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Wind
speaker

Volume 6 No. 36

Straight talk about addiction

PEOPLE ON THE EDGE



Windspeaker presents an insightful collection of stories about people who have reached the edge of hopelessness only to discover a new life.

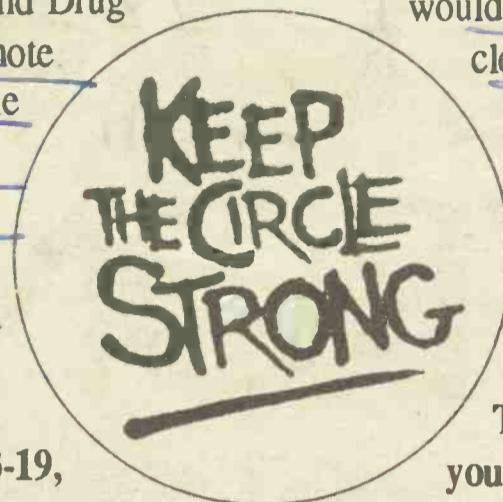


National Native Advisory Council on Alcohol and Drug Abuse encourages you to "Join the Circle." Help Keep the Circle Strong.

For the second year, the National Native alcohol and Drug Abuse Program (NNADAP) and the National Native Advisory Council on Alcohol and Drug Abuse (NNACADA) are planning a Canada-wide campaign to promote the theme of National Addictions Awareness Week, Keep the Circle Strong. The campaign invites people from across Canada to join in a growing circle of friends, families and communities who have chosen a positive lifestyle free from alcohol and drug abuse.

As part of the campaign, NNACADA encourages everyone to "Join the Circle." Here is your chance to join in and make the circle grow.

During the National Addictions Awareness Week, November 13-19, 1988, sponsor a community activity, and get as many people together as you can. Join hands and form a circle. Count the number, and send the number to NNACADA.



NNACADA will total the numbers by province/territory and for Canada. The hope would be the record to observe the increasing participation in the growing circle. We will see how strong the circle has grown.

So get your whole community involved. Chief and Council. Youth and Elders. Parents and Relatives. Friends and Neighbours. Invite everyone to join in. We all need to work as a team to fight addiction.

Keep the Circle Strong! Send in today your declaration of intent to Join the Circle during the 1988 National Addictions Awareness Week.

This is the perfect opportunity to Honour Someone Special within your community. Take the time. Demonstrate the respect you hold for someone special. Anyone who has exhibited a commitment to a healthy community through their dedication and responsibility to others. Who are the positive role models within your community?

Declaration of Intent "to Join The Circle"

National Native Advisory Council on Alcohol and Drug Abuse and National Native Alcohol and Drug Abuse Program encourages your band, community, or organization to bring people together for an activity during National Addictions Awareness Week.

November 13-19, 1988

As people gather, completing a circle of life, filled with hope and love in our tomorrows; tomorrow founded on our traditions, and a growing circle of friends, families, and communities who have chosen a positive lifestyle free from alcohol and drug abuse. Let us grow stronger each day, together to Keep the Circle Strong.

In this spirit, We declare our intent to
"Join the Circle"

in the 1988 National Addictions Awareness Week
by sending the following proclamation to:

**National Native Advisory Council on Alcohol and Drug Abuse
202 - 177 Nepean Street, Ottawa, Ontario K2P 0B4**

We declare our intent to "Join the Circle" in
the 1988 National Addictions Awareness Week.

Name/Band _____

Resource Contact _____

Address _____

Telephone _____

Scheduled Date(s) _____ Estimated Number(s) _____

Target Groups _____

Summary and History of National Addictions Awareness Week

Since 1981, Maggie Hodgson and many dedicated professionals have been campaigning throughout Canada to promote the concept of National Addictions Awareness Week (NAAW). There has been a cooperative effort between the National Native Alcohol and Drug Abuse Program (NNADAP), and Nechi Institute of Alberta to develop this concept and to coordinate activities at the national level aimed at promoting NAAW. Although many of the provinces, territories and communities have been conducting an awareness week over the years, last year efforts were designed to encourage participants by communities. In October 1987, the Honourable Jake Epp, Minister of Health and Welfare Canada, announced and proclaimed that the third week in November of each year would be known as National Drug Awareness Week, or as National Addictions Awareness Week.

The theme "Keep the Circle Strong" was adopted from the Northwest Territories where it has been used to promote their addictions week campaigns over the past years. It conveys the message that there is a growing circle of individuals, families, and communities who have chosen a lifestyle free of alcohol, drug, and solvent abuse. This special week is designed to encourage people to join and strengthen the circle of life.

NAAW will provide information and promote a variety of activities which will serve to generate awareness of the alcohol and drug issues that affect people across the country. NAAW has the potential to become an avenue for effectively mobilizing communities in working together towards a common goal, as well to strengthen the networking of Indian, Inuit, and non-Native professionals working in the area of addictions, including governmental personnel and officials.

Promotional materials for the upcoming year are presently being developed by NNADAP. "Keep the Circle Strong" buttons will be available, as well as new posters for 1988 NAAW. Public Service Announcements are being designed for radio and television, as well as a special edition of the "Community Health Programs Newsletter."

NNACADA is sponsoring a campaign to "Join the Circle." Native communities are being requested to send a declaration of intent to NNACADA. This will be a pledge, to complete a closed circle of joined hands as part of a community activity during November 13-19, 1988, and to forward the numbers of participants within one week to NNACADA.

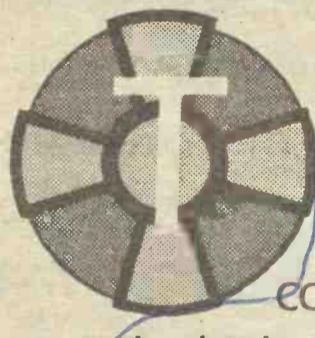
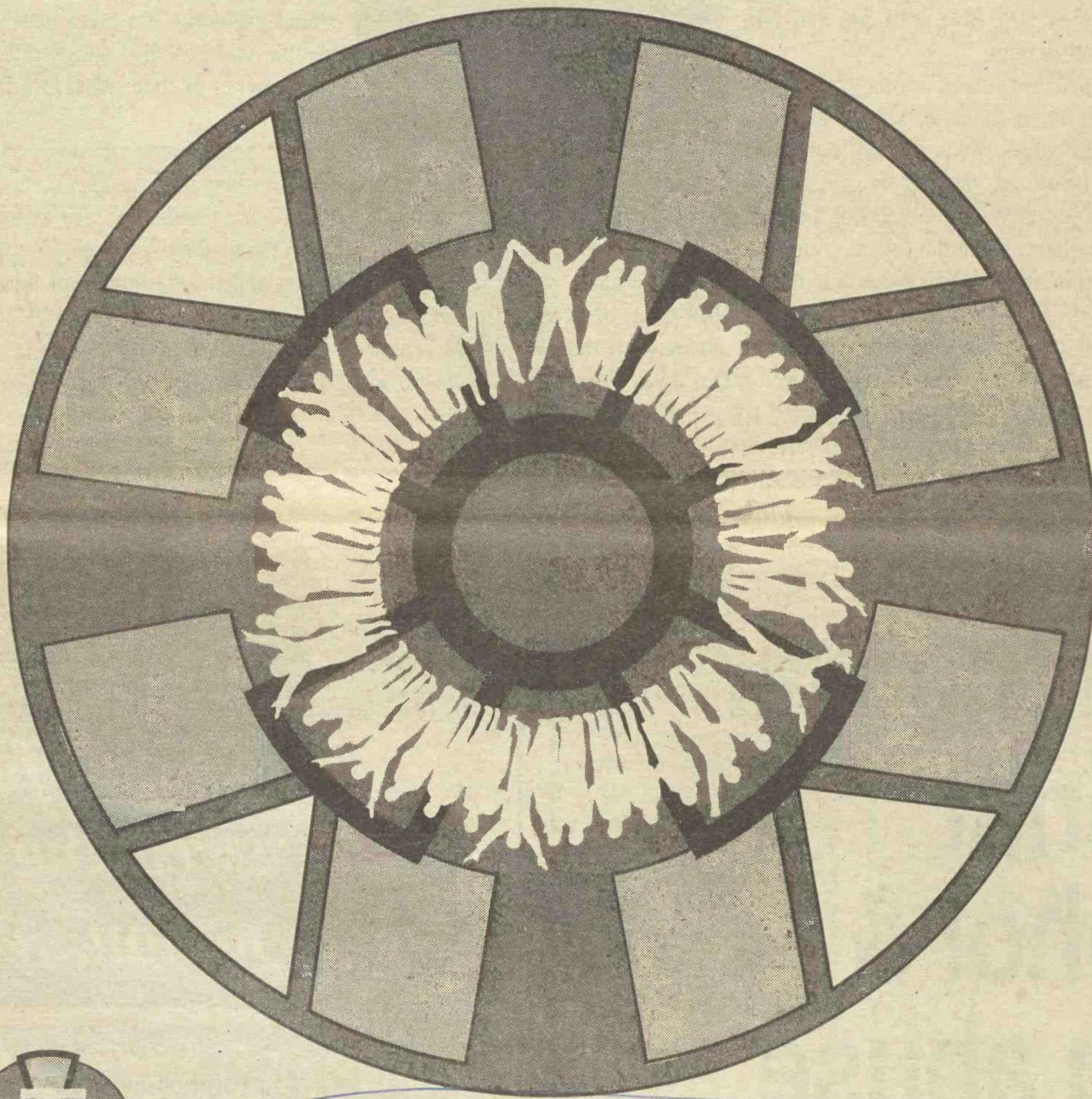
This is the perfect opportunity to Honour Someone Special within your community. Demonstrate the respect for the positive role models that have dedicated themselves to building a healthy community for everyone. Keep the Circle Strong!



National Native Advisory Council on Alcohol and Drug Abuse

117 Nepean St. Suite 202, Ottawa, Ontario K2P 0B4 (613) 230-0402

KEEP THE CIRCLE STRONG



THE CIRCLE IS GROWING. National Addictions Awareness Week is an opportunity for you to join a growing circle of friends, families and communities across the country who have chosen a lifestyle free of alcohol, drug and solvent abuse. Everyone is invited to join in the spirit of caring — KEEP THE CIRCLE STRONG.

National Addictions Awareness Week
November 13-19

For more information on National Addictions Awareness Week contact the National Native Advisory Council on Alcohol and Drug Abuse at 177 Nepean St., Suite 202, Ottawa, Ontario K2P 0B4. Telephone: (613) 230-0402 or the National Native Alcohol and Drug Abuse Program, Jeanne Mance Bldg., 11th Floor, Ottawa, Ontario K1A 0L3. Telephone: (613) 957-3390.

PEOPLE ON THE EDGE

Straight talk insightful and hopeful

The war on drugs and alcohol continues. All over the country there are special treatment and prevention centres and there is no end to the brochures, pamphlets and books that are available on the subject.

This year though, as we discussed what approach we would take to our annual Drug and Alcohol prevention special issue, it was unanimously decided to get away from writing dull and boring facts about addiction. We knew we would get better and more interesting information if we went right to the source — the people who are dealing with addiction, have dealt with it or those who are counselling others to kick the habit.

Our reporters hit the streets and the treatment centres to find out how people feel about substance abuse. Why are they caught in the grip of alcohol, drugs, glue sniffing or prescription drugs? And if they were able to loosen that grip, how exactly did they go about doing it?

Each person's story was different. And, in many ways they were the same. Most started out as lonely or abused children, or with major upsets in their young lives. Soon, they said, they were either drinking, smoking, sniffing or shooting substances to help them forget the pain they experienced and could not understand. They began as loving children, but somewhere, something went wrong.

As so many counsellors and Native spiritualists say, the circle will be again connected when the family is once again whole. In explanation of the root of the problem, some also say that the family began to break down with the introduction of residential schools. Young children were taken away from their parents and placed in institutions where they were shown no love or understanding. When these children grew and had families, they were ill-equipped to care for and display their feelings to their own children because



they never had a warm, loving experience of "family" themselves.

There are, of course, many other reasons why people become addicted to drugs, drink, pills or glue sniffing. Some feel they need to take up the habits because of peer pressure or to belong to the group.

As the stories for this special issue started to come in, most of them seemed to be negative. There was the mother who had lost her children because she'd injured them while on a dry drunk, and the father who was never with his family because he was always in jail for a drug-related charge.

But each hard luck story also had its ray of light, too. In the first place, just the fact that people with addiction problems were even willing to speak to Windspeaker reporters in an open and honest manner is beneficial. Talking about problems is a great way to find solutions but too often people want to shut things that are nagging them away in a dark corner of their minds in the hope it will go away on its own.

And there is also a ray of hope in the darkest of stories. Usually, after understanding that the problem is there, the addicts go on to explore more of themselves and why they react to certain things in the way they do. Finally, one day they learn to like themselves and develop self-esteem. And then the self-destruction stops and they become happy, healthy, productive people.

So, by getting away from the "technical talk" and more into "straight talk" from everyday people, we hope that we've presented you with some interesting insights, and maybe even some answers, in the stories we present here.

By Dianne Meili

Join the war against alcohol & drug abuse

Drug and alcohol abuse is becoming rampant in today's society. The National Drug & Alcohol Awareness Week, Nov. 13-19, is designed to bring about a better understanding of drug and alcohol abuse problems.

Every faction of today's society is being affected by this social disease which spreads among adults and children alike. We are proud to be concerned about the future of our next generation. Age gives way to youth — and the youth will teach what they are taught.

Inform yourself. Education your child. Support National Drug & Alcohol Awareness Week.



Indian Association of Alberta

11630 Kingsway Avenue
Edmonton, Alberta T5G 0X5
Telephone: (403) 452-4330

There's a positive feeling sweeping our nation.

You might have felt it...it's sobriety. More and more we are becoming a strong and healthy nation as we free ourselves of the bondage of alcohol and drug addiction.

We're here to help

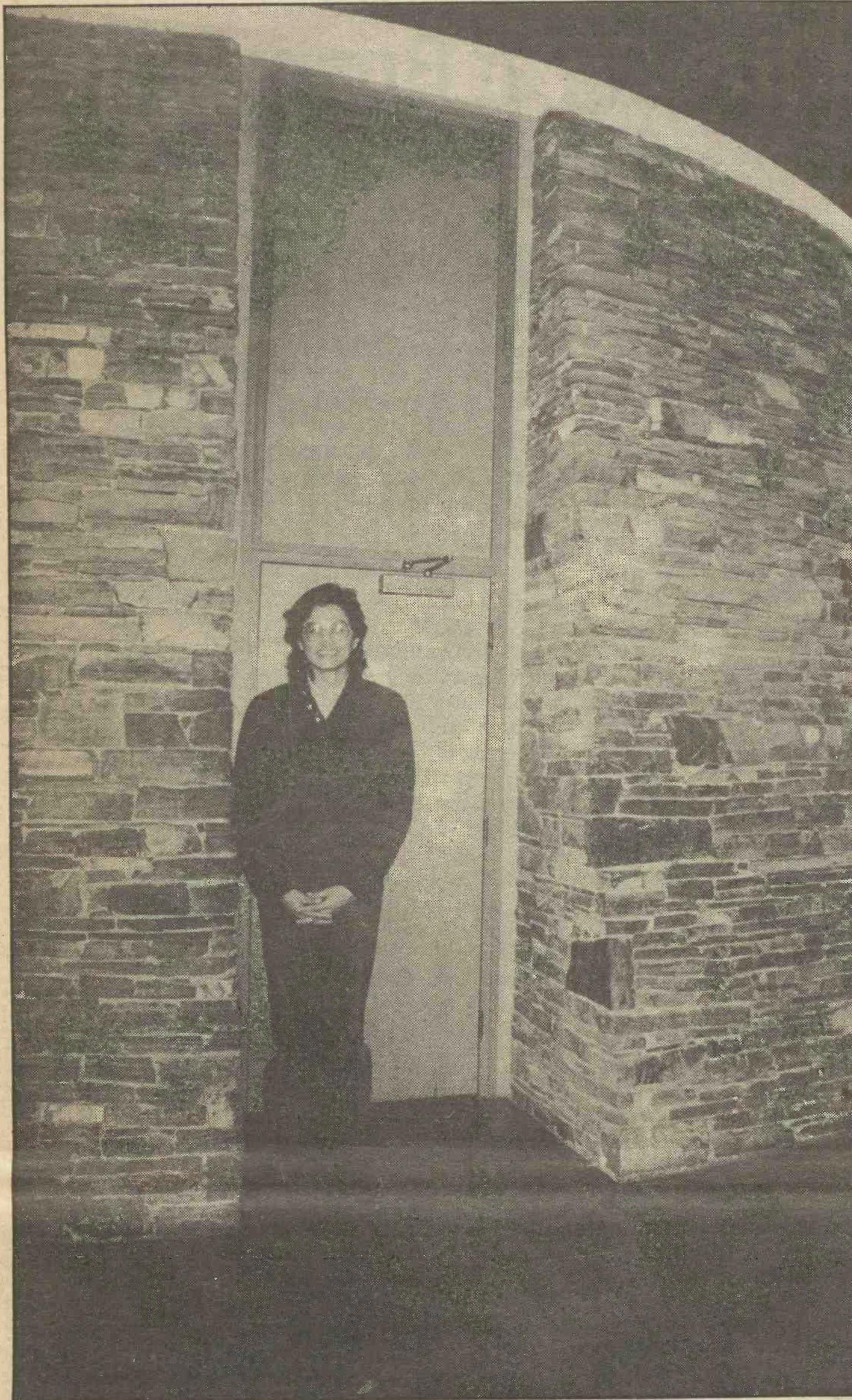
Look to us to help individuals, families and groups. We have community support groups, plus AA meetings.

**Eden Valley
Counselling Services**

Box 127 Longview Alberta T0L 1H0
Telephone: (403) 558-3602

PEOPLE ON THE EDGE

LESLEY CROSSINGHAM, Special to Windspeaker



A safe harbor: Pat Shirt

NAYO-SKAN

HUMAN RESOURCES PROGRAM

HOBBEMA INDIAN HEALTH SERVICES

Hobbema Four Bands - Ermineskin, Louis Bull, Montana & Samson

NAYO-SKAN is implementing a "Comprehensive Community Approach to our Alcohol/Drug Program" developed by Clive Linklater.

The Comprehensive Community Approach is comprehensive in that it includes all members of Hobbema Four Bands in its program, whether they are: Actively drinking or using drugs; Abstainers; Recovering alcoholics; Drug users; or innocent victims. (Those powerless over other people's drinking/drugs.)

It is a community approach in that it deals with all groups and organizations in the community: organized groups; unorganized groups; community associations; band programs; schools and institutions.

The program has ten parts: 1. Information; 2. Education; 3. Training; 4. Prevention; 5. Treatment; 6. Rehabilitation; 7. Follow up and After care; 8. Alternatives; 9. Supportive Services; 10. Validation.

NAYO-SKAN Serves Individuals, Families and Groups

By providing: one-to-one counselling, family counselling, group counselling, peer counselling and referrals and conducts workshops, seminars, information sessions and special events.

On alcohol/drug matters such as: alcohol, alcoholism, alcoholics; drugs, addictions, addicts; solvents/inhalants; suicide information and prevention; impaired driving and other alcohol/drug related offenses and alcohol/drug related-problems.

And takes in people through self-referral, referrals from others, interventions and crisis situations.

If you wish information or help in the matters or problems related to alcohol/drugs/solvents/inhalants, you may drop in or call:

NAYO-SKAN Human Resource Program
Hobbema Indian Health Services
Box 100
Hobbema, Alberta T0C 1N0
Phone: 585-3777 or 585-3913

Poundmaker's helps sobriety seekers

By Lesley Crossingham
Windspeaker Correspondent

ST. ALBERT, Alta.

An icing of shimmering frost coats the trees and adds a touch of white to the bare sweatlodge frames that stand near the main roadway. This is Poundmaker's lodge where so many addicted people seek solace and self-discovery.

"It's also a place of recovery and learning," says director Pat Shirt brother of Poundmaker's founder Eric. "We employ the five basic steps of AA (Alcoholics Anonymous) because we found it is proven to work."

But Poundmaker's first philosophy is Native people helping other Native people, he emphasizes.

One way this is achieved is through the Nechi program that helps other Native groups develop their own alcohol and drug programs in their own community.

"We did a lot of work at O'Chiese including starting a mobile treatment centre. The O'Chiese people worked with our people and we lent support to the staff down there. But more importantly, the program they have developed is theirs."

Poundmaker's is named after the famous Cree chief

who was adopted by Blackfoot Chief Crowfoot in the 1800s. He died of tuberculosis on the Blackfoot reserve during a sundance. Shirt points out that Poundmaker was ahead of his time.

"He was one of the first to see that drugs and alcohol were killing his people. He was the first to talk to his people and he also worked toward peace."

Shirt and his colleagues continue to work for Poundmaker's ideals and try to encourage Native spirituality and culture.

"Each year we hold a powwow, which has now become quite famous," he says proudly. "And a lot of non-Native people come here and are quite surprised. They see Native people the way Louis Lamour writes about them in his novels but we show them the real Natives. We always have different groups visiting there and they all learn from our elders."

Several groups of school children have visited the lodge and conferences are held on various problems connected with Native people. This year the lodge will hold a special conference for non-Native foster parents who have Native children in their care.

Poundmaker's Lodge originally began in the Baker Centre in downtown Edmonton. Shirt laughs when he recalls that each time the lodge has moved it is because the building was condemned.

"We had 14 beds then but we were closed down. We moved and had 25 beds. The following year we moved again and we had 40 beds," he smiles.

Eventually Poundmaker's moved to their present location near the old Edmonton residential school just outside of St. Albert.

"I think we've come a long way," says Shirt. "We still spend a lot of time on the programs because alcoholism is a chronic disease. There is no cure. It can be arrested, but it is progressive."

Shirt too has been hurt by alcoholism as a brother, sister and grandfather died from alcohol related deaths. He also looks at the high jail rates, infant mortality and family breakdown.

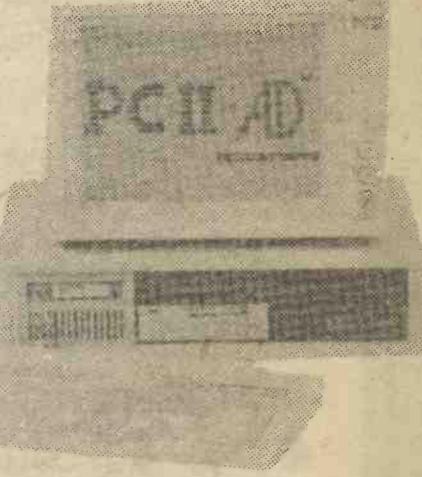
"There's still a lot of work to do. But we are going in the right direction and we have made progress."

Poundmakers is located in St. Albert, north of Edmonton, 458-1884.

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PEOPLE ON THE EDGE

Newcomers to sobriety learn trust at Bonnyville

By Lesley Crossingham
Windspeaker Correspondent

BONNYVILLE, Alta.

They stand in a circle beneath the tipi-like dome. As each name is called out they clap, cheer and hug one another like a family.

This is the graduating class of the Bonnyville Rehabilitation Centre. Each person in this small circle has had a problem with alcohol or drugs but more importantly, each person has recognized that problem and has done something about it.

As each name is called, counsellor Muriel Sikorski presents them with a beaded necklace containing a glass marble. This marble, she

explains, represents the new person. "Keep it near you. Put it next to your bed. When you touch it think of what you have done here, and remember," she said.

After the ceremonies, the week's "secret buddy" names were released. Sikorski explains that every week members of the class are given the name of another class member to be a "secret buddy."

"You can send them nice little notes; give them a flower and all week you can try to guess who it is," she said.

As each name is called out the secret buddy comes over or shake hands or to hug. There are squeals of delight and sometimes sur-

prise as the two buddies are lined up, laughing and giggling.

The graduation closes with a song and the Lord's prayer. Everyone holds hands and says goodbye. Some cry, others just shake hands.

Soon the halls of the centre are quiet as clients and family spill out into the sunshine, cram into cars for the long journey home.

In an interview after the presentations, Sikorski explains that the marbles are an important part of the centre's program.

"The actual necklaces are made by Grade 7 students at Elizabeth (Metis settlement)

and they are blessed by an elder before we give them out. Each glass marble represents a new you — a clear, shiny you. They are nice and clear to keep your mind clear. It not only represents your mind before addiction it reminds you of what happens when you become addicted."

Clients who enlist at the centre undertake a 28-day program which Sikorski stresses, not only helps combat alcoholism and drug abuse, but also helps personal growth.

"Alcoholism is only one problem. And it often arises because the person has other living problems. If you dig

deep enough you will come up with something that focuses on that problem and it is often in the home."

When clients first come to the centre, Sikorski notes that they are often afraid to show emotion or trust because of family problems at home.

"One of the first exercises we undertake is the trust walk. Two clients are put together and one is blindfolded. The other takes them on a walk through the trees down to the lake and guides them. Then the roles are reversed for the way back. It's a great ice breaker. The clients learn to trust each other and realize we are all here for some reason."

There are a lot of ice breaker exercises as well as listening skill enhancement and communication skills. And each week there is an AA meeting.

However, one of the more important lessons is the elder's workshop held each Wednesday. Each week a different elder from one of the nearby bands visits the centre and holds a pipe ceremony. He explains the sweetgrass and the sweat-lodge as well as counselling and answering questions. "It is a vital aspect of Native drug and alcohol treatment,"

said Sikorski.

Other lectures include workshops on drug abuse, solvent abuse, the grief cycle, letting go, and how to deal with every day problems.

In addition there is a large gym where basketball games are organized as well as the lake which is used for boating and fishing. In the winter ski expeditions are organized and throughout the year square dances and sober dances are held each Friday.

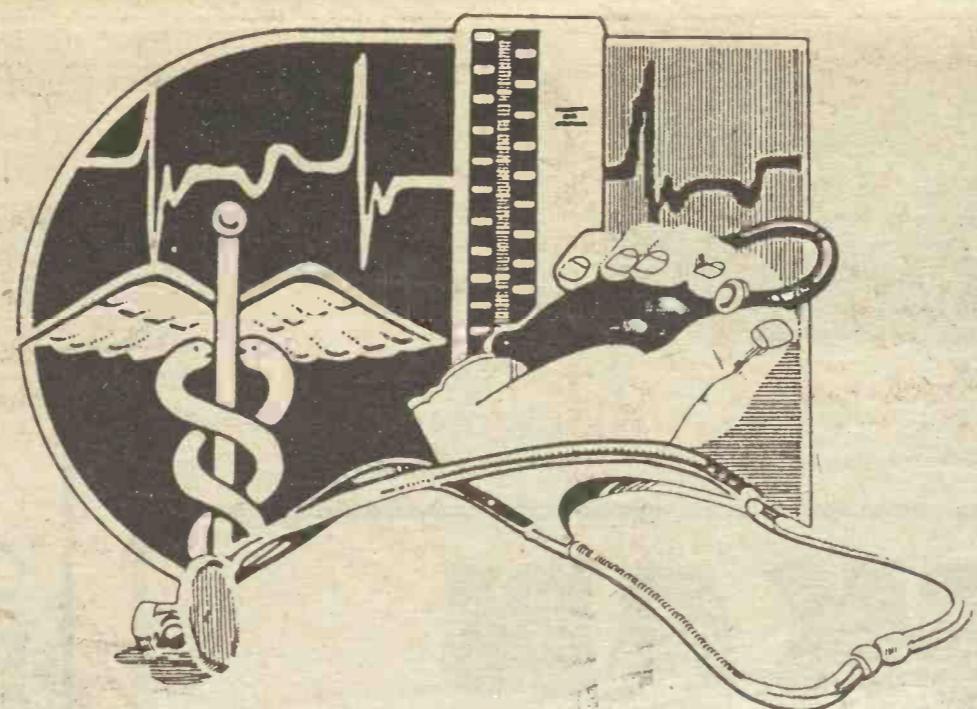
The centre itself is built on a hill that overlooks Moose Lake. It was designed by Cree architect, Donald Cardinal and is shaped like a pair of wide spread arms, as if in welcome. In the centre section, a large hall is made in a tipi shape with large glass panels that let in the light.

"We try to keep it like a family here," said Sikorski. She admits that most staff members are either recovering alcoholics or from an alcoholic family.

Sikorski, who is part Native, still has relatives on the Cold Lake reserve and sometimes visits the reserve when a powwow is being staged. "Those are my roots, that's where I feel safe and it's such a good feeling."

Alexander Health Unit

- Health nurse available 2 days per week.
- Two community health representatives, 5 days a week.
- Well baby clinics and immunization first and third Thursday of every month.
- Open to adults as well.
- Visiting doctors every other Wednesday.
- Visiting play therapists.
- Visiting psychologist.
- Visiting optometrists.
- Visiting dentists.
- Dental therapy.
- Environmental health officers.
- Alcohol counselling.



Small Boy Camp Health Unit

- Community health nurse one day per week.
- Environmental health officers.
- Nurse once a month.

Alexis Health Station

- Open 9am - 4pm, Monday through Friday.
- Community health services.
- Alcohol counselling.
- General practitioner — Dr. T. Bromley visits every Thur. 9:30 a.m. to 12:30 p.m.
- Pediatrician Dr. J. Godel visits every second Monday 1-4pm.
- Well baby and immunization clinic every Wednesday 9:30 a.m. to 2:30 p.m.

Dental Mobile Clinics

- La Crete: 1 day a week.
- McLennan: Sept. 12 - Dec. 2
- High Level: Jan. 9 - Feb. 17 and Feb. 27 - March 10
- McLennan: March 21 - March 31
- High Level: March 31 - April 14

**Space for this information has been sponsored by the
Medical Services Branch
National Native Alcohol & Drug Abuse Programs
EDMONTON, Alberta**

For Teenagers **ALCOHOL SELF-TEST**

1. Does having a good time usually mean having to drink?
YES NO
2. Do you get hangovers?
YES NO
3. Do you sometimes have a drink when you're by yourself?
YES NO
4. Have your parents or friends ever told you they are unhappy about your drinking?
YES NO
5. Do you often get drunk when you drink?
YES NO
6. Did you ever drink so much that people had to help you home, or that you fell asleep wherever you were?
YES NO
7. Do you break things, get into fights or bad arguments when you've been drinking?
YES NO
8. Have you ever missed classes or been unprepared for school or work because you'd been drinking?
YES NO
9. Have you ever gotten in trouble with the police because of drinking?
YES NO
10. Have you ever awakened without being able to remember what had gone on while you'd been drinking?
YES NO

If you answered any of the questions YES, your drinking habits might become a problem. It would be wise to talk with someone qualified to help you determine how serious this could be for you.

(This test is from the Feeling Good series,
Courtesy of the Community Education Services
Division of Children's Television Workshop.)

PEOPLE ON THE EDGE

Lane: Community change begins with self

By Jackie Red Crow
Windspeaker Correspondent

LETHBRIDGE, Alta.

Phil Lane Jr., a Yanton Sioux and Chickasaw Indian, is an internationally recognized leader in human and community development.

During the past 18 years he has worked extensively with indigenous peoples in both North and South America. He is currently an associate education professor and co-ordinator of the Four Worlds Development project at the University of Lethbridge. With Lane's guidance and applied experience, the project has become an internationally recognized leader in substance abuse treatment and prevention because of its unique focus on the importance of culture in human and community development. He has extensive experience in his own Native American cultural traditions, is an author and award-winning film producer and has a master's degree in both education and public administration.

Following are excerpts

from a recent interview:
"...Human development comes from within. Unless community members themselves recognize the devastation of alcohol and drug abuse in their communities rather than denying there's a problem, the community cannot change.

"As long as large numbers of people of the community are abusing alcohol and drugs, there can be no sustained positive community development.

"Along, with development of within, we have to have a vision of what we can become without alcohol and drugs and this must go beyond than just stopping to drink. If we don't examine the causes that lead to alcoholism we can still be very miserable...negative to ourselves and others. Community role models are absolutely necessary to the process of community recovery.

"The honor of one, is the honor of all; the hurt of one is the hurt of all.

"We need to involve every individual, every segment of society in the community recovery process. The chief and council

can't do it alone without the support of the people. The people can't do it alone without the support of chief and council.

"We need to heal our communities, re-establish and most importantly, retain the spiritual standards of our people. To me, this means the development of life, enhancing values such as forgiveness, patience, understanding, humility, compassion, courage, and most of all, honesty and justice.

"It means to learn to draw our happiness and joy from within our sacred part of our own heart rather than relying on material things to make us happy.

"At the same time, as we are making changes in our lives, we have to be able to give our relatives who are still suffering our deep love and understanding and help them to see a vision of sobriety by being a living role model. We need to have people join through a process of attraction rather than force manipulation.

"Alcohol affects one way or another every element of community life.

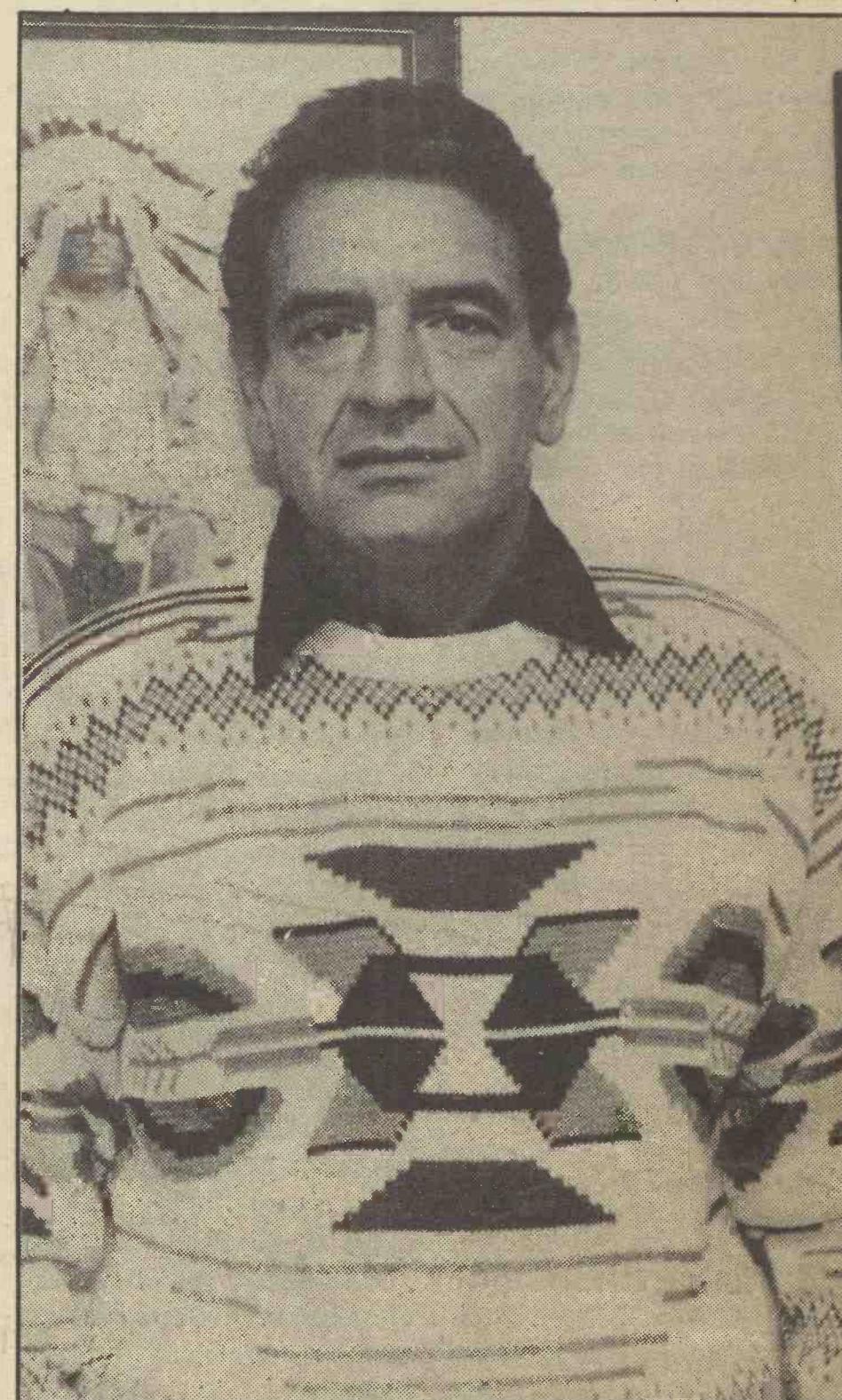
We need to look at it honestly instead of blaming the government, the police, etc. for our problems. We need to face it head on.

"During the past two years, the Spirit of the Rainbow Youth group has worked with over 4,000 young people. They have discovered that no more than 90 per cent of young Natives have been sexually and physically abused. This is a direct result reflected on the disease of alcoholism so getting dry is one step but really living a spiritual and fulfilling life is another great development.

"Community healing is not an event, it's a process so if the majority of community does not want to change or is denying that there is a problem, then it's the responsibility of those people who are recovering from alcohol and co-dependency to really become happy and loving role models to show what being sober is all about.

"If we take care of our own spiritual self in a good way - physically, mentally - then the Creator will do the rest."

JACKIE RED CROW, Special to Windspeaker



Building a reputation: Phil Lane Jr.

We support National Drug & Alcohol Awareness Week November 13-19

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PEOPLE ON THE EDGE

DAN DIBBET, Special to Windspeaker

Faith in higher power sobers up skid road man

By Dan Dibbelt
Windspeaker Correspondent

GLEICHEN, Alta.

For Greg Running Rabbit, alcoholism meant 10 years on skid road. However, those 10 years of experience have been put to good use in his position as director of the Blackfoot Alcohol Treatment Centre.

"Most of our counsellors have had some experience with alcoholism," said Running Rabbit. "Whether that be having the problem themselves or having an alcoholic in the family. But that experience helps them relate to the problems of the people who come in here," he explained.

The treatment centre sits across from the Blackfoot band office across the tracks from Gleichen, 100 km east of Calgary.

While the centre does not have a detoxification or 28-day treatment facility, it does do referrals.

"There are several treatment centres in southern Alberta," said Running Rabbit. "We refer the people who come in here to any one of

them, depending on which we think would serve them best."

St. Paul, Cardston, Sunrise House and Sarcee Aftercare are just a few of the centres referred to.

"When someone comes in with a problem we assess just what the problem and the solution might be," said Running Rabbit.

"We also do counselling for people who have gone through a treatment program, as well as for those who just need to talk," he said.

Running Rabbit adds that talking is often one of the best ways to handle an alcohol or drug problem, and it is often how someone first comes face to face with the problem.

Since alcohol services were first established on the reserve in the early '70s, many of the reserve's people have found their way through the doors. But Running Rabbit is pleased to say most of those left sober.

Blackfoot Alcohol Services has been located for the last 14 years in its present location, a large two-storey house which has served vari-

ety of purposes, including a jail and RCMP quarters and the home of Social Services.

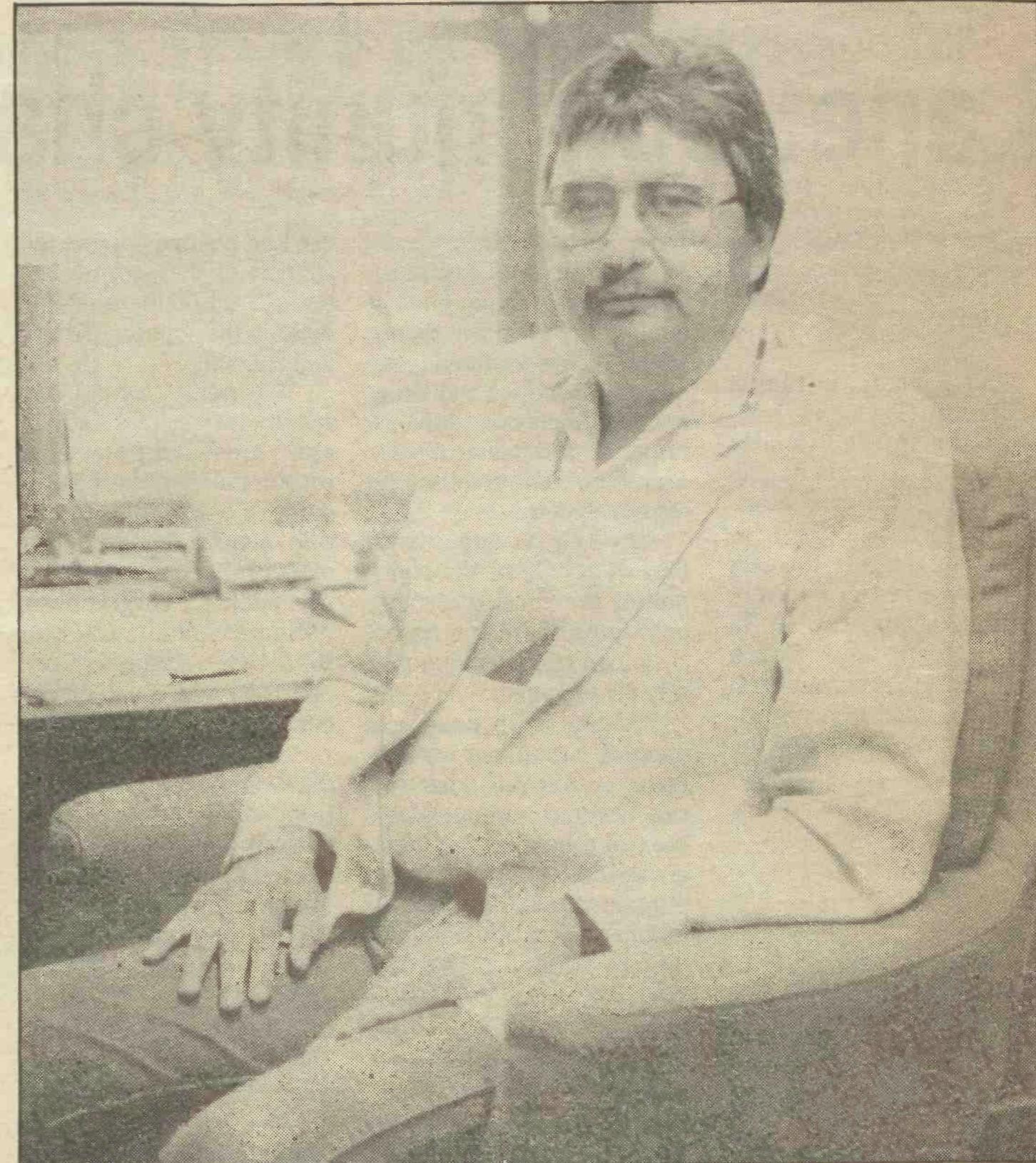
Five staff members, two of which are alcohol counsellors, operate out of the building. The counsellors, however, also do house trips.

On call 24 hours, the counsellors frequently are called to a home to help, to advise, and sometimes just to listen. Running Rabbit also said that often all that is needed is a little encouragement.

For Running Rabbit that encouragement came from his family and friends. "I almost lost my wife, I was always getting into bar fights and I spent time behind bars," said Running Rabbit.

"I just became so corrupt and had no feelings for anybody," he recalls. "Then when I was doing time in Spy Hill in 1970, I went to an AA meeting."

Running Rabbit does not credit AA to his defeating alcoholism, but instead credits his faith in a greater power. "I had to put my faith into the greater power



10 years on skid road: Greg Running Rabbit

upstairs and I have to thank Him for my spiritual strength," said Running Rabbit.

Running Rabbit believes

that that faith can also help others. But he also believes that some people need the additional support and help that Blackfoot Alcohol Ser-

vices can provide.

"All alcoholics cannot do it alone," said Running Rabbit. "Many need help and that is why we are here."

We support National Drug And Alcohol Awareness Week

NOVEMBER 13-19, 1988

The board and staff fully endorse the efforts of all organizations to promote National Drug And Alcohol Awareness Week.

Drug addiction is a treatable disease — but it has to start with you.

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CHIEF CHALLENGE

CHIEF TERESA STRAWBERRY and her band council of O'Chiese reserve in Alberta has been successful in getting 75 per cent 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 mobile treatment team.

To prompt and support National Addiction Awareness Week the O'Chiese chief and council offers the following:

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 13-19, 1988.

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!

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

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PEOPLE ON THE EDGE

Counsellor sees signs of cocaine and sniffing at Hobbema

By Lesley Crossingham
Windspeaker Correspondent

HOBBEWA, Alta.

Kim Gernack leans back in his chair and carefully aims a soft sponge ball at the basket located near the door in his office. He misses, shrugs and gets back to work.

It takes a lot to upset this affable Metis counsellor from Maple Creek, Saskatchewan who always sports a cheerful grin. But one thing that does ruffle his feathers is the all too frequent cases of young children abusing street drugs - particularly sniffing glue, gasoline and aerosol sprays.

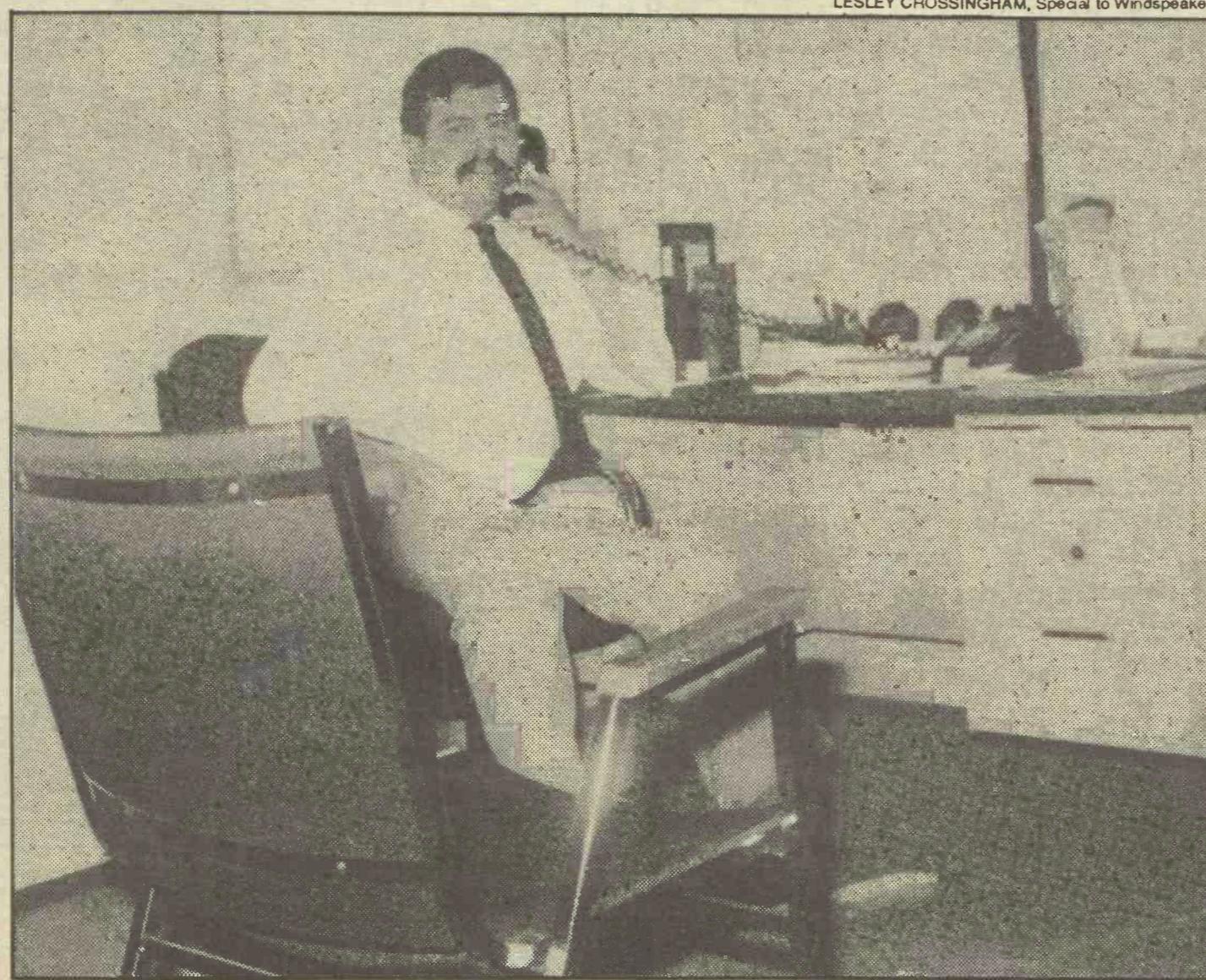
He was trained at the Henwood program and came to Hobbema two years ago from the Ponoka hospital. Since then he has specialized in drug addiction, particularly the use of pot, hashish and cocaine.

"There is definitely a cocaine problem in Hobbema," he says. "But so far I haven't seen any indication of Crack." Crack is a mixture of cocaine and baking soda that is particularly addictive and very destructive to the body.

Most of the people we see are multiple addicts using both cocaine and alcohol. They go together. They tend to be young - 40 and under."

Gernack is aware that some drug dealing goes on in local schools but feels that education is the answer rather than heavy crack-downs.

"We have to create an



Creating an awareness: Kim Gernack

awareness. We have to show them there are better choices."

Gernack feels that parents have to take notice of their children and look for the telltale signs. Young children are more likely to be sniffing glue, gasoline or aerosol sprays so Gernack says parents should check their children's clothes for the smell of gasoline.

"You will see a big difference in your child. He will become quiet and subdued and his school work will begin to suffer."

Sniffing can cause irreparable damage to a young child's brain and if it continues for too long the child may die.

Gernack has studied the problem and feels that very

often the young child tries sniffing when there is a crisis such as a family breakdown.

"There is often peer pressure. I've seen some children as young as six sniffing. Any prolonged sniffing can lead to brain atrophy and even destruction of the cerebral cortex. This is irreversible and affects the child's ability to

learn, as well as muscle coordination."

However, Gernack feels with education and community awareness that all abuse can be controlled.

"Once people become aware, they do something," he smiles.

Gernack lives in Wetaskiwin with his wife and two daughters.

CONCERNING ANOTHER physical matter, a New Jersey man sent a story about an alcoholic who consulted a physician about his poor health. "You know, doc," he said upon entering the examination room, "I've got the shakes so bad that I couldn't even write you a check."

"Very serious case," said the medico. "I'm going to refer you to another doctor."

(Reprinted from the publication AA Grapevine Inc.)

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PEOPLE ON THE EDGE

Youth admits problem, now helps others

By Dan Dibbelt
Windspeaker Correspondent

MORLEY, Alta.

Like many alcoholics, out-patient counsellor Pat Cardinal grew up in a family environment conducive to alcoholism. And like many alcoholics, Cardinal said to himself, "No not me."

But like most alcoholics raised in that situation, Cardinal did turn to alcohol.

"I was about 12 years old when I started drinking," says the personable Cardinal. "By the time I was 16 I was an alcoholic."

Cardinal is only 25 years old and has three years of sobriety behind him. He learned at an early age that alcohol was only an escape, not an answer. But he also learned the hard way.

"I was with some friends and cousins driving down the road on the Sarcee reserve that leads to the cemetery, called the last stretch," explains Cardinal. "He says everyone in the car had been on a drunk because Cardinal had just been paid.

"When the alcohol ran out my cousins asked me

for some more money," explains Cardinal. "But I didn't have any left."

Being of little use to them anymore, Cardinal's cousins threw him out of the van, onto the road, and drove away. Already suffering from bruises and broken ribs from a previous drunken brawl, Cardinal did not appreciate the gesture.

"It was ironic for me that the road was the one that led to the cemetery," recalls Cardinal. "I picked myself up and knew then this was not for me."

It was a long walk to a relative's house but it would be an even longer journey on the road to sobriety.

From the Alpha Detoxification Center to Renfrew Detoxification Center and then on to the Sarcee After Care Home, Cardinal dried up and awaited an opening at Sunrise Residence, an alcohol and drug treatment center in Calgary.

After two weeks at Sarcee, Cardinal went on to Sunrise for the 28-day program and then returned to Sarcee, where he stayed for nine months.

"I needed a long time to

recover," explains Cardinal. "I couldn't even go to a dance or a powwow. I was afraid I didn't have the willpower."

"But now with newfound sobriety, Cardinal makes it a habit of going to dances and powwows, but usually on the entertainment side. A talented singer and musician, Cardinal can often be found entertaining at weddings and dances.

But during the daytime, Cardinal puts into use the knowledge he has gained and the experience he as received to help others like him battle the bottle.

"When I recovered," says Cardinal, "I knew I wanted to help other."

Starting as a night attendant at the Sarcee After Care Home, Cardinal began training for a position as a counsellor.

Cardinal attended Nechi training agency in Edmonton on several occasions, as well as numerous workshops, including seminars on first aid and suicide.

"When people hear about suicides they say 'let's do something,'" said Cardinal. "Yet alcoholism is a form of suicide, only its

slower and you hurt a lot more people."

But Cardinal is doing something about alcoholism. As a counsellor at the new out-patient clinic in Morley, Cardinal works long days helping alcoholics fight to win their battles.

"The biggest battle," explains Cardinal, "is admitting you have a problem."

"I can't tell you that you are an alcoholic, you have to tell yourself," he said. And he added that to each person — what an alcoholic is, is something different. "I know one person who got an impaired and went immediately for help," he says. "They said they were an alcoholic and they gave it up."

Yet, Cardinal explains, many alcoholics will look at others and compare themselves, always finding someone in worse condition than them.

Just as important as beating alcoholism at that stage is preventing it completely. And that is the second major function of the out patient clinic.

"This past summer we had a drop-in center for the



Started boozin' at 12: Pat Cardinal

kids," said Cardinal. "The purpose wasn't to preach to kids not to drink. Instead, we try to offer alternatives."

The alternatives were: pool, arcade games, videos, movies and just visiting with friends. More than 500 people passed through those drop-in center doors.

The drop-in center is

DAN DIBBELT, Special to Windspeaker

closed now that school is back in. So now Cardinal and his fellow counsellors go to the schools in an effort to offer alternatives.

"Kids need alternatives," says Cardinal, something he didn't have as a child. "If we can offer them some, then maybe we can help prevent them going through what I did."

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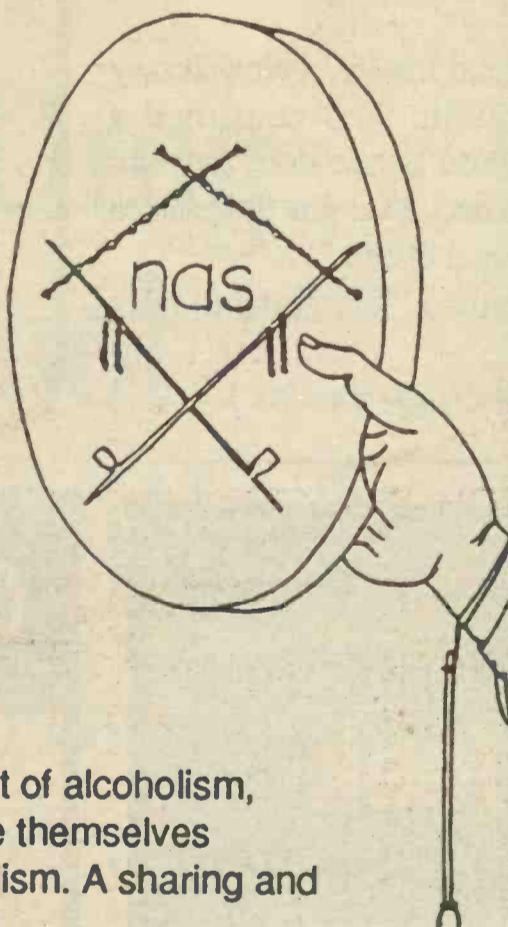
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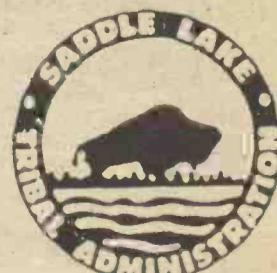
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PEOPLE ON THE EDGE

Kennedy recovering from 'soul sickness'

By Lesley Crossingham
Windspeaker Correspondent

ST. ALBERT, Alta.

It's been a long, often hard journey for Maureen Kennedy. The path she walked to get away from alcoholism was often lonely and dark, but today, after returning to her native province and immersing herself in her heritage, this Metis woman has finally come home.

"When I began a new life 16 years ago when I first became sober," says the Poundmaker counsellor. "I tried to stay off alcohol but there was always something missing from my life. Last summer I had an intuitive feeling to return back to my roots."

After living for more than 17 years in Vancouver working with addictions counselling and volunteering at the Lakeside women's prison, Kennedy

returned to northern Alberta where she was raised and found an aunt. She began to re-learn her Native spirituality which she says "made me whole again."

When she first began to attack her alcohol problem, she went for counselling to Alcoholics Anonymous and learned in the basic AA philosophy that there has to be a change to a person's whole life, mind, body and soul.

"Had I learned my Native ways then it would have helped me. It would have also given me more tools to be able to work with my own people because the AA philosophy is so similar to our grandfathers' way."

Kennedy points to the famous Hopi Prophecy that the Native people will rise again and feels that perhaps the problems of alcoholism were necessary for Native people to battle to make them stronger.

"As Native people begin to grasp the tremendous gifts that have been passed on to us through our spirituality maybe they had to reach the bottom before they can rise to the top," she smiles. "And that's where Poundmakers is instrumental."

One problem Kennedy feels Native people have to move beyond is the feeling of resentment they hold against non-Native people.

"Our grandfathers teach us from the spirit that we must give to get forgiveness and love. We have to give to everyone."

Kennedy points out that people often confuse culture with Native spirituality. The culture has to integrate, it has to change, she says but spirituality does not change because it is constant.

One of the teaching tools Kennedy incorporates is the medicine wheel which shows the red-man in relationship with the other races of the world.

"We each have our own talents and we each have to share which everyone in the world," she explains. Native people think differently from the yellow-man, and there is nothing wrong with that."

Kennedy explains that the wheel is used for all aspects of life from a person's personal life to the seasons.

When a person is alcoholic his spirit is sick. This



Back to her roots: Maureen Kennedy

is what Kennedy calls soul sickness.

"It is not a coincidence that alcohol is often called spirits. When we drink spirits our spirit gets overtaken, but when we stop your spirit gets clearer and clearer. You are not whole if you are drinking. When you begin to realize this and realize that the creator is love, you can begin to accept yourself."

During this week's Alco-

hol and Drug Awareness week, Kennedy and other clients and counsellors from Poundmaker's Lodge intend to walk along Edmonton's skid road to show non-Native people that there are Native people who are "not drunks."

"We just want to be there ourselves. We want to show everyone that sobriety and a decent lifestyle are possible for Native peo-

ple."

But Kennedy says she won't interfere with any Native person who wants to continue drinking because it "is not the Native way."

"We want to show by example."

Kennedy is a counsellor at Poundmaker's Lodge in St. Albert. She works with a variety of clients on a one-to-one basis and in group sessions.

ON THE TOPIC of color: A man sent a yarn about a chap who got very tipsy at a party and made a nuisance of himself. Toward the end of the evening, he became attracted to a pretty girl who was playing a piano. He fell against it, causing the cover to come down on his fingers.

On the way home, his wife remarked acidly. "Remind me to put a piece of raw steak on your black eye when we get home."

"It's my fingers that hurt," he replied. "I don't have a black eye."

"You're not home yet," she answered grimly.
(Reprinted from the publication AA Grapevine Inc.)

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PEOPLE ON THE EDGE

Dillon combats addiction rediscovered his heritage

By Lesley Crossingham
Windspeaker Correspondent

ST. ALBERT, Alta.

Doug Dillon, is rediscovering his Native heritage and that is helping him fight a terrible drug and alcohol addiction that turned his life into a living hell.

The young Slavey from Fort Franklin says many of his own elders have fallen prey to the terrible addiction of alcoholism and are no longer teaching the young people the traditional ways.

"The ones that are left don't bother teaching us because they think all we care about is drink," he says sadly.

However, since moving south to take treatment at Poundmaker's Lodge near Edmonton, Dillon has found a new truth in his life - the Native truth hidden in the traditional ways.

"I neglected it all when I lived up north," he says shyly. "I never paid attention to our elders and I never saw myself as a cultural person."

Dillon has had to face

the fact that he is responsible for many of his problems and that only he can deal with them.

"I abused alcohol and I became aggressive and violent because I was not dealing with my problems. I was not talking or telling people how I felt. I was working hard on my relationship with my girlfriend but I had to deal with the fact that I could not express myself without getting drunk."

Now Dillon says he is learning how to love and how to express the warm affection he has for his girlfriend and other members of his family.

"But I am not here for them, I am here for myself. I want to understand others and to work on my relationships. I want to build bridges of understanding and trust. I want to learn to trust and be trusted."

Eventually, Dillon will be returning north where he hopes to pursue a career as a broadcast journalist. "Right now I am here for a 28-day program and I can't expect an overnight cure," he smiles.

THE BOOTLEGGER in this story from farm country believed in taking his time. A customer was at his home in the hills, making a buy, when he saw a pig coming up the road with a newspaper in its mouth. The odd thing about the animal was that it had a wooden leg. "That's a pretty smart pig," he remarked.

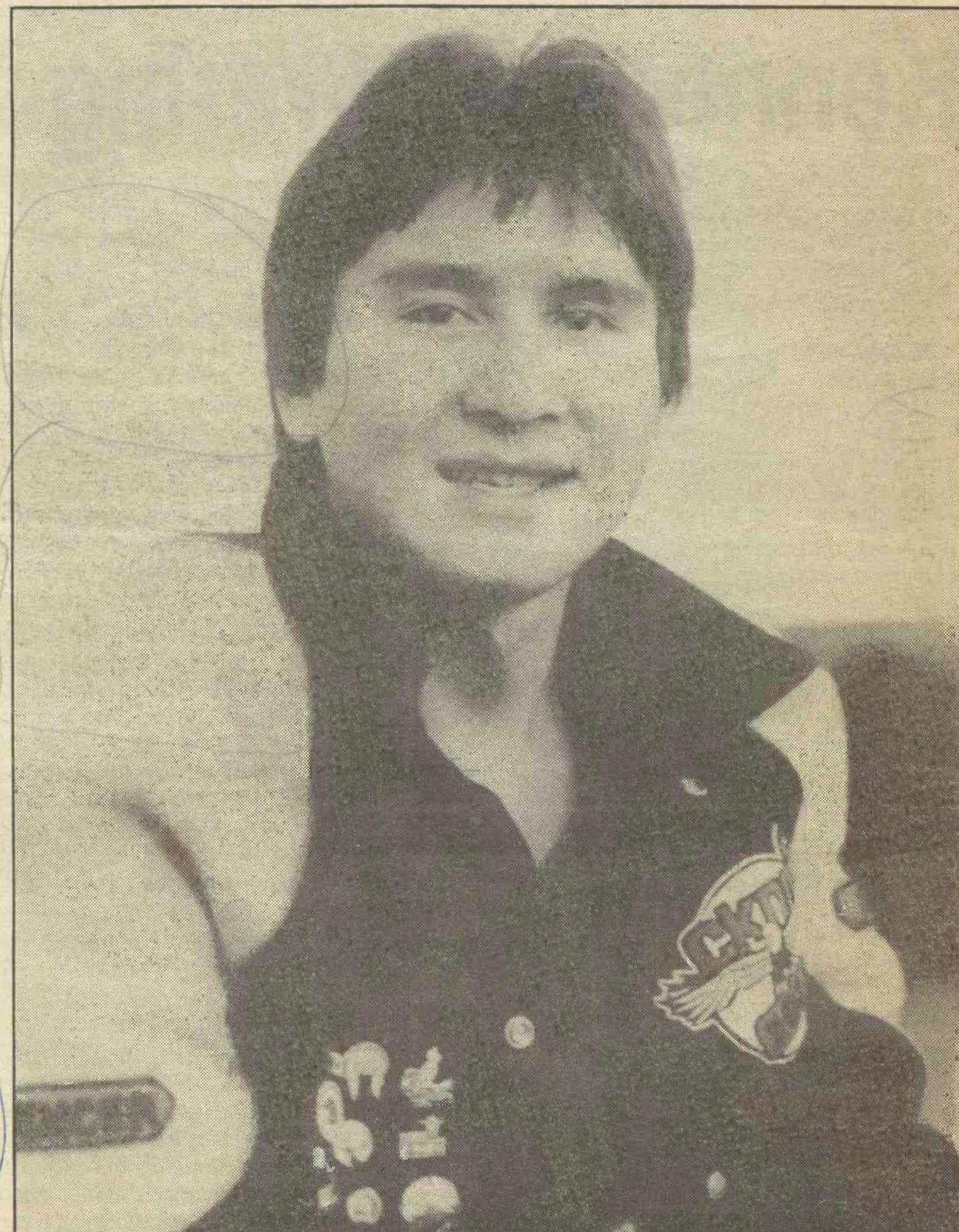
"You bet," said the bootlegger. "He fetches the mail, herds the cows in for milking, and does a lot of other chores."

"How come he has a wooden leg?" asked the customer.

"Well," replied the bootlegger, "a smart pig like that you don't want to eat it all at once."

(Reprinted from the publication AA Grapevine Inc.)

LESLEY CROSSINGHAM, Special to Windspeaker



Found a new truth: Doug Dillon

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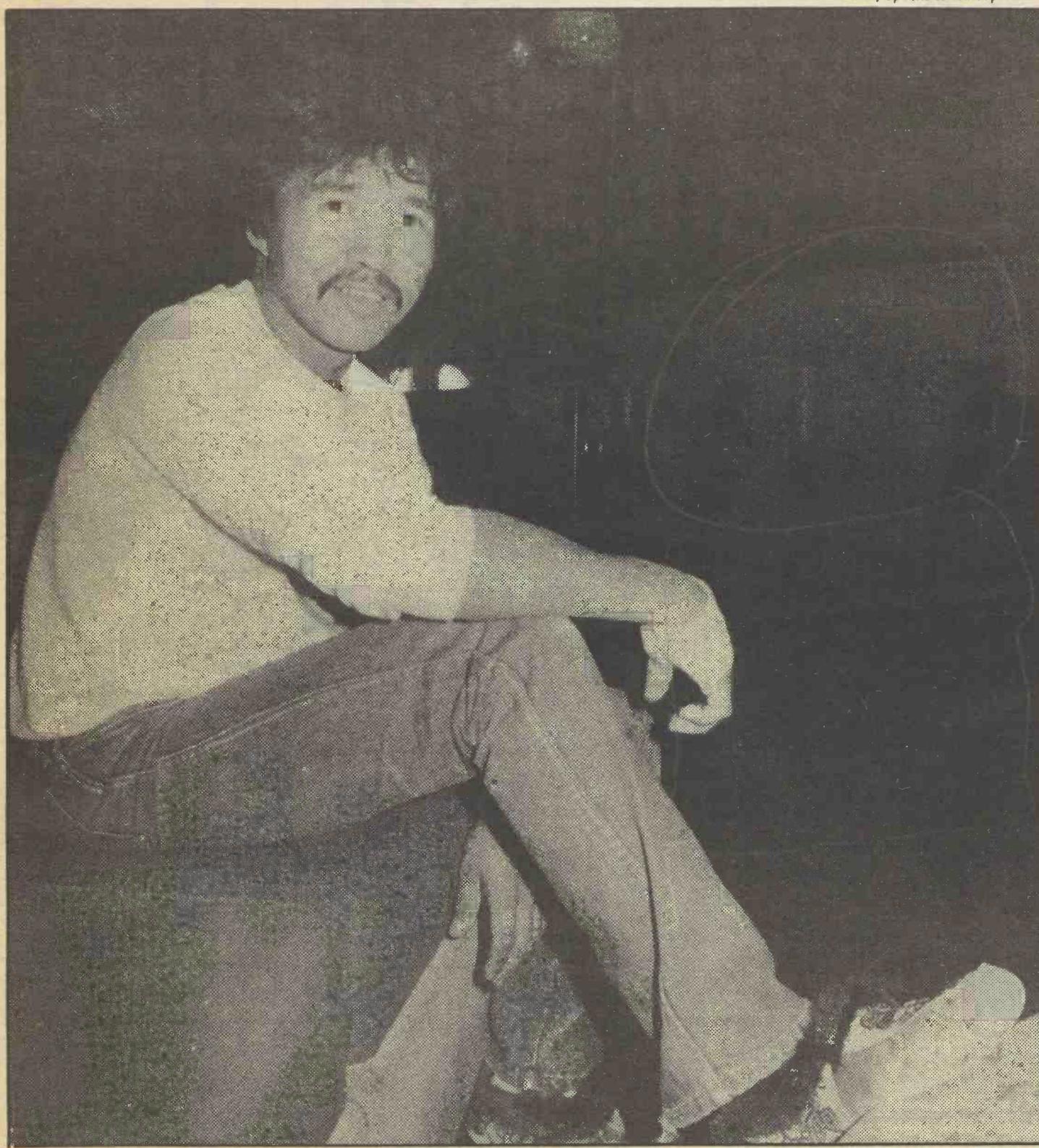
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PEOPLE ON THE EDGE

LESLEY CROSSINGHAM, Special to Windspeaker



Facing himself: Elvis Tambour

Dene man learns to show feelings and affection

By Lesley Crossingham
Windspeaker Correspondent

ST. ALBERTA, Alta.

Elvis Tambour has attended Poundmaker's before but has returned to drinking; now he wants to find out why he feels compelled to backslide.

"I am here to evaluate myself. I've never looked at myself before. Alcohol messed me up and made me become a different person. But I want to be sober."

Tambour a Dene from Hay River says he deliberately looked for trouble and would actually start a fight when he had been drinking.

Now he says he is learning to express himself without using drugs as a crutch.

"I listen to what other people have to say and I see a lot of resemblance between them. I never used to feel anything. I had learned not to show my feelings. When I look at my past I used to walk around drunk and in a daze. I still carry a lot of things on me."

Tambour is a construction carpenter by trade and has a wife and children.

"She knows why I am down here and I want to get back together with her and my boys. But I am doing this for myself and I am

here for myself. You can't do these things for other people."

Tambour finds Poundmaker's has helped a lot, particularly the talking circles where other people have helped him come out of his shell. Now he admits he can't stop talking and expressing his feelings.

"We also learn how to express affection. Something I never learned. Here we hug each other and show affection and it's okay," he smiles. "Now I can start getting on with my life instead of being afraid of life."

Tambour will be returning to the north within the next few days.

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PEOPLE ON THE EDGE

Many Chief: Counsellors have special traits

By Jackie Red Crow
Windspeaker Correspondent

CARDSTON, Alta.

No doubt addiction counsellors face a difficult job in their efforts to help alcoholics and drug abusers on the road to recovery.

But what does it take to be an effective addiction counsellor? Must a counsellor be an ex-alcoholic? Must a counsellor have a university degree in counselling? Does it matter the counsellor's gender?

The new director of the St. Paul's Treatment Centre on alcohol and drug abuse, John Many Chief, says a counsellor is special. Although, they don't have to necessarily possess the above traits, it's more important to have a clear understanding of how addiction affects the mind, body and spirit of an alcoholic. It's also important that a counsellor have the ability to deal with recovered alcoholics.

Says Many Chief: "A counsellor deals with human lives and if you don't have a quality pro-

gram to follow, then you are kidding yourself that you can help these people."

"A counsellor must understand and determine the reasons for the client's addiction and encourage new attitudes and behavior towards a new life."

However, it helps if a counsellor can combine both knowledge and personal experience of their own addiction when counselling clients.

Many Chief says a skilled counsellor can determine after an initial diagnostic interview if a client needs professional help at another institution. He explains it's a rare occasion to send a client to a hospital or even a mental institution. A counsellor must be able to evaluate each client's progress during a treatment program.

The centre does not close its doors to anyone, including repeaters, seeking help for the 28-day residential program. Whether or not some clients are making time, you never know...they may acquire some information during the program which may

change their lives."

But if this persists, Many Chief suggests a program be developed and geared to the repeater. "People are receptive to change at different times."

There is a danger, however, that an addiction counsellor can lose reality about alcoholic and drug abusers. "You may have been sober for years and ask 'How come so and so hasn't reached sobriety? If I can sober up, why can't they?'"

With the physical and emotional stress associated with addiction counselling, one is prone to burn out. However, Many Chief says if a counsellor is properly trained, and is able to separate work from home, they will not be affected by burnout.

"If a counsellor has fully reached personal growth, then they have the professional ethics to separate family life and will never experience burnout," says Many Chief.

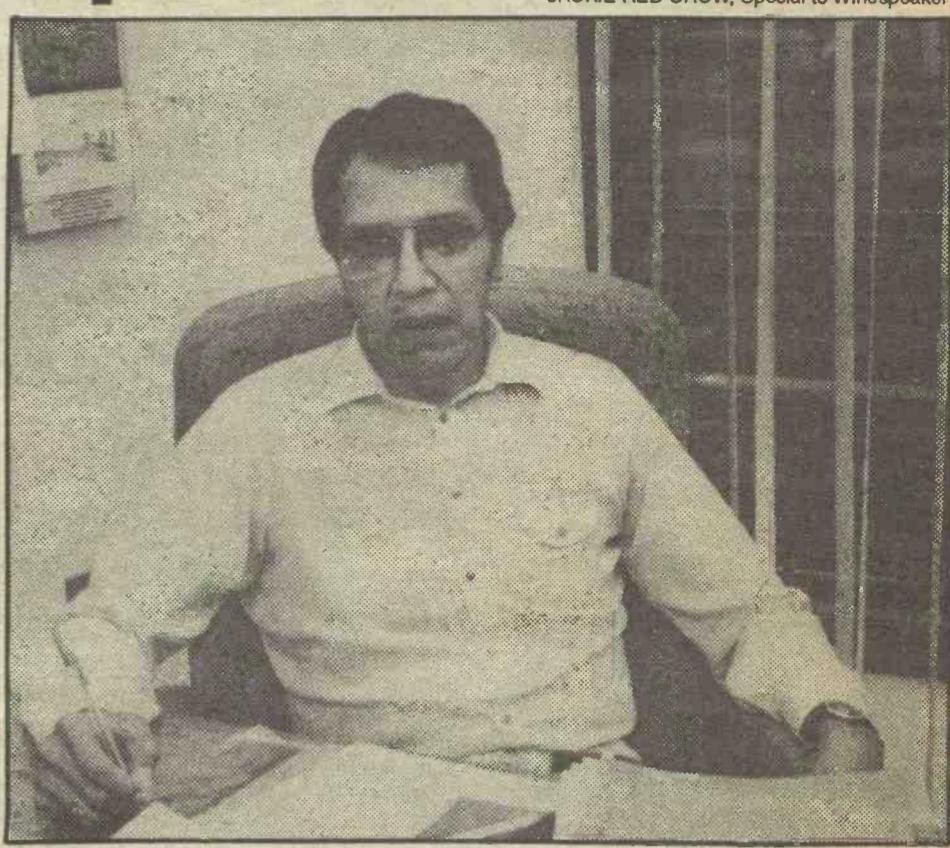
In his job, Many Chief plans to encourage further training for addiction counsellors; work closely with

out-patient programs; develop a treatment program for young drug and alcohol offenders; and increase public awareness of the program.

Since becoming sober 10 years ago, he has served in various capacities at St. Paul. He was a past client, and after completing the program he worked as a volunteer, recreation counsellor, and even helped in initiating the treatment program. He also served as a board member.

He moved to Edmonton four years ago to work with the National Native Alcohol and Drug Abuse Program (NNADAP) as an assistant consultant. Currently, he attends university part-time and is studying towards a political science degree.

Many Chief believes in the holistic approach in dealing with alcoholism and strives to practice the ideals daily. "To me, spiritual growth is developing spiritually, physically, intellectually and having a sense of ethics." He joined a Blackfoot religious society to help him understand



Dealing with lives: John Many Chief

the traditional values and ideals.

Many Chief eats nutritious meals and exercises daily. He participates in various sports from rodeo to sky-diving. "I want to have control over my life by taking care of myself so that I can function properly for a number of years."

He believes ethics is an approach to life which helps him develop a positive attitude and behavior. "Good ethics result in

respect, trust, honesty in your relationships, people at work, relatives, community and the world in general.

"If you don't believe in this philosophy, then you don't understand what personal growth is."

"Addiction (within himself) is not an issue with me anymore. My goal in life is to make me complete. I may never reach it, but I'll continuously strive for it," he concludes.

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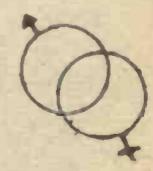
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PEOPLE ON THE EDGE

Beating and suicide try scares woman straight

By Lesley Crossingham
Windspeaker Correspondent

ST. ALBERT, Alta.

Carmen Baker always has a cheerful smile and a kind word for everyone she meets. It's hard to believe that she once tried to end her life, but as she says, she is living proof that miracles still happen.

"I tried to commit suicide twice," she admits rolling up her sleeves to show the large purple scars that run along the inside of her arms. "I was right in death itself. A blackness surrounded me even though my eyes were open. I thought I'd gone to hell and I began to cry to God for forgiveness. Then after I prayed, a lightness came I was panicking but I came back. I was ice cold."

Paramedics who attended Baker say her heart had stopped beating and there was no pulse, yet she remembers everything they said.

"The second time was eight months ago. I thought I could do it on my own. I blamed everyone else for my problems and used alcohol as an excuse. I drank to forget."

Baker describes how she went into the bathroom and sat in a tub of hot water and again cut her arms with a razor blade.

"I lay back in the water and let the blood run out. I felt that same coldness and

LESLEY CROSSINGHAM, Special to Windspeaker



'Miracles still happen': Carmen Baker

fear, then I realized I would go to hell and called for my mother. This time I don't remember anything but my Mom told me she prayed for me the whole time. I had died but again I came back."

According to medical professionals who attended her, Baker should be dead. And because of these miracles she feels she has been given a second chance at life.

"I was living in my own prison for five years," she says. "I was abused by my common-law husband. We took drugs and drank. One

time he beat me up and I was arrested and my child taken into care. They didn't want to even talk to me or give me the child back.

But I am grateful for that last beating," she smiles and points to the shattered teeth in her mouth. "It made me look at my life. It scared me. I realized it is time I'd better do something."

So Baker, a Coast Salish Native from Vancouver came to Poundmakers treatment centre in St. Albert to deal with her problems, and so far it is working.

"It's really great here. We have workshops on all kinds of problems. One I will be attending is on sexual abuse. It happened to me as a child and I have never dealt with it yet.

"The programs here call for God as we understand him to be. I am a born again Christian and each day I call upon the higher power to help me. And my miracles continue every day."

A FARMER'S WIFE had a severe cold, so he gave her a hot drink of whiskey, lemon, and water and told her to stay in bed. Later on, he was nailing some boards together in the yard when a neighbor came by and asked, "Where's the wife?"

"Sick in bed," answered the farmer.

"Is that her coughin'?" asked the neighbor.

"Nope," said the farmer. "It's going to be a henhouse."

(Reprinted from the publication AA Grapevine Inc.)

We support National Alcohol & Drug Awareness Week

We need only to read a newspaper or listen to the news broadcast to know that today we face a social problem that is growing at a rapid pace. The problem - Alcohol & Drug Abuse. The campaign - National Drug Awareness Week, Nov. 13-19.

We pledge our support. Can we count on you?

This message from the Chief, Council & Staff Members

Fort Providence Dene Band
Fort Providence, N.W.T. X0E 0L0
Telephone: 699-3401

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November 13-19

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Don't close off life's sacred doors.

Support National Alcohol & Drug Awareness Week

November 13-19, 1988

A message from:

Cold Lake First Nations

Box 1769 Grande Centre, Alta. T0A 1T0 Phone: (403) 594-7183

PEOPLE ON THE EDGE

Daniels: Booze not needed for good times

EVERETT LAMBERT, Special to Windspeaker



Demands a lot of herself: Judy Daniels

By Everett Lambert
Windspeaker Correspondent

EDMONTON

I want people to know you don't need liquor to have a good time," says a 27 year-old social work student.

Judy Daniels, now completing her final year of a social work degree, has not used alcohol for the last two years. Oxford's Dictionary describes her as a teetotaler - a "total abstainer, advocate of total abstinence, from intoxicants."

Daniels has been in school for the last five years since starting her training at Grant MacEwan Community College. Here, as a vice-president, she helped organize the Native Support Group. She was also the first Metis to receive the Student of the Year Award at Grant MacEwan. Since moving onto her university training Daniels has been active in Native student organizations such as the University of Calgary's Native student club and the Aboriginal Student Council at the University of Alberta where she served as secretary. Daniels is now

studying University of Calgary courses at Edmonton's University of Alberta campus.

Her immediate reason for abstinence was to prove a point. She says that too many people buy into the myth that you need to drink to have a good time. "I got tired of pressure to drink when I didn't have to." But are there deeper reasons as to why one might choose total sobriety?

"I demand a lot from myself. I want to be a competent social worker because Indian and Metis people deserve the best."

"I think Native people have to do it for themselves," she insists which is perhaps the reason she was

drawn to social work. "I like the philosophy of social work. They enable. They help people to help themselves." She adds that she got "sick and tired of white people telling me what to do."

Although Daniels totally abstains from alcohol use she admits moderation is also acceptable. "I can't say there's anything wrong with drinking moderately."

A well known stereotype attached to Native people is their inability to handle alcohol and drugs. As the interview closes, Judy echoes that cold fact about alcohol and drug abuse amongst Native people saying, "we as Native people pay a very high price."

* * *

A HUNGRY DRUNK went to the back door of a restaurant and offered to work in the kitchen in exchange for a meal. "Okay," said the cook. "Dice some carrots."

A little later, the chef asked, "Hey, what's taking you so long?"

"It's hard enough to cut the carrots into squares," answered the drunk, "but it takes a long time to put the dots on them."

(Reprinted from the publication AA Grapevine Inc.)

Drug and alcohol abuse is becoming rampant in today's society. Like the anti-smoking campaign effectively introduced several years ago, a new program is now in place. National Drug & Alcohol Awareness Week, Nov. 13-19, is designed to bring about a better understanding of drug and alcohol abuse problems. Every faction of today's society is being affected by this social disease which spreads among adults and children alike. We are proud to be concerned about the future of our next generation. Age gives way to youth — and the youth will teach what they are taught. Inform yourself! Educate your child! Support the National Alcohol & Drug Awareness Week. A message from:

The Cree Band

Box 90, Fort Chipewyan, Alberta

Telephone: (403) 697-3740

Addictions provision programs are successful. How successful?

Our community is counting the number of adults who are non-drinkers, and tallying the percentage of the total adult population. Our challenge to Native addictions programs this year, is to count the number of non-drinking people in our communities. We will be able to total the number of non-drinkers up for Addictions Awareness Week next year.
Our challenge is to celebrate sobriety in your community.



Nechi Institute on Alcohol and Drug Education

Box 3884, Postal Station D, Edmonton, Alberta T5L4K1
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PEOPLE ON THE EDGE

Alcoholic struggles to find acceptance

By Dan Dibbelt
Windspeaker Correspondent

CALGARY

For 15 years Chris Baldwin tried it all. At the age of thirteen he began using he milder forms of drugs but soon moved up to heroin and speed.

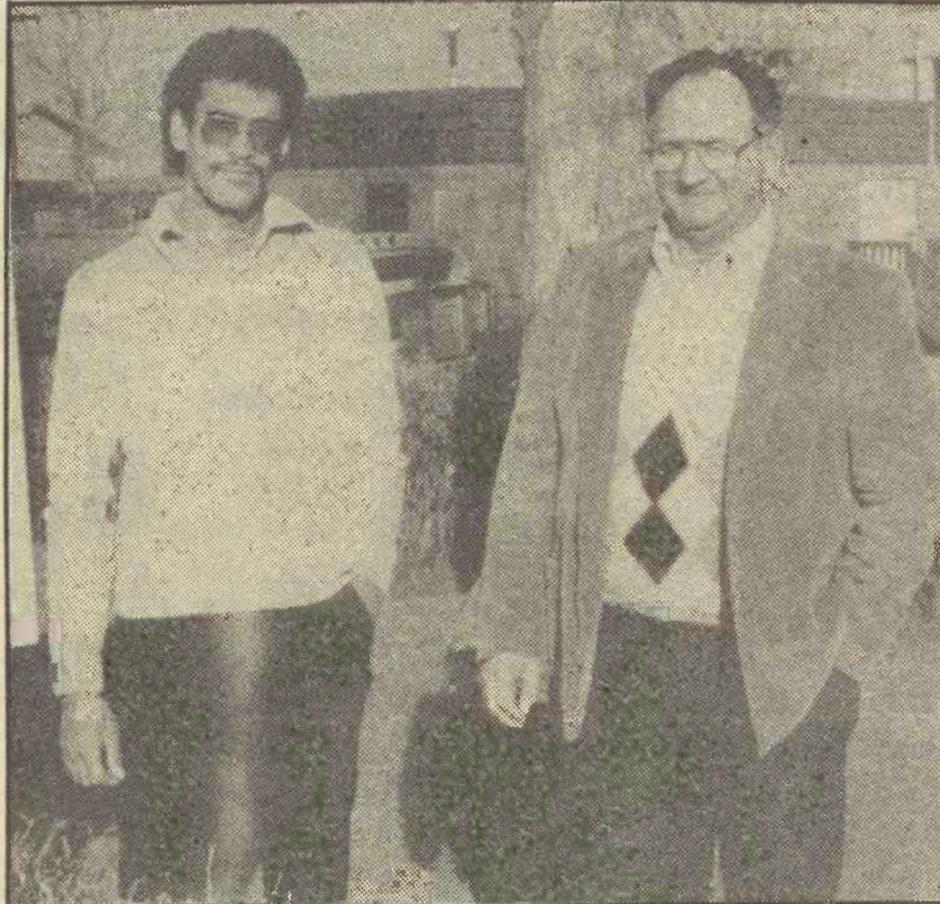
By the age of 16 he added alcohol addiction to the list. And with the growing cost of his addictions, theft to support his habits also became routine.

And when he could no longer keep up with the expenses he turned to the street and the cheaper forms of highs — vanilla extract, Lysol and skin bracer, often combined with prescription drugs.

He did time in prison, he became a pimp in an effort to support his addictions and he ran from town to town and reserve to reserve. "I think I was just trying to find my identity," says Baldwin. "I was trying to find acceptance."

Baldwin found acceptance hard to find. His mother was a full-blooded Cree and his dad was of negro and white descent. And Baldwin just didn't know where he fitted in.

Baldwin's parents passed away when he was just two, and a series of foster homes followed; for some of his foster parents alcoholism was a way of life. It took its toll on



DAN DIBBELT, Special to Windspeaker

Couldn't fit in: Chris Baldwin with Cecil Thompson

Baldwin, who sought escape through drugs and alcohol. Despite what he went through, Baldwin never experienced delirium tremors or seizures. He did, however, have his share of blackouts and morning waking up, often with broken bones, not remembering the night before.

It was his step children that finally convinced Baldwin that he had a problem and needed to seek help.

"My kids told me I was an alcoholic," said Baldwin. "they are responsible for my seeking help."

Five days at Alpha house detox center, followed by another five at Renfrew house, 33 days at

Sunrise residence, followed by six months at Sarcee Old Agency Lodge and Baldwin was on the road to recovery.

"It was a long time before I could even listen to the radio," said Baldwin explaining the songs about drinking were too much for him. "And it took me a long time before I could drink orange juice or grape Kool-aid again," Baldwin explains.

Orange juice was a common mix he used when he'd drink and grape Kool-aid reminded him too much of wine.

But already in his first few days at Sunrise, Baldwin knew he wanted to recover and go on to help.

others, which he now does as a counsellor at Native Alcohol Services in Calgary.

"In the first week he was here, Chris came into my office and told me he wanted to become a counsellor," says Sunrise director Cecil Thompson.

Baldwin has been sober now for three years and uses much of his experience to help him in counselling.

"I know the stories, I know the lines and I know the excuses," said Baldwin. "But I always give my clients the benefit of the doubt," he adds. Baldwin has been with Native Alcohol Services now for two years. His first year was spent training for his certificate.

Now Baldwin is working towards completing the advanced course.

"Since I sobered up, I know I wanted to help people and this is something I know about," says Baldwin about substance abuse. Despite his mixed heritage, Baldwin also knew he wanted to work with Natives.

"Blacks and whites never really accepted me," says Baldwin, who carries features of both. "But Indians always accepted me and were always my friends," he adds.

"I feel like I'm an Indian and this is where I belong."

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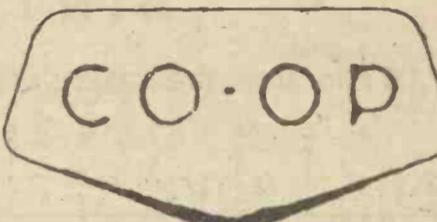
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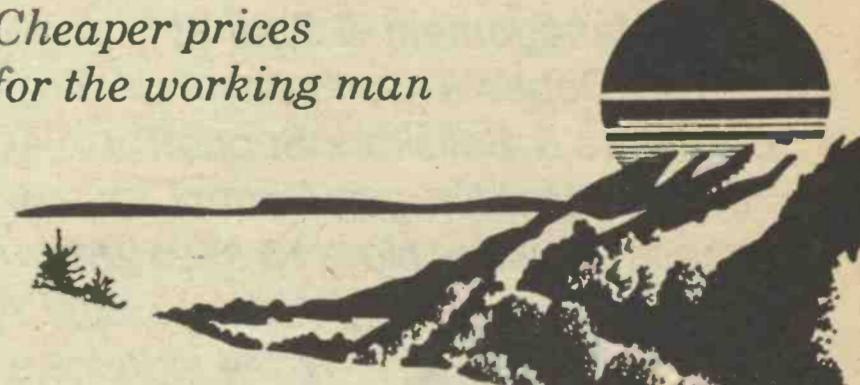
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Introduction

The alcohol and drug abuse rehabilitation treatment centre was officially opened on August 5, 1987. The 17-bed treatment facility is the newest service program of the Battleford's Indian Health Centre Inc. and is situated on the Red Pheasant Indian Reserve. Both centres and their staff members work with and for the people of the North Battleford District.

Battleford's Indian Health Centre is governed by a Board of Directors comprised of Chiefs of the North Battleford District. All programs of the Battlefords Indian Health Centre Inc. take their direction from the policies planned and developed by the Board of Directors.

The 28-Day treatment program has a unique cultural approach with 50% of the program done in the Cree language. Other programs include: Chemical Abuse Education, Personal Development, Recreation Therapy & Group Support



Battlefords Indian Health Centre Inc.

Alcohol and Drug Abuse Rehabilitation Treatment Centre

For further information contact: BIHC Red Pheasant Treatment Centre, Box 279
Cando, Sask. S0K 0V0 Telephone: (306) 937-2020 or 937-2037

Philosophies

1. Alcoholism and addiction are curable.
2. Alcoholism and addiction not only affect the individual, but also, the spouse, family, friends, co-workers, and the community.
3. Recovery must include the "total health" of the person — spiritual, physical, mental/emotional and social.
4. Recovery is enhanced by a team approach.

The services and programs provide clients with the opportunity to live an alcohol and drug free lifestyle. The counsellor and clients work together toward creating an environment which will promote total recovery.

Services Provided

1. Inpatient treatment
2. Social rehabilitation
3. Referrals/screening
4. Counselling
 - individual
 - group
 - family
5. Referral services
6. Cultural awareness
 - clients are encouraged to enrich their spiritual and cultural beliefs and values.
7. A.A. meetings

PEOPLE ON THE EDGE

Stoney lodge welcomes people with a desire to stop drinking

By Dan Dibbelt
Windspeaker Correspondent

MORLEY, Alta.

Yvonne Still takes a lot of kidding about her name — after all she is the executive director of Stoney Medicine Lodge, an alcohol and drug treatment center on the Stoney reserve, near Morley.

But kidding aside, there is nothing funny about the intensive five-week program patients undergo at the lodge. The five-week program is based on Alcoholics Anonymous' five steps of education life skills.

"Each week is devoted to a particular aspect of recovery," says Still.

Week one is an assessment week in which the patient and the lodge's staff spend time getting to know one another. Week two deals with developing sobriety skills and learning to cope with the stress of living in two cultures. The last three weeks are cen-

tered on self-forgiveness, knowledge and enrichment. After the five weeks, a graduation ceremony is held with the graduates each receiving a certificate.

To date more than 40 people have graduated from the program, many moving on to become counsellors themselves. But the lodge's program does not end with graduation. Still is particularly proud of both the prevention and the after-care programs run by the lodge.

She explains the after-care program has a counsellor visit the patients at their homes every two weeks for the first three months after graduation and then once a month for the next two years.

And the prevention program works on offering the youth of the reserve alternate life styles. Pat Cardinal, co-ordinator for the out-patients clinic, says they try not to preach against drinking and drugs but instead show the kids that there are other things to do.

"This past summer we had a drop-in center in Morley," he explains. "The kids could drop in and play pool, play arcade games or just visit."

The prevention program also goes into the schools and tries to reach the kids before alcohol and drugs reach them. "We work very closely with the band council," says Still. "They have been very supportive of us."

It is the band that owns the 15,000 square foot center located just east of Morley. Once a private residence, the lodge still maintains a non-institutional appearance. It sits majestically on a hillside overlooking the foothills and in the background are the Rocky Mountains.

Once inside, the clients are greeted by a large and welcome entrance and a dining room flanked by an 18 ft. high stone fireplace. Windows brighten every room and most are finished in co-ordinated curtains and bedspreads.

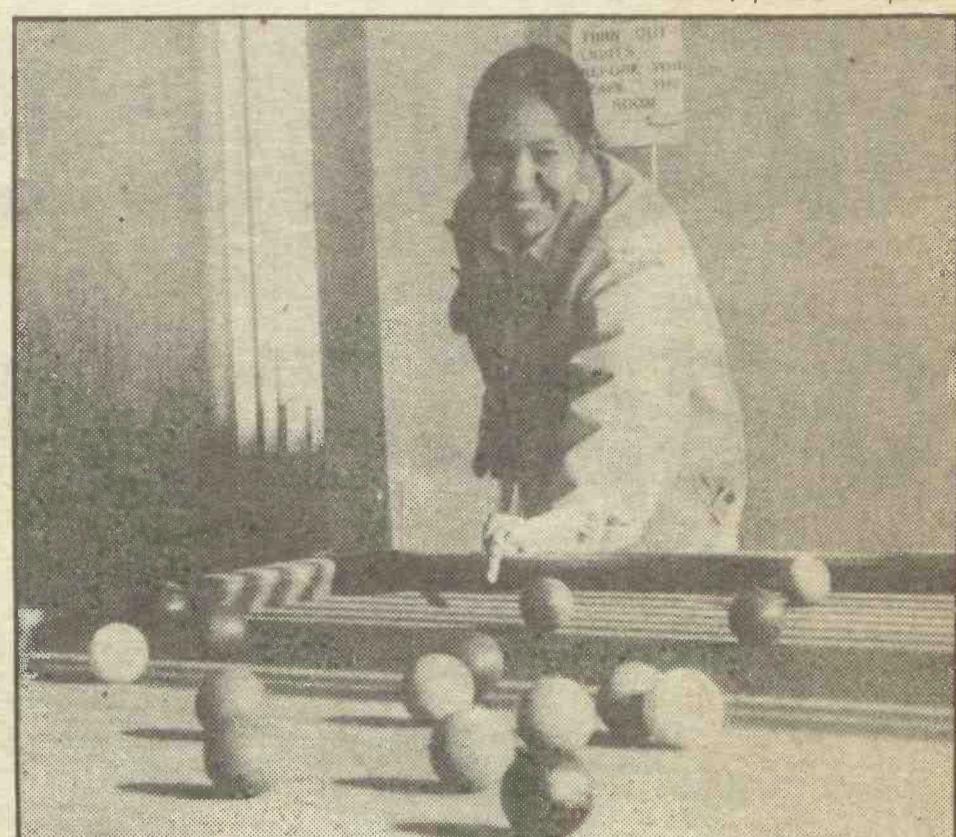
Once at the lodge no alcohol is permitted and the rigorous program to sobriety begins. One-on-one counseling, book readings, elder visits and even aerobics play a part in the treatment.

The number of clients at the lodge varies, but the facility can accommodate up to 23 people. Staffing on the other hand is minimal. "We have only three counsellors when we should have seven," says Still. But funding cutbacks mean staff cutbacks.

The lodge's \$440,000 annual funding is provided by the National native Alcohol and Drug Abuse Program. The building is provided through the Stoney Trial Administration, owners of the building.

The outpatient clinic was recently moved to Morley.

"It is a lot more convenient for the out-patients to visit us in Morley than to have to come out here," says Cardinal, speaking of the somewhat secluded



Easy going staff: Counsellor Cindy Daniels

location of the lodge.

Like most treatment centers, the staff were once themselves alcoholics unable to beat their addiction. And some of the staff, while never alcoholics themselves, were raised in an environment of alcoholism.

"When you live on a reserve it's always there," says out-patient clinic counsellor Cindy Daniels.

"You are always somehow exposed to it. Whether it is yourself, a family member or just a friend," she adds.

For the third of the three out-patients' clinic counse-

lors, Chester LaBelle, his own life is an example for the kids. LaBelle's massive size is often frightening to children on the reserve but those who know of LaBelle's rodeo success as a calf roper view LaBelle with respect.

And for all the members of both the lodge and the out-patient clinic — helping others is what their work is about.

"Our goal is to help Native people in this province," says Still. "We're here to serve our people and I believe that is what we are doing."

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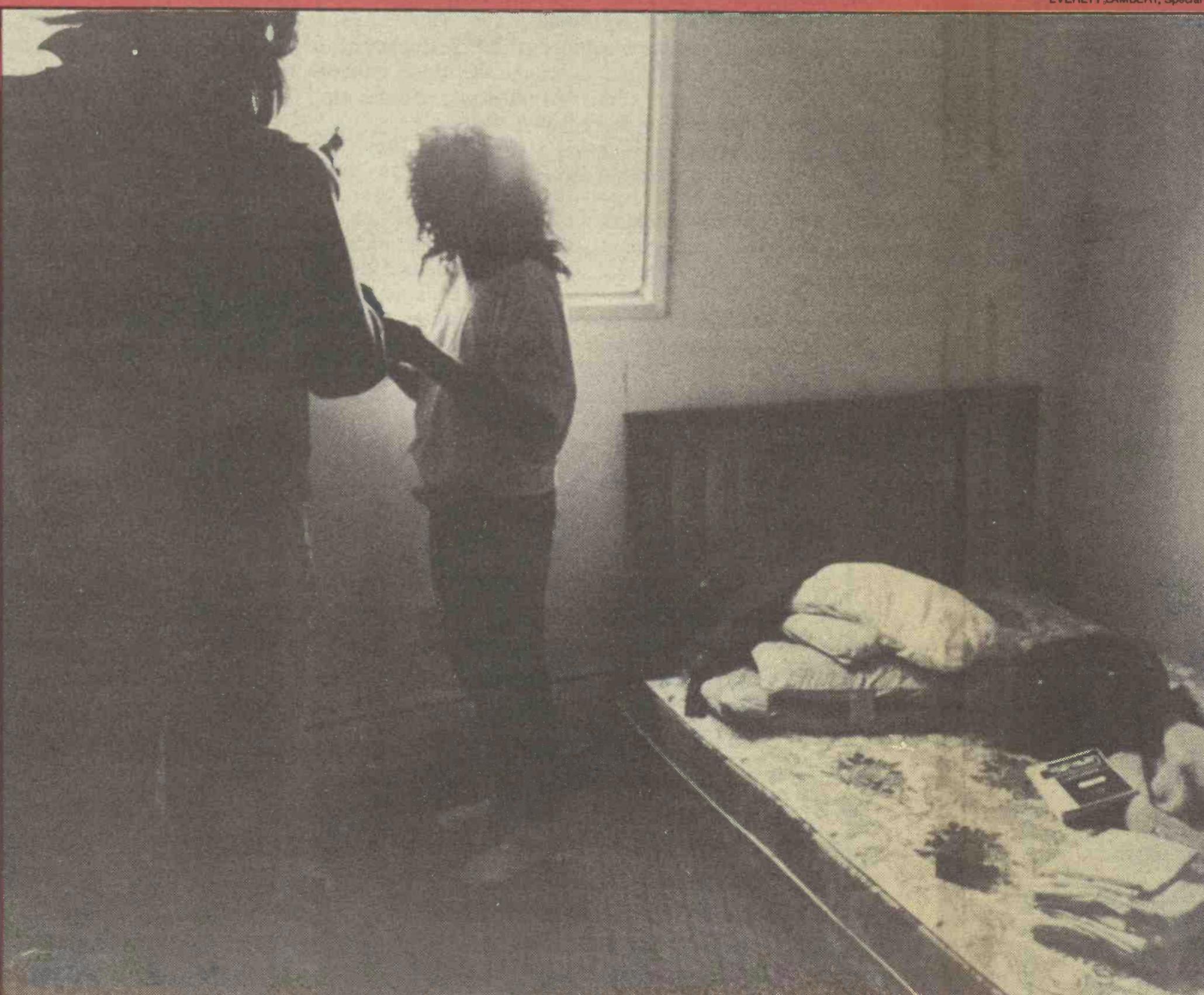
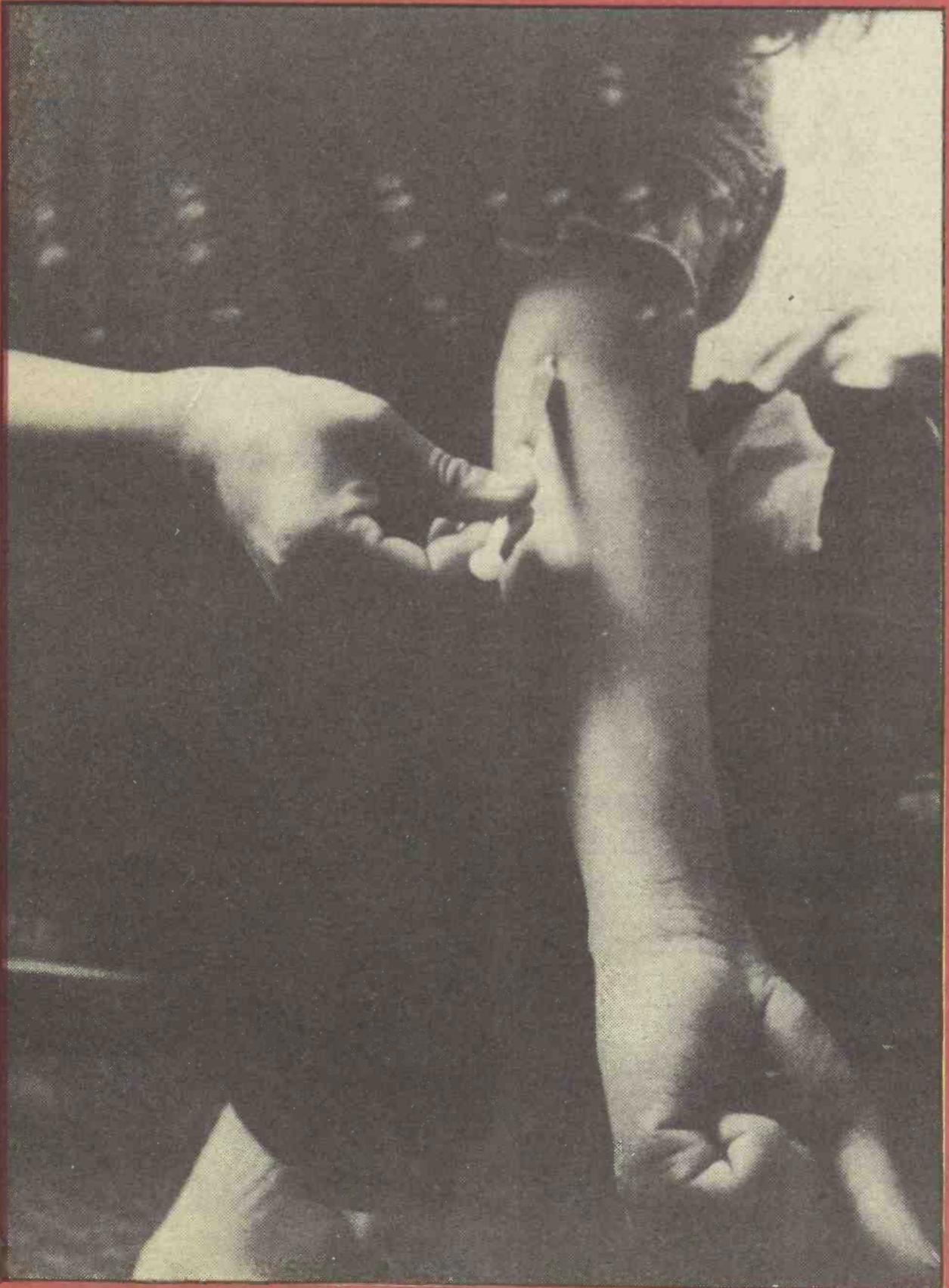
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EVERETT LAMBERT, Special to Windspeaker

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Addicted to Ts and Rs

Lone Wolf and Liz

Everett Lambert
Windspeaker Correspondent
 EDMONTON

The point of the needle, or "rig" as it's called on the street, pierces her dark calloused skin. It's a "hit!" Dark red blood shoots into the "T and R" solution in the syringe.

Her breathing calms as she injects the Talwin and Ritalin prescription drugs (Ts and Rs) into the hard-to-hit vein on her lower thumb. "Liz" (not her real name) says she "feels warm all over... (and) pretty high." She had been trying for a frustrating twenty-five minutes to find a vein somewhere on her body which she could hit.

A "hit" occurs when the needle has entered a vein - something hard to come-by when users have collapsed most of the veins in their body. Liz had tried to "shoot up" in her hands, feet, neck and even her chin before succeeding. Some inject their legs and breasts.

"It doesn't matter how long it takes, as long as you get high," she says. It "gives your whole body a relaxation sensation."

"Liz" is one of the many Native prostitutes who work in Edmonton's "drag" area, more properly known as Boyle Street. This occupation supports her deadly habit. Many die from overdose, heart problems caused from the drug, or in some sort of violent incident which goes hand-in-hand with prostitution and the different kinds of intravenous drug use.

The disease AIDS is also a threat, but is something not much heard of on the drag, possibly due to the low rate of education of its inhabitants. Usually, as soon as she "turns a trick," Liz buys a "set" and does her "fix." And so goes the cycle of her average day.

To "turn a trick" means to service one of the many male customers, or "Johns" she comes into contact with. A "set" is another term for a T and R, and a "fix" means to shoot up or inject the drugs into the blood stream.

Twenty four-year-old Liz comes from a small reserve in the Edmonton area and has used the intravenous drugs for the last seven years. In a messy bedroom somewhere near skid road (another name for the drag) Liz and a friend go about their "junky" habit. A braid of sweetgrass

is secured above the bedroom door.

Her friend, a 21-year-old treaty Indian from the St. Paul - Bonnyville area of Alberta is also a user. He prefers to be called "Lone Wolf." He says he looks up to the wolf as an important part of his Indian heritage. He also comments that he, like the wolf, often likes to travel alone.

Lone Wolf has been on the drugs for five years. For the last two years he has used the drugs "off and on." He comments that he had once quit for a year but got back into it because his friends were always getting high.

His veins are in comparably better shape. The male anatomy seems to hold out better in the destructive world of intravenous drug use. The more sensitive skin of the female user is much easier "tracked" or scuffed as compared to the men. Many men and women of the drag are badly tracked from using the needle.

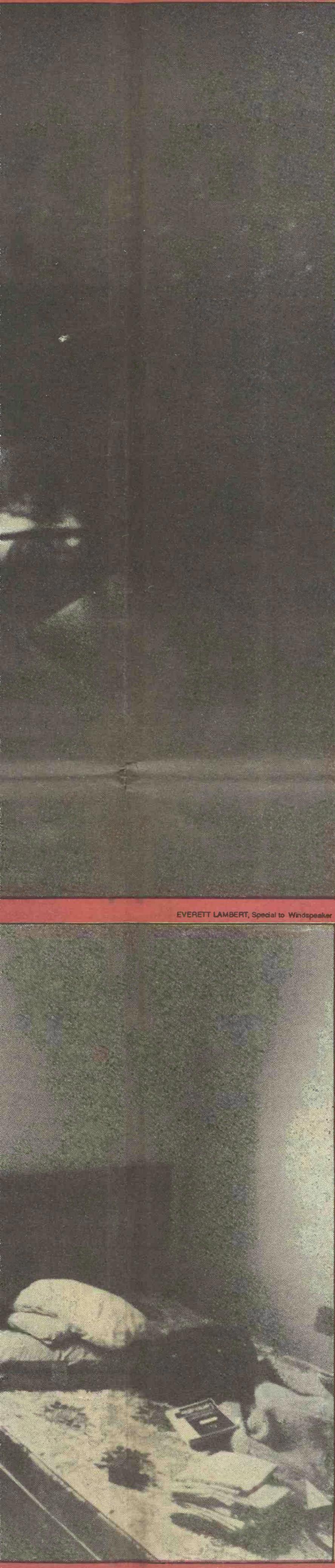
Liz also comments on the emotional scars of the hookers and users. Most come from broken homes or have been sexually, physically or mentally abused in the foster home system many of them have travelled through. She also estimates that 90 per cent of the hookers using Ts and Rs are of Native ancestry. Although many different ethnic groups can be found on the drag there is a strong Native representation.

She recalls the first time she shot up. She was visiting a city cousin who regularly injected drugs. Her cousin asked if she wanted to do it. She said "just let me give your little virgin veins a poke." Her other cousin "tied her off" (tying or squeezing the arm so blood pressure builds and allows the veins to swell.)

The injection gave her "a real fast rush." "I got an ether taste," she describes, which made her vomit. The feeling weakened her. Since then Liz has grown to crave and live for this deadly drug. She enjoys the high.

But Liz and Lone Wolf have one important message to deliver. Lone Wolf puts it succinctly: "I'm a stupid person for doing it! You lose everything you got. It's a hard addiction to quit." Liz agrees. "I lost two kids because of this stuff."

Lone Wolf concludes the interview with some words of advice for those who might get into it. "To those of you who do it, I hope you know what you're doing."



PEOPLE ON THE EDGE

DIANE PARENTEAU, Special to Windspeaker

Young mother quits drinking to break cycle of child abuse

By Diane Parenteau
Windspeaker Correspondent

FROG LAKE, Alta.

A childhood of physical, mental and sexual abuse forced Louise Goodswimmer out of her parents home at 13. She became a solvent and glue sniffer who would inhale anything she could get her hands on.

Finally, the teenage death of her best friend five years later plunged her into an alcoholic escape.

At the Puskeyakewin Halfway House in Frog Lake, she is trying to quit drinking and get her life back on track.

"I know what hell is," said the 26-year-old mother of five. "I was living it. I'm now doing something about it. I've never tried to quit drinking until now."

In May of this year she completed the Beaver Lake 42-day detox program and was to transfer to Frog Lake soon after. She returned home for a short visit but "fell off the wagon" when her mother

died five days later. One month ago she was admitted to Puskeyakewin.

As a teenager, on her own with her best friend Donna Goodswimmer, Louise Goodswimmer has fond memories. "She made me feel loved. I never (felt like that) at home."

"When I really started to step into alcohol, I was 18 years old. We got into a bad accident. My best friend died. That was really hard. I felt everything was against me. I felt lost. Four years later, I still didn't believe it. I wasn't allowed to go to the funeral or see her. I was in the hospital."

When Goodswimmer was released from hospital, she left on crutches and returned to the site of the accident.

"I tried to remember what happened," says Goodswimmer. "But I couldn't. I was too drunk. The first day out of the hospital, I started drinking. By the end of the day I wasn't even using my crutches. I was drinking every day for two months straight after

that."

She met a boyfriend and lived with him for a year but left him because he treated her too good. "I'm not used to anybody treating me like a person," says Goodswimmer. "I was used to being treated like dirt."

While living back at home with her two, then three children, Goodswimmer was regularly mistreated.

"No matter what time of night it was, when my parents got drinking they would kick me out. No matter how dark, no matter how cold, they would kick me out. I'd be walking down the road carrying two kids and a baby."

She says she never really lived anywhere. Sometimes she stayed with her grandfather but his alcoholic anger drove her out of there.

"I never really knew why my father never liked me. Maybe if he showed me that he loved me and wanted me, things would have been different."

For five years

Goodswimmer lived with a man who abused her every day. They had two children together. "It was someone to be with," says Goodswimmer. "I was scared to be alone. It terrified me. Still does."

During what is called a dry drunk, in which an alcoholic stops drinking but still behaves like an alcoholic, Goodswimmer broke one of her daughter's hands with a cane. The children were taken away for the third and longest time - 16 months.

"That's how bad I abused these kids. I was sober at the time."

The recent loss of her mother put many things in perspective for Louise Goodswimmer. The alcoholism and abuse was continuing in her children's lives, the same as it had been in her own childhood.

She saw her middle daughter as herself - the one who received the most rejection and pain.

"I took a good look at my life and my children's life," says Goodswimmer.



Never really had a 'home': Louise Goodswimmer

"The turning point was losing my mother. She drank lots. I want my kids to have a sober mother. They are going to have a mother, a full-time mother."

"I've finally quit thinking about myself. I finally realized that there are other people, other than Louise, no matter. I'm sick of hurting my kids. I don't want to see them hurt anymore. I don't want them to go through the shit I went through."

Treatment for Goodswimmer at Frog

Lake has been one of honesty and openness. When she returns to "the rez" (Sturgeon Lake) at the end of the month, assistance will be in place for her and her children - support she never had before.

"I'm getting to the point where I'm liking myself now. I'm slowly learning that I'm somebody. I'm a person."

She says sweetgrass is something she uses every day to give her strength; she prays every day for herself and her kids.

Drug and alcohol abuse: Inform yourself. Educate your child.

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

National Alcohol & Drug Awareness Week, Nov. 13-19, is designed to bring about a better understanding of drug and alcohol abuse problems.

Every faction of today's society is being affected by this social disease

which spreads among adults and children alike.

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

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

Inform yourself! Educate your child! Support National Alcohol & Drug Awareness Week.

A message from Chief Gordon Gadwa, council, band staff and members of the Kehewin Band.



Kehewin Tribal Administration

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

One such program, sponsored by both federal and provincial governments, brings us an annual campaign known as National Drug Awareness Week.

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PEOPLE ON THE EDGE

Veteran counsellor helps clients face facts

By Lesley Crossingham
Windspeaker Correspondent

HOBBEWA, Alta.

After serving as an alcohol and drug counsellor for 20 years, Ray Anderson has developed some very strong personal relationships on this reserve and now, as volunteer probation officer, he is finding that his name carries a lot of weight.

"It is up to the judge," he smiles. "He sends me the people who have been found guilty of some crime who may have an alcohol problem."

In one case, a young man was given probation and told to report to Anderson.

SOMEONE MISUNDERSTOOD in this story about a wealthy woman alcoholic. She had read about a famous actress of long ago who bathed in milk to soften her skin, so she decided to try it. Phoning a dairy, she ordered fifty gallons of milk. "I'm going to take a bath in it," she said.

"Whatever turns you on," said the manager resignedly. "Do you want it pasteurized?"

"No," answered the woman. "Just up to my chin." (Reprinted from the publication AA Grapevine Inc.)

son but he never turned up for alcohol treatment.

"The fact that the judge had told him to come to me was enough for that man to turn himself around. He never did turn up for counselling but he kicked the habit anyway. Everyone reacts differently. He knew me and it is interesting to see that I did have an influence even from a distance," he smiles.

Anderson works with the courts and the fine option program and finds a lot of people who have drug and alcohol problems often get into trouble with the law.

"They recommend to the offender that he or she comes to see me. But it is still up to me if I wasn't to take them on or not," he says.

Anderson may spend four or eight hours a week with an offender to see them through the alcohol program and even their personal life.

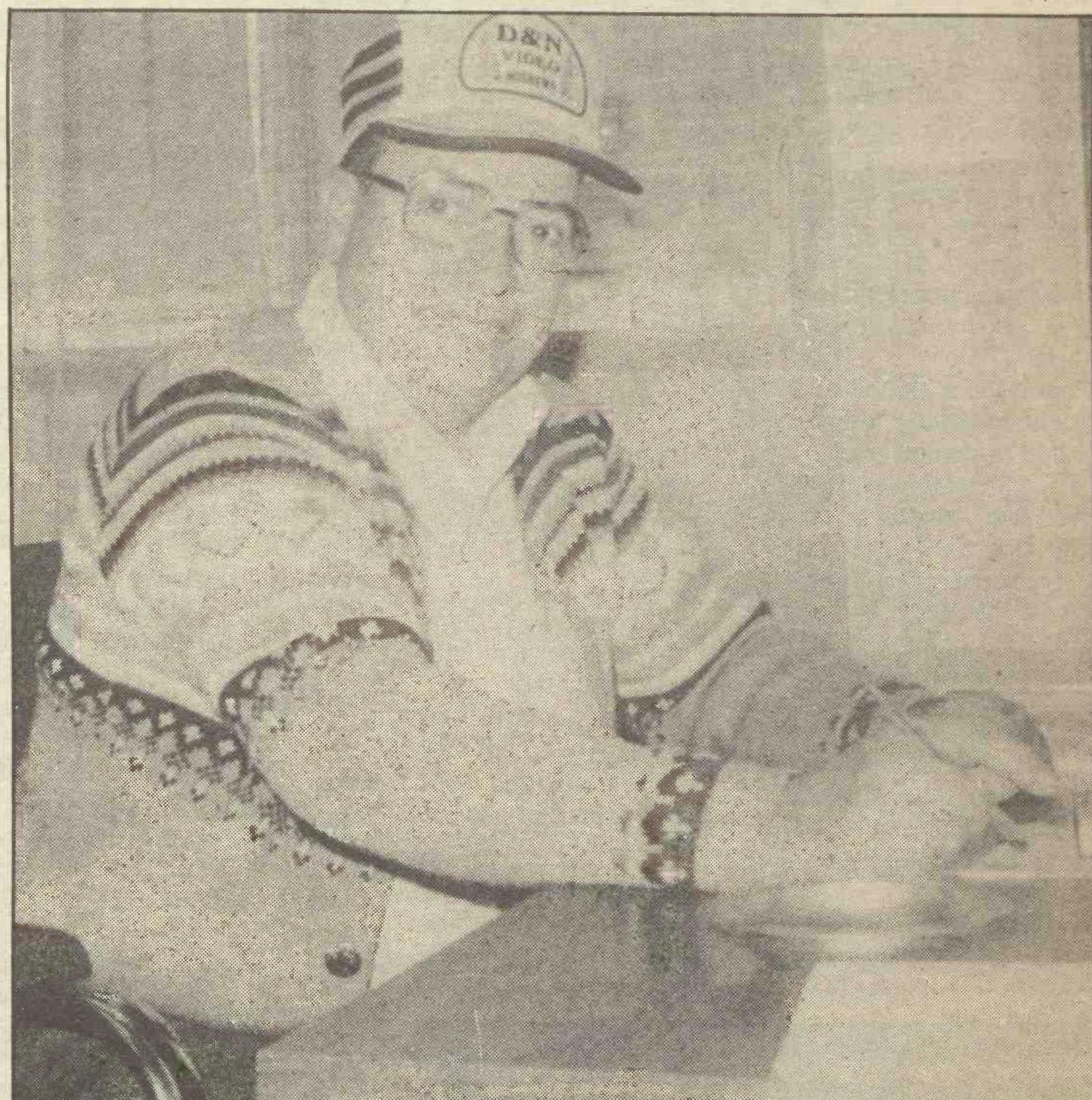
"It's all up to the judge. He stipulates how much community work or time the offender has to spend with me."

Since the wellknown member of the community has become a probation officer, people have been able to really face their problems, says Anderson.

"They all know me here," he smiles. "In a small community like this everyone knows everything. There's no point in trying to hide it. In the end they have to face the fact that they have a problem and they have to deal with it."

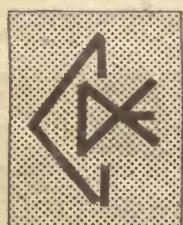
Anderson received training at the Nechi Institute eight years ago and has been working with the Hobbema health service, Nayo-Skan alcohol abuse program since them.

LESLEY CROSSINGHAM, Special to Windspeaker



'They all know me here': Ray Anderson

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PEOPLE ON THE EDGE

WINDSPEAKER FILE PHOTO

Liquor puts love on the rocks

By Terry Lusty
Windspeaker Correspondent

She's young, slender, attractive and a single parent. Now in her mid-20s, Pauline (not her real name) is the mother of a nine-year-old daughter (Jennifer) and a six-year-old son (Robert).

Pauline is a skilled and efficient secretary, knowledgeable in computer operation and a fast typist. She'd worked two years for a reputable firm in Edmonton but frequently suffered pangs of loneliness for her Regina area home and her mother who lives there.

Pauline, like her mother, is a self-confessed alcoholic. Although her job was occasionally interrupted by drinking bouts, they weren't frequent enough to severely jeopardize her employment. Besides, she had a pretty

understanding boss who was always willing to overlook her "once-in-a-while" illness.

Whenever she indulged on weekends, she somehow managed to drag herself into the office the following morning.

"It wasn't quite as easy as it sounds," she admits. "Sometimes I was so tempted to just go on welfare and not have to worry about feeding my habit by having to work for a living."

Every so often, perhaps three or four times a month, she would get really upset with herself because she knew she had a problem and that she couldn't adequately deal with it.

She tried the various avenues of battling the bottle including one-to-one

counselling, Alcoholic Anonymous meetings, and self-imposed periods of abstinence. One time, she even placed herself into an institution.

The attempts to overcome her problem have not worked.

When questioned by Windspeaker about why she couldn't quit, her answers are standard...friends talk her into it; she gets so depressed or frustrated with people and life in general; it's only for one or two drinks but winds up being more; or, the urge to indulge is too strong to resist.

To complicate matters, outside interferences surface. For example, her former boyfriend, William, had pulled a "Hank Snow" and moved away to another province for over a year.

Pauline's the first to admit she loves the guy but knows he's "no good." They had lived together before for a couple years and the breakups were constant, as were the beatings she received.

There were countless moments of misery, abandonment, cheating and brutality. There were even moments when she faced life threatening situations.

On one particular occasion, William was so out of it from drinking that he grabbed a rifle, looking "to blow my brains out," says Pauline. She shudders every time she thinks about it. "It's like walking a tightrope never knowing from one day to the next what to expect."

Pauline recalls the humiliation and shame she would feel when she'd show up at work with blackened eyes and bruised body at the hands of her common-law husband. She'd protest bitterly to him but to no avail.

The punishment and abuse to her body was staggering at times. Then, last summer, after being away for just over a year, William returned and she took him back. That was a big mistake.

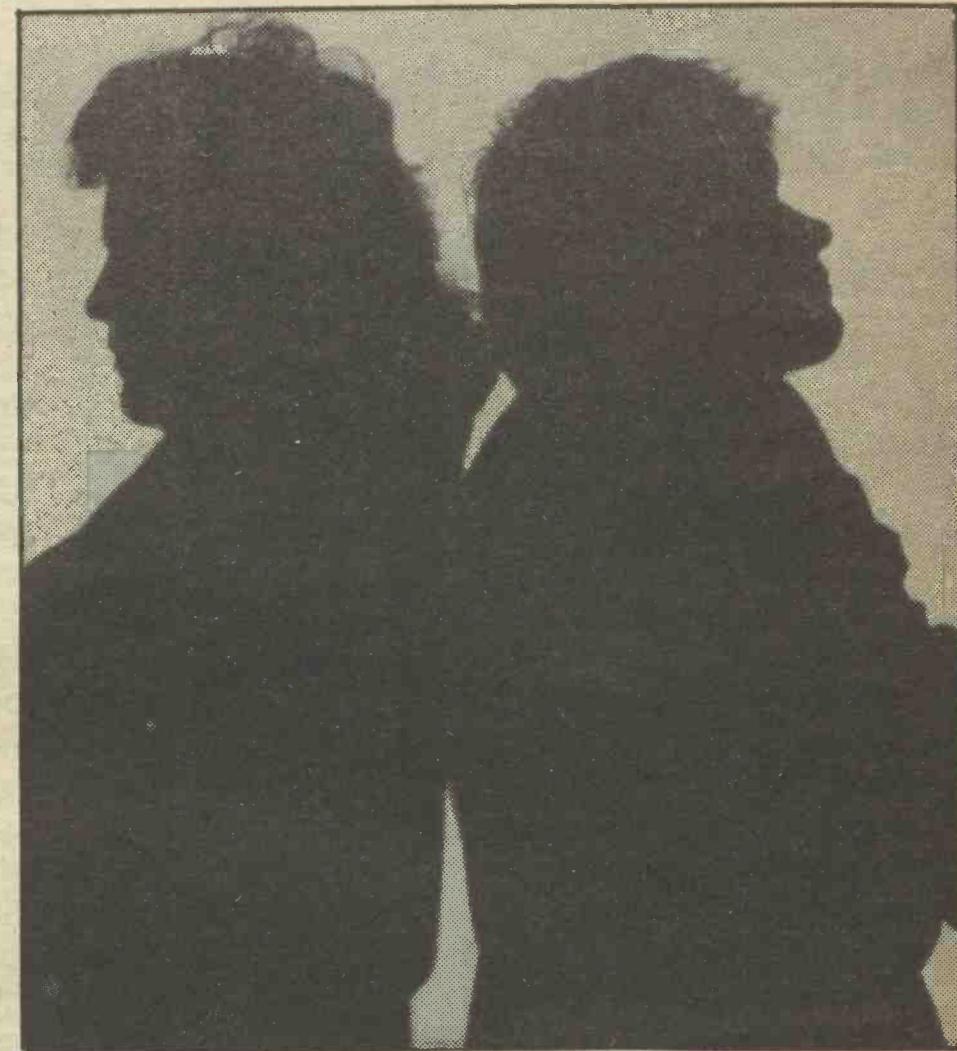
In no time at all, most of the possessions she'd been accumulating were sold to support his drinking ways and whatever they really needed wound up in the pawn shops.

A couple of months went by and Pauline was expecting another addition to the family. William took off on a binge for a few days. On his return, he laid another beating on her. He grabbed her by the hair and threw her into the wall and she miscarried.

The loss was staggering. William kept on drinking. In time, they resolved their differences once again and both vowed to go on the wagon.

For awhile, things went well. The children were able to spend more time with their mother. William spent more time and gave more attention to the family as well. It really did seem to Pauline that all the tomorrows would be good ones.

Plans were made and her desire to return to Saskatchewan were ful-



Household split: Couple goes separate ways

filled. The foursome moved into a tiny house and William got a job, something he hadn't done all summer while in Edmonton.

But, the good times didn't last. William took to drinking and carousing all over again and with it came the renewed abuse, neglect and beatings. The situation became intolerable but Pauline was at a loss about what to do. With no money and no transportation of any kind, things looked pretty grim. The small, rural community they lived in was no help either. They were on a small acreage and if she dared even touch William's car (mostly paid for with Pauline's money), it would likely be the signing of her own death warrant.

"I'll kill ya, he'd tell me," said Pauline, adding William once killed someone before meeting her.

The turning point came when he again assaulted her, leaving her battered and bruised.

Through a friend, she escaped soon after with her children. They drove to her mother's home town about 320 km away and spent a week or so with relatives.

Today she lives in fear and defiance. She knows he'll eventually track her down and show up to try and make her life miserable again.

Meanwhile, her children are being shifted from one community to another, from one school to another. Pauline didn't want it that way but she feels she has no recourse.

Her life is now a huge question mark. She knows she can't remain in Regina because William's there too. Where we'll go and how we'll get there I don't know, but somehow we'll manage," she claims.

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PEOPLE ON THE EDGE

Drinker misses out on healthy family life

By Lesley Crossingham
Windspeaker Correspondent

ST. ALBERT, Alta.

It's been a long hard road for Walter Martial, but he's beginning to see a light up ahead that he is calling his new life.

"I was brought up in an alcoholic home," he says. "All my life I've been lonely, I didn't say anything to my parents, I never talked to anybody, even in school. Even when my Dad beat me up, I never said anything."

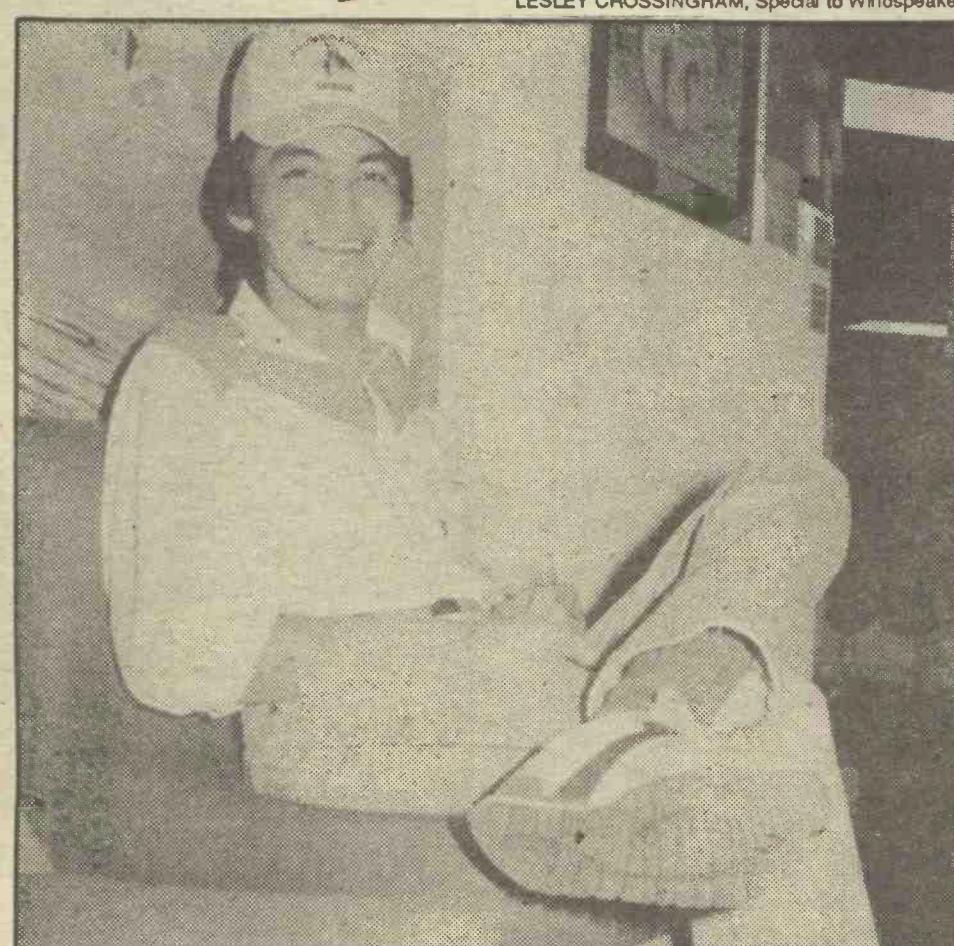
His father died when he was 16 and he stayed home to take care of his mother. When she died of cancer, he was unable to talk to her on her deathbed.

"I never told her I loved her, I never hugged her, I just couldn't express my feelings to her. I was scared of her but I wanted to say what I felt. But she said it was okay, she understood. I saw her tears but I couldn't express my tears."

After the death of his mother he began to take solace in alcohol. He felt guilty and felt he didn't fit into his new home with his aunt.

After a few months he left his home in Cold Lake and moved to Edmonton. Again he began to drink heavily and found himself on skid row.

"I did anything for a drink. I even stole money for a drink. He knew alco-



'Never hugged': Walter Martial

hol was slowly killing him and tried to give it up but found he couldn't do it on his own. After a few months he woke up and found himself in a detox centre.

"I knew even when I was drunk that I needed to do something for a better life. I would have a better life if I stayed sober. So I prayed, for the first time, on my knees. I had a chance to go back on the street, there was no locks on the doors. Only I had to make the decision to go back or to stay and help myself."

Martial decided to stay and try the program and later moved to Poundmakers where he has taken an

interest in the spiritual traditions of his people.

"I believe in the cultural aspect, the sweet grass. I believe in that it helps me a lot. I feel a lot better when I am closer to the higher power. My mind becomes clear."

It feels good to be here and to really be myself. I needed to have a little look at myself, trust myself and learn to love myself.

Now I am a proud Indian Native and I feel relaxed with myself. Now I can feel patient and wait for the good things to come."

Martial will be leaving Poundmaker's shortly and returning to his traditional lands in Cold Lake.

Magazine shows alternatives

By Dan Dibbelt
Windspeaker Correspondent

The topics vary from How to Take Your Parents on Summer Vacation to profiles, interviews and reviews of people, places and things of interest to Alberta teenagers. Seldom does one see the words alcohol, drugs or cigarettes mentioned among the magazine's 40-odd glossy pages.

But Zoot Capri is really just that. A magazine in opposition to those addictions. Published by the Alberta Alcohol and Drug Abuse Commission,

AADAC, the magazine is targeted to teens and attempts to offer alternatives to those three options.

"The magazine does not try to preach against alcohol and drugs," said assistant editor Laurie Stockberger. "It's an alternative magazine. We try to offer alternatives to those things."

The magazine suggests alternatives, however the alternatives are not always in the scope of many of the teenagers who could most benefit from such a magazine. Hang gliding and wind surfing are two such examples. Stockberger however suggests things

such as BMX cycling and skate boarding are generally available to everyone.

Zoot Capri is published four to five times a year, and new to this year's additions are theme issues such as The Journey or the Underground issue.

Stockberger said they welcome submissions from their readers. Anyone interested in receiving Zoot Capri can subscribe by calling their toll free number 1-800-372-9578. The magazine is free to teenagers 12 to 18 years old. The cost is \$9 per year for all other subscribers.

NATIONAL DRUG AWARENESS WEEK November 13 - 19

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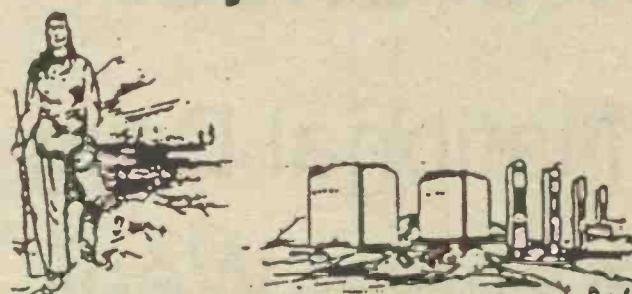
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PEOPLE ON THE EDGE

WINDSPEAKER FILE PHOTO

'Ideal family' falls apart as heavy drinking takes its toll

By Terry Lusty
Windspeaker Correspondent

(Names used in this article are fictitious to protect the identity of the real people.)

Donald T. is a broken and beaten man today. He doesn't wallow in self-pity, booze or drugs but his ex-wife does.

Several years ago, it wouldn't have seemed Donald's life could take such a crushing turn for the worse.

At 26, Donald married 21-year-old Sharron. It was a smooth and happy marriage. Both were working members of society and brought three healthy children into this world. Theirs was the ideal marriage, the ideal family.

Both smoked. Both drank, but in moderation. They weren't the type to go overboard and they were respected by their fellow Native friends and relatives.

Rodeo competition and volunteer work occupied their spare time. They produced and sold Native crafts once in a while but

on a limited basis because time wouldn't permit otherwise.

Although Donald never worked more than six months at any one job, he had little difficulty in finding another within a short space of time. His wife had a job with government and the two of them loved and cared for their children.

On weekends, Donald and Sharron hired a babysitter and went out on the town. A movie or a few drinks at a nearby tavern kept them entertained.

Seldom did either of them go on a real binge. His intake was more controlled than hers, yet one could not accuse either of them of getting out of hand. Simply put, they were social drinkers.

But then, Sharron began to drink on the sly. To this day, Donald still doesn't know just when or how it started. He does know that she began to drink occasionally with staff from work during their lunch hour.

That did not affect her

work or their life together at the time. "Eventually," said Donald, "she began to drink after work too." That was when he became aware of her drinking at work but still did not view it as being problematic then.

At home, things went as usual. Everyone was happy and content, children and adults both. None were wanting for anything and all seemed well.

After three years of marriage, Donald noticed that his wife was drinking more than she used to whenever they went out on a weekend. At first it didn't bother him but then she never returned to drinking in moderation. In fact, her drinking got heavier.

Donald discussed his concerns with her, begging her to consider cutting back, if not for him, at least for the sake of the children.

His words went in one ear and out the other. Donald found himself babysitting the children by himself while she was out drinking with friends.

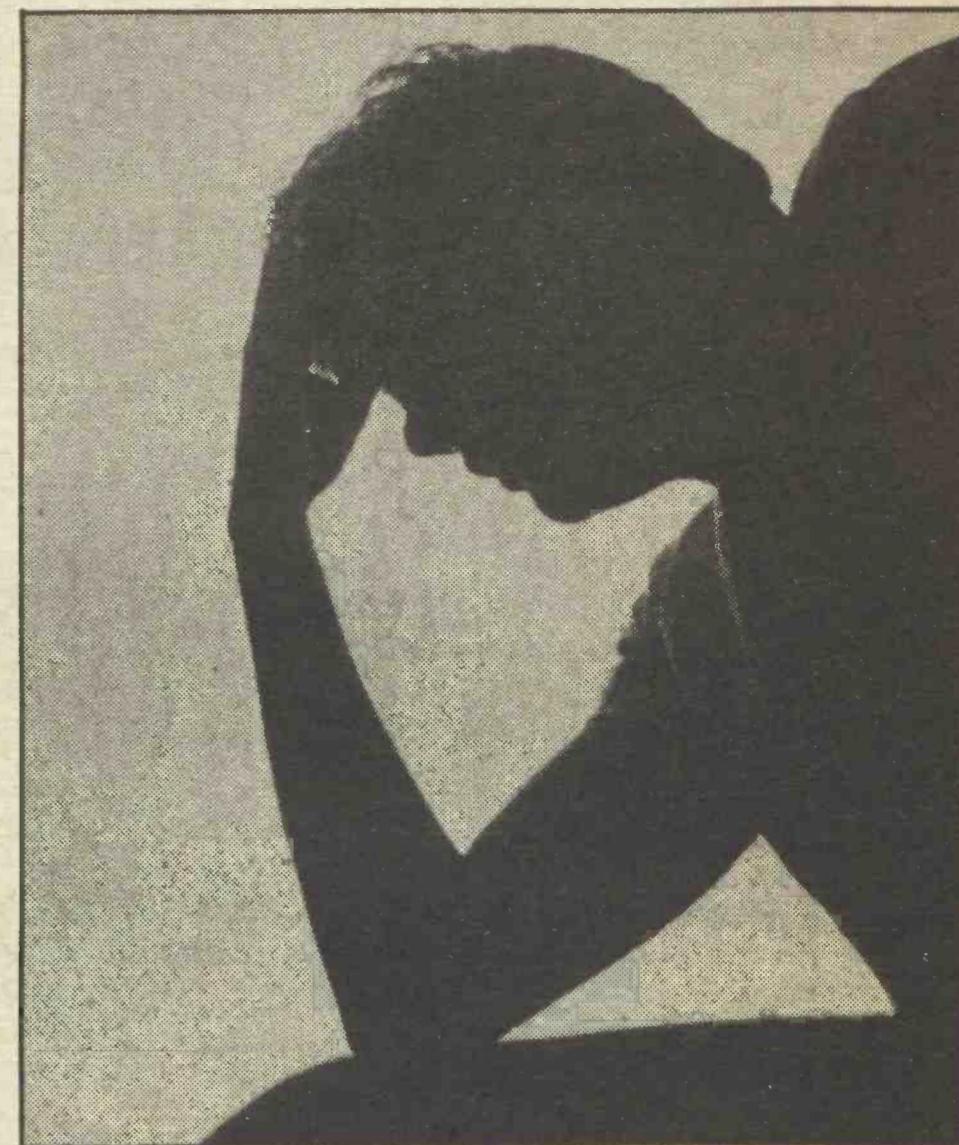
Sharron absolutely

refused to see a counsellor or family worker. "What I do with my time and my life is my business," she would argue, says Donald. It was only a matter of time until their relationship became more and more strained. Try as he may, Donald could not convince her of the potential for disaster. "She simply would not listen; didn't care."

The crunch finally came one weekend when they held a house party. "Although she wasn't what I would call drunk," says Donald. "I caught her in the arms of a male friend of ours. Some friend! She was kissing him; I was flabbergasted."

A man of high moral standards, Donald found it difficult to cope with. In addition, Sharron began to pull disappearing acts, sometimes for days at a stretch.

Donald had strong suspicions that she was spending her time with another man but felt it would do no good to confront her about it because she would "prob-



A broken and beaten man: Donald T.

bly deny it anyway."

For two years the situation continued. Sharron wouldn't change and Donald was unwilling to put up with it any longer. He just couldn't cope with it and he told her so. Still, it did no good.

Fearing for his own sanity and knowing the neglect the children were experiencing, Donald packed his and the children's clothing and left. As far as he was concerned "she could keep

all the furniture and everything else including her boyfriend."

Once he'd left, he never looked back. Although he despises the perils and misery that drinking seems to generate, Donald still indulges, but continues to do so in moderation. His social drinking does not affect his or the children's lives.

He says, "I'll be damned before my kids go through a life traumatized by the ills of liquor."

"Together we do make a difference."

Support the National Drug & Alcohol Awareness Week

November 13-19

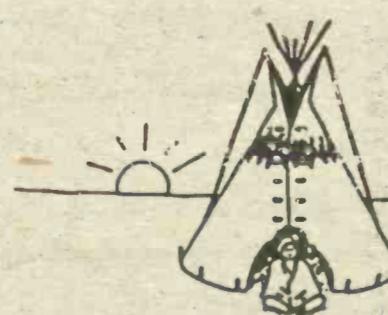
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PEOPLE ON THE EDGE

Mobile treatment discussed at Fishing Lake

By Diane Parenteau
Windspeaker Correspondent

FISHING LAKE, Alta.

The day-long alcohol awareness workshop held in Fishing Lake Oct. 6 was the first step in introducing mobile treatment centres to the Metis community of 350.

Hosted by the Sputinow Counselling Services and supported by settlement council and administration, the information sessions dealt with alcoholism as a disease and presented the O'Chiese band mobile treatment centre experience as a community option to treating the problem.

Bonnyville Indian and Metis Rehabilitation executive director Emile Ward led the sessions. While working for Nechi Poundmakers Institution in St. Albert, Ward was the counsellor involved in planning and implementing the first mobile treatment centre at the O'Chiese reserve in 1986. This type of program is attractive since in the past four years Sputinow Counselling Services field-worker Florence Parenteau has been unable to make a noticeable dent in the high number of alcohol related problems on the settlement.

A number of community members have been through the in-patient treatment centres and all but one have returned to the community only to drink again.

"You've got to be a strong person to come out of a rehab centre to the community where people are offering you drinks," says Parenteau. "If there was a group together supporting each other, it would be easier."

"No matter where you go, you see local people in courts and that's (alcohol) the problem," she adds.

Only a dozen community members attended the workshop but according to Ward, the O'Chiese band had even fewer at their first meeting. Despite the low number of participants, Parenteau wasn't discouraged.

The turnout could have been better, but if that's all we got, that's all we got. I saw people walking around outside the hall that should

have been in there. They knew what was going on. We've got to keep trying new angles."

Planning of a mobile treatment centre can take up to three years. Parenteau feels that those three years could be used constructively.

"Three years down the road, if we don't start doing something, we'll be worse off than we are now. We can start planning now or just sit back and let things carry on," Parenteau says.

The next step for Fishing Lake is a commitment from the local council. They must support the program to the point of participating personally.

"It doesn't matter who's on council," explains Parenteau. "They have to look at themselves before they can do anything with it (the treatment centre)."

Settlement chairman Bruce Desjarlais and councillor Margaret Fayant also attended the workshop. Fayant's support is rooted in personal, family and community reasons.

"If we could get this thing going (it) would be a real good place to live. I'm behind it all the way and wouldn't mind going through the program myself. I'm always looking for something to help me grow. It takes a long time for the roots to start but it'll take off from there," she says.

Desjarlais also wouldn't mind going through the program himself but is a little concerned about the regular settlement business that needs to be dealt with and the amount of time the program would require.

"I wouldn't mind to see it in the community but there is a lot of work involved in it. There is a real big time factor involved and I don't know about the rest of the (settlement) people," he says.

"To me, it's the only thing that's going to help this community," concludes Parenteau. "If people would only work together, it would be nice."

"Focus on the answer," advises Ward. "The answer is going to get better. If you focus on the problem the problem is going to get bigger."

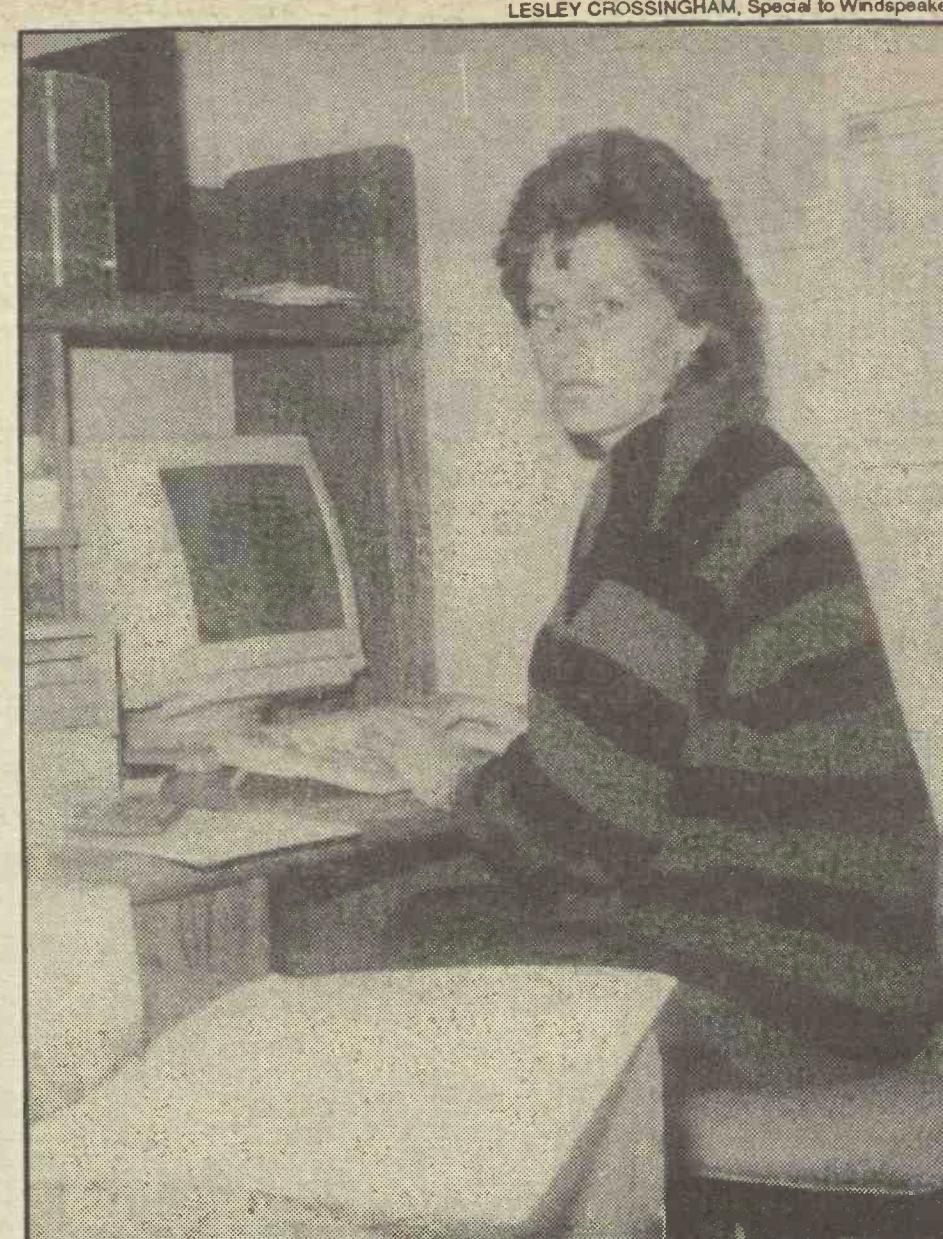
A DRUNK WAS staggering homeward when he saw some men digging a hole in the street, and asked what they were doing. "Building a subway," he was told.

"When you gonna finish it?" he asked.

"In about eight months," one of the workers replied.

"The lush puzzled over this for a moment and then said, "Aw, the heck with it. I'll take a taxi."

(Reprinted from the publication AA Grapevine Inc.)



Collecting data: Laurie Elgert

Hobbema focuses on after-care

By Lesley Crossingham
Windspeaker Correspondent

HOBBEWA, Alta.

The problems of alcoholism and subsequent treatment have been studied and documented for many years, but there are few studies on after-care.

But that is changing now, thanks to a research project currently being undertaken in Hobbema.

Laurie Elgert is the researcher who has just started this mammoth two-year project by collecting data and other studies on this vital aspect of alcoholism.

"I will be interviewing a lot of people and putting

the data into a computer," says Elgert. "I am contacting clients who once attended treatment to get their opinion and the opinion of their families on aftercare."

Since the research into after-care has been undertaken, staff at Nay-Skan are already seeing a drop in the relapse rate and once the actual reasons for the drop are pinpointed, Elgert feels confident that relapse will become a rarity instead of an all too frequent event.

"We are all now realizing that after-care is just as important, if not more important, than the treatment itself," she smiles.

Elgert's computerized report should be ready within 18 months.

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PEOPLE ON THE EDGE

DIANE PARENTEAU, Special to Windspeaker

Ward's 15-year drinking career ends after violent home party

By Diane Parenteau
Windspeaker Correspondent

BONNYVILLE, Alta.

In February of 1980, after a 15 and one half drinking career, 41-year-old Emile Ward hit bottom.

The drunken blackouts, stealing from friends and bloody fights became too painful, too sickening. Something told him the running was over.

In the eight years that followed, Ward changed from an alcoholic to an addictions counsellor and today is executive director of the Bonnyville Indian and Metis Rehabilitation Centre.

A Cree Indian from the Driftpile reserve, Ward was removed from an alcoholic home environment and raised in a "stable" non-Native foster home in Edmonton. He went through high school and experienced his first alcoholic blackout at a school function.

A couple of years later the problems with alcohol became more evident. The after work drinks with the guys led to trouble with the law - impaired charges and fighting, stealing and lying.

"I never really thought it was me," says Ward from his office at the centre. "I wasn't a fighter, it must be other people. I would find out later (from others) that

'you did rip these people off, you did do this and that.' I was a different person when I was drinking."

Though time and time again the same things would happen, he refused to take responsibility or admit there was a problem.

"I really believed it was other people who set themselves up to be treated this way by me or I would shrug it off saying it wouldn't happen again."

At 24, Ward got married and he and his wife had one son. "I thought things were going pretty normal. I thought everything was back in control," says Ward. "I would accumulate things, get a little money in the bank, get my credit back, establish trust and go out to celebrate that I was doing so good. I'd destroy everything in one weekend. Most of my drinking career went that way."

"I started becoming very violent. Then I went on a two-year dry from '74 to '76. The drinking was gone, but the personality was still there...the pain was there and the sick feelings were still there. My wife left me, then I had the perfect excuse to drink," explains Ward.

The drinking continued, the blackouts continued.

Through all this, Ward was able to maintain his job as manager of an industrial store. He was required to

entertain buyers and found it increasingly hard to drink socially. At that point he drank to get drunk. After an early evening with clients he would return home and drink there alone.

"It's a kind of self pride (to drink alone)," says Ward. "Here I am by myself...I'm alone and in charge of my whole life with no one to answer to or tell me what to do."

Within a year he met another woman - they drank and took drugs together.

"She didn't understand alcohol. She thought I would outgrow it and that I would mature and become the man I was supposed to be," explains Ward.

Then one night, that started like so many others before, Emile Ward's life changed. There was a drinking party with friends that led to a familiar bout of arguing. It escalated into the most violent case of fighting in his drinking history. During the drunken bout, he had tried to kill his baby son.

"I remember waking up at my brother's place and feeling that something had happened," says Ward. "I remember this picture I could see, I was yelling at the top of the stairs, my wife was beside me. I remember being put on a bus. I could feel that something had happened but I didn't know what."

He called home and found out that he had severely beat his wife. It had happened before. The police were looking for him and he had to get away.

"Sometime in that next hour, it hit me. Nothing was going to change but the town." He realized than that he was the problem.

"I still didn't connect it to alcohol. It was a mental condition, not a drinking condition."

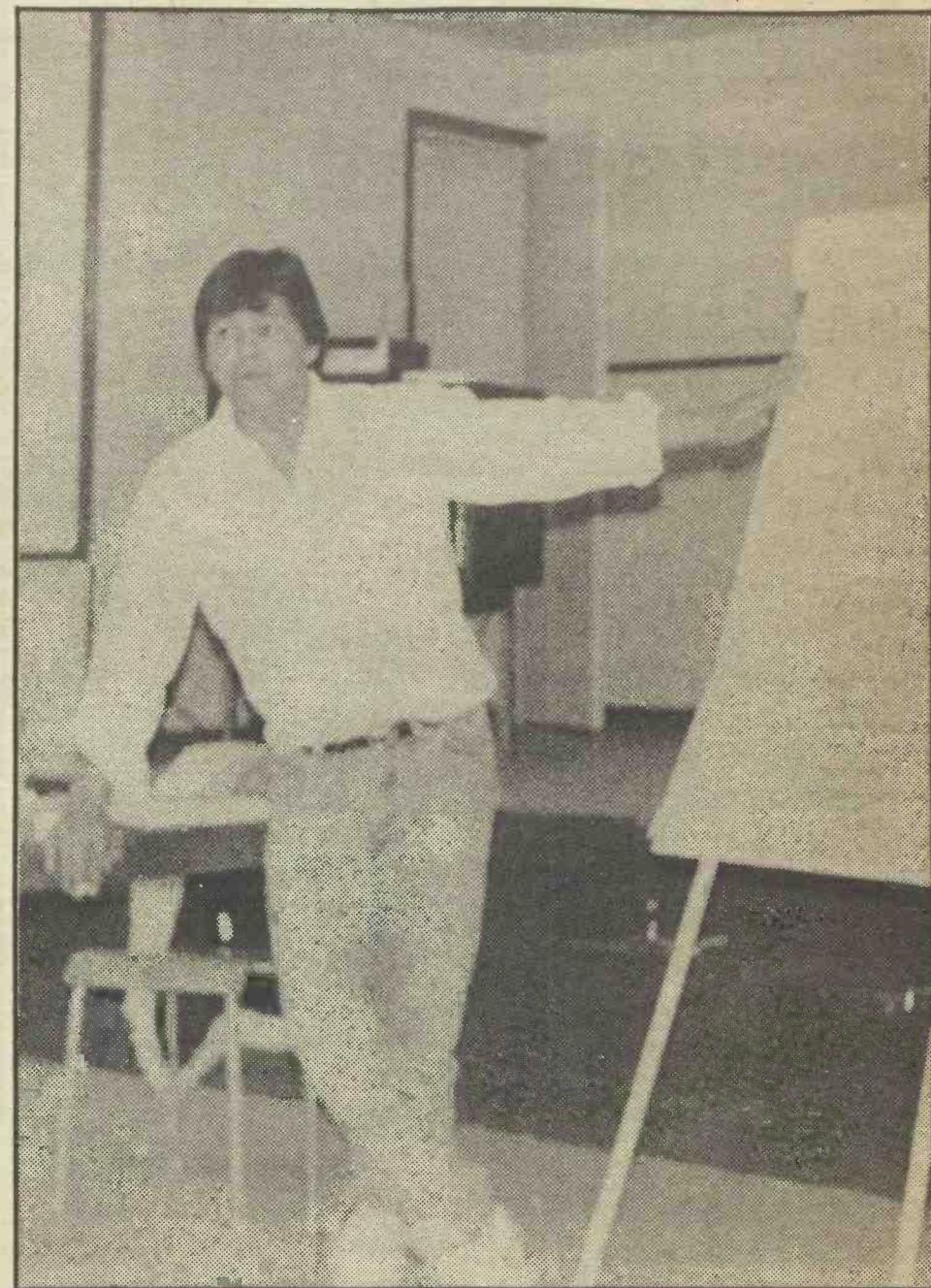
Ward turned himself in to the police. The next morning, treatment was set up for him. At this point he knew only about the beating incident with his wife.

"When I read the police report, at the bottom, it said that I had wanted to kill my little boy. I had blamed everything in the world on this little year-old boy and she (his wife) had taken the beating for him. My goal was to kill my little boy."

"I was much more sick of myself and much more receptive to treatment. That was the final blow and I knew something had to happen at that time."

Ward went into treatment at Mapleridge. Two weeks later he entered a six-week rehabilitation program. That was in March of 1980.

"I never believed I would stay sober," said Ward. He underwent a vasectomy while in treatment to prevent himself from bringing more children into his alcoholic world.



Blackouts, fights, thefts: Emile Ward

dren into his alcoholic world.

But Ward managed to stay sober. He got involved in recovery programs to fill in the times when he used to be out drinking.

And finally, four years after he quit drinking, sobriety had become a way of life. He made a career change that landed him in Pine Point, Northwest Territories. He organized recovery meetings there and was talked into attending a counselling workshop. Two months later, he was counselling.

In the next few years he worked as outpatient counsellor at Native Alcohol Services in Calgary. Then he attended the Nechi substance abuse prevention training institute and was recommended for a job as a Nechi counsellor where he worked for two years. Four months ago he moved to the Bonnyville Rehab Centre.

Looking back on his life, Ward admits that he would go through it all again to be where he is now.

"All the pains that I went through were necessary," says Ward. "Without the pain, there was no knowledge that the world and peace can be this way. I can hardly wait 'til tomorrow because I get more well every day."

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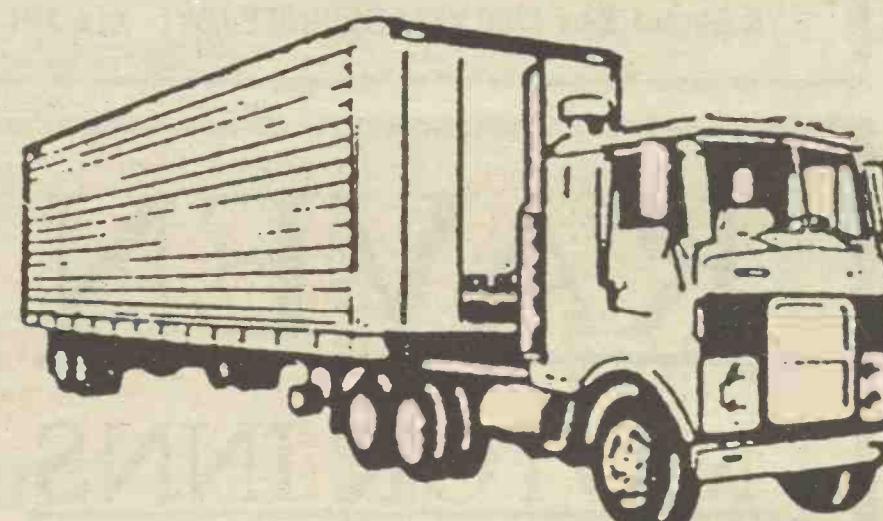
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PEOPLE ON THE EDGE

Hodgson teaches youth about substance abuse

By Lesley Crossingham
Windspeaker Correspondent

HOBBEWA, Alta.

When Barbara Hodgson goes to work as a drug and alcohol counsellor she often brings puppets, books and crayons to work - not, she hastens to add - just for herself, but for the children she teaches at the local Ermineskin school.

"I teach the kids from Grade 4 up," she smiles. "And those kids already know a lot about drug and alcohol abuse."

Hodgson explains to the youngsters why the grown-ups in their lives may turn to drugs and alcohol and what effect these chemicals have on the body.

"One little boy told me he already noticed that when he was given \$20 to spend it was to get out of the way so the grown-ups could drink," she recounts.

Hodgson points out that although all the children notice their parents drink, they each have different opinions and reactions. "Some feel bad because their parents drink and others couldn't care less. They often say their parents drink just because they drink."

Hodgson and colleagues Wilma Young and Don Ruer spend several days each week at the Hobbema school in an effort to educate the whole community



Crisis all in a day's work: Barbara Hodgson

on the problems of drug and alcohol abuse. Hodgson is particularly impressed with the knowledge of most youngsters.

"They tell me that drugs and alcohol kill. They are already aware of the problems in their community. They are even aware of the smoking problem and tell me that smoking causes cancer."

Hodgson uses coloring books and pictures to illustrate her message and soon video presentations will be shown on the long term effects of drinking.

"It's a whole community involvement and it starts with the kids. Although someone cannot give up drinking and say's just for

the kids, they have to take their little ones into consideration."

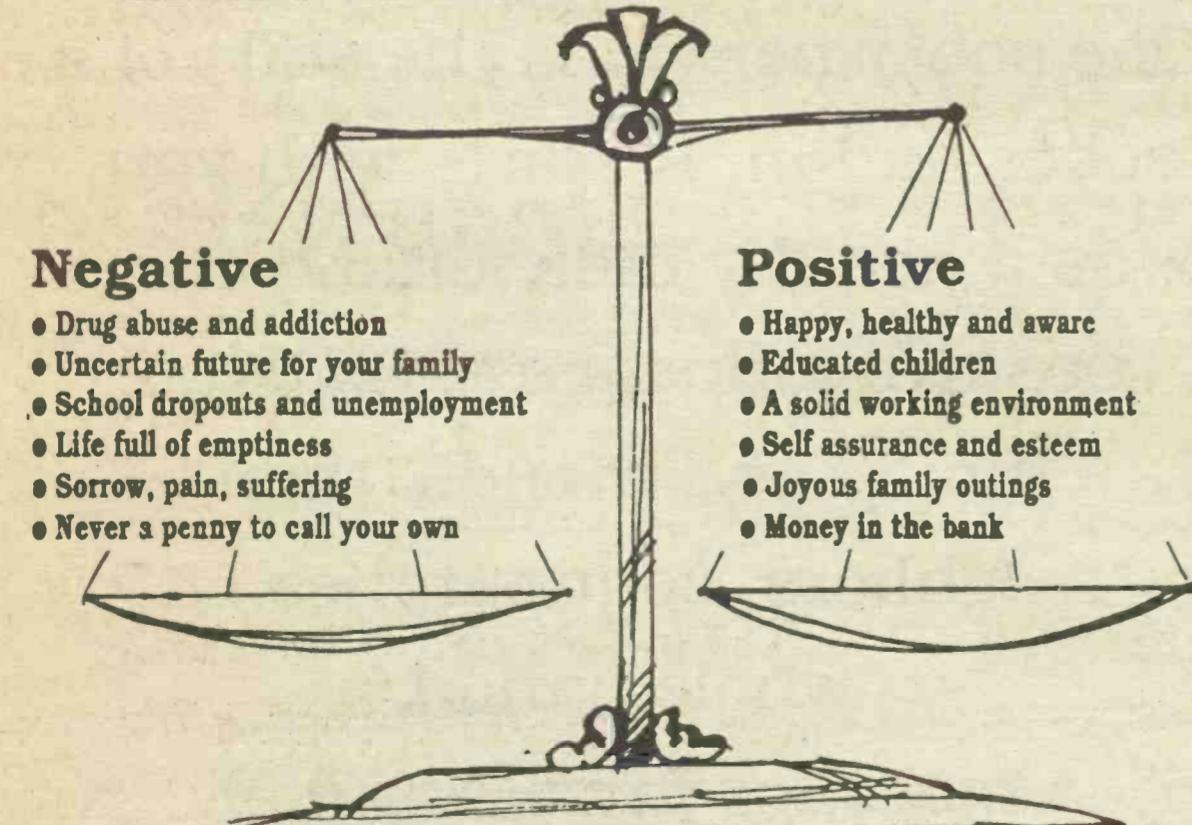
And the program is expanding as next school year Hodgson and her colleagues will be teaching classes on alcohol and drug awareness at the Ermineskin Kindergarten.

"We'll be using puppets and sing-songs with the tiny ones, and take it from there," she smiles.

The phone rings - another crisis. "Yes, yes, send him in," she smiles with a shrug. "Just another day."

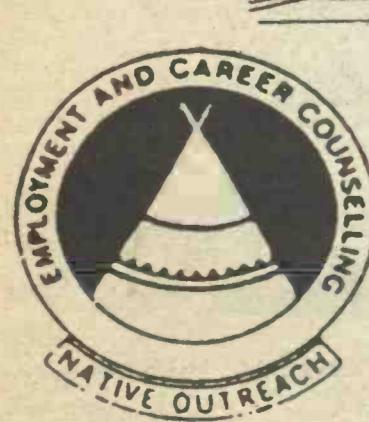
Hodgson's project is part of the Hobbema four-band community approach to the problems of drug and alcohol abuse.

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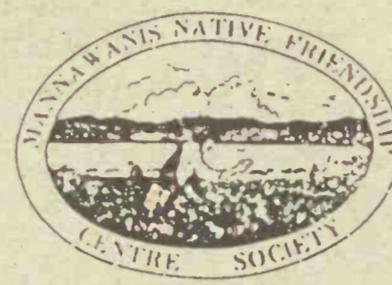
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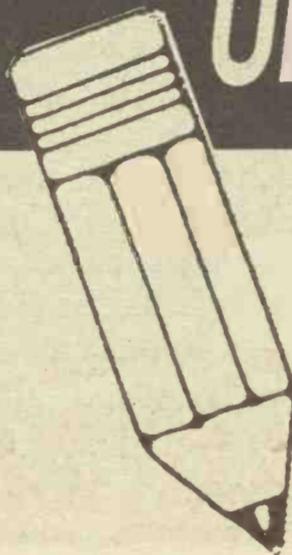


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PEOPLE ON THE EDGE

Onion Lake's new service

Prevention gets priority at Ekweskeet centre

By Diane Parenteau
Windspeaker Correspondent

ONION LAKE, Sask.

Since the opening of Ekweskeet Center, community counsellor Donny Cardinal can now concentrate on prevention, instead of just treatment, in the war against drugs and alcohol.

Being the only prevention worker on the reserve with a school population of 750 Cardinal finds more than enough to occupy his time.

"My priority is youth now," says Cardinal. "They've been left out for so many years. We've always concentrated on the older people all the time. At least for my part, I want to work with the youth."

"They said there was nothing for them and nothing on the reserve going for them," explains Cardinal. Working hand in hand with the recreation director Ron

Harper, a youth group was formed in September and things started to happen.

"Right now we're forming the executive and organizing some games," said Cardinal. "We'll be using some elders to come and talk to them, that's what they're asking for. We'll be using the elders at the elders' lodge — taping them to find out some stories. They (they youth) have given me a whole list of things they want to do."

Workshops are also on the agenda for the youth group. Some will be attending a youth group seminar in Saskatoon at the end of the month. Cardinal is also encouraging the group to make their own plans and organize their activities.

"If we tell them what they should do, they probably wouldn't follow it. They'll want to do something different."

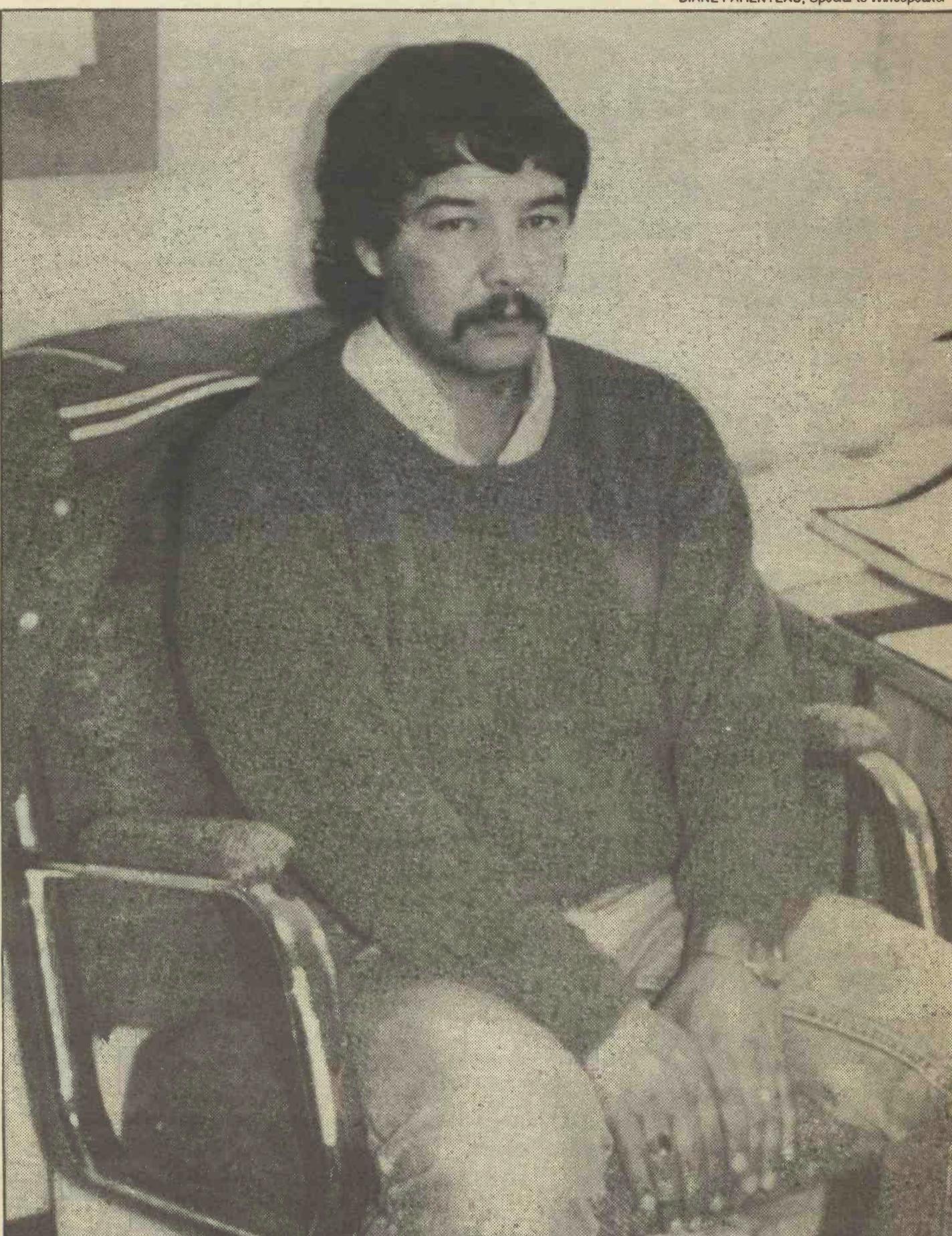
Youth nights are held Tuesdays at the band hall

for children from seven right through 17 and 18 with an average of 40-45 kids participating every week.

An additional effort is being made for a special group of kids in the core townsite area. "We have to structure things differently so they don't get ahead of us," said Cardinal. "Some of them know all the ropes. Sniffing and smoking pot. We just keep showing them that we care."

The group has plans for fund raising in addition to approaching various agencies for support. "They're planning a slave auction and selling tickets for raffles," says Cardinal.

"We're expecting the elders to take part with the kids. Youth taking part with everybody...I think it'll start from the younger people. Hopefully they'll learn something. Determination. And strive to be a dry community."



Hopes to influence youth: Donny Cardinal

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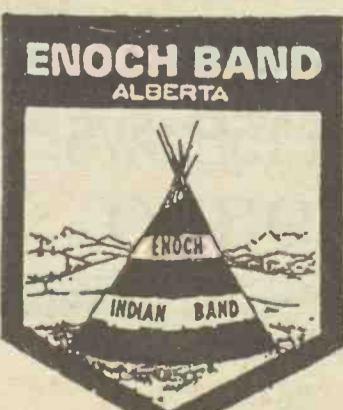
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PEOPLE ON THE EDGE

Onion Lakers vote to go alcohol-free

By Diane Parenteau
Windspeaker Correspondent

ONION LAKE, Sask.

"A number of years ago, according to the elders, we lived a peaceful existence without alcohol. We believe we are a nation within a nation and we want it dry."

Onion Lake Chief Wallace Fox spoke these words in reference to the Oct. 11 declaration by he and his council to proclaim the reserve as alcohol-free.

"We've had discussions for quite some time to go back to a dry reserve concept. Because of the large population of people, people had to vote on it." A motion was made at a recent meeting, seconded, and then passed unanimously.

"It (the feeling) was very positive from the people in attendance at the meeting," notes Chief Fox.

The Onion Lake reserve straddles the Alberta-Saskatchewan border 30 miles north of Lloydminster. It encompasses 54,000 square acres of land in a nine by 12 block and 1700 of the band's 2200 members live on the reserve. The three schools have 750 registered from kindergarten through Grade 12.

"It's a first step in a lot of ways," says the 27-year-old chief. "We have a rehab center and a wet reserve. It doesn't make sense."

"One of our plans is to structure activities for the youth to occupy their time, other than delinquent activities," says Ron Harper,

recreation director and clerk assistant. "They have a youth club and are given the opportunity to plan their ideas and develop them. We have seen a little success in that area already."

The lighted sign reading "we are a dry reserve as of today" erected at one of the main intersections in the townsite was organized by teenagers anticipating the council proclamation.

"Some kids put it up even before we passed it," says Fox. "They got ahead of us."

"The Grade 12 class has audio visual equipment and I just found out they're doing a commercial on drinking and driving right here on the reserve," adds Fox. "It was their own incentive."

In its second year, the Chemical Dependency class taught by Woodland College of Prince Albert has 15 students learning how to cope like a family counselor dealing with drugs and alcohol addiction.

"They take this training and hopefully we can bring them into the field to assist," says Fox.

The resident RCMP provide a monthly crime rate report to Chief Fox, who says many of the cases are alcohol related. But he doesn't consider the drinking to be any greater than in any other community.

"Alcohol is involved in any society and like with any other band, the negative comes out first."

RCMP are out in force to control and check for illegal alcohol possession.

Just two weeks after the

council declaration some grumblings from band members could be heard by the chief.

"This guy asked me if I was responsible for the move," explains Fox, "I said look at yourself, look at your life and he answered that it was his life. I told him maybe you don't care about yours but we care about the rest of the young people and what it's going to do to them."

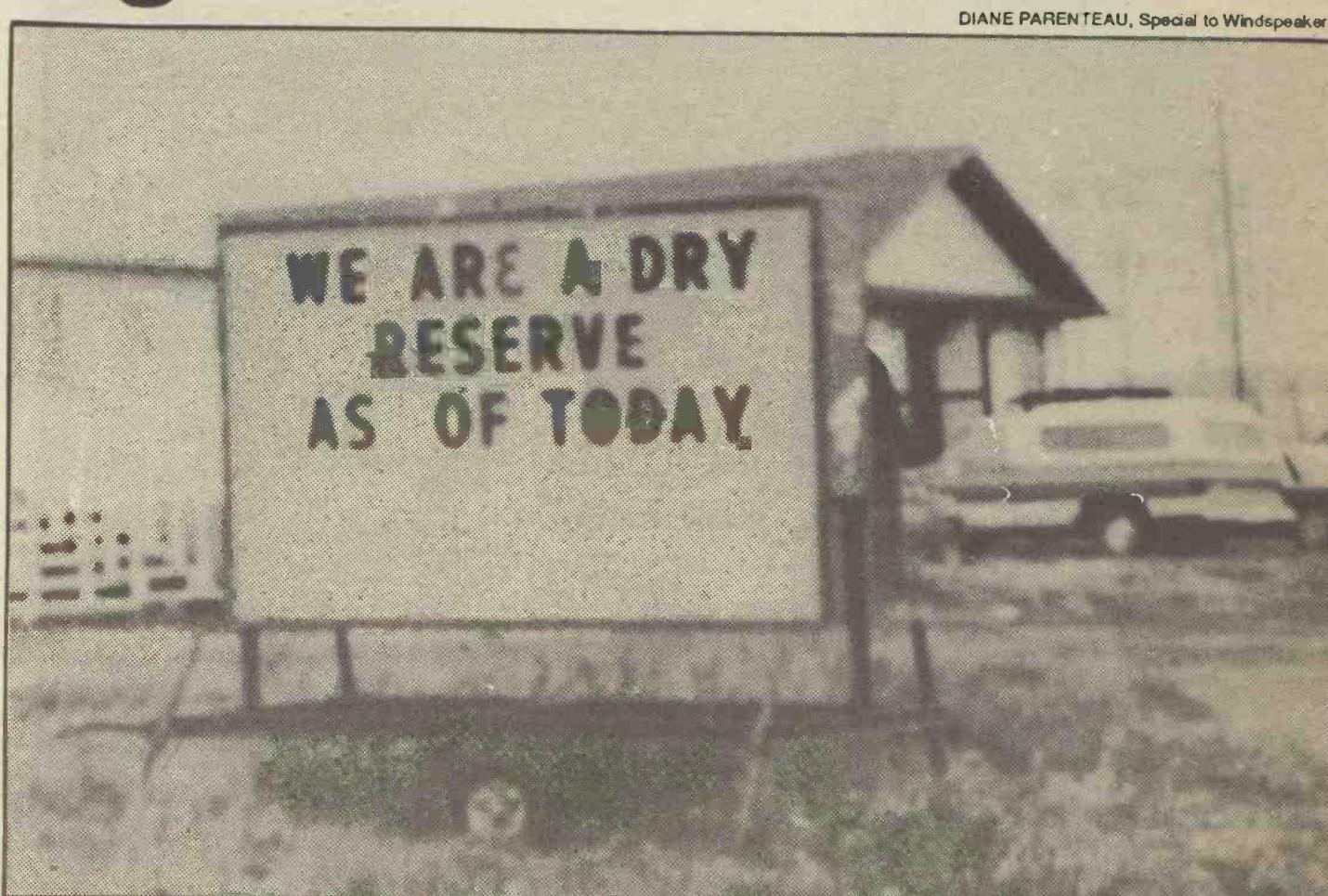
Onion Lake elder, 73-year-old Wilfred Chocan, supports the chief and council decisions for a dry reserve. He remembers when a move in parliament left the decision of alcohol use up to the reserves.

"When it was first mentioned about the drinking," says the gray-haired Chocan from his home at the elders' lodge, "the majority of the people didn't want it. Even though I was drinking then, I didn't want it because I saw it was doing no good."

Chocan is in favor of a decision, not for himself, but for the future of his grandchildren. He also says that people will in time come to accept and appreciate the decision.

Reaction from random band members is mixed. One older man, who asked not to be identified, felt that the move to a dry reserve would only make the drinkers worse.

"Making it illegal is just one more incentive for the young guys to drink. There are not too many drinkers on the reserve and this will



Youth erected sign: Mixed reactions

just make them mad. Just because there is no alcohol allowed doesn't mean they won't drink," he explained.

Another young mother had similar feelings: "Before, when it was a dry reserve, they still managed to drink. I've seen people drinking still. I don't think it will stop them."

Lorna Waskewitch had mixed feelings: "I think it's a good idea but some people don't want it. There is some good and bad about it."

The move to a dry reserve is not the only "positive move" in Onion Lake. Signs of progress are evident throughout the community. There is an elders' lodge, a modern health center built solely by the band, the newly opened Ekweskeet Rehabilitation Centre, three schools — with others

in the plans. The community owns maintenance equipment and a new two-bay fire hall is nearing completion.

"Fifteen years ago, there were three people employed in the administration," says Fox. "Today there are 18 and over 100 band staff overall."

When asked whether or not the Alkali Lake reserve

example in B.C. had any influence on the band, Chief Fox only hoped Alkali's success in combating alcohol will inspire his people.

"In my opinion, I wish it could work that way but Alkali Lake is a small community compared to our reserve...but I hope somewhere down the road we will see that change."



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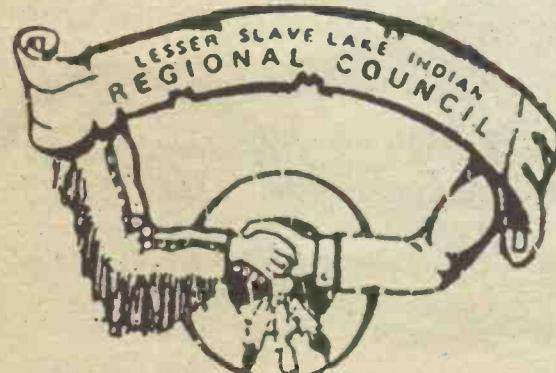


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PEOPLE ON THE EDGE



LESLEY CROSSINGHAM, Special to Windspeaker

'I was scared at first': Patsy Crosinah

16-year-old girl tackles drug and alcohol problem

By Lesley Crossingham
Windspeaker Correspondent

ST. ALBERT, Alta.

She sits quietly in the corner of the room hardly looking up from underneath long bangs that almost cover her eyes. Patsy Crosinah is only 16 but she knows she has a problem with drugs and alcohol.

"I started drinking when I was 13 because I liked it," she admits. "I started drinking to forget that my Dad beat me up. I liked vodka and all the hard stuff. I did it for three years."

Crosinah is originally

from Alkali Lake in British Columbia and turned to alcohol when family problems began at home. She left and went to live in Vancouver where her problem only got worse.

"Then I talked to my Mom and she was upset because she didn't know where I was. I hated to hear my Mom cry."

Eventually, after her aunt and uncle came to see her, she agreed to go into treatment and came to Poundmakers treatment centre a few weeks ago.

"I was scared at first but now I like it a lot. Before I

just wanted to party, now I want to learn it all."

Crosinah learns about her Native traditions from the elders and takes part in group therapy. When she leaves here in a few weeks time, she wants to go back to school and get her high-school diploma.

"But when I leave I want to be a cowboy," she laughs. "I tried out on a mechanical bull and I did pretty good, but I was scared to go to the fastest speed," she smiles.

Crosinah's advice to any 16-year-old contemplating drinking, is "don't do it...but if you do have a problem remember your family still loves you."

Hobbema death rate drops after Nayo-Skan opens

By Lesley Crossingham
Windspeaker Correspondent

HOBBEWA, Alta.

The death rate on this four-band reserve has dropped dramatically since the innovative Nayo-Skan community alcohol and drug program was launched almost two years ago.

"The death rate was very high and last year it dropped by 41 per cent. This year so far it is down by 85 per cent and the arrest record is down dramatically," says Clive Linklater, director of Hobbema alcohol and drug abuse program.

Linklater is quick to point out that the death rate is not just directly alcohol and drug related but also includes related death figures such as drunken driving accidents, accidental suicides and general accidental deaths when the victim was intoxicated.

He attributes this dramatic decline to the new community program and the involvement of the four chiefs and councils. But particularly he credits the success to a new awareness on this reserve south of Edmonton.

"There are so many people saying that Indians are genetically inclined to alcoholism or that it's not part of the lifestyle, and there is something in all of that but there are other social factors we have to take into account," he says.

Linklater points to the fact that Indian drinking is markedly different from

non-Native drinking patterns. There are different social conditions. The pressure to drink on the reserve is much greater. We live in a much closer environment and because of other social factors such as unemployment, and poor education standards we try to blot out our problems with drinking.

He explains that often in non-Native society drinking is a secret activity. Often the family of the alcoholic "cover-up" what they see as a social shame and very often these alcoholics never receive treatment. Consequently the high proportion of Native alcoholism may be just because Native people are more honest and open about their problems, whereas their non-Native brothers often suffer alone and in silence.

And this is not the only difference between Native and non-Native alcoholics. Linklater points to typical drinking patterns on the reserve. One of the common patterns is gang-drinking (when people gather together to socialize and drink) occasion drinking on birthdays, anniversaries and victories; and set drinking days such as Saturday and welfare day. Drinking to get drunk. Many people drink to feel good or to forget, but Linklater points out that some people drink with the very intention of getting drunk.

"One example of gang drinking was some young men who gathered together to drink again."

each Friday with some six packs. The parents wanted to break up the gang but that is not the best thing to do as these guys would only meet in secret and continue to drink," says Linklater.

When the help of concerned community members, Linklater introduced these young men to the art of drumming, and now they travel around the country playing at powwow and receiving prize money.

One of the main problems is that alcoholics own up to their problem and only come to treatment for the sake of their children or their spouse. "You have to do it for yourself. You can't go around saying 'it is for my wife, or it is for my daughter.' You really have to want to help yourself."

Linklater points out that many program workers are happy if the client reaches "sobriety" but do not recognize that the client may not feel contented.

A resentful client may hate not drinking, still suffer from hangovers, continue to have muddled-thinking, unhappy relationships and always be in a state of anger.

"There is a clear distinction between 'not drinking now' and 'true sobriety.' An alcoholic person may not be drinking but may not be truly sober. True sobriety means that an alcoholic person has accepted the true nature of their alcoholic addiction and is contented in their new state of going without alcohol and craving to drink again."

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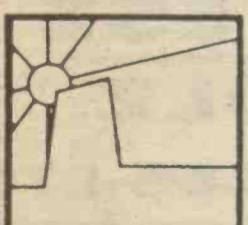
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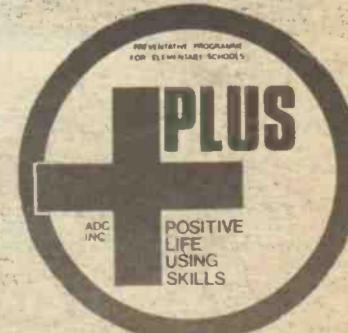
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PEOPLE ON THE EDGE

Helping professionals target whole family

By Lesley Crossingham
Windspeaker Correspondent

HOBBEMA, Alta.

The tiny trailer parked near the health services building looks deceptively quiet but as people drive away and the door opens and slams, the trailer trans-

forms into a busy hive of activity.

Inside director Clive Linklater explains that the people who seem to constantly come and go through the Nayoo-Skan treatment centre are not only patients with drug or alcohol addiction problems, but also relatives and

friends of their clients.

"We believe in a comprehensive community approach to the program here," he says, proudly explaining the program he helped to develop.

Linklater, a Salteaux from Couchiching in Ontario, developed this unique program over a number of years. He began by asking people if anyone had been hurt by drugs or alcohol.

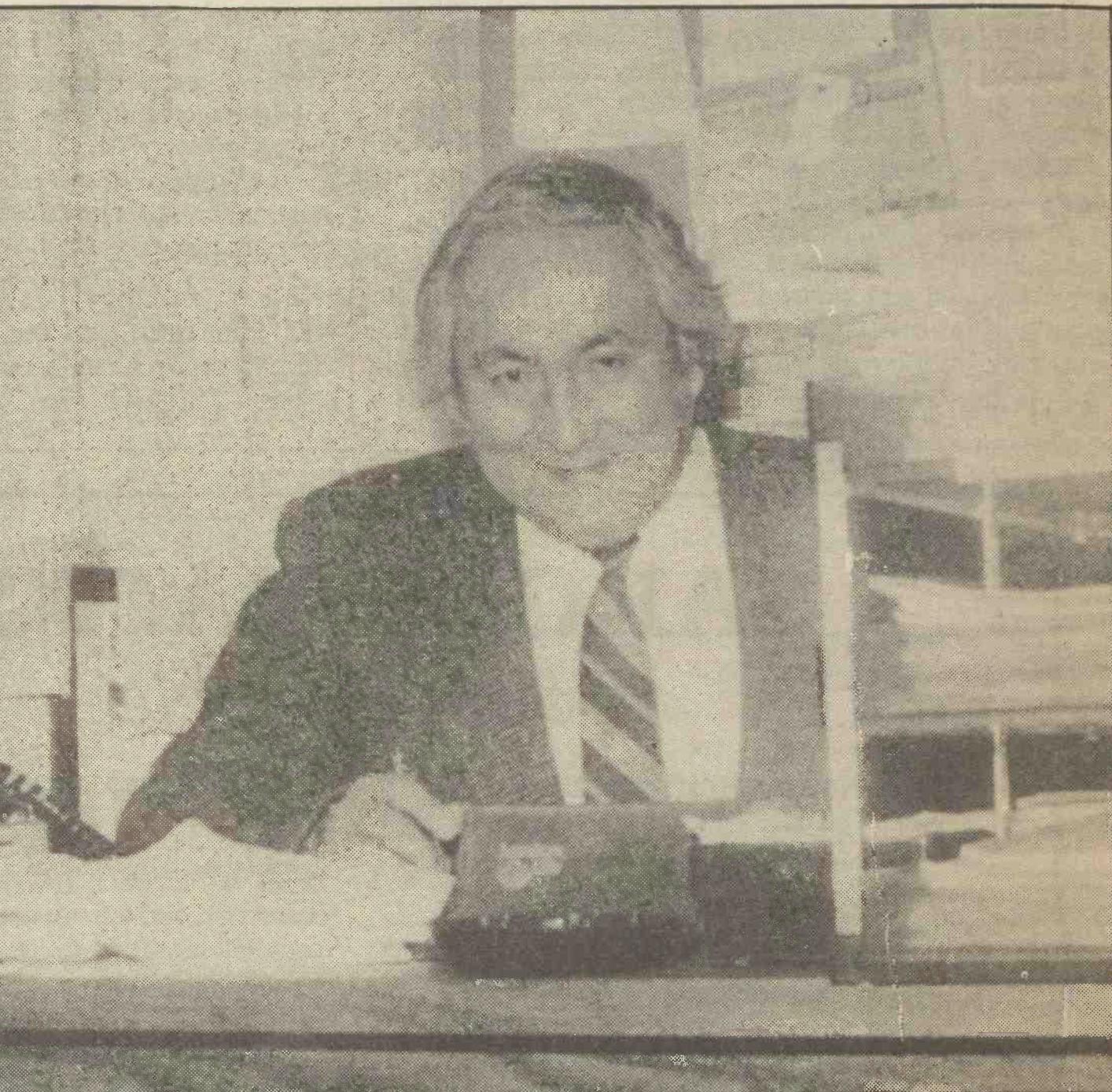
"The answer was 100 per cent - everyone," he says. "Then I asked them to name a person they knew who had never been hurt or harmed. Again, no one came forward. That gave me the starting point."

Linklater found that both the drinker and his or her family suffered from the addiction. Children did not receive proper food, adequate clothing or shelter and the spouse often felt alone, abandoned, deserted or rejected and the whole extended family were victims of turmoil and confusion. On a larger scale the whole community became a victim when the addicted person became physically, psychologically, mentally and spiritually sick.

With this information, Linklater developed a ten point program for the whole community.

The first two points are information and education. People need to know the facts and about the effects of alcohol and drugs on the body, the family and the community, he explains.

This is followed by training, where people are taught skills such as interviewing, counselling and giving our information.



Abuse had touched everyone: Nayoo-Skan's Clive Linklater

The next two points are prevention and treatment, where again information is used to tell people how to avoid the problems of drugs and alcohol.

After the client realizes there is a problem, the move on to rehabilitation which helps them re-structure and rearrange their lives to be alcohol and drug free. This followed by follow-up and after-care.

Usually, explains Linklater, this is where the story ends, but in this program after-care is followed by alternative activities, counselling, support ser-

vices and validation.

People need to do other things and take up activities other than drinking and drugging," says Linklater. The staff at Nayoo-Skan help the client evaluate his lifestyle and recommend alternatives.

The comprehensive community approach means that all members of the community, without exception, learn about alcohol, alcoholism and alcoholic drinkers as well as drugs, drug addiction and drug addicts, explains Linklater.

"We have a school program where some of our

counsellors visit the schools and explain to the kids the problems they may be seeing at home. Some of the long term effects of drinking are explained to children and the symptoms of drinking are outlined."

The four Hobbema band councils are also supportive of the Nayoo-Skan program and have realized the loss to society through drug and alcohol abuse. Such things as incomplete schoolwork, absenteeism, loss of jobs and, of course - suicides, killings and accidents affect the whole community, explains Linklater.

For Parents ALCOHOL SELF-TEST

1. Have you ever told your child that being able to hold a lot of liquor is a sign of being grown up?
YES NO
2. Do you drink more than you would want your teenager to drink?
YES NO
3. Has your child ever seen your drink?
YES NO
4. Has your child ever seen you drink because you were feeling unhappy or nervous?
YES NO
5. Do you try to hide how much you drink from your children?
YES NO
6. Have you ever said something to your children when you'd been drinking that you were sorry for later?
YES NO
7. Has your child ever seen you with a hangover?
YES NO
8. Has your child ever seen you pass out from drinking?
YES NO

If you answered any of the questions YES, your children may have a harder time learning to use alcohol responsibly. If you suspect that your family's drinking habits may be a problem, it would be wise to talk with someone qualified to help.

(This test is from the Feeling Good series,
Courtesy of the Community Education Services
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PEOPLE ON THE EDGE

Substance abuse costs employers

By Terry Lusty
Windspeaker Correspondent

The misuse of alcohol or drugs by employees continues to be a problem in the work force which costs employers millions of dollars.

A number of companies, particularly the larger ones, have initiated and stepped up their involvement in assisting employees who are plagued by their intake

of alcohol or drugs.

Firms such as the City of Edmonton, CN, Gulf Oil, the Edmonton Public Schools system, and many others now participate in the Employee Assistance Program.

Because a lot of employers do not make internal statistics available to the public, it is difficult to estimate just how many people are affected or how much

money they lose through lost man-hours.

Between 1979 and 1983, Statistics Canada and the Expert Committee on Alcohol Statistics found that it is indeed a very difficult task to even approximate the amount of abuse that affects the work place.

Most employers are good enough to treat individual cases on an individual basis. However, they do

recommend that co-workers be on the lookout for the following signs among fellow employees: unfinished work, changes in attitudes and moods, arguments or conflict with workers or customers, absent days and brief periods away from one's job, accidents on the job, sloppy personal appearance, deteriorated work quality, inconsistencies of any kind and time off for unusual or minor reasons.

SARCEE NATION "Join the Circle"

Sarcee Nation Spirit Healing Lodge

The Lodge is a 15-bed residence for males and females on an aftercare program. This particular program is designed to support persons in their continued sobriety, upon discharge from a recognized residential treatment program.

The services are mainly occupational therapy sessions such as lifeskills and pre-employment courses, that provide clients with problem-solving behavior and attitudes to be used appropriately and responsibly in the management of their personal affairs. The duration of the time in aftercare will depend in part on the progress and needs of the individual.

Admission Requirements

- Person with a desire for a productive lifestyle, free of alcohol and drugs.
- Person who has completed a 28-day treatment program
- Person that does not require psychiatric treatment
- Person 16 years or over

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programs related to the abuse of alcohol and drugs.

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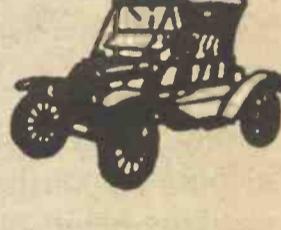
For Adults

ALCOHOL SELF-TEST

1. Do you think and talk about drinking often?
YES NO
2. Do you drink more now than you used to?
YES NO
3. Do you sometimes gulp drinks?
YES NO
4. Do you often take a drink to help you relax?
YES NO
5. Do you sometimes forget what happened while you were drinking?
YES NO
6. Do you ever drink in the morning to relieve a hangover?
YES NO
7. Have you ever had an accidental injury after having some drinks?
YES NO
8. Do you sometimes have several drinks when you meant to have only one or two?
YES NO
9. Have people annoyed you by criticizing your drinking?
YES NO
10. Have you ever had arguments with family or friends because of your drinking?
YES NO
11. Have you ever felt guilty or embarrassed about your drinking?
YES NO
12. Are there times you feel uncomfortable if alcohol is not available?
YES NO

If you answered any of the questions YES, it would be wise to talk to someone qualified to help you determine whether alcoholism is a concern to you.

(This test is from the Feeling Good series, Courtesy of the Community Education Services Division of Children's Television Workshop.)

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PEOPLE ON THE EDGE

EVERETT LAMBERT, Special to Windspeaker



Combatting alcohol and drug abuse: Maggie Hodgson

Nechi Institute**2,000 counsellors trained**By Everett Lambert
Windspeaker Correspondent

ST. ALBERT, Alta.

"We have trained 2,000 sober Indians and Metis," comments a 44-year old former member of British Columbia's Fraser Lake Carrier band near Prince George.

She is Maggie Hodgson, executive director of the Nechi Institute on Alcohol and Drug Education. The institute is located in the same complex which houses the Poundmaker Lodge.

The building itself is a product of the Native approach Nechi takes in combating alcohol and drug abuse. The four wings of the complex represent the four parts that make up the medicine wheel often referred to in Indian life. The four parts of the medicine wheel are the mental, emotional, physical, and spiritual parts. Nechi, which carries out planning, works in the mental wing of the building.

Indian people, before the arrival of non-Natives believed life worked on a mental, emotional, physical and spiritual basis. It was also believed that a balancing of the four was essential in living a wholesome life. To this day Native counsellors and spiritual leaders use this approach in dealing with alcohol and drug abuse, as well as community development.

Hodgson calls her work "alcohol and drug education and training." However, she

adds, "One of our primary goals is community development."

She explains that to improve the community a person has to begin with one's self, then their family, next their friends, and then their community. Further to this, one can move onto the different agencies, government, and finally the world community.

Prior to taking her alcohol and drug training Hodgson worked in Moose Jaw with the justice system. As a para-legal, she worked with child welfare, young offenders, and divorce issues. It was through this involvement that she noticed many of the problems faced by persons going through the system were alcohol and drug related. For this reason Hodgson became involved in the field of alcohol and drug education and training.

Hodgson herself comes from a background of substance abuse - her mother was an alcoholic. She agrees that these types of experiences help when dealing with alcohol and drug abusers.

"One of the benefits is he (the addictions counsellor) certainly knows all the ways and tricks of an alcoholic. He knows the denials. However, I do not think that to deliver a baby, one had to of had one herself," she notes.

She adds that "very few" of the staff involved in abuse prevention are them-

selves substance abusers.

Hodgson's main goal in treating abuse is to create awareness. "We believe that by helping our trainees be more aware of themselves, their families, and communities and how they are affected by alcohol and drugs and how intervention affects this, this will enable them to work with their communities to change social norms." And Hodgson believes she is making a difference.

When she first started her work in 1971 - 17 years ago - Alberta had six centres working in alcohol and drug treatment. Today 44 such centres exist. This includes 15 treatment centres, halfway houses and detox centres, as well as 29 prevention and aftercare programs.

She proudly remarks: "We have trained 2,000 sober Indians and Metis."

Then she recalls the organizing of an education conference.

"Last year a topic of great debate in the planning of an education conference was whether or not to serve alcohol. Eighteen years ago, it wouldn't have even been a topic of discussion," she smiles.

She sprinkles her conversation with the many Metis leaders, tribal councillors, Indians leaders, and other prominent Natives who have dealt with alcohol and drugs in a positive manner.

"We've come a long way," she concludes.

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PEOPLE ON THE EDGE

Rebellious joker hits rock bottom

JACKIE RED CROW, Special to Windspeaker



Escaped skid road: Peter Strikes With A Gun

By Jackie Red Crow
Windspeaker Correspondent

PEIGAN RESERVE, Alta.

When Peter Strikes With A Gun lost his mother at age eight, it was a devastating blow. He never imagined his life would become one of despair, fury and tears. Change came too fast. Confusion followed. He hit rock bottom.

For over 25 years of his life, Strikes With A Gun was a skid road drunk. He drank everything from cheap wine to shaving lotion. He roamed the streets at night digging into garbage cans to turn whatever was sellable into cash to buy another bottle of wine. He slept in old cars and under the stars if there was no place for him to sleep. He thought nobody cared for him, nobody loved him. He longed for the day when he would pass on to another world to end his misery.

Today, Strikes With A Gun talks about his dark days like it was another time, another place, another person. But that is not to say that he conquered his addiction problem easily.

Strikes With A Gun shares his addiction openly and honestly to illustrate the fact that not enough attention is paid to the causes of alcoholism. "I had a problem long before I took my first drink," he said in an interview at the Peigan Preventative Services program centre.

"I was a victim of emotional abuse — I had no support, no comfort, no

love. I wasn't a complete person. My spiritual aspect was lacking. I had no emotional strength. I had a lot of resentment and fear inside of me."

Shortly after his mother died, Strikes With A Gun spent the rest of his schooling at the Sacred Heart school in Brocket and the St. Mary's school on the Blood reserve. He left school, married and had children.

Strikes With A Gun says losing his mother so young handicapped his ability to develop positive relationships. "I rebelled against life. I violated relationships, friendships. The only thing I was good at was drinking. I became more dependent on alcohol," he said.

"I was insecure, jealous and envious of other people."

Soon after his marriage fell apart, Strikes With A Gun left the reserve, only to end up on skid road in various urban centres in Alberta.

He managed to survive on the streets because he covered up his insecurities with his abilities to entertain people. "I was invited to a lot of drinking parties because I was able to sing and tell a good joke," he said.

But deep inside, Strikes With A Gun felt rejected by everyone and was ashamed of his lifestyle. "I was scared to admit that I was sick. The harm I was doing to myself, my family, my community was a direct result of my addiction.

"I thought the communi-

ty was dying... There was no hope — no Native role models to look up to. I became a prisoner of my own self-destruction. I was carrying so much garbage inside."

After numerous run-ins with the police and spending many nights in jail, he was forced to face up to his addiction. "The RCMP told me that they were tired of throwing me in jail. One day a magistrate told me he wasn't going to sentence me to jail anymore, that I needed help. A special person (Native Counselling courtworker) who had a lot of patience told me she would make arrangements to send me to a treatment centre."

While he was sober, Strikes With A Gun got into another form of addiction — gambling. "I wasn't healing myself. I was too busy looking after my rent. I was denying a higher power."

Soon after he "fell off the wagon." It was another cycle — binges, treatment centres, and then sobriety again. "I fell lower than before. I finally ended up in the hospital with a bad case of cirrhosis of the liver."

After he managed to pull himself together, Strikes With A Gun decided to move back home. He got a janitorial job at the band office and for the first time in his life, he reflected on his addiction honestly.

"It was the loneliest and yet the best part of my life. I used to just sit by my window, watch other people, and think about life.

"I thought 'I have to

change my life and not just live for the bottle. If I can live for a meal instead, maybe I'll change for the better for myself and my community.'

"I learned to pray to help me end my 25 years of self-destruction. I knew I was spiritually dying — there was so much guilt, garbage inside of me. I didn't know how to project any positive relationships."

But Strikes With A Gun soon realized there was no help available in the community by way of counselling or preventative programs for people suffering from addiction problems. But that didn't deter a small group of people headed by Strikes With A Gun to start a support group. They finally managed to find a place to meet and started weekly AA meetings.

"I started looking forward to AA meetings — that's all I lived for," he said. After that, the group hosted a workshop and the response was tremendous when the growing number of people interested in reaching sobriety voiced the need for addiction programs on the reserve.

Strikes With A Gun is now the director of the Peigan Preventative Alcohol Program. He still attends AA meetings regularly and is a popular announcer at various social functions on the reserve. He has remarried and enjoys outings with his family and grandchildren.

"I'm still working on myself. My goal is to live one day at a time and be happy."

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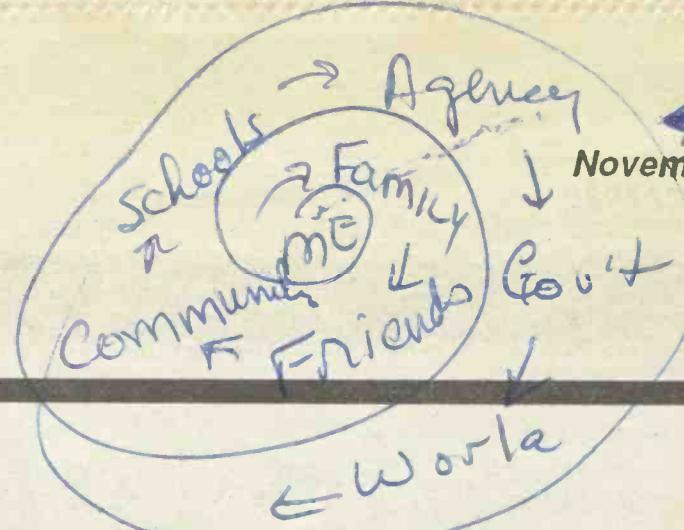
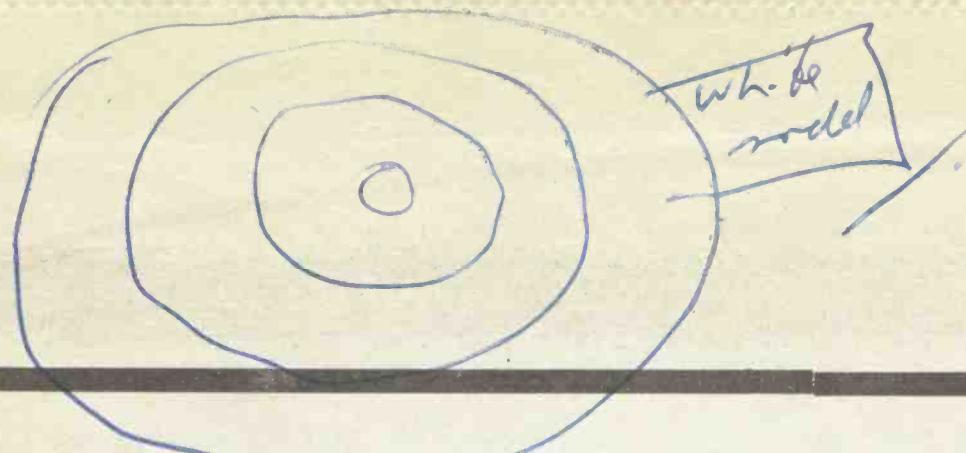
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NATIONAL ADDICTIONS AWARENESS WEEK ACTIVITIES

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Suggestions for a community activity during 1988 NAAW Week:

Music: Family Dance, Oldtime Dancing (jigging, square dancing), Round Dance, Powwow, Lipsync Contests, Dry Dances, Parade, Music Presentations (blue grass festival), Drug Free Dance, Talent Show, Jam Session

Art: Community plays, Skits by youth, Drama groups, Posters Contest, "Thank You" cards for not drinking today, Art Displays (soapstone carvings), Crafts Shows (leather crafts, beadwork), Coloring Books for Elementary Students, Posters with Feelings (addictions issues)

Education: Radio community Quiz Show, Develop & Distribute Information Kits for your community, Posters, Buttons, Bookmarks, Pamphlets, Displays (community halls, band office, or shopping areas), Public Service Announcements for local radio or television, Discussion Groups (youth and elders, parents, youth groups), Promote NAAW in your speeches/presentations/workshops, Workshops, Guest Speakers, Open House at a Treatment Centre or Rehabilitation Centre, Street Banners, Special Wilderness

Treatment Centres, Essay Contests, Youth TV Quiz Shows (Reach for the Top), Rap Sessions (youth only), Word Search Games, Scramble Word Games, Brown Bag Faces

Physical Activity: Exhibition Games, Walk for Life, Run for Sobriety, Bike for Healthy Families, Tricycle Rally for Tots, Jump Rope Contest, Volleyball Tournament, Indoor Field Day (with races)

Entertainment: Pet Shows (Mutt of the Week), Pick a Mascot, Puppet Show by Children, Taste Test (Exotic non-alcoholic drinks), Bannock Baking Contest, Story Telling with Elders, Honor Someone Special Activity, Logo, Motto, or Bumper Sticker Contest, Games Night, Family Flag Parade

Social Gatherings: Pot Luck Dinner, Socials, Community Feast, Traditional Fashion Show, Honor Positive Role Models, Campaign for Regional Role Models, Community Fund Raising (door to door penny drive), Community Clean-up Day, Chief Challenge or Community Challenge, Community Involvement Competition, Nechi NAAW Community Contest, NNACADA campaign to "Join the Circle", Cultural Awareness, Indoor Barbecues and Campouts, Slumber Parties

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Tel. (514) 283-1559

Manitoba Region

Ste. 500, 303 Main St.
Winnipeg, Man. R3C 0H4
Tel. (204) 983-2984

Saskatchewan Region

1855 Smith Street
Regina, Sask. S4P 2N5
Tel. (306) 780-7449 or
780-6346

Alberta Region

Ste. 730, 9700 Jasper Ave.
Edmonton, AB
T5J 4C3
Tel. (403) 495-2692

Pacific Region

Ste. 540, 757 West Hastings St.
Vancouver, B.C.
V6C 3E6
Tel. (604) 666-8182 or
666-0449

N.W.T. Region

Alcohol and Drug Community
Mental Health
Dept. of Social Services
Government of N.W.T.
Box 1320
Yellowknife, N.W.T. X1A 2L9
Tel. (403) 873-7063

Yukon Region

Yukon Native Alcohol & Drug Abuse
Program
c/o Council for Yukon Indians
22 Nisutlin Drive
Whitehorse, Yukon
Y1A 3S5
Tel. (403) 667-7631



National Addictions Week

In the mid 1800s the Hopi people were gifted with a prophesy that our people are in a darkness but will come out of our midnight into the day to become world leaders when the eagle lands on the moon. At that time this prophesy was not understood, but in 1960 the first space ship "The Eagle" landed on the moon. They sent word back to the world "The Eagle has landed!" When the "Eagle" came back to earth with rock samples from the moon, the Hopi Prophesy was fulfilled.

That week the first Indian Alcohol and

Drug Program was launched. Poundmaker's Lodge soon followed. The Lodge is the oldest Indian-oriented inpatient alcohol and drug abuse treatment centre in Canada. We believe that alcohol and drugs are not a part of Native Culture.

Based on this belief, the treatment takes a holistic approach to addressing substance abuse. Our belief is that we must look at the person as a whole, like the medicine wheel which encompasses the physical, mental, spiritual and emotional well being of a person.

We can do together what I can't do alone



**POUNDMAKERS
LODGE**

Helping to reach the vision