and drug abuse. This involves the participation of individuals, families, groups and agencies working together toward the vision of a healthy community," said Peter Strikes With A Gun, PPCS pro-



Jackie Red Crow

Everyone must work together towards the vision of a healthy community, says Peter Strikes With A Gun

gram director.

The community has responded positively to the changes. More than 1,200 band members have used the services of PPCS and each month the numbers are increasing, said Strikes With A Gun.

Activities include prevention services like Alcoholics Anonymous and ACOA (Adult Children of Alcoholics) groups and educational activities like leadership training, holistic and parenting skills workshops, traditional talking circles and Blackfoot lan-

guage classes. There are also monthly cultural ceremonies like feather games and all-smoke ceremonies.

A program co-ordinated by University of Lethbridge graduate Audrey Bastien is being held to help 16 band members nurture their individual and family development skills. It's sponsored jointly with the U of L's Four Worlds Development Project.

Staff who carry out the varied services and programs include counsellors Milly Big Bull, Leroy

Black Eyes and Roberta Yellow Horn. The youth counsellor is Tobias Provost and the secretary/bookkeeper is Denise Potts. A night maintenance attendant, who also functions as a janitor, is also on staff.

Both Strikes With A Guns agree the new direction wouldn't have been possible without the support of Chief Leonard Bastien and the PPCS standing committee. Committee members included Leander Strikes With A Gun, George Little Moustache and Hugh Crow Eagle.





## 'I had enough of being an alcoholic; it's very sickening'

## ONION LAKE

By Diane Parenteau  
Windspeaker Correspondent

ONION LAKE, SASK.

"I looked at myself and I wasn't there. I was walking around like a lost soul."

Gary Martell, 27, came to that realization just two months ago before deciding to ask for help with his alcohol problem. He was referred to the Onion Lake Ekweskeet Treatment Centre.

The clean-cut, soft-spoken Martell grew up in a large family where drinking was a way of life. His parents drank regularly until a family tragedy prompted his mother to quit 12 years ago. His father died a few years later from cancer but drank to the end.

Martell's drinking started innocently enough when he became a teenager. By the time he was 16, drinking was a social activity. His mother urged him not to drink but he didn't listen, feeling he was grown-up and in charge of his actions.

"I felt good about what I was doing, nobody was on my back," said Martell in an interview at Ekweskeet's counselling room as he lit another cigarette and shifted in his chair.

"Drinking wasn't a problem. I can't say I was drinking every day of the month, just when my friends came around with booze. It would only last one night then I would quit for a few days. I wasn't looking for it."

Martell eventually married and had a son. The weekend drinking binges got worse and these one-night, two-night and

eventually three-night parties became too much for his non-drinking wife. But despite continued threats that she would leave, his drinking didn't stop.

"When I used to drink, I thought it was nobody's business but my own. I thought it didn't affect anyone but me, but it affected my whole family. It affected my wife's family. Alcohol meant more to me than anything else.

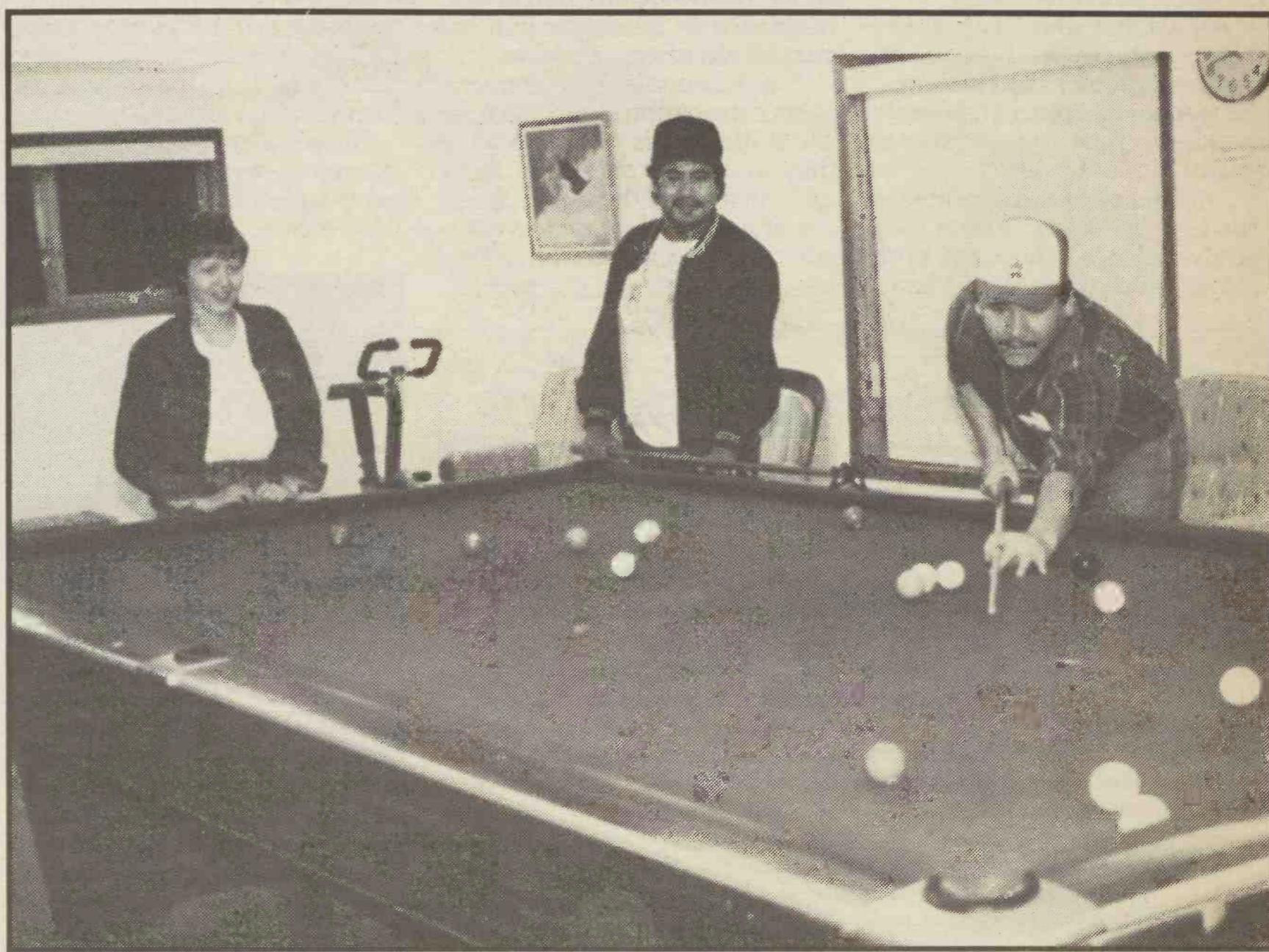
About 18 months ago his wife made good on her threat and moved out, giving Martell all the more reason to drink.

"After my wife left, I really started drinking. I'd drink for about a week straight till I couldn't drink any more. When I started feeling better, I'd start drinking again. I drank to get drunk and I drank to forget," he said. "I felt so empty, I realized I had no job, no family. The only time I had friends was when I had booze. Every time I ran out of money, my friends wouldn't be there."

Martell realized he needed counselling. All the excuses he made to drink were now very real because of the drinking.

"I had enough of this life of alcohol, of being an alcoholic," he said. "It's very sickening. I guess I didn't want to live like this for the rest of my life — being a drunk and losing everything that belonged to me. Now that I look back on all those years, it's so embarrassing. I was just a guy living from day to day."

"I used to fantasize that I'd have my family back and have my job back and make a good



Diane Parenteau

Gary Martell (right) shoots a round of pool with Karen McKnight and Wallace Mountain at Ekweskeet

living. I wanted to be a responsible parent — I lost that when I was drinking. I didn't care for anything."

Treatment taught Martell about the disease of alcoholism, teaching him to talk about his problems and concerns and perhaps most importantly, it taught him he is somebody special.

"Treatment taught me to know myself as a person. The people around here make you feel important. You're important to this place and to them you come first. I never felt that my whole life.

"I came in here for myself. I have to straighten out myself in order to straighten out my prob-

lems. I have to straighten myself out before I can make a good future. I'm not planning to, I'm going to," he said with determination.

"I'm planning to make something of myself, to build my family and try to be happy once again. I have a lot to make up for this past one and a half years."

## Intensive programs offered by treatment centre

By Diane Parenteau  
Windspeaker Correspondent

ONION LAKE, SASK.

Onion Lake's Ekweskeet Treatment Centre bases its drug and alcohol counselling program on a holistic approach dealing with the four aspects of life.

The intensive 28 and 35-day programs look at the spiritual, emotional, physical and mental well-being of the clients while giving them an awareness of the disease and of themselves.

Acting treatment co-ordinator Mary Tremblay says many of the clients, who have been through the centre have a dual addiction. "A lot of people who are in here for alcoholism were into solvent abuse," she said.

The centre's four-week program looks at alcoholism as a disease during the first week

while slowly introducing the clients to the centre. By the second week soul-searching begins.

"We talk about self-esteem, trust and self-worth," said Tremblay.

Spirituality and culture are emphasized in week three although Native cultural components are prevalent from the beginning. Sweet grass is burned every morning followed by a circle chant.

By week four clients are preparing to leave and return to their communities.

"Part of our treatment process," said Tremblay, "is weekend passes where we allow clients to go out and live."

Clients are told from the start they are there for treatment and to help themselves.

Spare time at the seven-bed treatment centre allows the clients, some as young as 13, the

opportunity to participate in sober leisure and recreational activities like movies, dance lessons and twice weekly AA meetings in nearby Lloydminster.

Tremblay says the centre is weak in follow-up treatment but a program may be implemented.

"We do know there are people (from the program) who are sober, who have become very

active in their communities."

In addition to the counselling and housekeeping staff, the centre employs prevention worker Gary Waskewich.

"He works out in the field, bringing the school back into the centre," said Tremblay. "He works with the youth a lot and does community events."

Centre director Irene Carter

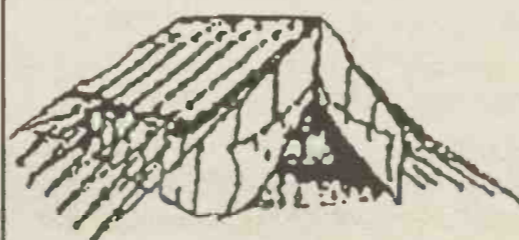
spoke highly of the youth group in the school, which offers regular activities and programs. Various dance lessons are regularly held as well as a Thursday evening variety night.

"We're trying to get the families doing things together," said Carter, noting the variety nights have been well attended since they began the end of September.

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# Nayo-Skan counsellor turned her life around

By Heather Andrews  
Windspeaker Staff Writer

HOBEBEMA, ALTA.

Don't let problems at home build up to a crisis before asking for help, says Lena Small.

As alcohol and drug abuse counsellor with Nayo-Skan Human Resources in Hobbema, she frequently sees many family members hurt by substance abuse.

"Abuse of alcohol or drugs can lead to sexual abuse and family violence," she notes. With all four bands using Nayo-Skan's

counselling facilities, Small and other staff members are often called on to talk to clients. They are also frequently asked to do home visits.

"One of our goals here is to educate people to the warning signs, including the denial and resistance to treatment that occurs all too often," she says.

Small can usually communicate with a user though, because she's "been there, I know what they are going through." Born and raised in Hobbema, Small left at an early age and eventually married a Metis man, losing her treaty status in the process.

Over the next several years her life took a turn for the worse and it took a lot of time to reverse the wrongs she experienced.

Today she is living a wholesome lifestyle. "I will never forget what it was like through those bad years though and I can honestly say to people going through a bad time that I understand and I am proof you can turn your life around."

Small also recognizes the trauma of sexual abuse. "I often get people in their 40s and 50s, who turn to counselling to talk

about what happened to them as children. It's a lot of pain to carry all those years," she says.

Although there was denial in the Native community that social problems existed on a large scale, Small feels there is more acceptance and admission now and a desire to do something about it.

"We've turned the corner and it's out in the open," she says.

Small, the mother of eight grown children, would like to see more support groups for people coming out of correctional institutions. She believes

repeat offenders could break their hopeless cycle if they had adequate support.

"We need help on a group basis and for individuals."

Small and the Nayo-Skan staff are available 24 hours a day to help Hobbema residents. During office hours assistance can be had by phoning the office. After hours the local police can put clients in touch with the staff member on duty.

"They have to go for help, they can't do it alone. We're here to give them that support."

## Questions and answers about alcoholism

**Q. What is alcoholism?**  
A. Alcoholism is a disease. People who have the disease have lost control over their drinking and are not able to stop without help.

**Q. How does alcoholism start?**  
A. Doctors don't know why people become alcoholics. Some start out drinking a little bit and end up hooked. A person may drink to forget problems or to calm nerves and end up needing alcohol to feel normal. Once a person loses control over drinking, he or she needs help to stop.

**Q. Why can't an alcoholic just stop drinking?**  
A. One of the symptoms of alcoholism is that the person has lost control over drinking. That makes it very hard for the alcoholic to stop drinking.

**Q. If the alcoholic is sick, why doesn't he go to a doctor?**  
A. At first the alcoholic is not aware he is ill. Even when the alcoholic becomes aware all is not well, he may be the last one to believe alcohol is the problem.

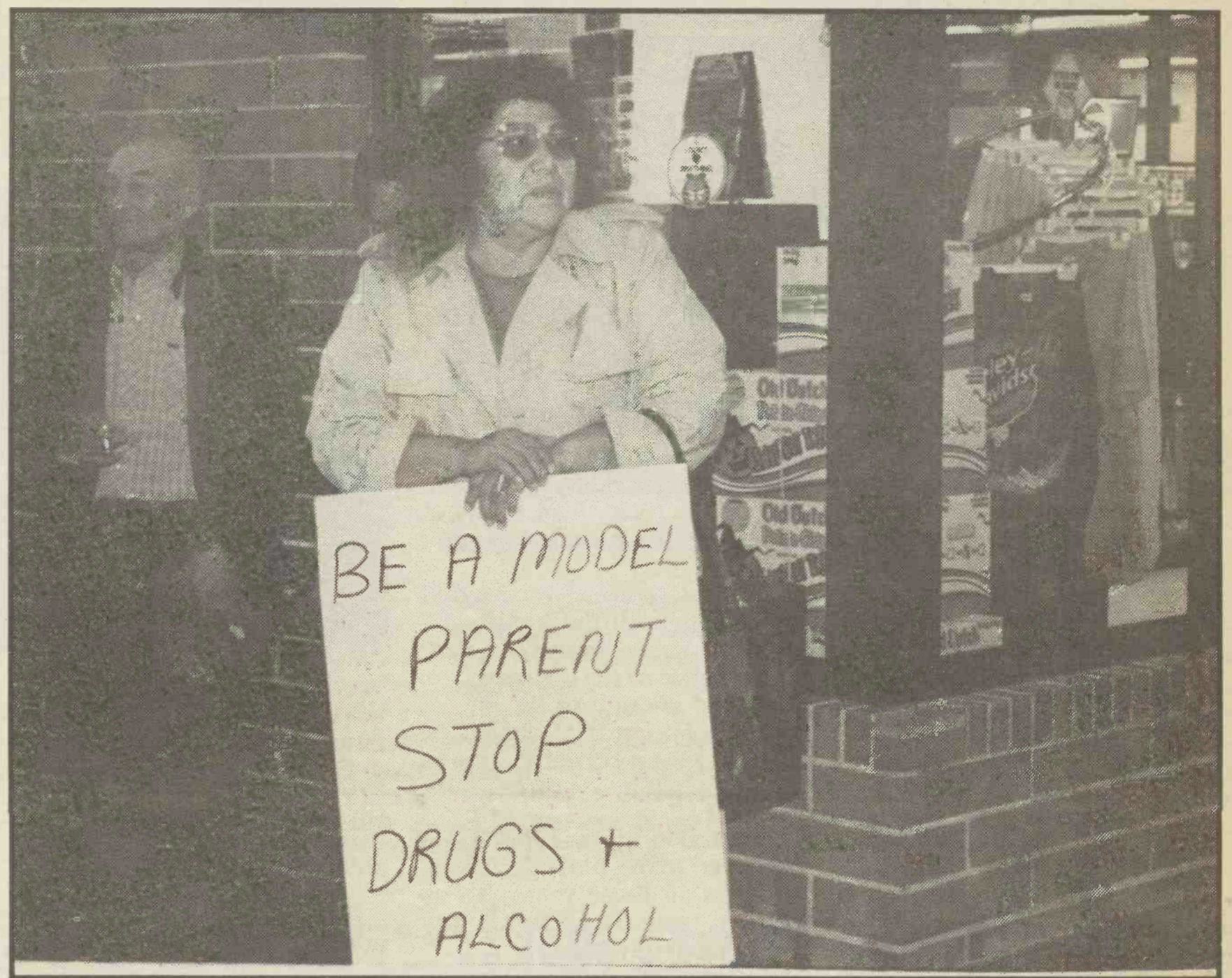
**Q. Is there an "average" alcoholic?**  
A. No. There is no such person as the average alcoholic. Alcoholics can be young, old, rich, poor, male or female.

**Q. What is the cure for alcoholism?**  
A. There is no cure for alcoholism except stopping the disease process by stopping drinking.

**Q. Can family members make an alcoholic stop drinking?**  
A. No. It is important to know an alcoholic needs help to stop drinking, but no one can be forced to accept help. It is also important to know family members alone cannot provide the help the alcoholic needs. An alcoholic needs the help of people trained to treat the disease.

**Q. If I can't make my alcoholic parent stop drinking, what can I do to make myself feel better?**  
A. Talk to someone you trust about the problem like a teacher, Scout leader or sports coach. There is also a group called Alateen for kids who have alcoholic parents. Alateen has meetings like a club and the kids share tips on how to make life easier.

**Q. How can I find Alateen?**  
A. Look for the phone number of Alateen in the phone book or call directory assistance (411) for the number. If you have one parent who does not drink a lot or a relative or a family friend, maybe he or she will take you to an Alateen meeting.



Heather Andrews

Lena Small with a sign at a recent anti-drug rally at Hobbema

### CHIEF CHALLENGE

In 1987, Chief Teresa Strawberry and her Band Council of O'Chiese Reserve in Alberta has been successful in getting 75% of their adult population into treatment in one year. The Band has been actively involved during that time in developing a program plan which incorporates child welfare, Mental Health and a mobile treatment team.

To prompt and support National Addiction Awareness Week, **CHIEF Robert Horseman and councillors Faye Horseman and Peter Joachim** offer the following:

*As leaders we can offer our visible support by taking up this challenge and proclaiming our commitment to our local addiction programs activities during National Addictions Awareness Week by being role models. Remember, our actions speak louder than words in our communities!*

Chief Robert Horseman, Faye Horseman and Peter Joachim of the HORSE LAKE BAND wish to offer a friendly challenge to all the Chiefs and Councils and Native Leaders in Canada to agree to abstain from the use of alcohol and drugs during National Addictions Awareness Week, November 18-24, 1990.



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# Drinking during pregnancy can harm unborn baby

When a woman drinks during pregnancy, it could have serious consequences for the baby she is carrying. The result could be a child born with Fetal Alcohol Syndrome or Fetal Alcohol Effects (FAS/FAE). Those born with FAS/FAE often experience a lifetime of medical problems. Those problems have been identified over the past 15 years and research has shown FAS/FAE can be greatly reduced, or eliminated, when a woman abstains from alcohol use during pregnancy. The incidence of FAS/FAE is high in the Yukon and northern British Columbia and is found to be even higher among Indian people. The following article is reprinted from *Your Child! Our Future!* a report compiled by Oromocto Indian Nation, New Brunswick and provides factual and educational information about FAS/FAE.

The doctor told her what she already suspected — she was pregnant. This was the best news she had heard in a long time and she couldn't wait to tell her husband, family and friends. To celebrate she and her husband went to a friend's house for a party. All evening people gave her special treatment and there were many toasts to the good news. She had lots to drink at the party, everyone was drinking and happy for the parents-to-be. This party was the start of many more parties and showers she would go to during her pregnancy.

Several months later she walked into the house with the baby. Her friends and family were gathered to see the new arrival. The baby started crying and someone said it must be hungry. She agreed and went to the fridge, took out a bottle of beer, removed the cap, put a nipple over the mouth of the bottle and began to feed beer to her baby. At first everyone thought it was a joke but when her husband realized it wasn't, he grabbed the baby away and asked her if she had "gone crazy." Her friends and family began to think the baby should be taken away and raised by someone who would take better care of the helpless infant.

What is the point to this story? Well, it's not likely anyone would feed beer to a newborn baby, but is there really any difference to drink while pregnant? When she learned she was pregnant, everyone was happy and didn't think it was wrong for her to have "a few drinks to celebrate." In fact her husband and friends may also have encouraged her to have "a few drinks and relax." But after the baby was born, everyone was able to see it and were against feeding beer to a helpless infant.

Unfortunately the baby had been drinking alcohol throughout the pregnancy. The baby drank every time the mother drank and yet most people did not notice. When the mother drank, the alcohol entered her blood and crossed over into the baby's blood and the fluid in the womb. The unborn baby couldn't do anything to stop it. Once alcohol reached the unborn baby, it may have damaged the baby's brain and central nervous system, its growth and development and may have caused many other birth defects.

We know a woman is not likely to feed alcohol to her baby on purpose but every day many women feed alcohol to their

unborn babies and risk that their baby could be born with Fetal Alcohol Syndrome or Fetal Alcohol Effects, FAS/FAE for short.

FAS/FAE are the names given to a group of birth defects that can happen to a baby whose mother drank alcohol while pregnant. The birth defects last for life and affect the baby's nerves, growth, development, facial features and brain, often causing mental retardation. Damage may also occur to other parts of the body including the heart, kidneys, joints and genitals. The effects of FAS/FAE are permanent.

People have known about FAS/FAE for centuries but it was only named in 1973 when several doctors in Seattle noticed certain babies, born to mothers who drank, had similar features. After further study, these doctors noticed these babies also had similarities in size, intelligence and development. Since that time much research has been done and much new information has been discovered.

The Greeks, the Romans and the Bible all cautioned against women drinking while pregnant for fear it could harm the baby. Doctors in 18th century England urged Parliament to restrict the sale of gin because it seemed to be harming babies. The temperance movement of the 19th century noticed the children of drinkers were puny and had low intelligence. An English physician studying pregnant female prisoners reported that alcohol caused miscarriages, stillbirths and the birth of sickly babies. Despite all these warnings most people felt alcohol could not harm the baby because the womb protected it.

The 1973 studies, and later ones, showed the error of this way of thinking. It is now known the more alcohol a woman drinks during pregnancy, the greater her risk of having FAS/FAE children. There is no safe level of drinking for a pregnant woman and most FAS/FAE literature urges women to abstain from alcohol for the entire pregnancy. In other words, "NO DRINK! NO RISK!"

Researchers don't have all the answers about FAS/FAE but

have any of a large number of possible birth defects.

The three major groups of birth defects are • poor growth and development before and after birth, • damage to the brain and central nervous system and • certain deformities of the face as well as other abnormalities. Children with FAS/FAE can be born underweight and undersized. Even with the proper food and care, they never catch up in weight, height or size to other children the same age. They may take longer to walk and talk. Many FAS/FAE children have low intelligence and may be mentally retarded. Brain and central nervous system damage can occur even when there are no other signs of FAS/FAE since these parts of the body are easily affected by alcohol.

Most FAS/FAE children are hyperactive, have poor attention spans and often tend to be nervous and jumpy. In more severe cases the head of FAS/FAE children may be smaller than normal. This indicates brain damage and many of these children are mentally retarded. FAS/FAE children often have certain facial deformities like flat cheeks and small upturned noses. Their upper lip may be flat. Their eyes often appear wide-set, slanted and droopy. In some cases FAS/FAE children are cross-eyed and nearsighted. Their ears may be large and malformed. The chin and jaw may be small and rounded though the jaw tends to



Graphic by Victor Daychief

Saying 'no' to alcohol is the wisest choice for pregnant women

month (about four dozen beer, six to eight bottles of wine or two 26 oz. bottles of gin, vodka, etc.). If she drinks more than 45 drinks a month, there's a 50 per cent chance the baby will be born with some FAS/FAE birth defects. Saving up drinks for a party or a weekend binge may be worse for the baby than regular drinking because it can cause a lot of damage at one time to a particular part of the unborn baby. Since the baby's brain is forming or developing during the entire pregnancy, much of the alcohol damage will happen to the brain. This damage will stay with the FAS/FAE child for life.

The father's drinking may also affect the baby. Most researchers feel FAS/FAE is caused only by the mother's drinking during pregnancy. Further research shows if the father is a heavy drinker, the woman is more likely to have a miscarriage, a stillborn baby or pregnancy complications. Alcohol affects the man's fertility making him less able to father a child.

By far the strongest influence of the father is over the drinking habits of the mother. Although she may not care to drink during pregnancy, he may feel she should celebrate with him or should drink to relax. He may not want to encourage her to stop drinking and may indirectly increase the risk of having a FAS/FAE child. In a similar way friends and family can indirectly influence a woman to drink while she is pregnant.

What can be done to prevent FAS/FAE? The only sure prevention is for a woman *not to drink while she is pregnant*, if she is considering pregnancy or not using birth control to prevent pregnancy. Researchers have not found any safe level of drinking during pregnancy. If a woman reduces her drinking at this time, she will reduce her risk of having FAS/FAE children, but only abstinence from alcohol can prevent FAS/FAE.

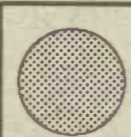
Many women find they cannot drink or do not feel like drinking during pregnancy

while others stop as soon as they find out about the risk of FAS/FAE. If a pregnant woman needs help to stop drinking, her doctor, health nurse or social worker may be able to find counselling services for her. She may decide to join an organization like Alcoholics Anonymous or enter a treatment centre. Whatever the means, a woman should not drink while she is pregnant.

FAS/FAE is completely preventable if a woman does not drink alcohol during pregnancy — No Drink! No Risk!

Other people may help in the prevention of FAS/FAE. Even the entire community can become involved. Community groups may sponsor awareness presentations of FAS/FAE to inform their citizens. They may urge restaurants, bars and liquor stores to post notices that warn of the danger of drinking alcohol during pregnancy. Junior or senior high school teachers can include presentations of FAS/FAE during their regular courses. Teachers may also involve the students in poster or informational projects that may be displayed at local science fairs, parent-teacher night or at community presentations of FAS/FAE.

Medical personnel in the community have a very strong influence on the behavior of pregnant women since many women look to doctors, nurses and other health-care givers for advice during pregnancy. Doctors can place posters and literature about FAS/FAE in their offices. As part of the routine medical history on pregnant women, doctors or nurses can record a woman's drinking history and advise all women to abstain from alcohol during pregnancy. If they discover a woman is at risk of having a FAS/FAE child, they should advise her of the risk, refer her to appropriate counselling or treatment and follow up on the patient's progress. FAS/FAE prevention can become the task of the whole community, which may work together to stop damage to the health and well-being of the community's children and future.



## SPECIAL REPORT

they do know the combination of birth defects known as FAS/FAE is caused by alcohol and happens only if a woman drinks while she is pregnant. When she drinks, alcohol enters her blood where it circulates in her body and reaches the unborn baby in a very short time. If a pregnant woman can feel the effects of alcohol, so can her baby. Alcohol enters the baby's blood and mixes with the fluid surrounding the baby. In adult terms this may be similar to being kept in a bathtub of alcohol and made to stay there several hours while also being injected with alcohol. Alcohol in the baby's blood stays there until the mother's body gets rid of it.

Researchers have also noted that older women and women who have been drinking for several years are more likely to have FAS/FAE children if they drink during pregnancy. Smoking and drugs are known to affect the unborn baby.

A baby with FAS/FAE can

look "stuck out" later in life. Some FAS/FAE children may have a cleft lip or palate. Other abnormalities include heart murmurs, small, bent or joined fingers or toes, kidney defects, genital malformations, excess hairiness as an infant and strawberry birthmarks. Many of these birth defects may happen because of other causes but when some of them occur together and the mother has drunk alcohol while she was pregnant, the cause is usually FAS/FAE.

How much alcohol can a pregnant woman drink before causing all this damage? Researchers have not yet found an amount of alcohol a pregnant woman can drink without risking FAS/FAE to her child. Brain damage has been observed in children whose mothers drank one drink (i.e. a bottle of beer, one 4-5 oz. serving of wine or one 1 oz. shot of whisky, gin, etc.) per day. A woman who drinks one to two drinks a day can easily drink 45 or more drinks in a





# Students encouraged to break the rules

By Diane Parenteau  
Windspeaker Correspondent

EDMONTON

A campus-wide undertaking at Chemawa Indian Residential School in Oregon encourages students to break the rules.

The Chemawa Student Assistance Program (SAP) developed a series of services aimed at addressing substance abuse in its students, which encourages them to break the rules chemically-dependent persons and families have learned to operate under: don't talk, don't trust and don't feel.

School social worker Deloria Bighorn described the program's steps and spoke of some of its successes and introduced recent graduate Hank Scalpcane, when she spoke recently at Poundmaker's Healing Our Youth Conference in Edmonton.

The Chemawa Indian School is the oldest boarding school in the United States and serves 10 western states and 65 tribes. Last year SAP served 273 students many of whom have been through every other educational program because they were "kicked out, shoved out or dropped out."

Chemawa believes the incompleteness rate is a symptom of the disease and not a discipline problem. In only three years the school has seen a 50 per cent decrease in alcohol/drug use.

"The key concept is we treat a student's symptoms and do provide treatment for the symptoms we see," said Bighorn.

"We've got to accept chemical dependency as a disease and stop blaming it on the medical profession, the schools, the parents, the legal profession or crummy kids."

Chemawa views alcohol and other drug uses as behavioral and medical problems that interfere with the students' learning process. To achieve quality education, personal growth and self-reliance, the problem must be confronted head on, she said.

"We have a pretty strict bottom line at Chemawa," said Bighorn. "We call it a zero tolerance

level."

Based on the assessment findings and treatment recommendations, the student is placed in one of four groups.

The first group gives students a basic overview of the disease. In the second group students are required to attend weekly prevention/education group sessions for eight weeks.

The sessions focus on the disease concept, denial and defense mechanisms, physical and emotional effects and family effects of chemical dependency. Individual counselling is available.

The third level requires students to complete 16 sessions (twice weekly) of group work and to remain sober.

Individual sobriety contracts are required and random urinalysis and/or breath samples are taken. Individual counselling sessions may be recommended or requested.

An assessment of chemical dependency means students require placement in a residential treatment centre where they are monitored and tutored.

Students who complete treatment receive aftercare through self-help support groups and dormitory support groups. They're placed in dormitories with staff, who have been trained in chemical dependency and dysfunctional family relationships.

Failure of a student to attend one of the required meetings will mean immediate intervention. A second missed group meeting means the student will be released from the program.

"It hurts to send them home," said Bighorn. "But they can't be at Chemawa school if they can't take care of their problem. They have to have the willingness to treat their own disease."

Recreation therapy and rewards are important treatment tools at Chemawa. A recreational therapist designs retreats that include physically-demanding activities like mountain climbing, skiing and white water rafting.

"Recreation is not just play," said Bighorn. "It combines things critical to adolescents — thrill seeking, risks and energy."

Creative, innovative incentives are regularly used as rewards for sobriety.

For graduate Hank Scalpcane, Chemawa was a place to run to when things got too bad at home. It turned out to be the best place to be.

"I was running away, I couldn't take res living and (my) parents' drinking. I was running out of rope. Chemawa was pretty bad but home was worse."

Scalpcane completed his first year at Chemawa and attended treatment during the summer.

He returned to school and drinking but he was determined to stop and was able to do so with the treatment he'd received at Chemawa.

"I wanted to stay sober and stay happy because it was something I never had. When I went home after my first year and talked to my dad who had influenced my drinking, it was the first time in 17 years I really talked to him. When I told him I wanted to go into treatment, he accused me of drinking. I overcame that and went into treat-

ment."

"I'm really grateful for what I was given. I was given a chance. Now my dad has been sober for two years.

"Graduation was the hardest thing. I had to leave a family that opened my eyes and gave me life, the first family I really said I loved. That's something that comes from sobriety that I never had before. Now it seems like I have a future."

"These students have been impacted. We are beginning to see changes," said Bighorn.

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## BIGSTONE CREE BAND - CHIEF CHALLENGE -

In 1987, Chief Teresa Strawberry and her Band Council of O'Chiese Reserve in Alberta has been successful in getting 75% of their adult population into treatment in one year. The Band has been actively involved during that time in developing a program plan which incorporates child welfare, Mental Health and a mobile treatment team.

To prompt and support National Addiction Awareness Week, Chief Eric Alook and Council offer the following:

As leaders we can offer our visible support by taking up this challenge and proclaiming our commitment to our local addiction programs activities during National Addictions Awareness Week by being role models. Remember, our actions speak louder than words in our communities!

The Chief and Council of the BIGSTONE CREE BAND wish to offer a friendly challenge to all the Chiefs and Councils and Native Leaders in Canada to agree to abstain from the use of alcohol and drugs during National Addictions Awareness Week, November 18-24, 1990.

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# Families need to recover tribal identity

By Diane Parenteau  
Windspeaker Correspondent

EDMONTON

Using traditional styles of parenting, Indian families can regain the sense of purpose and destiny lost as a result of cultural genocide and re-establish a powerful healing relationship with the universe and Mother Earth.

The issues facing Indian youth and their families are complex, but families can handle many of these issues through the concept of tribal identity, which was shared by sisters Betty and Elsie Bastien at a recent conference in Edmonton on adolescent substance abuse treatment.

Elsie, a caseworker with Indian affairs, said reservations and boarding schools were most responsible for the loss of "sense of self" and way of life.

"Indians were wards of the government and needed to be controlled by the government for their own survival," she said. "Western cultures were transplanted over the Indians. For the Indians it is an illusion. How can we be equal if who we are is absent and unimportant?"

By not being allowed to make their own decisions, Indian people were dehumanized, said Bastien. Since it was unacceptable to be Indian and to talk about home, Native people began to imitate those in control to fulfill their need to belong blocking their true selves.

"We need to be able to take from our past something that will take us forward," said Bastien. ("We need to) introduce tribal identity as a tool to begin to carve a future for our children. There is nothing we can do about what has occurred or what our circumstances are today. What we need to do is make sense of our past. Tribal identity is such a tool, it shapes our perception of the world around us."

Betty, an executive member of the National Association of Treatment Centres, talked in detail about the relationships

Indian people have traditionally had with the things around them.

"The self occurs in the existence of our relationships," said Bastien. "Once we get that, our lives are interdependent relationships with the universe and the earth. The sacredness of these relationships is the medicine and power. It is available and it is accessible."

Bastien sees a growing trend towards these forms of healing but also feels time may be running out.

"Earth has its own destiny. It shows up today in the kinds of healing tribal people have and the sacredness of human and non-human relationships in ceremony. These concepts hold the frame of thought," said Bastien. She said Indian people are

responsible to maintain the balance with things around them and to look for that within themselves and their families.

"Treatment must be a way of life, a way of teaching, sharing and giving the youth a choice. Once we provide our children with choices, we need to provide them with opportunities to strengthen their tribal identities." Healing can occur by break-

ing the denial of identity, attending to the pains of the past and seeing how they affect lives, by respecting spiritual power and acknowledging responsibility for proper conduct for all relationships.

"Tribal identity means strengthening the Indian way of life." Bastien urged Native parents to begin their own visions, their own fires.

## Inmates want to establish sharing circles

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Members of the Native Brotherhood at Edmonton Institution invite the public to be part of a unique sharing experience.

"We want to be in contact with the community through a series of sharing circles to be held before release, so we have the encouragement and support of a network in place," says Russell Auger, Native counsellor at the institution.

A series of sharing circles held weekly or semi-monthly has been envisioned.

Members of the brotherhood first got the idea from substance abuse workshops. "If our lives have revolved around drug or alcohol abuse before we got in here and we don't know of any alternatives to help us avoid those temptations in those first crucial months when we first get out, we are more likely to simply revert back to substance abuse," he says.

Auger says he's constantly hearing people on the outside saying they would like to help but don't know how.

"This is their chance and we'd sure appreciate it. We need to have good role models speak to us — Native people who have made it successfully in business or in their professions for example," says Auger. Cultural

presentations would also be welcome. "In other words any positive, objective evening where a good lifestyle is presented would be encouraging."

The Native Brotherhood feels

the experience would be rewarding, but there are more far-reaching implications. "There would also be friendly, caring faces with whom a released inmate could identify once he is released," says

Auger.

Any group or individual who would like to get involved is invited to phone Native liaison worker Delores Hoff at the institution by calling 472-6052.

## Record number expected to 'join the circle'

EDMONTON

This year a record number of Canadians are expected to "Join the Circle" as part of National Addictions Awareness Week (NAAW) Nov. 18-24. Organizers are hoping many of those new participants will be non-Natives.

For the second year in a row Nechi Institute was selected by Health and Welfare Canada to co-ordinate the alcohol and drug awareness event.

The dramatic growth in NAAW activity that has marked the last two years is expected to continue this year.

Last year over 18,000 people

and 405 communities from across the country were involved compared with about 80 communities the year before," said Nechi's executive director Maggie Hodgson. "This year, based on the declarations of intent we've received, we expect over 700 communities to take part."

This year Nechi will distribute information kits and "Keep the Circle Strong" materials to more than 5,000 communities. Although NAAW has been primarily a Native initiative, Nechi is hoping for a wider spectrum of participation in 1990.

"We would like to take our message to all Canadians to pro-

mote a partnership between Native and non-Native communities" said NAAW co-ordinator Louise Mayo. "We feel this is a particularly timely goal following a summer of painful confrontation."

This year the Canadian Centre on Substance Abuse in Ottawa agreed to assist in bringing NAAW to a wider audience.

NAAW's aims are to increase public awareness of alcohol and drug abuse and to encourage communities to promote prevention in new and creative ways. Nechi awards \$500 every year for the most imaginative community project.

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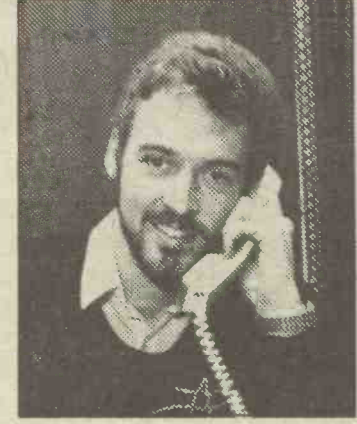
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# Adolescents have to be offered strength

By Diane Parenteau  
Windspeaker Correspondent

EDMONTON

Research has shown while alcoholism is prevalent throughout society there has been a failure to recognize cross-cultural differences, according to clinical psychologist Dr. Grace Powless Sage.

She said there's a need for cultural-based information that recognizes the unique needs of North American adolescents in treatment and early intervention.

"We needed to do some meaningful research from our perspective," said Powless Sage in a recent address at the Poundmaker's Healing our Youth Conference in Edmonton.

Powless Sage, a member of the Oneida Indian tribe in Wisconsin, said tribal and regional differences hadn't been considered in research. "They lumped us together with groups of blacks and Hispanics and then compared us to white groups, assuming we are all starting from the same point. We are not."

Powless said there are many differences among tribes alone that haven't been considered.

"The information does not address the groups of today," she said.

Issues like the high rates of disease mortality, alcohol-related deaths, poverty, unemployment, school dropouts and arrests all have to be factors in research findings.

Her research has shown psychological distress is one reason why some people drink and others abstain.

"Alcohol does not happen in a vacuum but in a multifaceted context. If treatment does not address those involved, we better give up."

Her research revealed no difference between the drinking habits of Grade 9 caucasian and Indian kids. But by Grade 11 a change started to happen. There was a high dropout rate among American Indian boys who believed they had no choice when it came to drinking. Caucasian males and females believed drinking was their choice. She found Indian males used alcohol at a rate three times higher than others.

"We have to talk about alcohol through our mortality rates and to me that's very sad," said Powless Sage.

"We need to identify our starting line, identify tribal and regional differences and network and talk to empower ourselves," said Powless Sage, who sees treatment of alcoholism as an ongoing process.

"We need to help our youth by telling them who they are, giving them an identity. We need to educate our whole system.

"We have a long history of healing ceremonies. Let's use them. They are as much healing power as anything that is contemporary.

"We are all warriors. It's a different battle in some ways. We use different tools. We have to think about the future.

"We need to talk to funding agencies and engage them in our healing process," she said.

"We have to empower adolescents by giving them a voice. Right now they have the least voice and the least power," she said.



Graphic by Victor Daychief

## Where has it gone?

By Evan Pelly

Over the plains they roam  
Following life  
Where the buffalo find food  
So do they go

Eating what they need  
The buffalo knows no waste  
Is a great lesson learned  
Passed from chief to brave

An arrow only strong enough  
To kill what they may need  
This beautiful Mother Earth of ours  
Once knew no greed

As the world advances  
Our culture left to die  
As I took another drink  
I heard an eagle cry...

(Pelly lives in Fort Saskatchewan. He's a 20-year-old Salteaux, originally from Cote Reserve, Sask.)

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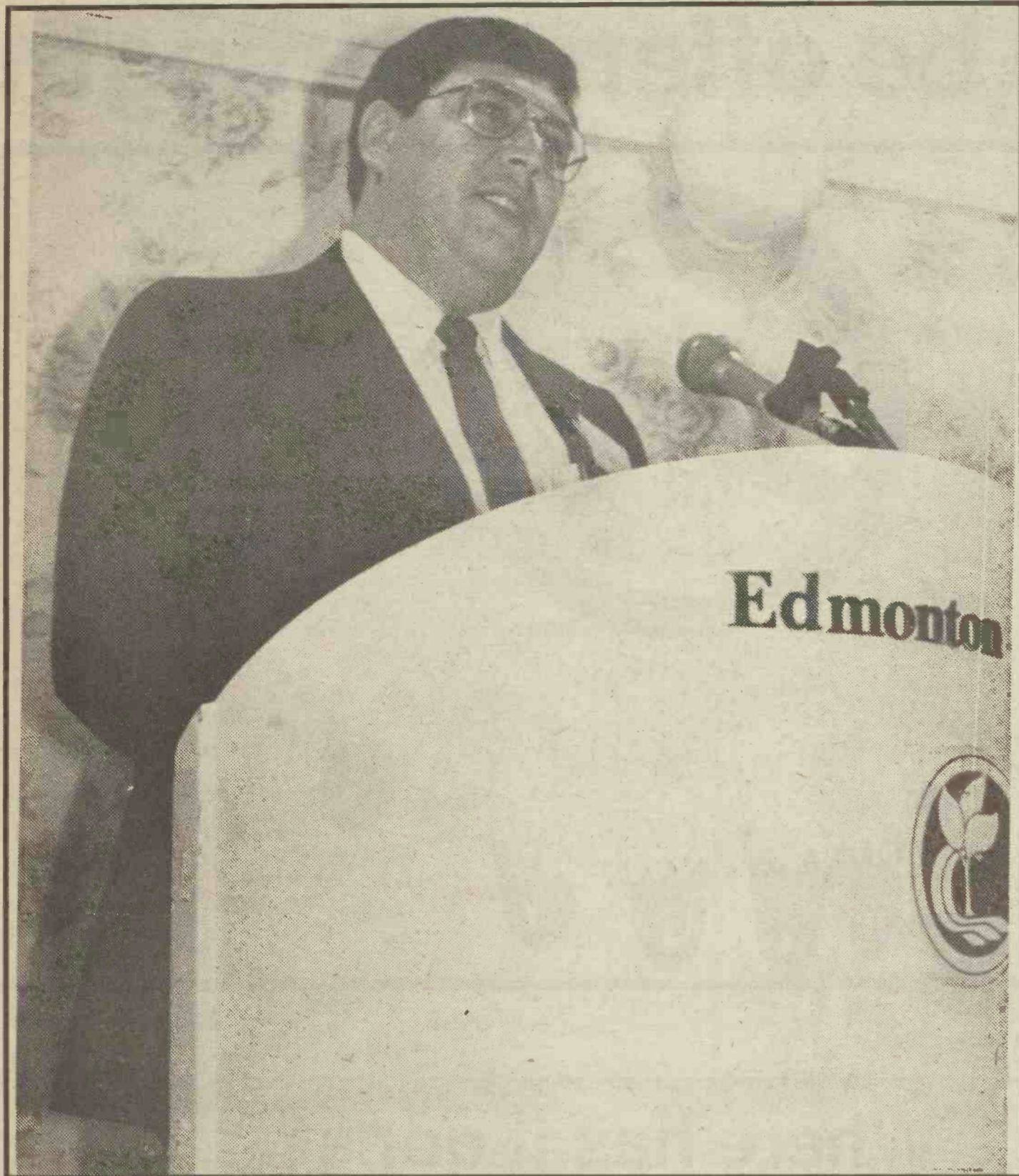
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Rocky Woodward

Edmonton Police Services Native liaison worker Jim White

## Poundmaker's visionaries worked until dream came true

By Rocky Woodward  
Windspeaker Staff Writer

EDMONTON

Edmonton Police Services Native liaison worker Jim White applauds Pat and Eric Shirt of Poundmaker's Treatment Centre for never giving up on an alcohol and drug treatment program for youth.

"It was a vision both Eric and Pat had for a long time and it's finally come true. I wish their program at St. Paul all the best," White said to about 500 people attending a conference recently in Edmonton on adolescent treatment.

Recently Poundmaker's opened a 30-bed treatment centre at St. Paul that offers drug and alcohol treatment programs to youth aged 12 to 17.

White said the Native community must now hang on to the vision Pat and Eric made a reality and "work on it as a stepping-stone."

"If the treatment centre has the same

success the youth program at Poundmaker's has, I foresee a lot of success in our fight against drug and alcohol abuse among our youth."

White has been a community service officer for about 14 years. In his line of work he says he has witnessed the negative effects of alcohol and drugs on many people.

"And I've seen its effect on the youth whose parents indulge in these habits," he said.

White said alcohol and drug abuse has a demoralizing effect and a stronghold on some users.

"And it has a far-reaching and ugly influence on our youth."

White added the growing numbers of youth abusing alcohol and drugs today should not be taken lightly.

He again praised Poundmaker's for being a leading force in its fight against the alcohol and drug problem.

"It shows we can make a world of difference for the kids," White said.



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### CHIEF CHALLENGE

In 1987, Chief Teresa Strawberry and her Band Council of O'Chiese Reserve in Alberta has been successful in getting 75% of their adult population into treatment in one year. The Band has been actively involved during that time in developing a program plan which incorporates child welfare, Mental Health and a mobile treatment team.

To prompt and support National Addiction Awareness Week, Chief Caroline Beaverbones and Council offers the following:

As leaders we can offer our visible support by taking up this challenge and proclaiming our commitment to our local addiction programs activities during National Addictions Awareness Week by being role models. Remember, our actions speak louder than words in our communities!

The Chief and Council of the O'Chiese Band wish to offer a friendly challenge to all the Chiefs and Councils and Native Leaders in Canada to agree to abstain from the use of alcohol and drugs during National Addictions Awareness Week, November 18-24, 1990.

*The Band now has a Family Violence Program which holds workshops to help prevent Family Violence. The workshops have been very successful so far.*

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### Chief Challenge

In 1987, Chief Teresa Strawberry and her Band Council of O'Chiese Reserve in Alberta has been successful in getting 75% of their adult population into treatment in one year. The Band has been actively involved during that time in developing a program plan which incorporates child welfare, Mental Health and a mobile treatment team.

To prompt and support National Addiction Awareness Week, CHIEF STRATER CROWFOOT and Council offers the following:

As leaders we can offer our visible support by taking up this challenge and proclaiming our commitment to our local addiction programs activities during National Addictions Awareness Week by being role models. Remember, our actions speak louder than words in our communities!

The Chief and Council of the SIKSIKA NATION wish to offer a friendly challenge to all the Chiefs and Councils and Native Leaders in Canada to agree to abstain from the use of alcohol and drugs during National Addictions Awareness Week, November 18-24, 1990.

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Rocky Woodward

**Ester Giroux believes in working with youth, adults and elders together to fight substance abuse**

## Increased self-esteem will reduce substance abuse

By Rocky Woodward  
Windspeaker Staff Writer

EDMONTON

Ester Giroux stood up in front of a jam-packed conference room and in a soft voice said "working to heal the youth in our communities is always a long, hard struggle when we are fighting against the odds, against alcohol and drug abuse, but it must be done."

It was her closing remarks to a delegation of people who came from all over North America to participate in Poundmaker's first national conference on adolescent treatment.

Giroux works as a child welfare training co-ordinator for the Lesser Slave Lake Indian Regional Council.

She said she is concerned not enough is being done to help the youth combat alcohol and drug abuse "although I know we have been on the right track for at least the last three years."

She said it is imperative that Native culture and pride be brought back to Native youth to fight the growing alcohol and drug problem facing them today.

"We must first teach them physically, mentally, emotionally and most importantly spiritually so Native youth everywhere can learn how to be proud of themselves," Giroux said, adding when youth find they are just as good as the next person their reliance on alcohol and drugs will diminish.

She sees adults and especially the elders in the communities as playing an important role towards the 'healing of youth.'

"They are the ones who can turn youth away from alcohol and drug abuse. Many of us can be important role models for these children," Giroux said.

Giroux had another message for the close to 500 people who attended the conference.

"I have an idea we are just one large extended family and all of us must work together to bring back Native culture to our youth and instill this forgotten pride once again in our Indian children," she said.

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# Treatment extended to Michigan's young offenders

By Rocky Woodward  
Windspeaker Staff Writer

EDMONTON

There's a maximum security institution in the state of Michigan where hard-core youth are sent and where for the longest time no treatment program for substance abusers was delivered.

It's the top of the line for juvenile delinquents aged 12 to 17 in the state.

But things started to change when Jeanne and Fred DeRoche focused on a project for residential and aftercare treatment for young substance abusers.

In 1988 they received federal funds to introduce substance abuse treatment into three Michigan residential treatment centres.

The DeRoches have worked extensively in developing and implementing chemical dependency treatment and preventive programs for health care, education and business organizations.

In 1989 about 800 residential core staff from the three institutions received training. Staff at halfway houses and detention centres across the state received the same training.

In the maximum security system youth were required to stay for at least 14 months.

"Michigan just passed a law to hold young men up to the age of 21 and now the largest max in Michigan holds 425 young men," says Jeanne.

She says many of the youth have been through eight to 18 placements before they are sentenced to the maximum security centre.

"They are pretty institutionalized by the time they reach there, and they have escalated their behavior to a point where they end up at the max," DeRoche says.

DeRoche says the maximum institution is definitely for the hard-core.

"A 15-year-old shot an 11-year-old boy because he wanted his jacket. He killed him and ended up in the maxi," she says.

DeRoche says the kids in the maxi basically come from the streets and know how to give all the answers.

"These are the kids who rip sinks off the walls. They know how to make you feel good and they know all the answers," she says.

When DeRoche first went to the maxi she was used to residential facilities with all kinds of staff.

"But at the maxi their resources were insufficient, there were few staff and a watered-down program. I was afraid," admits DeRoche.

She says programs at the maxi were basically set up for white middle-class youth, although 80 per cent of the population is black.

"Less than three per cent are other minorities," she explained. "I asked what are the norms

for minorities and was told it is all the same. But it isn't."

DeRoche says they finally convinced the state to design a forum for their program.

What they found out was that 73 per cent of youth in the maxi had chemical addiction problems. The other 17 per cent had extreme abusive patterns.

"We did a very detailed drug history that paralleled the criminal history. Through this we did not meet a youth who had not come from an addicted family — usually parental or grandparents' addiction," DeRoche says.

DeRoche says they looked for kids whom they thought they could reach.

"We needed them to tell us about their crimes, tell us stories so we could eventually build up a trust level," she says.

Some kids were too high on drugs and alcohol to remember their stories, DeRoche says.

A way was found to help the youth through the story telling.

Asked if he drank when he was eight-years-old, one young offender answered yes, "but only on Friday nights."

"He said an adult would get him up to make breakfast and then tell him no one understood him except the kid. Then the adult would give him a beer. The kid told me he was worried because he was the president of the 'Just Say No' club," DeRoche says.

DeRoche says it is critical to

connect drug use with crime.

"If we can tell a child was an addict first and then look at the criminal pattern related to his drug problem — then perhaps if the child had a chance to be straight and sober, his or her criminal actions would cease."

She said treatment was also extended in group sessions to drug dealers and addicts.

"Bringing the two together works. The drug dealer is usually not addicted to drugs but addicted to the drug culture. For him to see the kid he sold drugs to in a treatment group helps to rehabilitate them both when they begin to understand substance abuse.

"We found most children are young enough to rehabilitate," DeRoche says. DeRoche says the treatment program is modelled after Alcoholics Anonymous.

"We arrange for people to be brought into the maxi to speak to

the youth and once some kids were allowed out.

"We took six kids out to a meeting and four disappeared. One is still lost but they didn't can the project. It was a major accomplishment at the maxi where the program is needed," DeRoche says.

DeRoche says the life expectancy for a drug dealer — and there are many in the maxi — is 24 years. "But they say it's OK because they will have anything they want until they're 24.

"So you can see why a good treatment program and Alcoholics Anonymous and aftercare programs are needed. They do a lot towards the education of substance abuse for these youth," she says.

She says the maxi will probably take over the program.

"I hope they do because I want to be sure the kids continue to receive help," she says.

Sarcee Nation Spirit Healing Lodge supports  
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November 18-24, 1990



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### WHAT TO SUBMIT

- **STORIES** are works of fiction about realistic people doing believable things, and no more than 1500 words.
- **ARTICLES** are true stories about real people and events. Should not be more than 1500 words, and may be accompanied with photos or other illustrations.
- **POETRY** should be 25 lines or less.
- **ILLUSTRATIONS** may be in any two-dimensional medium which will reproduce in the newspaper.
- **PHOTOS** should include information on the subject.

Children, adults and youth are encouraged to enter. Submissions should have a Christmas or Drug & Alcohol theme.

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- **ARTICLES**
- **POEMS**
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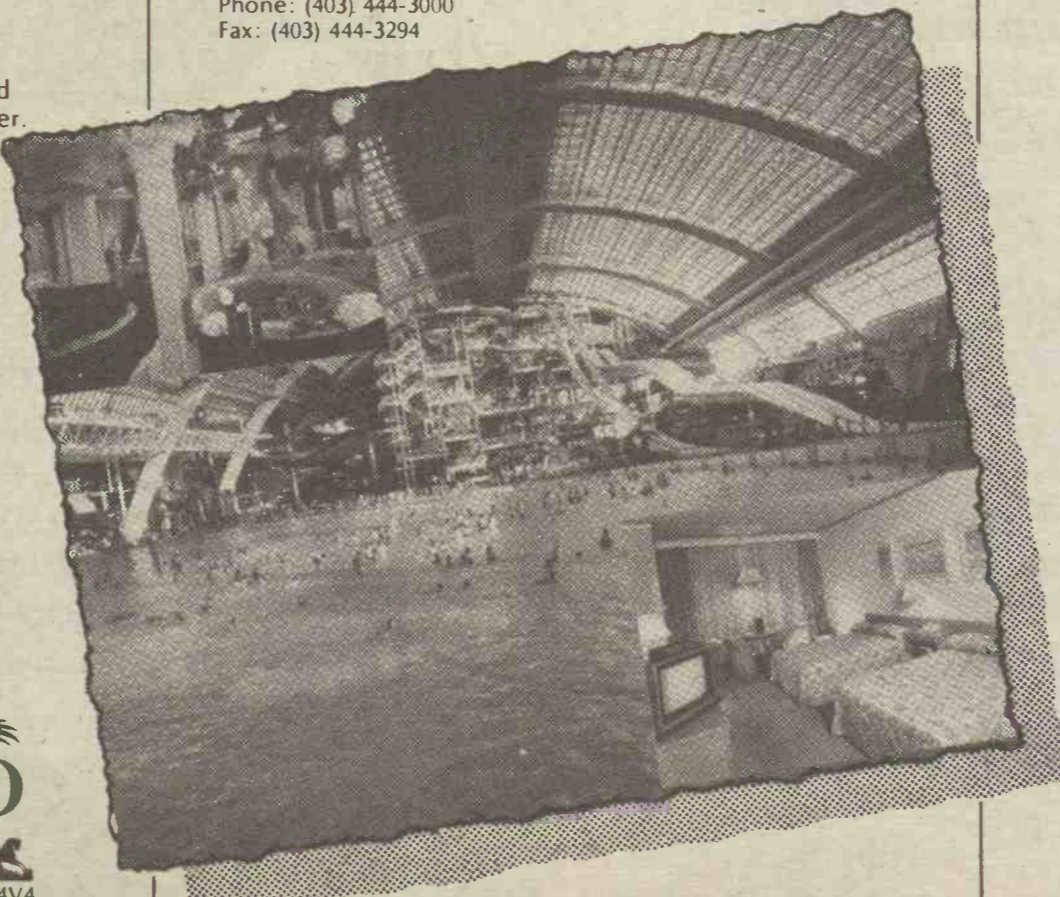
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### HOW TO ENTER

For written material, please type or write or print your entry neatly.

Illustrations should be packaged carefully.

Photo entries should include both print and negative, colour or black and white.

Be sure to include your name, address, phone and age if under eighteen.

(Board members and employees of AMMSA and their immediate families are not eligible.)

### DEADLINE:

Entries for Christmas issue must be in the AMMSA office by November 23, 1990.

Send your entries as soon as possible to:

Reader Contribution Contest

AMMSA

15001 - 112 Avenue

Edmonton, Alberta T5M 2V6





# Destructive lifestyle led to remand centre

By Clarence Boucher

A good day to you my brothers and sisters. I was sitting here in my cell going over my thoughts about the Oka standoff and also about Elijah Harper and his victory over the Meech Lake accord, which inspired me to write this. Elijah Harper and our brothers at Oka are fighting for what they believe will help our people.

I believe this is a start for our younger generation to take pride in themselves and rid themselves of the image our generation has portrayed for so long.

I hope my story will inspire those who have lost hope to carry on with the battles they are struggling with.

I was taken away from my parents at a very early age and I no longer have any memory of them. I then started living in a procession of foster homes with my older brother James, who was two years older than I. We both went through six foster homes, the last in 1967 when I was eight years old. We stayed at this home for eight years. My brother was kicked out of the home 10 months earlier before I journeyed out into the world.

After he left I was told I had six remaining brothers and sisters and I set out to find them. I did find four of them, the most important being the brother I grew up with. My brother James then took me to visit my father, whom I stayed with for five months. As time progressed I learned to deal with problems that had been arising in my life and my life seemed to be going in a positive direction.

I was then put on a path I could not understand. The same year I met my father he was taken away from me through a car accident. I had known him only for five months of my life. At his funeral I had a chance to

meet my other brother and a sister I hadn't been able to find. My brother was doing time in a federal penitentiary and my sister, the youngest of the family, was still in a foster home.

I then was faced with taking care of myself at the age of 16. I was introduced to the city or should I say the inner city, which was rampant with alcohol and drugs, and this eventually led to minor jail terms. My family was in the same situation except they did not go through the jail terms. The hectic life on "The Drag" took its toll on my family. In 1977 one of my brothers shot himself. And three years later my youngest sister also shot herself. But the most devastating blow to me came in 1981 when the brother I grew up with hung himself.

By this time I was a confirmed alcoholic and slowly losing faith and hope. In 1982 when my oldest sister passed away from acute alcoholism I gave up and attempted suicide. I first tried to hang myself just after my sister passed away. Five years later I tried again and once again ended up in hospital near death.

This path of destruction I was seeing and feeling led me nowhere except where I am sitting now, the Edmonton Remand Center facing a charge of second-degree murder. Here, I was jerked wide awake to my destructive lifestyle.

Thinking there had to be a reason I was put on this path of sorrow and misery I began to deal with my problems on the deepest possible level, the spiritual. I asked the Creator of mother earth to give me strength and keep my spirit strong so I would never give up again. He has given me tremendous strength and that strength has given me purpose in life. In my case that was to learn from my mistakes and take the sorrows I felt to help others deal with



Clarence Boucher and his son Clarence Sky

theirs.

I will use this knowledge I was given to help other people avoid the mistakes I made. I was once on a path but I am now on a wide clear trail, which leads to a career in the counselling field. But it will take time to reach that goal. I have taken the first step already.

So never give up hope as I once did. There is a trail out there for you. Just reach out and find it. I know the Creator has put us on these paths for a reason. So don't dwell on the bad aspects of them. Look into and try to find a reason you were put on that path and try to use it to your advantage to better your life. The choice is

yours, you could go the hard way of learning as I once did or you can go with the trail I am now following. It will take time but in the end I see great rewards.

My heart is with all my brothers and sisters who are reaching out to achieve their goals and with those struggling with the struggles of life. May the Great Spirit be with you.

*Dedicated to my son Clarence Good*

*Oh Great Spirit, I ask you to give me peace and harmony within myself to live in unity with nature. I ask for strength in spirit and body, so I can continue*

*the battle as my grandfathers fought. It does not take weapons of old to fight today's battle. So I will lay the bow and spear down with the respect of my grandfathers. I will then take up the weapon of today's world, which is education. I will enter the world with renewed strength to continue the battle of old. Our strongest foe is now the government.*

*I will take the education I have acquired and I will use it to help our people. Great Spirit, I ask for the greatest strength for me to carry on and acquire knowledge so I can take what I learned to teach our children. Their heads will be held high.*

All visitors welcome to Open House anytime during National Drug & Alcohol Awareness Week November 18-24th, 1990;  
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As of April 1, 1988, we extended our programs to include Youth and Family. The Youth and Family Divisions provides family therapy, one-to-one counselling and group therapy. We have two Preteen groups (3-6 years and 7-12 years). Two adolescent groups and a Single Parents support group. We also provide Prevention/Education to schools and group homes. Public Forums on relational issues of addiction are presented four times a year at our Centre. Our goal – is to intervene on the generational chains of addiction.

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# Fort McMurray program helps young people

By Rocky Woodward  
Windspeaker Staff Writer

FORT MCMURRAY, ALTA.

The Fort McMurray Catholic School District has begun a student assistance program (SAP) to help young people who have alcohol and drug problems.

SAP consists of several integrated actions and policies covering prevention, identification, intervention, assessment, treatment, community involvement and education.

The programs are intended to promote the concept of students seeking help for personal problems especially alcohol and drug-related problems.

And Catholic school educator Joe McMorrow says the programs are meeting with some success.

"Only because Fort McMurray has said it loudly — they have a drinking problem," says McMorrow.

McMorrow says there is a drug and alcohol problem among some students in the schools.

McMorrow says the district acknowledges through its surveys of students that alcohol and other drug abuse is a significant problem for a minority of its students and that a well-planned and run SAP offers the best chance for successfully confronting these problems.

He says the fight against the drug and alcohol problem has met with some resistance.

"One reason is because kids see drinking as normal. Drinking in Fort McMurray has been around for a long time.

"A student said he's no different than any other kid. It's like smoking, just a phase. The communities also see it this way, which is a means of resistance," McMorrow says.

The district has been developing SAP since 1985.

SAP has been successfully operating in the U.S. mid west for over 10 years.

Five years ago the school district contracted with the Johnson Institute of Minneapolis to provide in-service training for a pilot project.

The project began with a review of existing programs and literature dealing with alcohol and drug problems at the school level.

In 1988 the pilot project was conducted at St. John's Junior

High School. Because of its success the district encouraged the program to go district-wide at the junior and senior high school level for the 1989-90 school year.

But during the pilot project McMorrow says it became obvious SAP could not succeed without community support and involvement.

"It's a community problem, not a school problem, and it cannot be tackled properly without community support," McMorrow says.

McMorrow says to gain community support a program called 'Partners of Fort McMurray' was formed.

Partners encouraged the establishment of parent networks in Fort McMurray school.

Parent networks are parent peer groups which establish community standards which parents pledge to observe regarding the conduct of such things as parties, curfews and the use of alcohol and drugs by youth.

"We are even fighting beer commercials. Kids watch these advertisements and they see these stunning, handsome

people. These actors are well coordinated, neat and happy while doing the beer commercial, so how can you fight it?" McMorrow asks.

He says an effective response must come from people community-wide and "our group partners does a good job."

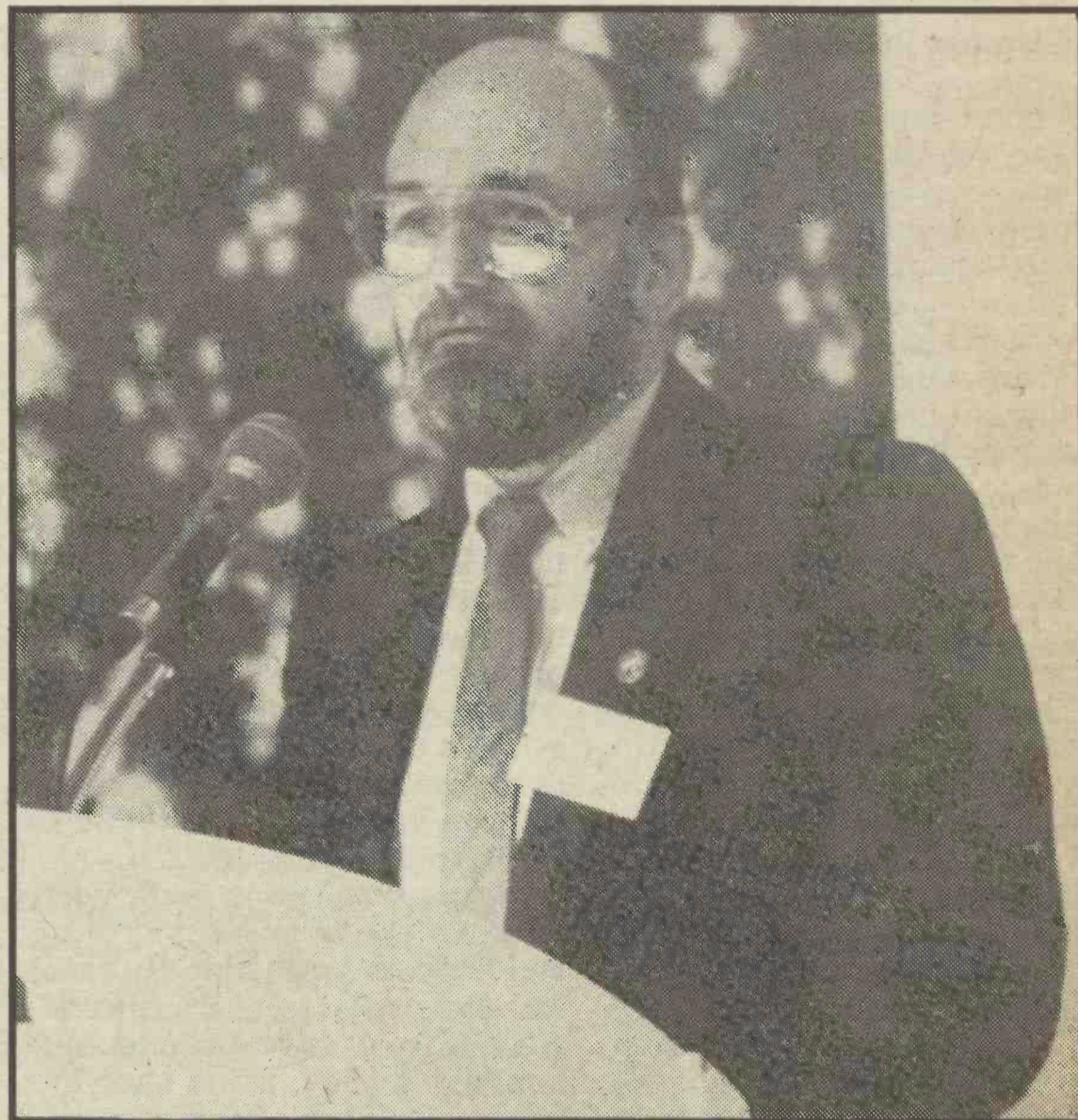
McMorrow says during the 1990 school year SAP is instructing administrators and teachers into the reality of adolescent abuse of alcohol and other drugs and assisting parents to organize into an effective parent network.

He says a plan for prevention is being geared to lower grades as well.

"Younger people are at a special risk when it comes to drugs and alcohol. What we are doing is making it popular that young people should not use drugs and alcohol at all.

"And we need agencies and the communities to set a no-use rule," McMorrow says.

SAP has in its first year sponsoring a pilot project demonstrated its potential as an effective means to identify, intervene and assist young people with alcohol and drug problems.



Rocky Woodward

Joe McMorrow, supervisor of student and family pastoral care in Fort McMurray

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# N.W.T. reserve beating the bottle

By Rocky Woodward  
Windspeaker Staff Writer

HAY RIVER, N.W.T.

N.W.T. residents spend the most money per capita in Canada on alcohol.

And at least 50,000 people in the N.W.T. have an alcohol or drug-related problem, says Roy Fabian, a former Dene band manager of the Hay River reserve.

"We definitely have a problem," Fabian says of the only Indian reserve in the N.W.T.

He says the problem not only affects Native people but non-Natives as well — "although they may not admit it," he says.

Fabian says he is a strong advocate of treatment for people with alcohol and drug problems, especially the youth.

He says over 100 years of education had yielded only five graduates from his reserve until

just recently.

"Today there is more interest focused on the families and because of that we have three young people in Grade 12 and 20 kids in high school. But we had to go through a lot of change before this was accomplished," Fabian says.

Fabian says Hay River reserve now has about a 70 per cent sobriety rate. "I found this out after doing my own research," he says.

Fabian gives credit to parents in the community for turning things around.

"Twenty years ago none of the children were making it past Grade 7. That has changed because parents on the reserve recognized there is a drug and alcohol problem. And they took the initiative to do something about it.

"I believe most importantly the responsibility to quit drinking not only lies with the youth

but also with their parents in particular," he stresses.

He says adults must show by example how important it is to live productive lives away from the onslaught of alcohol abuse.

"And we must encourage our young people to grow up and live sober lives."

Fabian believes the answer to a 'good life' is in sobriety.

"You can create all the jobs in the world and make them available to everyone in the N.W.T., but if you're not sober, then who's going to work?" Fabian asks.

"Our reserve is slowly turning around, it's much better than it was years ago. I'm going to be taking drug and alcohol training to some day become a counselor. I believe that is the answer," he says.

"To sober up and live a meaningful holistic life can only make it better for our children, our community," he says.



Rocky Woodward

Roy Fabian is helping fight N.W.T. substance abuse

## Manitoba reserve teaching their youth to live full lives

By Rocky Woodward  
Windspeaker Staff Writer

CROSS LAKE, MAN.

Rebecca Ross hails from Cross Lake Indian reserve in Manitoba.

Over the past few years she has been busy working with the Manitoba Okimakanak organization, a working group that deals with substance abuse.

Recently she attended the first

national conference on adolescent treatment called 'Healing our Youth,' which was held in Edmonton.

Ross says her organization represents 25 Indian bands in Manitoba.

"What I have learned here at the conference I will definitely be bringing back to the organization. It can do nothing but help us in our fight against alcohol and drug abuse," she said.

Ross says she left a teaching career because of the substance abuse problem she was witnessing in the schools.

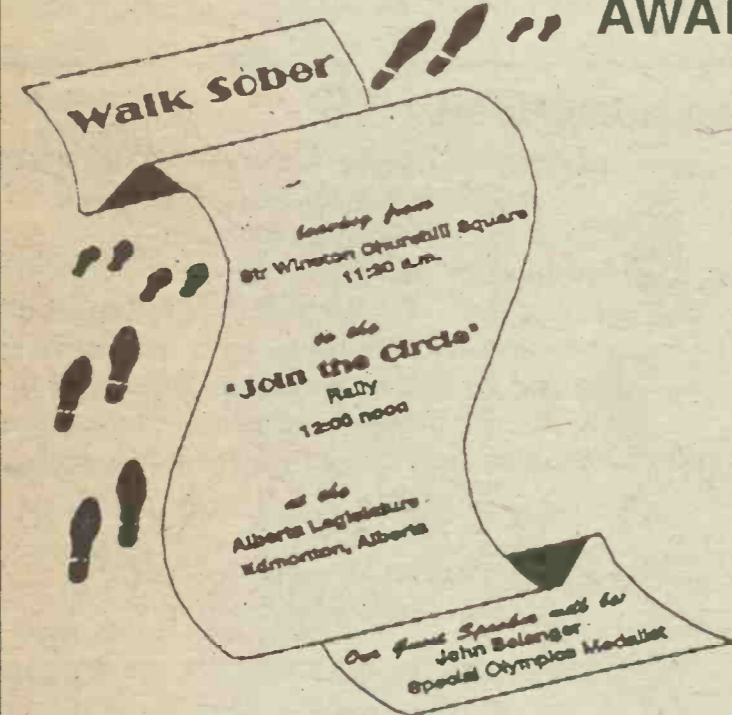
"No one believed me but when I was elected as a band councillor and showed them the problem, they finally believed me."

Ross adds Okimakanak is presently holding seminars and conferences "teaching our youth how to live full lives."



## Walk Sober

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For further information, please call Trish Merrithew-Mercredi at Nechi Institute (403) 458-1884.

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A message from:

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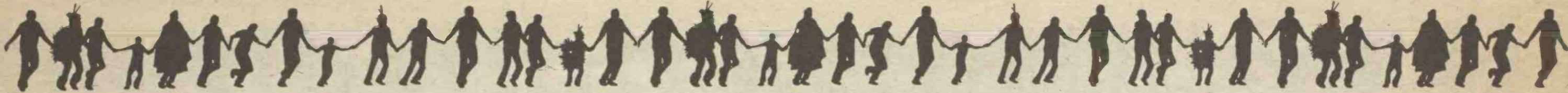
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# Together the battle with booze can be won

By Alex Yellowknee

I started drinking when I was 15 years old. I remember the first bottle of beer I drank. At first I

didn't know what to do with it because I kept saying to myself 'Don't take it.' But I took it because I had to know what it tasted like and how I would feel

after. I remember making a funny face and everybody burst out laughing. I felt like I was the centre of attention.

Afterwards I couldn't stop myself from drinking because I always had fun when I was drinking especially with my friends. It got to the point where I drank every weekend. It was the highlight of my weekend and something I looked forward to. I would start drinking Friday evening and continue until Sunday night. I hated it when I went to school with a terrible hangover on Mondays, because it seemed like everybody was staring at me.

Sometimes friends would come up to me and tell me things I did over the weekend but I didn't remember any of it. Even when I was sober, I couldn't remember things. There were many things I couldn't remember, but most importantly I couldn't remember the amount of money I spent buying booze.

I quit drinking New Year's Day 1988 and today there is a big change in me. I don't drink or smoke. One of the biggest reasons I quit drinking was wanting

to kill myself when I was drunk. Many of my relatives had killed themselves because of alcohol and I didn't want that to happen to my family. I had seen how it devastated the lives of families of my relatives, all because of booze.

Since then I haven't touched a bottle of beer and I've found I can still have fun when I don't drink. It was tough for me at first because my friends would keep telling me to start drinking again, because I wasn't fun anymore. But I always had the strength to say no. It's still hard to say no, but I always win. It's like a competition between myself and the devil.

I know a lot of people with whom the devil wins all the time because they don't know how to quit or deal with the problem. But I win because I've learned how to deal with my problem the hard way and that's if you want to quit, it's really up to you to help yourself. No one else is going to help you unless you go to AA or talk to a counsellor.

I thought my friends would understand that I quit drinking, but I guess they don't because all

of them are gone now. I found out the friends I thought I had were not real friends. I used to feel like a newcomer in the school because I was always left alone and I found it really hard to start new friendships. But the saddest thing is that one time I was in their boots where I couldn't wait for the weekend to come so I could drink. Their talk of plans still haunts my memories of myself.

Alcohol is a big problem in our community, but hardly anything is being done about it. Something needs to be done. If only more young people would know alcohol kills and destroys our families.

There are a lot of things I want to tell my old drinking buddies, but it's really up to them if they want to listen.

If there is anyone with a problem similar to what I had or any other problem and they want to talk about it, I can only tell about myself and my victory with the battle of booze.

I will always be here to listen to anyone who wants to quit drinking. It won't be easy, but together we can win.

## I AM

By Patrick D. Green

Once Upon A Time  
There was a little Native boy  
So full of light  
From the Creator  
That it seemed to be  
Spilling and flowing  
From his ears  
Mouth, eyes  
And heart

This little boy  
Loved his surroundings,  
Family, friends  
His whole world

He would reach out for hugs  
To enjoy a touch  
People would say  
I love you  
You belong here  
This would make the little boy beam even brighter

For years this little boy would hold out his heart  
For people to  
Enjoy the light and feel warm

One day the little boy came home  
Something strange happened  
Someone pushed away his little arms  
From around their neck  
There was an unpleasant aroma  
On the breath of this person

This made the light flicker

He needed someone to tell  
Him the meaning of this  
But there was no one there  
He went to his room

Soon the whole world shook  
People were screaming  
And hitting each other

This made the light shiver

He ran to the safest place  
In the whole world  
The arms of his mom and dad  
He ran faster than he ever thought he could  
Arms open  
Heart open  
As he reached his parents they disappeared

They had turned to thorn bushes  
The unfriendly thunder  
Roared through his ears  
This tore at his tender skin  
This closed his eyes  
He covered his ears

It made the light go out

Darkness came  
The thunder of people yelling  
And screaming continued  
This is safe  
No one can see him  
No one can feel his light

One day  
As he sat in his darkness  
He heard someone talking very softly as if a whisper  
He raised his head and looked around  
In his safe world of darkness  
A tiny light flickered  
He stood and recognized the tiny flame  
Of his own light

He stood even taller  
And looked around  
He was on a mountain

His lungs full of air  
His eyes opened  
His heart full of emotions  
He screamed out his song  
I am... I am

(Patrick Green is a senior counsellor at Native Horizons Treatment Centre on the New Credit First Nation reserve in southern Ontario. He is an adult child of alcoholics. As part of his recovery he attended a treatment centre in Pennsylvania, where he wrote "I Am.")

## We support Drug & Alcohol Awareness Week November 18 - 24



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To know the self is to know all of who we are, all of which are worthy to be shared with one another. This workshop is a personal growth experience that includes intuitive counselling, body work, gestalt, breathing techniques, ceremony and symbols. Participants can deal with issues and the ways that they may be interrupting their lives.

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December 2, 1990 10:00 am - 2:00 pm

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Facilitated by Blair Thomas & Sharon Hladun

This seminar is an exploration and adventure in communication. The primary purpose is to assist you to become aware of what your communication is creating and what it is revealing about you. Participants will learn and practise new communication skills designed to empower and energize yourself and others.

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Positive solutions will be sought to discover what its message is and how to work with it through effective problem solving. You will also learn to release stress from your body by the use of humor, breathing, massage and exercise.

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## Money up for grabs in Drug Awareness Challenge

Alcohol and drug abuse is a concern shared not only by parents, but by children and teens as well. They feel strongly about the problem, especially when it affects friendships and the well-being of their friends. Many classroom discussions touch on the role of friendship in dealing with drug abuse and these discussions could be of benefit to all young Canadians.

The Reader's Digest "Friend-to-Friend" Drug-Awareness Challenge is a contest designed specifically for schools where classroom discussion and class projects on drug abuse offer important lessons of interest to our whole country. This chal-

lenge will provide young Canadians with the opportunity to communicate their concerns to their peers in the classroom, the community and the country.

Students will create their own drug-awareness media messages for either radio, television, print or in poster form. Each school has the opportunity to enter the one message it feels will best meet the selection criteria.

The Reader's Digest Foundation of Canada will award \$2,500 to those schools submitting a winning entry with a maximum of one winning entry per province or territory. Schools may submit one entry only. Representatives from education, media,

government and the police will serve as judges in each province or territory and judges will only view those entries submitted from their province or territory.

Winning entries will be professionally produced and distributed nationally by contributing media.

The deadline for entries is midnight, Dec. 31, 1990.

### Contest Rules

- Each school may submit one entry only in one format only (e.g. radio or television or print or poster).
- The award of \$2,500 will be made to each school which submits a winning entry with a maximum of one winning entry per province or territory.

Entry forms must be signed by the principal of the school making the submission.

- Entries must be made on a single sheet of 8 1/2" X 11" paper.
- All entries must be delivered by mail and must be postmarked no later than midnight, Dec. 31, 1990.
- Each entry must be in one language only and that language must be used commonly in classroom discussion in the school making the submission.
- All decisions of the judges are final.
- No entries will be returned and all submissions are the property of the contest sponsors and
- Entries which do not meet the above criteria will be automatically rejected.

### Selection Criteria

- Messages should demonstrate values of friendship.
- Messages should demonstrate a knowledge of the problems associated with alcohol and other drug abuse.
- Messages should be positive in tone and promote a healthy lifestyle and
- Messages should be simple, clear and accurate.

### Entry Form Details

All entries must be sent to Reader's Digest, Friend-to-Friend Drug Awareness Challenge, c/o Bonnie Venton Ross, 215 Redfern Ave., Westmount, Quebec, H3Z 2V9.

Winners will be chosen in Jan. 1991 and notified in Feb. 1991.

## Flyin' High Ain't Easy Anymore

By Daniel Beatty Pawis

So, you say you wanna fly high like an Eagle in the big blue sky  
leaving all your problems on the ground  
Well Brother you're not the only one that dreams of flying in the Sun  
but most dreams die when morning comes around

Just take a good look around you and tell me what you see  
Look at all the things we're usin' just trying to break free  
Prisoners of Alcohol...Junkies on the run  
Ain't it sad to see the things we're reaching for  
I tell you Flying High ain't easy anymore...

When I tried hidin' in those bar rooms listening to some sad old drunk tunes  
pretty soon I was cryin in my beer

She said her life was such a wreck but she just got her welfare cheque  
and tonight we're gonna spend it all in here

From the bottle to the needle you score a fix to catch some freedom

You never thought you'd catch those Cocaine Blues  
You swear the Devil's got your soul and you just dealt it for a bag of blow  
You're winning now but soon you're gonna lose

Because Skid Row's just a block away  
and your best friend OD'd today  
You just wanna fade away but you just can't let go...

So take a good look around you...Go on and tell me what you see  
Look at all the things we're using just trying to break free  
Prisoners of Alcohol...Junkies on the run  
Ain't it sad to see the things we're reachin' for  
I tell you flying high ain't easy anymore...



## BARKING UP THE WRONG TREE?

Some people think that's what Alberta's forest industry has been doing.  
Others say we haven't "barked" at all.

Certainly, we haven't told our industry story well. And we haven't explained what we are already doing to protect the eco-system in forestry operations. We know we need to do more.

Forestry is making a growing contribution to Alberta's "annual income". The fourth-largest segment of our provincial economy now directly supports jobs for 27,000 people, with annual sales of \$1.4 billion.

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That's why the 70 members of the Alberta Forest Products Association are preparing a new Forest Care Code that will self-regulate the way we operate. Our new code of ethics will set guidelines in six areas:

**1. Forest Management, 2. Environmental Standards, 3. Land Use, 4. Public Communications, 5. Employee Safety, 6. Sustainable Economic Growth.**

This is a serious task that will take time. And we need your help - to make sure we're not barking up the wrong tree!

We want our Forest Care Code to reflect the beliefs and goals of all Albertans, as well as those of the people who work in our sawmills, pulp and paper mills, panelboard mills and woodland operations.

In 1991 our industry will adopt the Forest Care Code - and we'll send a copy to everyone who participates.

If you want to help build the Code, please send your comments to:

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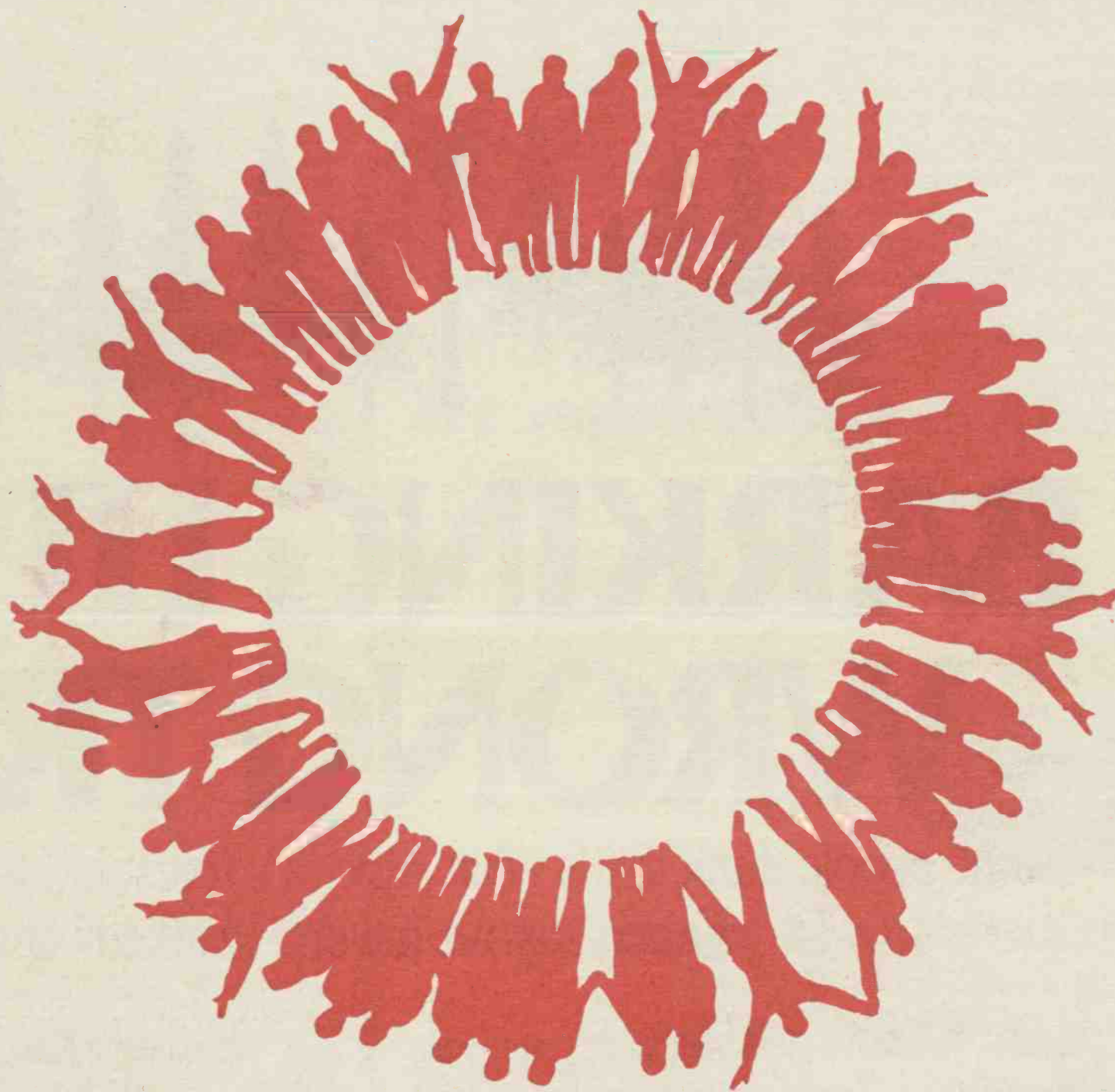
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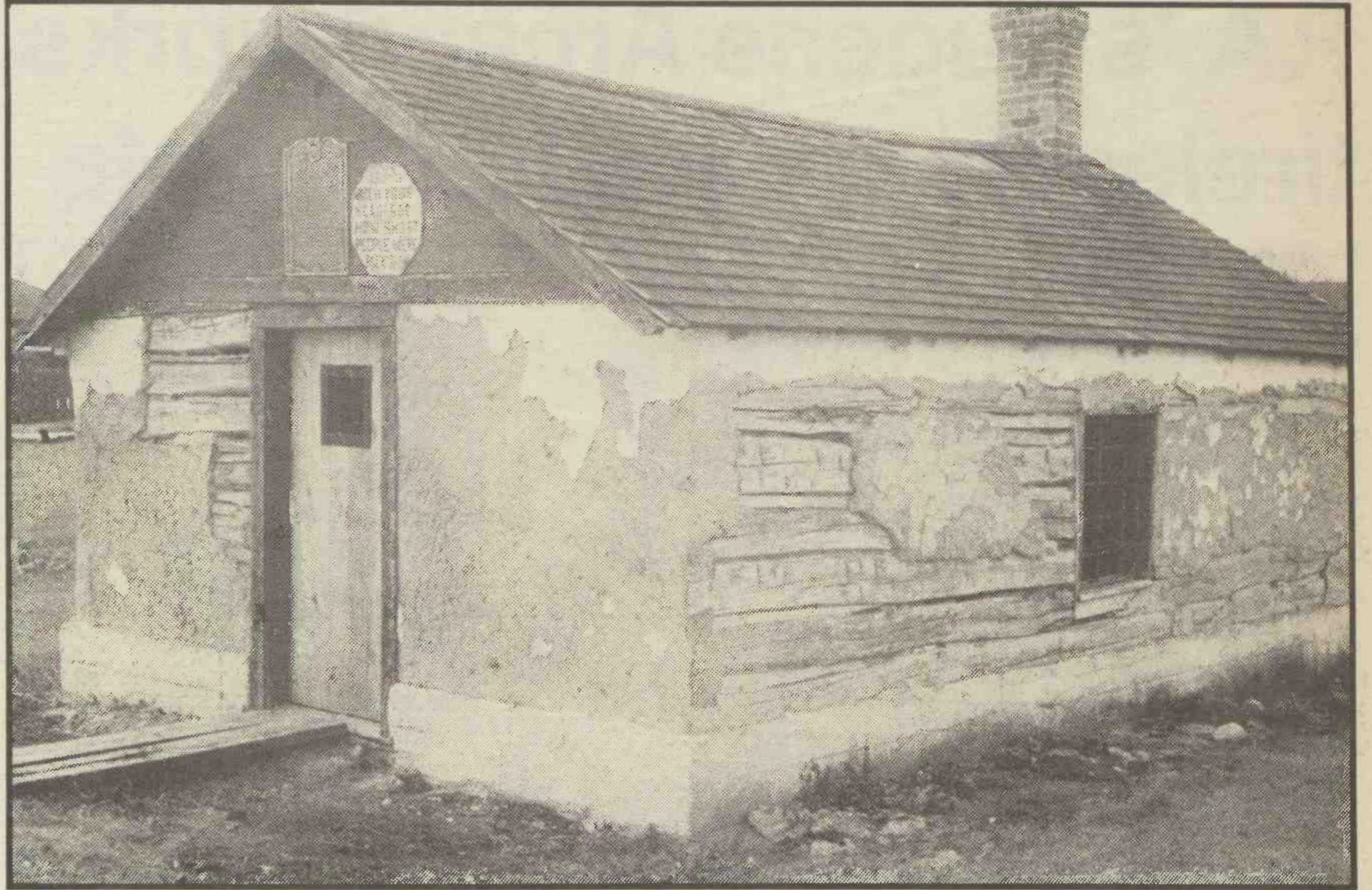


## Saskatchewan



Rocky Woodward

Duck Lake museum official Grant Dutmall points to artifacts, some dating back to early 1800s



Rocky Woodward

The original North West Mounted Police log jail where Almighty Voice was held

## Duck Lake museum rich in history

By Rocky Woodward  
Windspeaker Staff Writer

DUCK LAKE, SASK.

Duck Lake is an historic town. It was near Duck Lake the first shots were fired in the North West Rebellion of 1885.

The town of about 500 people is located between Saskatoon and Prince Albert, Sask. on Highway 11.

A visit would not be complete without visiting the Duck Lake Museum, which was founded in 1959 by local resident Fred Anderson. Over 2,000 historical artifacts grace the walls and floors of the old museum built in 1914.

"It was decided in the early 50s to preserve the history of the area. It's how the museum got its

beginning," said the museum's executive director Grand Dumont.

The museum itself was once a school with an enrolment of about 39 students.

"At that time the museum was a one-room North West Mounted Police log jail. We moved to our present location in 1965," Dumont said.

Dumont said the jail was affectionately known as 'the jail of Almighty Voice,' a Cree Indian held there after killing a cow thought to be owned by the government.

Almighty Voice later became a legend in the Duck Lake area after he escaped from the jail and killed a Mountie, prompting a huge manhunt. Among the museum's Indian exhibits are cere-

monial pipes and rattles and such practical items as bows and arrows, arrowheads, stone axes and skinning knives.

A prized exhibit is Gabriel Dumont's gold watch, on loan to the museum by his family.

Dumont, Louis Riel's general, led the Metis forces against government militia during the Metis resistance of 1885.

The watch was presented to Dumont by New York sympathizers. A beaded outfit that belonged to Chief Little Fox, one of the counsellors to the great Sioux Chief Sitting Bull, is also on display.

After the Sioux defeated General Custer at the battle of the Little Big Horn, Sitting Bull led many of his Sioux into what is now Saskatchewan.

Little Fox sold the beaded outfit to a Methodist minister whose granddaughter later donated it to the museum.

"Some people say he traded the outfit for a horse," said Dumont.

The outfit includes a beaded saddle blanket, suit trimmings, headband and moccasins.

There are also displays on other prominent personalities including Hillyard Mitchell, a Duck Lake businessman who was sent as a mediator to Riel's camp during the 1885 conflict, and Onesime Dorval, the first certified school teacher in the district of Saskatchewan.

In 1971-72, Alien Thunder, a movie starring Donald Sutherland, Chief Dan George and Gordon Tootoosis, was filmed at

Duck Lake.

"Sutherland said it was the worst movie he ever made. He said the potential was there for a great film but editing and poor script writing ruined it," Dumont said.

The film was based on the story of Almighty Voice and many of the buildings used are on the grounds of the museum.

"There are many original buildings in Duck Lake still standing," noted Dumont.

With its theme 'Indian, Metis and Pioneer Society, 1805-1905,' the museum takes pride in its artifacts, which look at the people of the region, their religion, commerce, the law of the early North West and the social upheaval which led to the North West Rebellion.



Rocky Woodward

This photograph of Almighty Voice is in the museum at Duck Lake

## Almighty Voice killed in shoot-out

By Rocky Woodward  
Windspeaker Staff Writer

DUCK LAKE, SASK.

The original one-room jail Almighty Voice was held in after killing a cow still stands at Duck Lake, Sask.

Looking through the tiny window with its iron bars, you can almost see Almighty Voice sitting on a small wooden bed with head bowed — simply not understanding the white man's way.

Almighty Voice, a Cree Indian from One Arrow reserve in Sask., was arrested in 1895 for killing a cow thought to belong to a herd owned by someone else on his reserve.

However it was later proven the cow was a stray that had wandered into the area.

The tiny North West Mounted Police log jail had rings in the walls to which prisoners could be shackled, but for some reason Almighty Voice was not handcuffed to a ring.

One night, after the constable on duty left without locking the door, Almighty Voice escaped.

For a week a Mountie and a guide searched for him. When they finally caught up with him, Almighty Voice, who had a woman with him, grabbed his rifle and told the Mountie to "Go away, soldier!" as he pointed his rifle in the direction of the

Mountie.

But the Mountie with one hand on his pistol continued to ride towards Almighty Voice, although his guide told him not to.

Almighty Voice shot him through the heart.

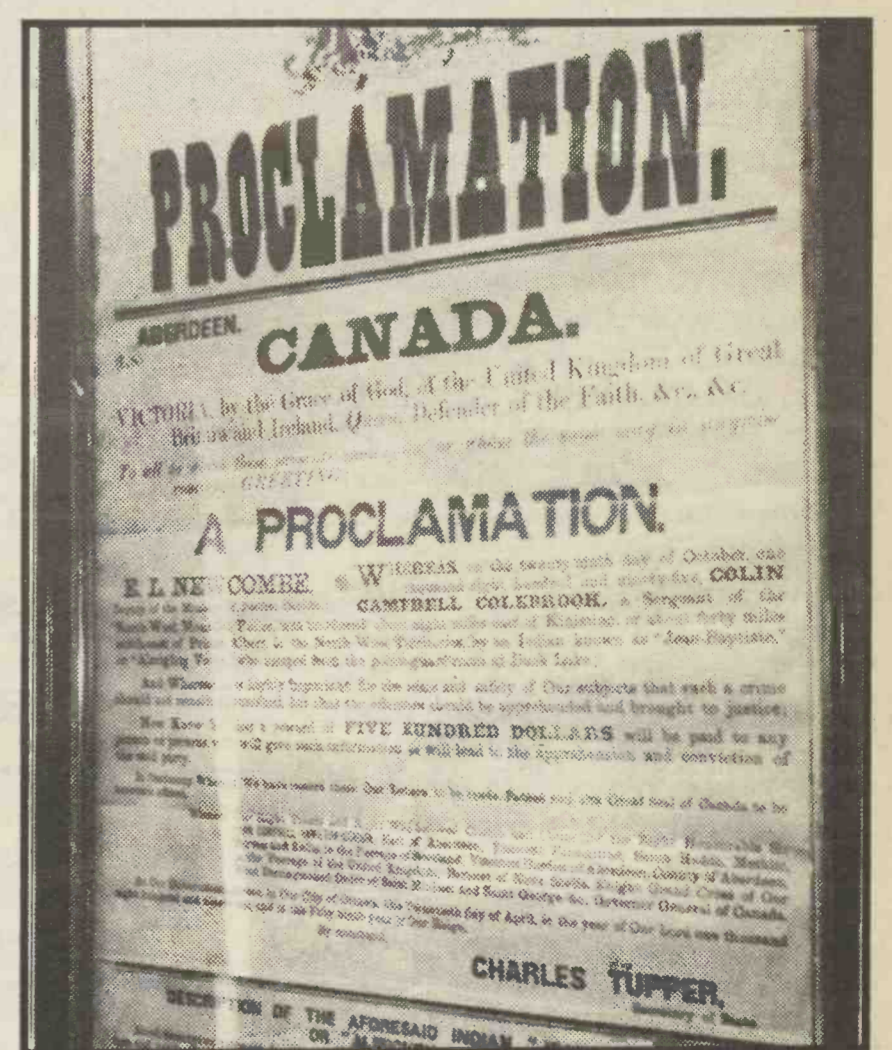
For the next 18 months Almighty Voice managed to elude police, who were combing the area in search of him for the murder of the police officer.

In May 1897 Almighty Voice was spotted near a poplar bluff in the Minichinas Hills east of One Arrow reserve.

For days Almighty Voice and two companions held off the police and civilian militia.

During the shoot-out three more of Almighty Voice's pursuers were killed trying to storm the makeshift dugout.

On May 29 Almighty Voice



Rocky Woodward

A \$500 reward was offered for the capture of Almighty Voice

and his companions were killed when police shelled the hill with cannon fire.

The tragic story of Almighty Voice was made into a movie called Alien Thunder. It starred Chief Dan George, Gordon Tootoosis and Donald Sutherland.

The movie was filmed at Duck Lake.



**Saskatchewan**

# P.A.'s Eugene Arcand works tirelessly for Native people

By Rocky Woodward  
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

Eugene Arcand has more Native items in his office at the Prince Albert Native Friendship Centre than Dr. Anne Anderson has in her Edmonton Native museum collection. His collection includes family pictures, a model ship and a 22-calibre rabbit gun.

Trying to catch him for an interview is almost impossible because of his busy schedule.

But when he's finally cornered, Arcand goes out of his way to talk with reporters. In true Native fashion he offered a *Windspeaker* reporter food, hospitality and good Saskatchewan conversation.

"If I had known you were in town yesterday, I'd have invited you for supper. Today you have to stay for dinner," said Arcand.

He talks about the people who work at the centre with pride. And talk about Arcand trickles back.

At Lloydminster and North Battleford community workers had nothing but good words about Arcand.

"When I need help to solve a problem, I can always count on Eugene to help me. He's only a phone call away," said George Hougham, executive director of the Lloydminster friendship centre.

"I've phoned Eugene for advice on a few occasions," said Don Peakman, programs director at North Battleford.

Deep down Arcand is kind hearted but when it comes to business he can't wait to get his point across. And he presents it in a businesslike way.

At a recent 'Small Business of the 90s' meeting he told non-Native business people Native people want to be involved in business ventures and in management.

He said if Prince Albert Natives are part of the city's problem, "then we are also part of the solution."

Native people will put their best people forward, Arcand said.

"We have many professionals and they would be damn good for business," he said.

He told the meeting he wants to see Native people hired not only for the labor force but also for the business sector and "in visible positions."

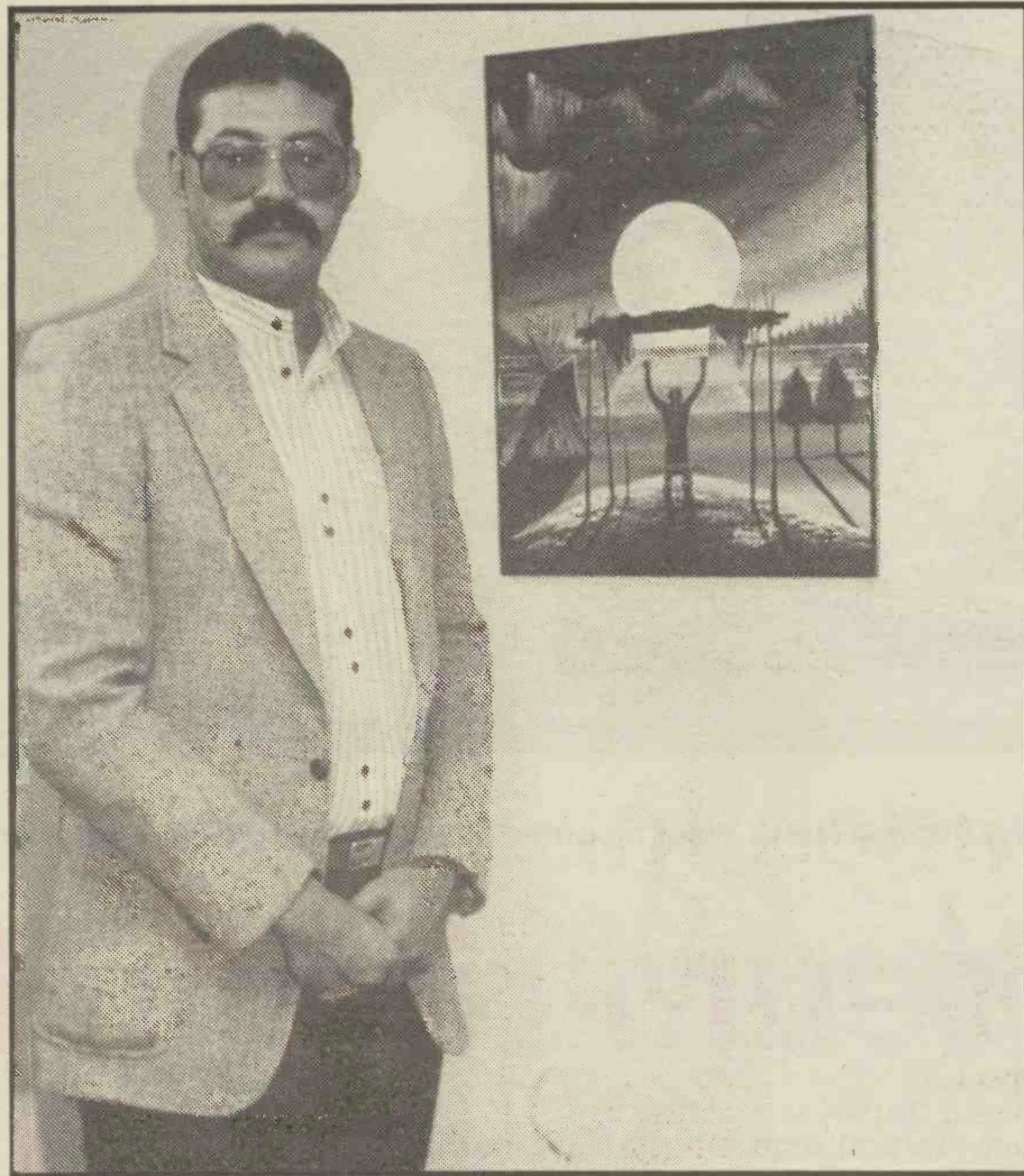
"The meeting was held with a panel of local businessmen to discuss the need to address the projected changes expected over the next 10 years," Arcand said.

He said he worries that Prince Albert, which has the largest population of Native people in Saskatchewan, hasn't given much thought to Native people.

"This city has been home to the first citizens of Canada for over 100 years and problems still exist between non-Natives and Native people," Arcand noted.

Speaking about prostitution and drug and alcohol abuse among Natives on the streets of Prince Albert, Arcand said he acknowledges the problem and does not condone it. But, he said, "look at the Broadway Hotel where our people party. Who owns that hotel? Not our people."

"The vanilla and solvents sold from stores — who owns those stores and sells the product? Not



Rocky Woodward

Eugene Arcand with one of many paintings done for him by a Prince Albert Institution inmate

our people. The same goes for prescription drugs, the doctors are not my people," Arcand said, while adding that both non-Natives and Native people must get to the root of the problem.

Arcand shakes his head and says "the slum landlords are not my people and the persons who run drugs into Native communities are not our people. But when a Native person is charged with a criminal act, they charge \$2,000 to \$3,000 to defend him and the lawyers are not my people."

Arcand said when he men-

tions these statistics to non-Natives they get defensive. "It's hard to get through to them," he said.

But he praised the business people and the city's chamber of commerce for taking the initiative to address the problems. "I believe I spoke to them in a positive way. It looks good," said Arcand.

"I believe so much that Native people everywhere are part of the solution to many of the problems we as Canadians face," he said.

**We Support Addictions Awareness Week**

From La Ronge Native Woman's Council Inc.

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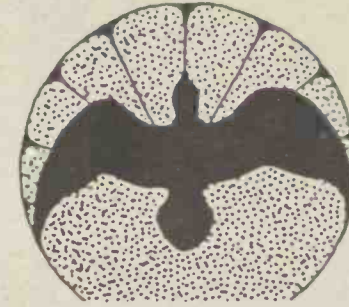
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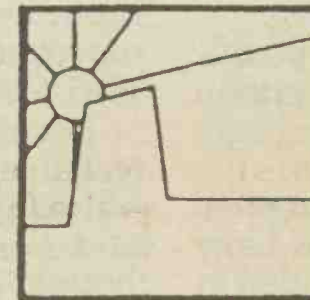
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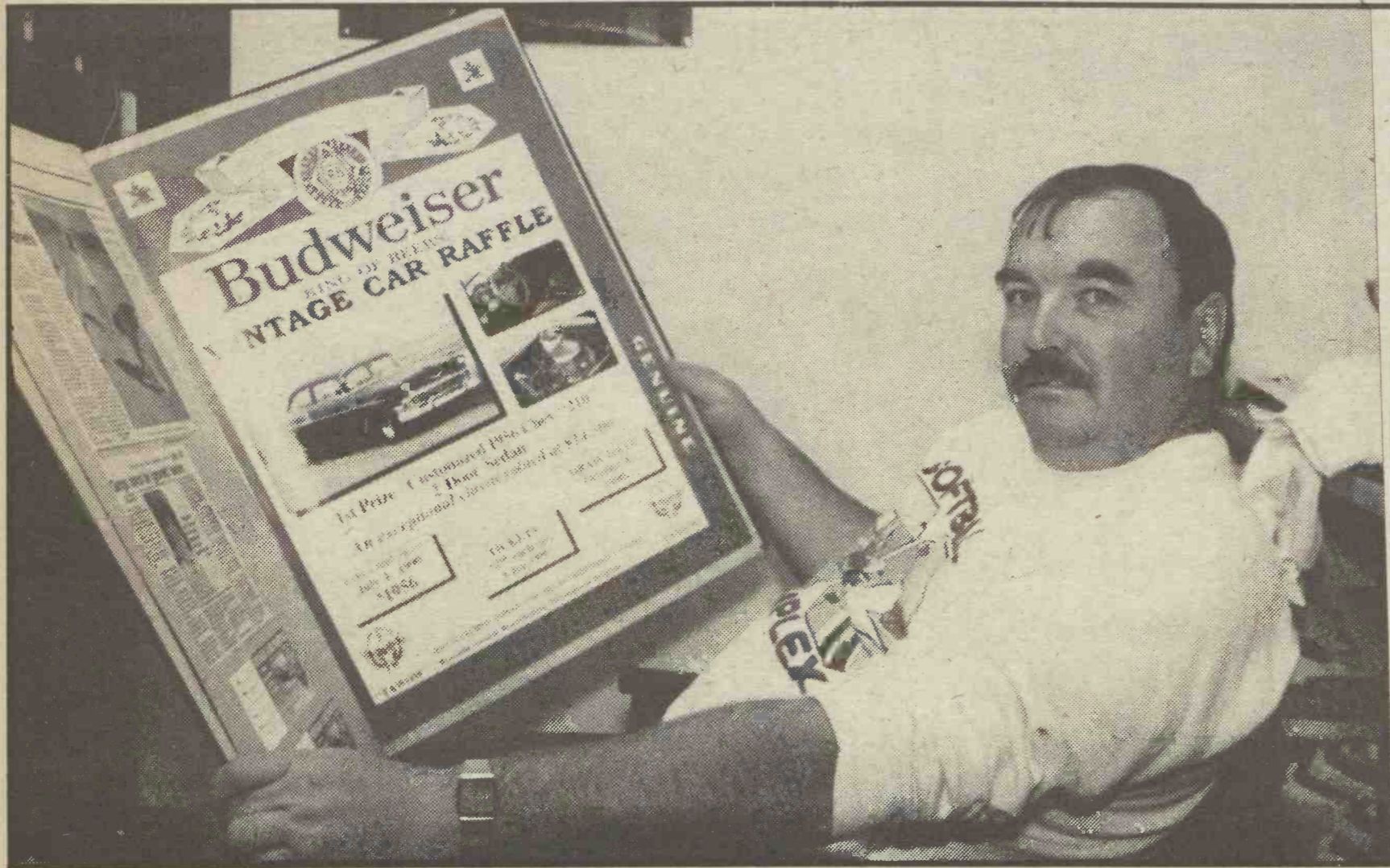
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## Saskatchewan



Don Peakman, king of raffles

Rocky Woodward

# Raffles pay off in spades for Battleford's friendship centre

By Rocky Woodward  
Windspeaker Staff Writer

NORTH BATTLEFORD, SASK.

Don Peakman, programs director with the Battlefords Indian Metis Friendship Centre in North Battleford, Sask., says he has been involved in sports activities most of his life. Now he is lending his knowledge of sports to the centre.

Hired last May, Peakman says the centre's executive wanted more sports incorporated into the centre's activities.

Peakman went about it in a rather big way.

He gives much of the credit to the centre's president Ralph Kennedy, executive director Daryl LaRose and its board of directors for having the insight to bid on big name tournaments and to hold fund-raising raffles.

Just recently Peakman put together a raffle for a 1956 vintage Chevrolet car which paid off with big dividends.

He thanks Native friendship centres across the country. "They helped make the raffle a success by selling our tickets.

"We sold tickets coast to coast. Labatt's paid for the posters and eventually we made about \$10,000," smiles Peakman.

He says they are now planning another raffle, this time of a 1955 Chevrolet truck.

Last September The Battlefords won a bid for the western Canadian co-ed slowpitch ball championships. Seven teams, some from as faraway as the Yukon and B.C., competed.

"It was a major event for us because the centre hosted the games and it got us on the map," Peakman says.

He says LaRose and Kennedy have been taking some criticism for not having enough programs available, but he has nothing but praise for the executive for pulling the centre out of a deficit.

"In one year they cleared up the bills, did major renovations on the building and added a \$50,000 paved parking lot to the centre.

"They've had criticism for not having any programs here but their time was spent getting the centre operational," Peakman says.

Presently the centre is holding bingo games in a 400-seat hall and youth dances in another part of the centre that holds 350 people. Peakman is presently working on a deal for a huge, 12 foot by 12 foot TV screen to be connected to a satellite dish as a pastime for youth.

"And for people who can't afford to pick up satellite programs, they could come here. It would be wonderful," beams Peakman.

Peakman says he is already

wheeling and dealing and should get the satellite dish, worth about \$10,000, for \$2,000 "very soon."

During the summer the centre has a youth program. "We have about 40 kids during the summer. Basically we organize them and have all sorts of activities," Peakman says.

And Peakman adds that hockey is a big hit at the centre.

"We'll be holding the 26th annual All-Native Junior Hockey tournament.

"Since the centre has been back in shape, the kids have come up to Daryl, Ralph and myself and have said the tournament is like the Stanley Cup playoffs.

"There's a heck of a lot more we will be doing. I can't say enough about Daryl and Ralph and how they turned things around for the better," Peakman says.

Peakman's enthusiasm comes from years of coaching both hockey and baseball championship teams.

He has an eye for business opportunities because of a long career in the hotel management business and he says his only setback is running the free bingo bus line.

"Presently I'm the only one with a Class 1 licence and I'm driving people back and forth at 11 p.m.," he laughs.

## "We Support Addictions Awareness Week"

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Student - 5.00  
Lunch at midnight

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*National Addictions  
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From 1 - 6. Supper and  
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For more info contact Gary at (306) 344-2094

Supporting National Addictions  
Awareness Week, November 18-24, 1990



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## Saskatchewan



Rocky Woodward

The world's largest tomahawk is at Cut Knife. It stands 12 metres high.

# Indian legend reveals how Cut Knife got its name

By Rocky Woodward  
Windspeaker Staff Writer

CUT KNIFE, SASK.

There's a legend of how the town of Cut Knife, Sask. got its name.

It's estimated that sometime between 1840 and 1850 a Sarcee raiding party led by famed Chief Keeskeekoomon (Broken Knife) fought with a large contingent of Plains Cree near where the town is located today.

At a place called Cut Knife Hill there was a large encampment of Crees. The Crees were hunting buffalo and had spotted a large herd near their camp. One May morning, two scouts were sent out before the main body of mounted Crees to locate the herd's position.

Reaching the top of a large hill that gave them a wide view of the plains below, they were startled to see a man laying in the grass, also looking out over the plains.

Knowing it could only be the enemy, one of the scouts dismounted with his rifle and tried to get closer but he was noticed. The Cree fired his rifle at the fleeing man and missed.

Telling his companion to alert the main hunting party, the scout

followed the Sarcee raider, who soon joined 12 companions near the slope of Cut Knife Hill.

The Sarcees rode down the hill towards a creek while the Crees kept a short distance behind taunting the Sarcees about their fate.

Suddenly the main body of Crees, with war cries filling the air, came thundering down the hill on horseback. The Sarcees after crossing the creek realized they were trapped and dismounted, prepared to fight the Crees from a coulee.

When the Cree chief (Chief Thunderchild it is believed) realized he was facing none other than Chief Broken Knife, he told his warriors to put away their rifles. He said the Sarcees would die in hand-to-hand combat because Chief Broken Knife was a brave leader.

Stories tell of how well the Sarcees and Crees fought that day and of the great fighting spirit and skill of Chief Broken Knife.

When it was over Chief Broken Knife and 11 of his warriors lay dead.

When the Crees left, a lone Sarcee warrior made it back to his camp in the southwest to tell of the bravery of Chief Broken Knife.

The Crees so admired the bravery of Chief Broken Knife they named the hill where the battle was fought Cut Knife Hill. Later, settlers arriving in the area named their creek and post office Cut Knife after the famous chief.

Another historic battle took place a mile from Cut Knife Hill the morning of May 2, 1885.

It was one of the last battles of the Metis resistance of 1885 and it took place on Chief Poundmaker's reserve.

On May 1 Colonel Otter left The Battlefords with a force of about 325 men. They had with them two seven pound cannons and a Gatling gun.

At daybreak the following day Otter reached Chief Poundmaker's camp hoping to make a surprise attack on the Crees. But the tide turned against Otter's forces when the Crees surprised them in the ravines.

Otter's cannons were useless in the ravines and he retreated after several hours of heavy fighting, which left eight of his men dead and 14 wounded.

It was a great victory for War Chief Fine Day who trounced the rash Otter sending him back to Battleford in defeat although the Crees had been outnumbered and outgunned.

It could have been worse for Otter's forces had it not been for Chief Poundmaker, who was respected by both sides as a peacemaker. Poundmaker restrained his warriors from following the retreating Canadians. As Otter withdrew his soldiers from their trap, they could see Fine Day's warriors leaning on their weapons, watching in sullen silence.

In 1952 a marble cairn was placed on the battle site and 81 years after his death Chief Poundmaker was returned to his reserve and buried just south of the Cut Knife battlefield in 1967.

Cut Knife, which is about 50 km southwest of North Battleford, is also home to the world's largest tomahawk. It stands 12 metres high.



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Saskatchewan

# 'Kings of the North' helped found reserve

By Rocky Woodward  
Windspeaker Staff Writer

SASKATOON, SASK.

I've known brothers Peter and Frank Piche ever since they moved to Fort McMurray years ago and impressed the heck out of everyone by capturing the "King of the North" title a few times.

Both brothers are huge men, so carrying 500 pounds of flour on their backs was like eating pie.

Recently I met Peter at an all-chiefs conference in Saskatoon. He was there as acting chief because his brother Frank, who is chief of the fairly new Big C band near La Ronge, was busy with another appointment.

And it was great to reminisce with Peter, who recalled seeing me on television.

"I remember watching you sing about a black horse you said you had. My kids were watching you on television also. I told them Rocky never saw a horse in all his life," Peter laughed.

It was just a song Peter!

He said Frank has been chief of the Big C band for 17 years and that both of them played a big part in the founding of the reserve.

"It's the first time in history Native people designed their own reserve. It was recognized by the government nine years ago and we have about 500 members now," Peter said proudly.

Peter has been a band councillor for 14 years and runs a taxi company with his brother. It's also been 14 years since he last drank alcohol.

"We have four vans. In northern Saskatchewan you need vans to get around in winter," Peter said.

The reserve has a school with classes from kindergarten to Grade 7, a medical clinic and just recently a water and sewer system was installed on the reserve.

The band owns and operates heavy equipment, doing contract work and improving the reserve



Rocky Woodward

Peter Piche has been a councillor with Big C band in northern Saskatchewan for 14 years

area. Many band members were trained by Peter and Frank, who are heavy equipment operators.

So Peter says there's work for band members — "enough to keep the ravens away from the door," he laughs.

The reserve also has hockey, volleyball and basketball programs.

"Recreation is a big part of our lives here," says Peter.

Peter looks at me with a grin and says the one thing the band doesn't have is a news reporter.

"We have a lot of things hap-

pening and we'd support *Windspeaker* if you came. I really think you should visit us," Peter stressed.

Peter wasn't grinning at that moment as I looked way up at him and told him "I couldn't agree with you more."

Peter is married to a Metis lady (Francis) from Buffalo Lake Metis settlement in Alberta. They have three children, Ieisha, 11, Peter Jr., 9, and Lorin, 6.

It was a great visit with Peter. After all, I hadn't seen my friend in 20 years.

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## Native Youth

# Rita Houle award winners named

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Joline Bull spends a lot of time playing basketball and volleyball. But she also practises scuba diving, jazz and tap dancing, piano, hockey and fastball.

The active 16-year-old from Louis Bull band at Hobbema was named Female Athlete of the Year at the Rita Houle Memorial Awards Banquet in Edmonton last Saturday. "And not only that, she's also the president of the students' union at her high school this year," adds her proud father.

The busy young lady is one of four youngsters in the family of Harrison and Ida Bull. "We run with her daily and go to all her tournaments," says Harrison.

Bull won the Native Student of the Year award in both Grades 8 and 9 and the Owen Buffalo Memorial Award last year. As well, she was declared winner of the Indian athlete award at Wetaskiwin Junior High School and the four nations and the Louis Bull competitions. She has also competed successfully at events in Saskatchewan and Albuquerque, New Mexico.

"The whole family is proud of her accomplishments and we encourage her to concentrate on her recreation and athletic abilities," her father says. He adds that he is especially proud of the way she has resisted peer pressure to use drugs. Many athletes are tempted, he notes.

His daughter balances school work with her many athletic responsibilities, but has lots of encouragement. "My wife is a school teacher and I am a university graduate, so we help where ever we can," he says.

Willard Lewis of the Beaver Lake band was awarded the Male Athlete of the Year award. With his specialty being boxing, he has won awards at Montreal and at the provincial and western Canadian championship levels in recent years in the middleweight division.

Lewis has lived at Beaver Lake for the past nine years. "But I've only been boxing for three years at the club we use in Lac la Biche," he explains. The 16-year-old has two brothers and one sister and his family is very supportive of his athletic competitions.

Lewis is heading to Kingston in December to compete at the national level for the 1992 Olympics. When he goes on the road, he takes along school work from his Grade 11 class. "The teachers assign a week's homework and I try to keep up while I'm away."

Next year Lewis heads to Prince Edward Island to compete in the Canada Winter Games.

After graduation the young athlete hopes to train as an electrician, but he plans to stay involved in sports.

The awards are given every year to two deserving athletes in memory of Rita Houle, who died of cancer in 1980 at the age of 20, bringing to a tragic end what promised to be a brilliant career in sports. The event is hosted by the Canadian Native Friendship Centre.

Tom Erasmus, guest speaker for the evening, encouraged the winners and nominees alike, to carry the torch as ambassadors and role models for the young people of Indian nations. Erasmus is an accomplished sportsman himself, having won the 1985 Tom Longboat Award as Canada's Top Native Athlete.

"Look at the Native people in sports in the past, Willie Littlechild, Alwyn Morris, John Belanger and others. They all went on to careers in business or politics. Sports served as a stepping-stone," he noted. Competing helps build qualities needed to compete in life and becoming a team member builds abilities and determination, he said.

"Take the pride you feel in successful sports competition back to your communities. We all need heroes to look up to and you young people are going to be the heroes of tomorrow," he said.

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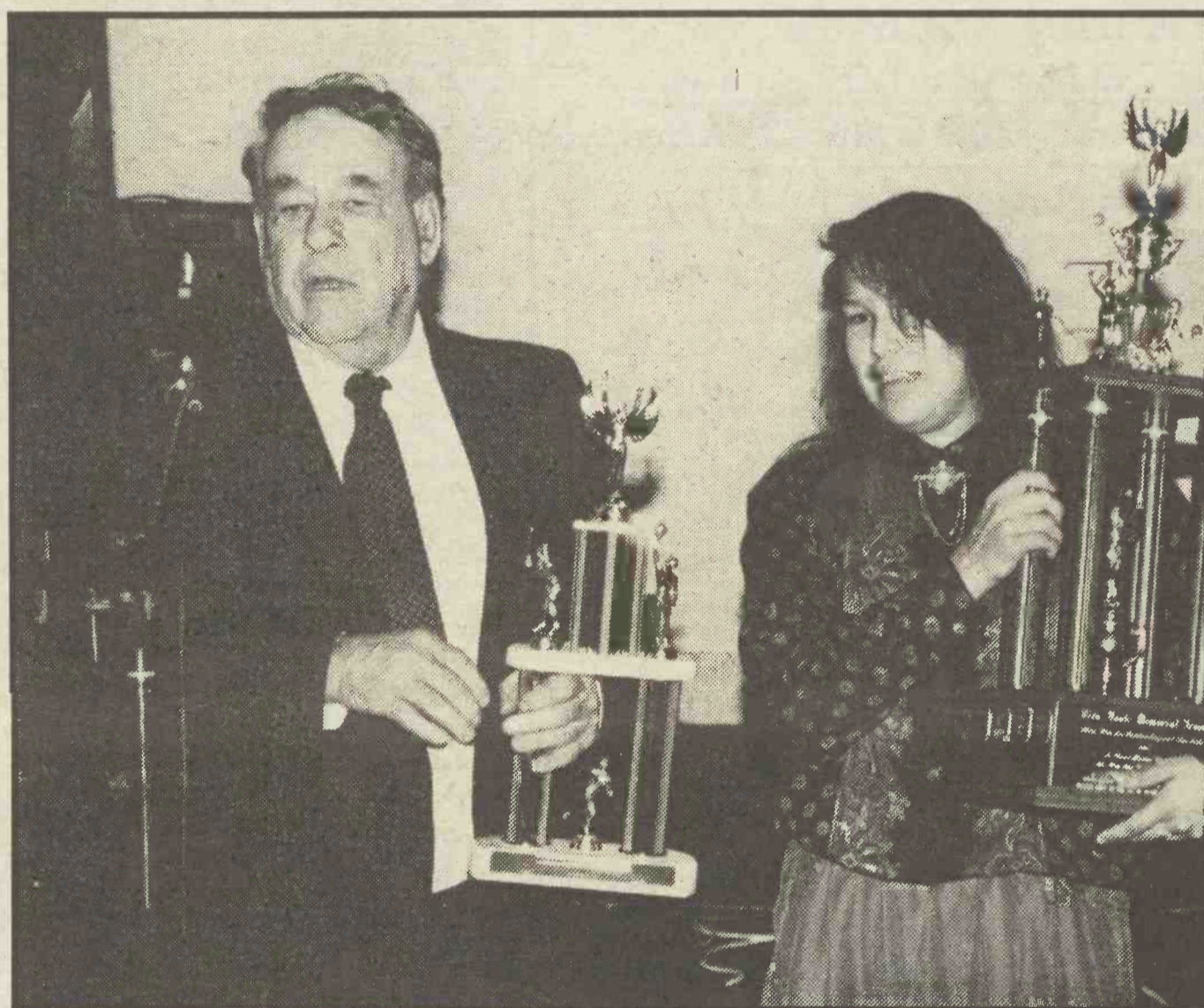
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(Left) Willard Lewis, 1990 male athlete of the year, with last year's winner Travis Dugas. (Below) Joline Bull, 1990 female athlete of the year with Gordon Russell

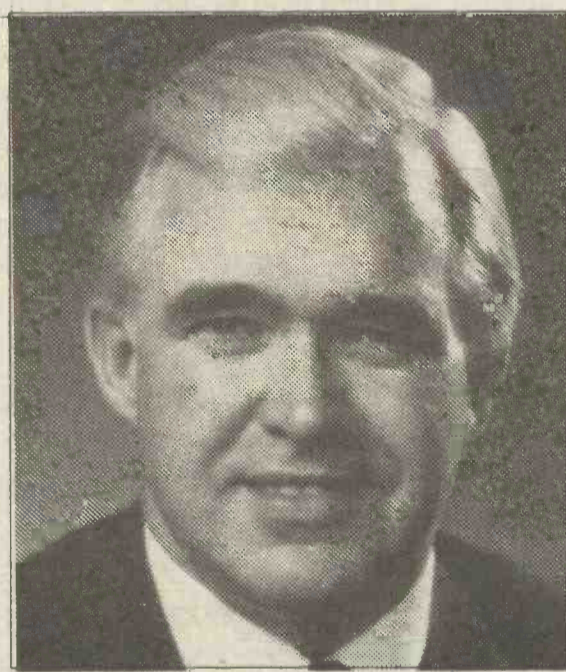
Photos by Heather Andrews



### MESSAGE FROM TOM SIDDON

#### MINISTER OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT

Indian people continue to take more and more control over their own futures. This welcome fact is evident in many fields of endeavour at many levels. At the same time, however, there is an obvious need for Indians, in the context of the traditional cultural programs and activities which address today's special problems.



I am pleased that the federal National Drug Strategy is being used by Indian bands to develop a more meaningful approach to deal with alcohol and drug abuse problems.

This edition of Windspeaker contains a special report on aboriginal people's participation in National Drug Addiction Awareness Week. This program offers hope to those seeking ways of developing similar programs at the community level.

On behalf of the Government of Canada, let me congratulate the editorial board and staff of Windspeaker for this most important edition on National Drug Addiction Awareness Week. May I also take this occasion to extend my best wishes to all those actively participating in the program. Such activities have a tremendous social impact on each and every community.

Yours sincerely,

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



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**Samson Cree Nation**

# Band leadership committed to solving the problems of drug and alcohol abuse

*This is the full text of a news release issued by the Samson Cree Nation after boxing coach Jim Stevenson was dismissed and began a protest, alleging widespread drug and alcohol abuse on the reserve.*

SAMSON CREE NATION, ALTA.

Alcohol and drug-related problems are not exclusive to Indian reserves in Canada. Every day we read newspaper articles and watch television images of the chronic and devastating effects of alcohol and drugs on people throughout the world.

The scourges of drug trafficking reaches the highest levels of governments with a recent example being the indictment of General Manuel Noriega of Panama for drug trafficking. General Noriega has been accused of trafficking hundreds of millions of dollars of illegal drugs throughout the world.

Drug wars are now commonplace in large urban centres with street gangs killing each other as well as innocent bystanders in power struggles over drugs. Drug and alcohol abuse has now reached almost epidemic levels in many parts of the world. Indian reserves are not immune from this worldwide problem. In fact Indian people throughout Canada suffer from much higher rates of alcoholism, drug-related problems, unemployment, violence, incarceration, despair and suicide than non-Indians.

Federal government statistics are plentiful and alarming. The unemployment rates on Indian reserves can range from 60 to 90 per cent. The federal health department reports that the alcohol addiction rate among Native people is 13 times higher than among non-Native Canadians. Deaths from accidents, violence and poisonings are three times the national average and the suicide rate is six times the national average. These social ills threaten to destroy Indians as a people.

The extent of this social disintegration and deprivation is a direct result of the federal government's attitude towards Canada's Native peoples.

Proof of this claim can be found in the well-documented history of government/Indian relations. Despite the alarming statistics the department of Indian affairs does little or nothing to assist Indian peoples or to attempt to resolve these difficulties.

These social conditions clearly demand immediate attention, yet we, as Indians are faced with an array of bureaucratic and legislative obstacles that limit our ability to help ourselves. We are faced with a complexity of governmental structures for dealing with issues of extreme concern to Indian people. Evidence of the attitude of the federal government towards the aboriginal people of Canada has been recently brought to light with

media focus on still-unresolved century-old land claim negotiations. With little assistance from politicians and government officials, little has been done to improve the deplorable social conditions in which we are forced to live.

Despite the many restrictions placed upon us, the Samson Cree Nation has attempted to deal with the alcohol and drug problems we face in a meaningful way. Not unlike any other community we have our share of community needs and problems. The Samson Cree Nation has developed a number of initiatives to combat these problems. We have started preventive educational programs in our schools, we provide support groups and counselling, we are involved in such events as National Addiction Week and other social programs for the benefit of our members.

We believe in developing cultural pride and positive attitudes for our young people. Our elders teach our young people our customs and traditions to ensure the preservation of our culture. The Samson Cree Nation promotes recreational activities and believes these activities promote not only good health but better attitudes in all areas of life.

The Samson Cree Nation fully supports all initiatives and programs to fight and rid our reserve of alcohol and drug use. Unemployment, lack of education, distribution of oil royalties to our young people and the lack of interest shown by the federal government all lie at the root of this tragedy.

Recently the leadership of Samson Cree Nation was accused of lack of action on drug and alcohol abuse on the reserve. It is our view the accuser, Mr. Jim Stevenson (a non-Indian from B.C.), is a disgruntled former employee of the Samson Cree Nation who is using the drug and alcohol issue as a smoke screen in his personal protest against us. If Mr. Stevenson has any specific knowledge of facts pertaining to drug trafficking by outsiders on our reserve, we feel he should contact local law enforcement officials immediately.


The leadership of the Samson Cree Nation is fully committed to continue its work in correcting these serious problems and is open to new ideas from all interested band members and others. Far too many Indian people, and our members in particular, have suffered from the tragic loss of loved family members. We share their loss as a nation.

When we look back on our history and see all the difficulties our people had to face, we can take great pride the Samson Cree Nation through the wisdom of the elders and the courage of our people has survived and continues to persevere. There have been pressures for us to break apart as a nation, but we endure because our nation, our traditions and our future are precious to us. Together we are working to resolve the drug and alcohol problems of our people and eventually we shall overcome these problems as we have overcome other difficulties in the past.

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## Native Elders

### Fort MacKay elder distressed by pollution

One in a series

By Dianne Meili

The following article has been excerpted from "A Sharing with Those Who Know", a book being written by former Windspeaker editor Dianne Meili to commemorate elders of Alberta. The collection of elder interviews and poetry, complete with color photographs, will serve as a lasting record of the lives and wisdom of our beloved old ones, who embody the best of what it means to be an aboriginal person. Dianne is the great-granddaughter of Victoria Callihoo, a well-known Cree elder born in 1860 in the Edmonton area. The book will be published in 1991.

"Stories My Granny Told Me" is a book of legends and poetry about Fort MacKay published in 1980. In it there's a picture of Victoria McDonald fleshing a beaver. The big knife she's using to separate flesh from fur looks dangerously sharp but you sense the skill and confidence of her hands.

Ten years later, Victoria has a few more wrinkles, but her hands are as busy as ever. Fingers fly as she sits in her living room stitching white silk fringe onto the blue cloth leggings of her granddaughter's fancy dance outfit which must be ready in a few hours. Her thick, grey hair is tied back in a bun, just as it was in the photograph.

Valuable sewing time is lost as Victoria stops to discuss her younger days in the Fort MacKay area, but she's confident the outfit will be done in time.

Victoria says she has always been making things with her hands and mentions she took special pride in making the curtains for the two-storey, red-painted log house she once lived in on the banks of the Athabasca River.

"Almost all the houses here were painted red. The Indian name for Fort MacKay was 'red clay'. That's what everybody put on their houses," Victoria explains.

River travellers coming around a bend in the Athabasca River immediately recognized Fort MacKay because of its brightly-colored homes.

Most of the elders living in Fort MacKay, including Victoria, were born about 80 km west of the reserve at Moose Lake, where the hunting and fishing was good. A few people still live there.

Speaking slowly in English, Victoria describes Moose Lake as a paradise where fish, moose and ducks were plentiful. She says the Chipewyan depended on the waters of the rivers and lakes in the Fort MacKay area for drinking water and travel.

"We lived on the river. It was our life," she says, jabbing her finger in the direction of the Athabasca, which runs a few hundred yards east of her home. The river looks like a winding pathway for a giant, carpeted in white and gleaming in December's afternoon sun, unblemished except for two large brownish spots of open water.

"That river used to freeze right over, right away, in the wintertime. Not anymore. I'm 74-years-old and I've never seen open water like that," Victoria says. She blames two upriver oil refineries, Suncor and Syncrude, for discharging oil into the water. In 1983, Victoria's daughter, Dorothy, then chief of the Fort



Victoria McDonald

Dianne Meili

MacKay band, took Suncor to court after learning the company was responsible for an oil spill which had occurred the year before. The company was fined for the incident.

Victoria seems upset as she speaks in Chipewyan to daughter Dorothy, on hand today to interpret.

"She's saying how they used to get their water and lots of fish from that river, but she won't eat fish from it now," Dorothy explains. "She gets really mad when we talk about pollution. She wants everybody to write letters for her about the pollution because her English isn't too good."

Victoria leans towards me. "I want my daughter to write to that 'Native Perspective' radio show so everyone will know about what they put in the river. The water used to taste good from that river."

So the river that was once central to Victoria's life is now a source of fear for her. What other

differences has she noticed in the land since she was a child? What other changes scare her?

"The trees are thinner. In the bush trees are dying. They don't have as many leaves as before. And there's no berries," she answers.

Victoria frets about her grandchildren's future. She sees the destruction of the planet advancing at the same accelerated rate at which people seem to be destroying themselves.

"People won't live very long. There never used to be any accidents a long time ago. People never smoked or drank. Now there are always accidents because of drugs and alcohol.

"A long time ago people did get sick, but we knew how to heal ourselves. We heated rocks up and covered ourselves with blankets and steamed ourselves.

"Now, maybe the white man will just come along and take everything. There will be planes, trains and cars everywhere," she worries.



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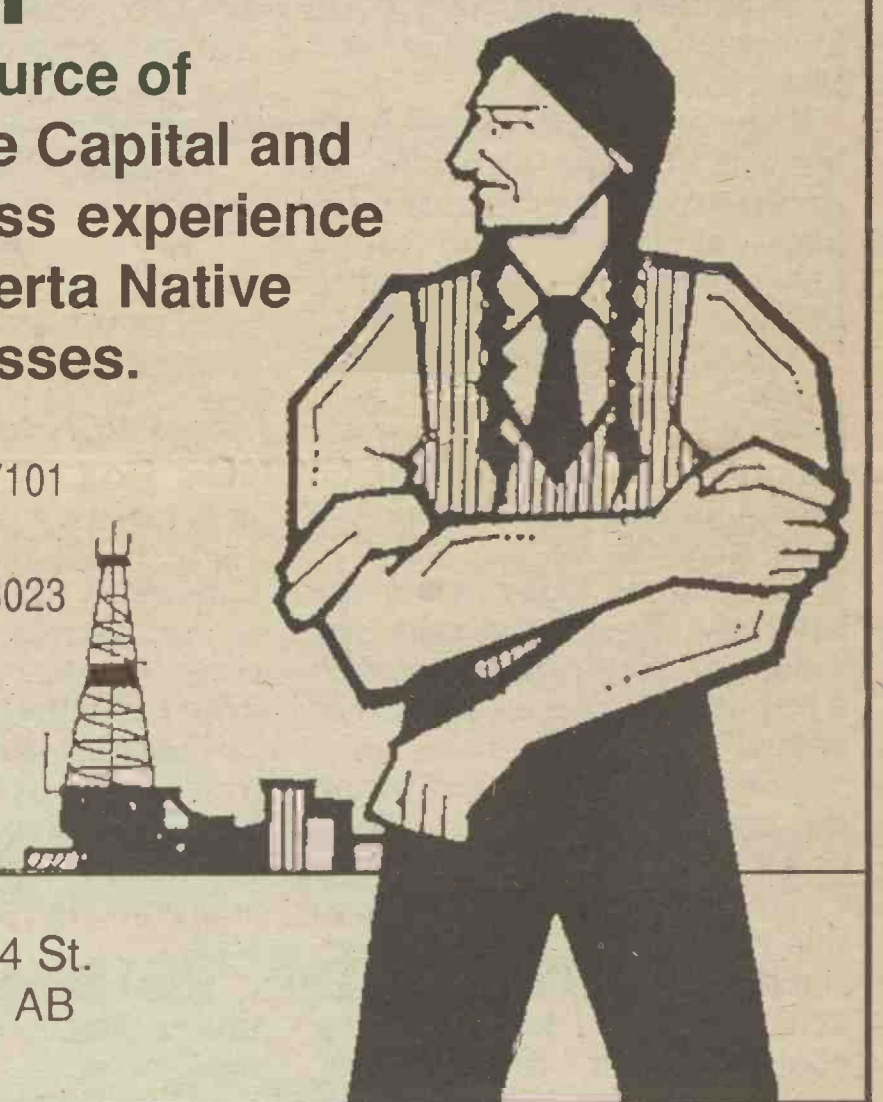
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# Hinton

## Hinton a long way from trapline in northern Alberta

By Rocky Woodward  
Windspeaker Staff Writer

HINTON, ALTA.

Hinton's Yvonne McLeod never dreamed she would some day be a trapper or that a harrowing experience would see her fending for herself and her child in 40 below weather far from civilization with only flour left to keep them alive.

Before she moved to Hinton, McLeod spent five years in the far north with her husband on a trapline. It was a new experience for her and although she admits life on a trapline can sometimes be dangerous and very lonely, she remembers those years with a quiet fondness.

Presently McLeod is the regional manager for Native Employment Services at Hinton, a long ways from the small trapline she once lived on near Lake Athabasca in northern Alberta.

Originally from Vancouver, McLeod is of American and Mexican descent.

"My grandparents are from Mexico and my father is an American. I have Mexican, Indian and Spanish blood from a long line of descendents," McLeod says.

Moving from the west coast where snowfall and cold weather are rare to a small log-cabin at Carlson Landing in Wood Buffalo National Park was quite a change for McLeod.

She laughs today when she says she never thought she would be skinning muskrats "on a trapline where a nice day is 25 below!"

She says her first months on the trapline were like walking into a new world.

"I was dumb. I moved into this cabin and I didn't understand the Native language spoken there and I knew nothing about the bush," McLeod says, shaking her head in bewilderment.

She remembers before the cabin was built her husband and their one small son, Warren, lived in a tent at a time when the weather was at its worst.

"It was close to 50 below," she says.

McLeod says there were other experiences she would rather forget like the time a muscle in her leg collapsed from lack of protein.

"I threw up constantly. It was disgusting," she laughs.

However, she says the hardships and solitude of living on a trapline soon became a way of life for her.

McLeod adapted fairly quickly to a trapper's life but

whether it was out of a necessity in order to survive, she simply shrugs it off.

Then her face takes on a sombre look as she recalls a frightening experience she and her son shared. It was just after Christmas in January when the weather was at its coldest.

Needing supplies for their cabin, her husband decided to travel by dog team to the nearest outpost, promising he would make the journey as quick as possible.

"But he was gone longer than he should have," McLeod recalls.

"By the 12th day we had run out of food for the dogs and only had enough flour left for a few meals.

"I definitely was worried. Nobody was passing through, so I told my son we would remain at the cabin for one more day and then try to make it to Peace Point. It was a 50 km journey," she says.

Days earlier McLeod had tied a colored ribbon across the bush road that passed near their cabin in a desperate attempt to draw attention to anyone using it.

It was a decision that possibly saved their lives.

"A forest warden saw it and lucky for us he stopped. We piled into his truck and shortly after we came upon my husband returning from his trip."

McLeod says it was adventures like this that taught her how to cope with the bush, especially when nature was at its harshest.

And she readily admits there could not be a better teacher to learn from than a Native trapper.

"My husband taught me how to skin animals and basically how to survive in the bush. Today I can hunt, make moccasins, you name it," McLeod proudly says.

However there are some things McLeod would just as soon forget.

"I can still remember skinning those muskrats and some of them had maggots squirming in them," McLeod says with a shudder as she remembers.

"But I take pride today in knowing I can take care of myself in the bush if I had to," she adds.

McLeod's days as a trapper were not all filled with hardship.

"It is the most beautiful country. Our cabin was on the banks of the Peace River and there was a creek we used to paddle a canoe on.

"We would paddle for miles upstream and see a tremendous amount of wildlife, moose, otters, ducks. The serenity of the land was absolute."

During her stay in the north, McLeod also worked in a ladies'



Rocky Woodward

(L-R) Native Employment Services regional manager Yvonne McLeod, client Ross Francis and employment and career development counsellor Emilie Holdsworth

correctional treatment centre at Fort Smith where she says she met and made many friends.

Later she journeyed to Grande Prairie where she attended a Bible school course.

Then when a position became available with Native Employment Services at Hinton, McLeod applied for it and was hired.

"It was two years in August I've worked here," McLeod says.

McLeod says she takes pride in her work, helping Native people find employment or directing them towards employment training opportunities and other agencies that offer assistance.

She says that over the years she has been in Hinton, her office has developed a trust with the people it serves in the community.

"We do everything we can to help our clients. If clients need upgrading, we encourage them to go after it. And we show them why they should. It can change their whole future for the better."

She is constantly looking at ways to start new programs. She and her staff take pride in knowing their office, after many meetings, found job training for Native people at the Obed coal mining site near Hinton.

"My heart is with the people in the communities. And when they hurt I can seriously tell you, we hurt."

But what about life on a trapline?

"My thoughts will always remain in the bush — the small cabin, the wonderful scenery — but this time please, with running water," she laughs.

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**OPTOMETRIST**

**Appointment**  
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**The Siksika Alcohol Society**  
salutes National Addictions Awareness Week  
November 18 through 24, 1990

**November 16, 1990**  
Round dance pow-wow, kick off to Addiction Week 7:30 pm - 12 midnight, Siksika Drop-in Centre (across the road from Siksika Alcohol Services)

**November 19, 1990**  
Sober walk 10:00 am, starting point Old Sun College parking lot, through the town of Gleichen, ending at the Band Administration Building.  
Prayers at railway crossing. Rally at Siksika Nation Administration foyer. Special Speakers.

**November 19-21, 1990**  
School presentations by Youth Addiction Counsellors - Lou-Ann Solway and Conrad Low Horn.  
Displays at Siksika Alcohol Services, Elders Lodge and Siksika Nation Administration Foyer by Addictions Counsellors - Sarah Leather and Grey Running Rabbit.  
Workshops by - Program Co-ordinator - Francis Wolfleg (Butch)

**Siksika Alcohol Services**  
Box 249  
Gleichen, Alberta T0J 1N0  
734-3816  
Calgary Direct 284-1436

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## Around the Province

# Bowden brotherhood hosts 15th annual powwow

By Lorne Bruce  
Windspeaker Correspondent

### BOWDEN INSTITUTION

Organizers of the Bowden Native Brotherhood's 15th Annual Powwow were quite pleased with this year's turnout and participation. About 113 guests and visitors registered for the celebration but attendance doubled as members arrived to spend the day with friends and loved ones.

Since the Oct. 7 powwow was held on the Thanksgiving weekend, it seemed appropriate to have a large meal.

Master of ceremonies Wilson Okeymow from Hobbema called for the flag and honor song. The

songs were performed by the Wabamun Lake Singers who did a wonderful vocal harmonic job throughout the day.

Wade Okeymow and Lorne Bruce Okima Keezis carried the traditional eagle staffs in the grand entry. Respected elders Frank Daniels and Isabelle Auger were followed by the Native Brotherhood executive: Sonny Lacorde (president), Norm Twin, Eric Bearhead, John Ash, Greg Dreaver, Russell Durocher, Brian Campbell, Cliff Jacko, Richard Wolfe, Brian Smallboy, Henry Ferguson, Leonard Swain, Wabamun Lake dancers Foot-Hill Morning Star and a Hobbema group.

The splendor and grace of the dancers brought pleasant memo-

ries to many who have spent years behind the "curtains." The trials and tribulations were all but forgotten once the beat and sounds of bells began. Cartoon videos were provided for the children, who lined up at the popcorn dispenser all day. The rigors of prison ceased to exist.

Presentations, honorariums and supper took place from 5:00 p.m. to 6:30 p.m. Though the dried fish didn't make the menu, the deer, mountain goat, elk, bannock, potatoes and strawberries made up for the miscalculations.

Following supper the M.C. called for a couple of "hip-swinging" round dances followed by the closing of the traditional portion of activities. Once again

Wade Okeymow and Lorne Bruce Okima Keezis carried the eagle staffs.

The evening wound up with entertainment by the A.W.O.L. Band and special guests Leonard Swain (vocals, guitar), Rene Sparklingeyes (drums), Sharon

Grinde (vocals), Larry Vivian (vocals, guitar), Wallace Flette (guitar), P.J. Larson (guitar), Mickey Antenucci (drums) and Lorne Bruce Okima Keezis (bass guitar).

(Bruce is editor of *The Tribal Beat* at Bowden Institution).



Steve Lesway

Lloyd Ewenin and Ernest Poundmaker perform during a rousing intertribal dance

## Hate literature

This is the full text of a letter that surfaced at Lethbridge Community College late last month. It bore the letterhead of Alberta Forestry, Lands and Wildlife.

Attention: all department heads  
Re: 1989-90 big game seasons

Due to political pressure from various groups, the 1989-90 Big Game Seasons have been cancelled. The following animals will NOT be hunted in the boundaries of Alberta: Bear, Deer, Moose and Elk. However there will be an open season on the North American Aboriginal (locally known as Indians, Bucks, Squaws, Apaches, etc.). These wagon burners must be thinned out every two to three years.

### Hunting regulations

It will be UNLAWFUL to: • hunt in parties over 250 persons, • use more than 75 bloodthirsty hounds, • shoot in public taverns (the bullet may ricochet off their greasy skin and hit a white man), • shoot any Indian in a McDonald's restaurant and • hunt within 30 metres of an ALCB outlet.

### Trapping regulations

• Traps may not be set within 30 metres of a Chevrolet truck dealership and • traps may not be baited with Big Macs, welfare cheques or Lysol containers. Traps may be baited with Kentucky Fried Chicken this season only.

### Other rules and regulations

It is unlawful to possess a road-killed Indian. If one is on the highway and you hit it, DO NOT PICK IT UP.

### Possession limits

The daily limit shall be six, of which not more than five may be trophy-class Indians (identifiable by a larger than average belly and braided hair).

### How to know when an Indian is in your area

• Disposable, used diapers thrown on the street, • A long line outside the liquor store, • Your dog is pregnant and your garbage is missing, • A Chevrolet truck with no mufflers is parked outside and • Empty beer bottles on your front lawn.

The proceeding is a summary of the 1989-90 Big Game Season. It is only a summary. For complete rules and regulations please contact: Alberta Energy and Natural Resources, Fish and Wildlife Division.

We support National Addictions  
Awareness Week Nov. 18 - 24, 1990

*Jimmy Wolf Tail Memorial Society*



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Awareness Week**

From Chief Simon Threefingers

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Winnifred Bull  
Henry Raine  
Harrison Bull  
Stanley Deschamps  
Larry Bull  
Jerry Moonias  
Johnathon Bull



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HOBBEMA, ALBERTA**

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## Arts & Entertainment

# Metis sculptor to exhibit work in New York

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

An upcoming show of sculptures in New York will be the first international exhibition for Alberta Metis artist Brian Clark.

Clark, who originally hails from Fort McMurray, is also an accomplished artist and has completed works in acrylics, pastels, ink and pencil. He sculpts in soapstone, alabaster, wood and metal. "I've been carving for eight years and have been operating from my home since 1986," says Clark, who was an oilfield electrician for 16 years before concentrating on his artwork full-time.

The Nov. 15 to Dec. 15 New York show resulted from an exhibition at La Marchand Mansion in Edmonton earlier this spring. "Deputy premier Jim Horsman attended and invited me to show my work at Alberta House, which has a network of offices all over the world. The show in New York offers good international exposure for me," he says.

Although the Alberta government is hosting the event, Clark is responsible for all his expenses.

Clark draws on his own experiences as inspiration for his work. With a multi-cultural background of Cree, Scottish, French and Irish, he finds the work of aboriginal people influences his designs to a degree. "I admire and have studied the work of Native, Inuit and BC artists," he says.

Even his years in the oilpatch have had an impact on how he visualizes one of his current projects. He was close to nature during that time and learned to balance the worksite with its natural surroundings.

But by far the biggest influence on his work is his two children, aged six and two, who live in BC. "They are who I am working for and what keeps me going. I want a good lifestyle for them. I see them several times a year and keep in close contact with them."

The 39-year-old Clark also enjoyed illustrating a Grade 4 textbook entitled "Alberta Metis, People of the Western Prairie" for the St. Albert school boards. "I had to put myself in the frame of mind of eight to 10-year-olds and draw from their perspective," he explains.

Clark resents the time taken by the day-to-day business operation of his enterprise. A computer has eased bookkeeping duties and he now has a representative, who takes care of many of his business arrangements.

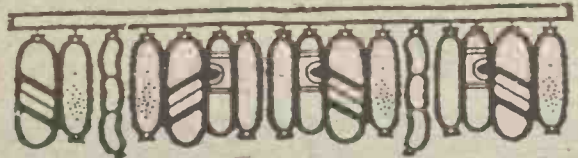
Clark has completed projects for such notable clients as Steven Lewis, Kevin Lowe, Ed Broadbent, Dr. David Suzuki and Prince Philip. And Labatt's Breweries commissioned him to do the most valuable player trophy for the world baseball championships held in Edmonton last summer. His largest commission was 40 individual sculptures for the 1989 Stanley Cup champions, the Calgary Flames.



Brian Clark with one of his sculptures

Heather Andrews

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## CAREERS

### L.B. & COMMUNITY SERVICES

L.B.B. Administration Employment Opportunities

CLOSING DATE November 14, 1990

INTERVIEWS November 21, 1990

TENTATIVE DATE FOR EMPLOYMENT

November 26, 1990

FOR APPLICATION CONTACT

PERSONNEL: 585-3978

Box 130

HOBBEMA, ALBERTA

T0C 1N0

#### Community Services Secretary

**Responsibilities** - Reporting to the Community Services Program Director, the Community Services Secretary is responsible for:

- receiving, recording and redirecting incoming telephone calls and messages;
- recording minutes of meetings, as required;
- preparing correspondence, documents and confidential reports for the following people:
  - Councillor-in-charge;
  - Community Services Program Director;
  - Social Worker;
  - Child Protection Worker;
  - the eight Service Co-ordinators;
- maintaining the confidentiality of clients' records, to be disclosed only with direction of the Community Services Program Director.

**Qualifications** - The position of Community Services Secretary requires a minimum of grade 10 completion, with post-secondary secretarial arts training, the equivalent work experience, (or a combination thereof), with a good working knowledge of common office machines and IBM computer software packages, including Wordperfect 5.0, New Views Accounting, Q&A and VP Planner, or AES Word Processing.

The position requires excellent communication and office management skills, a high degree of motivation and the ability to establish effective working relationships with all staff of the Louis Bull Tribal Administration and the community in general. The candidate will be required to become knowledgeable in all areas of the community Services Department and the Louis Bull Tribal Administration policies and practices.

The Community Services Secretary will be expected to perform all job duties with a positive, professional attitude and a high degree of punctuality and the candidate must be willing to travel and up-grade skills by attending educational seminars and workshops.

*The Home Care Service performs home maintenance duties on a short or long term basis for elders and other persons suffering from medical disabilities who prefer to live in their own homes, thereby enabling them to maintain their independence and lifestyle to which they are accustomed and continue to be contributing members of the community.*

#### Job Description - Home Care Co-ordinator

**Responsibilities** - Reporting to the Community Services Program director, the Home Care Co-ordinator is responsible for the daily administration of the Louis Bull Home Care Program, including:

- processing assistance application, conducting assessments of clients' needs and developing individual client's portfolios;
- maintaining accurate records and schedule of services provided to each client;
- providing clients with advice and assistance in applying for alternate sources of grants and contributions;
- providing clients with information about any meetings, workshops, and seminars requiring their attendance;
- planning and organizing any resource workshops requested by the Elders;
- monitoring clients health and special needs through home and hospital visits, involving family members to the greatest extent possible;
- supervising and directing home care staff by maintaining work schedules and evaluating work performance;
- maintaining an effective working relationship with all other community service departments;
- preparing all appropriate reports and budgets;
- performing other duties as directed by the Community Services Program Director.

**Qualifications** for the position of Home Care Co-ordinator, preference will be given to candidates possessing a high school diploma and several year related work experience. Candidate must be knowledgeable in native culture and fluent in the Cree language. The Home Care Co-ordinator should be mature, compassionate and reliable and demonstrate an understanding of each individual clients' needs. The candidate for this position must be bondable, be in possession of a valid driver's licence and have access to a reliable vehicle.



# CAREERS

## R.N. REQUIRED

The Saddle Lake Health Care Centre requires a F/T Registered Nurse in our Medical Clinic. Assisting the physician and daily administration of clinical functions comprise the primary duties of the incumbent. Clinic hours are from 8:30 to 5:00 p.m. week days and Saturdays from 10:00 to 1:30 pm.

### Qualifications:

- Eligible for registration with A.A.R.N.

The centre is a multi-disciplinary unit comprising of interassociated health programs. Located 240 kms. northeast of Edmonton in the St. Paul region, the centre provides services to the Saddle Lake Native community. The incumbent will expect, and the centre will offer competitive remuneration and benefits for services.

Interested applicants are asked to respond to:

**c/o Health Administrator  
Saddle Lake Health Care Centre  
Box 86  
Saddle Lake, Alberta  
T0A 3T0  
or phone: 726-3930**

### One of Canada's leading Native Rehabilitation Centres requires an EXECUTIVE DIRECTOR

The EXECUTIVE DIRECTOR will be responsible to the Board of Directors and shall: Assume full responsibility for planning and developing staff policies, and is responsible for the presentation of the same to the Board of Directors for consideration and approval.

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

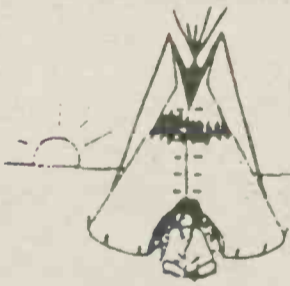
### REQUIREMENTS:

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

DEADLINE: December 21, 1990

Please send resumé to: Personnel Committee  
Bonnyville Indian-Metis Rehabilitation Centre  
Box 8148, Bonnyville, Alberta T9N 2J4

For more information contact: Muriel Sikorski, Acting Director



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321-3842

### Position:

**Co-ordinator  
Social Development Program**

### Requirements:

We are seeking an experienced person reporting to Dene Tha' Band Council to Administer / Supervise Social Assistance and Adult Care Programs, to co-ordinate and develop Child Welfare Services in liaison with Alberta Family and Social Services to meet the need of band members.

### Qualifications:

Social Services diploma of B.S.W. or R.S.W. or solid equivalent. Experience in community development, administration, management and financial control is required. Experience in working with Native communities and a commitment to work in the north essential.

An ability to speak Native language would be essential.

A valid drivers license is a requirement.

### Salary:

Negotiable based on qualifications and experience.

### Apply to:

**Chief and Council  
Dene Tha' Band  
Box 120  
Assumption, Alberta T0H 0S0  
Phone # (403) 321-3842**

Closing Date: November 14, 1990

## JOB OPPORTUNITY

### DAYCARE PROJECT OFFICER

### QUALIFICATIONS:

1. Previous work experience with Native Organizations or Band's Daycare Programs.
2. Childcare Welfare Experience or background.
3. Effective writing skills.
4. Proposal writing on program development experience.
5. Knowledge of organizational skills and the ability to initiate Daycare Program, both short term and long term planning.
6. Public Relation Skills.
7. Ability to speak Cree would be an Asset.

### PREFERRED:

### SALARY:

**University Degree / Diploma on Child Welfare.**

### COMPETITION DEADLINE DATE:

**Negotiable depending upon experience and qualifications.**

November 15th, 1990 at 4:30 p.m.



ATTENTION: Director of Social Services  
Bigstone Cree Band  
DESMARAIS, Alberta  
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## THE EAGLE'S NEST THE NATIVE CULTURAL CENTRE

We have told you all about the Eagles Nest in the past articles. We have taken the time and made the effort to explain to you all the benefits all people will enjoy because of the many programs that will be taking place within its walls.

This picture is the artists concept of what the Eagles Nest will look like upon completion. The Eagles Nest will be one of Edmonton's premier tourist attractions as tour companies are already making enquiries and adding it to their coming summer list of "must see" places in Alberta.

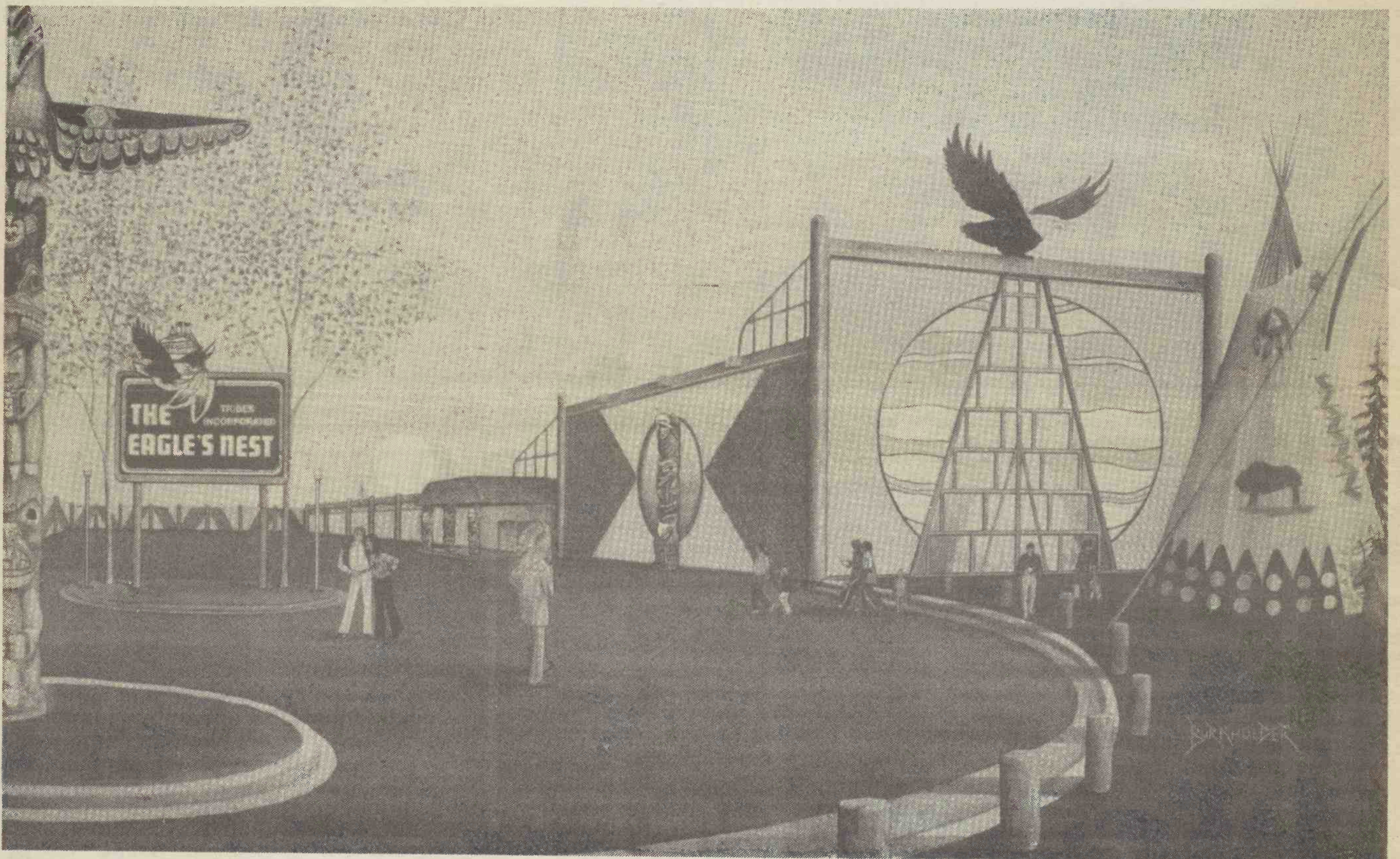
We again ask our brothers and sisters to step forward and make that commitment to become a part of this venture. Let us show you, the craftsman, how to best market that carving you have produced, let us show our sister the song writer how to best put those lyrics to music. This is the opportunity we as Natives have been searching for since confederation. The Eagles Nest will further help our younger generation to understand their heritage and to be proud of their culture. This experience will also act to prepare our young people to face the future and become an integral part of the Canadian mosaic.

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