

- Alcohol Problems, Examined
- One Woman's Courage
- Denial



Gabriel Dumont Institute
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REGINA, Saskatchewan
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NEW BREED

Editor's Thought

By Tina La Rose

For generations, there has been an incurable disease flocking our nations. Striking every race, creed and colour, touching unborn fetus, robbing them of a life full of pleasure and learning. Splitting families, where violence of every kind of abuse is seen. It also robs us of a healthy life physically and mentally until...death is the obvious.

Not much to be proud of or to look forward to, is there? However, there are those that take the hand of the afflicted and walk with them and show them a way to a better and brighter tomorrow.

Those people, groups and organizations have heavily involved themselves to find a solution to the dreaded disease of alcoholism. And with alcoholism, drug and solvent abuse go hand in hand. And as I write I refer to alcoholism, but drug and solvent abuse could replace that word.

Much yet has to be done for the afflicted, for life's paths sometimes go around and around where it seems there is no return.

Seeing the cause of alcoholism in families and how they destroy the home environment, treatment centers have been cropping up all over. For some, those treatment centers are like a welcome mat, for others it was their last hope. While your stay there may not be too pleasant at first, later what you see and hear will be eye-opening and will have touched you in one way or another by the time you leave. To learn the effects of the disease and how it affects families, societies and oneself, will alone make you think twice about the next time. And it is often heard that once involved with any self-help group such as Alcoholics Anonymous (AA), Narcotics Anonymous (NA), or Children of Alcoholics (COA), it wrecks your drinking. ~~for now~~ you have some understanding.

What are those groups you say, well lets take a look at them.

Firstly there is A.A., one self-help group for the alcoholic, where you share, listen and learn to love oneself all over again. And the best people to share your alcohol abused life with is with another A.A. member. It is a twelve step group, where the steps and traditions are followed closely. It is a place where you meet friends who really care, who want to share and help.

Along with this group Alanon and Alateen follow. Al-a-non is for the family member who has been affected by the disease of alcoholism, and for the young child who lived with the alcoholic, Al-ateen is there for them. Then we have, for any child of all ages, COA.

COA, is a group new to the self-help groups, but it too is imperative for a change. It is for any child who has lived through the dreaded disease and who has been affected. In other words, anyone needing help dealing with family problems directly associated with alcoholism, COA is there for you.

Then, there is NA, for those who have taken street or prescription drugs and have become 'hooked'.

And although the steps change somewhat in each group their primary purpose is to have a better, if you will, tomorrow.

And more importantly in these groups all they really need to know about you is that you have a desire for help. There is no need to say your last name, occupation whether your single or married or even to talk. All they ask of you is to take what you can and leave the rest behind. The groups don't single you out because you are Native, Jewish or Christian. Their purpose is to unify you with yourself firstly, and then to share yourself with whom you have deserted. Why, because when you have become attached to alcohol, or drugs or solvent abuse your morals, self-esteem or any positive emotion you possess turns negative. And how can anyone care when you don't care about yourself? Thats the question, that needs to be addressed.

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In this issue you'll read of a reserve that became totally controlled by alcohol. What happened to them before and after to what their goals are today. You'll see and read about various groups and their solutions to this age old problem.

You'll get to meet Maggie Hodgson, who works out of an Edmonton based treatment center, where they re-establish Native life in the traditional way, and much more.

We at New Breed have understanding about this disease, the effects of the family and to the one person, it hurts and that is you, and it is our sincere desire to help by printing success stories and ways of a better tomorrow.

We would like to thank the Saskatchewan Alcohol and Drug Abuse Commission (SADAC) for inviting us to attend their conference on alcohol

and drug abuse. We would also like to thank SADAC for their permission to use some of the articles in recovery which are found in this issue. Where we had the opportunity to meet many wonderful people like Phylis Chelsea of Alkali Lake or Maggie Hodgson, who were so willing to share their story.

If any conference was a learning experience it definitely was the one sponsored by SADAC.

Let us not sacrifice our families, friends and most importantly ourselves to the horrors of yesterday, but let us look, learn and share our discoveries about this disease as we reach our tomorrows. For certainly, the pleasures we will receive from our learnings and newly acquired friends will guide us so that we may never reach the 'rock bottom', again. □

One Women's Courage

By Tina La Rose

Drinking became the way of life for the community of Alkali Lake in British Columbia. Even the young ones became haunted for the taste of alcohol. No one, not even the community priest could refuse the mind-alternating drug. Till one day some sixteen years ago a young child refused to go home. Why, because she became tired of the same old scene, the fear of her beloved parents drunk and the horrifying scenes that would follow.

"When she didn't want to come home it brought me back to a promise I had made for myself," said Phylis Chelsea, the first sober person on Alkali Lake. That promise was to have her children grow up with her and respect her, unlike the way she felt about her home environment.

That child who made that direct decision was only seven, but already she knew that life could be better. "I know what I'm meant to do in this life," said Ivy Chelsea.

Her decision sparked the turn around on the reserve.

"Since that time I knew I had to move a little further in order to do it for myself, that's when A.A. came into my life," said Phylis.

During this time the beautiful country of Alkali Lake became known as 'Alcohol Lake', for the reserve was now 100 per cent alcoholism. The peaceful community once known for unity where people walked together and dreamt together had now washed all traditional values down, almost to no return. There was also a time when the local police only visited when necessary but that all changed drastically. The place now was filled with family violence, sexual abuse, child abuse, diseases, where neglect of oneself and of others became the traditional way. A way that seemed never ending for the community.



Phylis Chelsea

However, when Phylis sobered up her husband soon followed, for he too realized there must be a different way of life. In fact life was so bad that when they had their first A.A. birthday celebration some community members showed up with bottles of different sorts of alcohol laughing and staggering, the usual sort of characteristic of being drunk, saying they heard there was a party here tonight.

Eventually the local priest was also asked to leave because of his addiction problem and pretty soon the store owner as well. The Chelsea's then opened their own store and service the community. The store was a place where the people no longer were cheated out of what was fairly theirs.

Later Phylis's husband, Andy became Chief which was another strong turning point for the community, for he worked hard to re-establish the people's self-respect. However, when things started looking good, it seem something else would hinder their way. That hindrance was bootlegging. Something had to be done, and the only solution was to charge all who tried the illegal acts. That meant charging family and friends but it had to be done in order for all to realize what alcohol had done to the community. And with every storm there comes a calm, people started watching and listening to the Chelsea's. Seeing their children clean and fed first caused resentments. The people

even went so far as to call them "sema," which means "Whiteman" in Shuswap. But despite their bitterness the recovery process was already in the makings. People started to take their own initiatives to change their hardened lives. And since alcoholism is a disease that recovery process had to be an on going day to day commitment. It actually took four years before the community had four sober individuals, but that was a milestone for that community.

Peace once again seemed to fit into their lifestyles, enabling more to find the way to a new life. Children could be heard laughing and playing A.A. That sound was music to their ears.

Yes, alcohol did strike this community with such devastation as tornado, but piece by piece was picked up and a new foundation was laid. And although it seemed that the road was dark and dreary most of the way all it took was one woman's courage, to help change it all. "The honour of one is the honour of all," said Phylis with contentment.

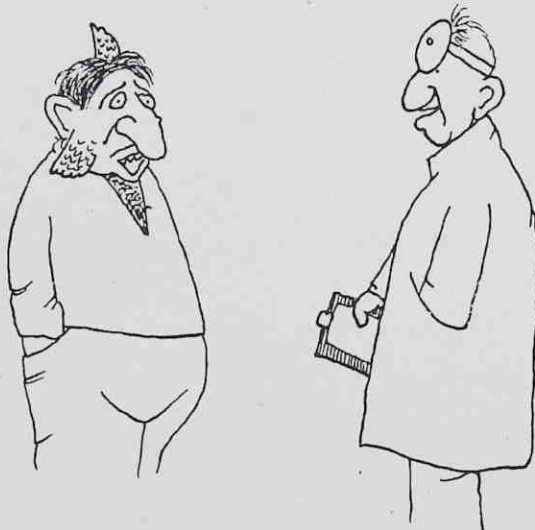
And her contentment was well worth her words, for now the community has grown in every area possible to grow. In education, economic development and yes in family unity, for the community now is 90% sober.

Currently they have a five year plan in the making. That plan will allow them to open a national training center to assist other Native communities. And once again their dreams will become a reality not just for them but for all as Phylis remarked, "the honour of one is the honour of all." □

EDITOR'S NOTE:

This success story is now available on video cassette. To obtain more information contact:

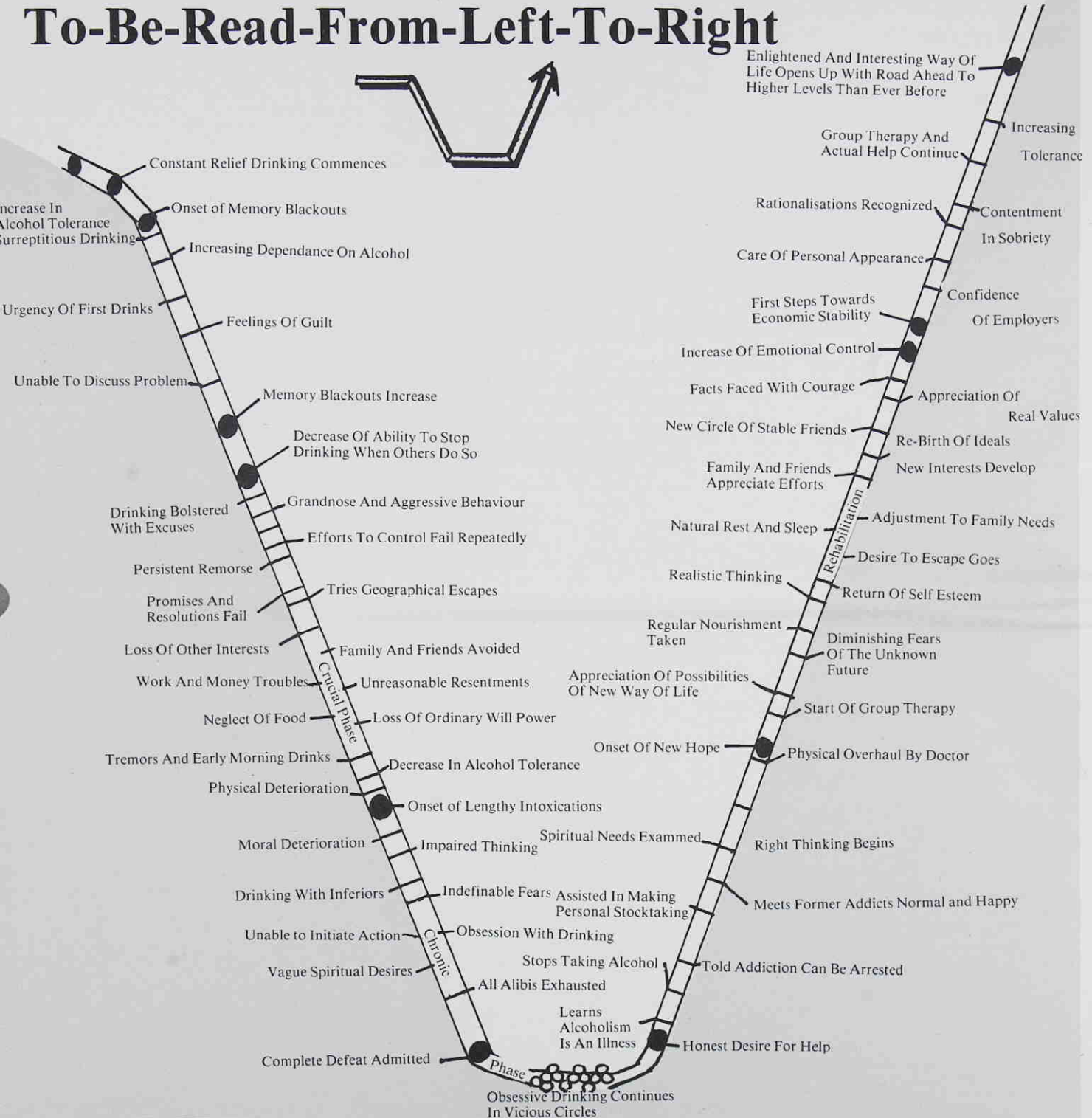
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Jeanne Mance Building
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K1A 0L3



My recommendation to you, MR. Redneck, is that you cut down on your consumption of Regina water.

Allen Clarke 87' GABRIEL DUMONT JRDARY

To-Be-Read-From-Left-To-Right



A Chart Of Alcohol Addiction And Recovery

People Problems...

Complex Yes, Hopeless, Never!

People Problems....Living requires dealing with problems. Most often people solve problems on their own by talking with friends or family and making a decision. Problems which people thought could never be solved no longer bother them.

Yet some personal and family problems persist despite the person's best efforts. What likely started out as a minor personal problem may become so large that a person's family, friends and career are affected.

It is times like this when outside intervention is required. That is what Personnel Performance Consultants is all about—helping people solve problems that are out of hand.

IDENTIFY THE PROBLEM EARLY

Types Of People Problems....P.P.C. counsellors work with all types of problems. Family fighting, grief, fear, jealousy, anger, depression, adjustment to separation or divorce and alcohol or drug abuse are all part of people problems. Remember, no one is immune; we all feel them at some time or another.

Our Experience....by the time people come to P.P.C. offices, they have usually experienced the worst part of their problem solving. You see, people usually experience six stages of problem solving before they go for help. Coming to terms with these six stages is often more important than actually getting help.

The six stages are:

1. **Recognizing** all is not well, emotionally not feeling up to par.
2. **Evidence** the problem arises due to arguments, hints from friends, confrontations at work or an increased feeling of dissatisfaction.
3. **Denial** and defensiveness are used to cope with the evidence: "It's not my fault, I can't help it, If only they would..."
4. **Identifying** the problem follows the denial, but,
5. **Acceptance** determines if a person will ever
6. **Seek help** from a friend, parent or professional.

Sometimes people will go through all six stages in a matter of hours while others struggle with the last four stages for years.

Getting Help....If you think you should see a counsellor, you are probably right. Counselling can help clarify the problem and create a plan to solve it. Sometimes, it means the difference between solving a problem or going through a long period of struggling and coping.

However, often even the thought of going for help is hard to imagine. Don't feel your problem isn't bad enough, or the counsellor will laugh or that things could never improve. If the problem, no matter how small, bothers you, we are here to serve you with care.

*It's Good To Know They Are There
When You Need Them...
Personnel Performance Consultants*

Personnel Performance Consultants...P.P.C. was started in 1979 by a group of professionals committed to helping people solve their own problems. Through a team from the fields of education, psychology, nursing, social work, addictions and counselling, we have been able to achieve our objective.

Individuals and families seeking consultation are welcomed to pleasant surroundings where problems are kept confidential and individuality is respected.

Other Programs And Services Offered By Personnel Performance Consultants:

- Employee Assistance Programs
- Absenteeism Reduction Programs
- "Self" Centered Workshops
- Teen Workshops
- Alcoholism Seminars
- Divorce and Separation Mediation
- Supervisor Training
- Financial Counselling

*When It's Nobody's Business But
Your Own, We'll Keep It That Way*

Our Approach....We believe that everyone has the potential to change. The change may be difficult but it is definitely possible.

The first time an individual or family sees a P.P.C. counsellor, an assessment determines the nature of the problem. By the end of the assessment, a plan of action is recommended to help the individuals overcome the problem.

A variety of approaches are used to encourage people to recognize their potential. Intensive individual counselling, long term situational aid, family therapy and teaching workshops. These approaches are designed to help you face the problem head on, and give you the energy to get on with your life.

**Personnel
Performance
Consultants**
216 Avenue P South
Saskatoon, Sask.
S7M 2W2
665-2788

P.P.C.: Helping Others Help Themselves

If you are considering seeing a counsellor, ask yourself:

- | | | |
|--------------------------|--------------------------|--|
| <input type="checkbox"/> | <input type="checkbox"/> | 1. Do I often suffer from headaches or a "knot" in the stomach? |
| Yes | No | |
| <input type="checkbox"/> | <input type="checkbox"/> | 2. Have my eating habits changed by eating more or less than usual? |
| Yes | No | |
| <input type="checkbox"/> | <input type="checkbox"/> | 3. Have I lost interest in activities outside of my home? |
| Yes | No | |
| <input type="checkbox"/> | <input type="checkbox"/> | 4. Am I beginning to feel any dislike for myself? |
| Yes | No | |
| <input type="checkbox"/> | <input type="checkbox"/> | 5. Are my moods determined by my friends or spouse's moods or behavior? |
| Yes | No | |
| <input type="checkbox"/> | <input type="checkbox"/> | 6. Have I considered asking my doctor for a prescription to help me deal with my depression, anger or anxiety? |
| Yes | No | |
| <input type="checkbox"/> | <input type="checkbox"/> | 7. Am I losing sleep because of worry? |
| Yes | No | |
| <input type="checkbox"/> | <input type="checkbox"/> | 8. Is my temper flaring up more than usual? |
| Yes | No | |
| <input type="checkbox"/> | <input type="checkbox"/> | 9. Do I do and say things that I regret or feel guilty about later? |
| Yes | No | |
| <input type="checkbox"/> | <input type="checkbox"/> | 10. Am I feeling alone, fearful or full of self pity more frequently? |
| Yes | No | |

If you have answered "yes" to less than two, you should talk with a friend, family member or perhaps a professional. If you have answered "yes" to more than two, you should definitely see a professional.

Programs Designed For Northern Needs

The problems of alcohol and drug abuse in Saskatchewan's north are well-documented. Alcohol-related arrests are four times higher than the provincial average. Health care and legal problems, combined, are three times as high. Although average consumption is only slightly higher, alcohol is purchased with less than half the income per adult.

"The affect of alcohol and other drug abuse on family and children adds to the strain of caregiving already felt by adults in the north," said John Kreiser, director of SADAC's northern regional services.

About 60 per cent of the population is under 25 years, and 40 per cent is under 15. However, SADAC's five northern co-ordinators, covering 96,000 square miles of this region, have sensed new energy and renewal among communities attempting to reduce alcohol and other drug abuse. Linda Johnson, at Creighton, said, "Addiction is only part of the problem. We need to treat the whole person, along with the family and community."

In education and community support, the gains are as significant as the problems, Kreiser said. "Treatment and prevention programs are building on the positive features of the northern environment. For example, closely knit families influence attitudes and behavior. Local leaders recognize their responsibility to remain sober. AA and Al-Anon groups are gaining strength. Northern communities are finding new pride in their Native culture and spirituality."

The Northern Lights School Board and SADAC have collaborated on parent awareness courses, teacher training, resource materials, peer support workshops and EAP. Irwin Hennie, youth and family services co-ordinator, works closely with many northern communities. He said, "Alcohol and drug education is becoming a regular part of the school day."

Local community boards opened new out-patient centres in Buffalo Narrows, Meadow Lake, La Ronge and Creighton in 1986. With the out-patient centres already operating in La Loche, Sandy Bay and Cumberland House, and an in-patient centre in Ile a la Crosse, the number of SADAC-funded agencies had doubled. Together with Saskatchewan Native Addictions Council Corporation (SNACC) and SADAC, they serve nearly 400 clients in a year.

A northern mini-course, piloted this year, looks at the connection between alcohol abuse and northern conditions. Workshops on solvent abuse were piloted in La Ronge, Meadow Lake and Creighton. Another proposed project, mobile community treatment, will take out-patient services to areas with a population under 1,000.

Since 1985, local boards have organized youth summer camps in Ile a la Crosse and Cumberland House. Youths take part in cultural activities such as making bannock and skinning a moose. They learn how chemical dependency, as a family illness, has affected their physical, emotional and mental well-being, and how to develop better living skills. In the summer of 1987 more

than 80 youths attended a camp on the Cumberland House Delta, organized by the Pine Island Out-patient centre. Margo Kane, a Native actress from Vancouver and a NNADAP role model, was a guest here and at the Northwest Alcohol and Drug Abuse Centre youth camp in Ile a la Crosse.

Kreiser said, "We are failing the north if we don't recognize the major gains prevention and treatment over the last decade. Northern people are finding new ways to heal the pain, and are working with the young people to prevent further abuse."

Programs developed for other regions are not always enough, he said. Since northern problems are unique, the best solutions must be developed in the north. □

Re-printed from SADAC Profile, Vol. 1, No. 2, March 1988.

Cupar School Division No. 28

Invites general applications for teaching positions which may be available in the next school term.

The Cupar Division includes seven kindergarten to grade 12 schools, 1550 students, and a professional teaching staff of 90.

"The Cupar School Division is an affirmative action employer and invites applications from people of Native ancestry SPA 31/87."



Allen Clarke 88

Calling All Youths

By Darlene Ledoux

Regina - What is the Rainbow Youth Center and what does it have to offer us? That is the question asked by many young people of Regina when they hear that name. So lets take a look at what the center does provide for young people ranging in ages of 11 to 19.

A few years back a group of concerned individuals decided to form a center specifically for the youths of today. A place where the youths could come to find many helpful resources that they needed to survive, such as interpersonal counselling, crafts, recreation, a sense of identity and yes some place where they could hang-out, if you will, safely. A meeting place for friends of past and present, to learn how to cook, dance and communicate. Basically just learn to live, relax and build a good self-esteem of oneself, all vital to living healthy.

Over the past couple of years the Center has come up with another great idea for the youths, something that would occupy their time and build skills for future use. This idea grew to what is known as Rainbow Wood Work.

The youths have already done some renovations work, built decks, porches for various homeowners. They have built garbage disposals for the Regina Market square, where already a hundred have been sold. In this area they also learn how to handle and operate power tools and hand tools safely. According to Mark Hanley, counsellor, "It's really rough for youths to find work, out there, and by instilling such skills they will at least have some experience."

center has taken the initiative to hold various workshops in this area. By May or June, the center hopes to be delivering these workshops daily.

And of course with the problems of alcohol and drug abuse in such devastating numbers, the



Rainbow Youth Centre

Down the road they will also provide medical services for the youth at no charge or worry to them. Since many are afraid to ask certain medical opinions many problems for them go unnoticed. "These services will not only provide a healthier youth but also a peace of mind for them," said Hanley.

Meals are also available Monday to Friday, where the donations come from local restaurants.

"There is no charge, it is 'pot-luck', you take what you get," chuckled Hanley. Although improvement is needed on this program Hanley said, "There is a definite need for meals to be provided."

In conclusion Hanley remarks, "The word gets around when something good is going on for the youths, and that is why we are here...to help. □

Native Theatre

By Debbie Piapot

A recent phenomena called Native theatre is cropping up all over the country.

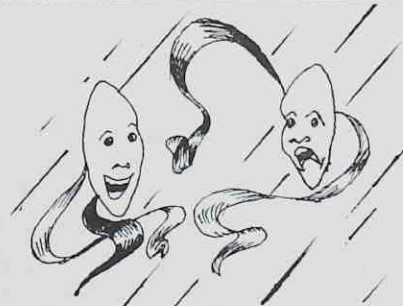
The Regina Native Theatre Group recently jumped on the bandwagon and joined the ranks of an impressive and growing list of Native theatre groups across Canada.

Some well known and not so well known groups include The Native Theatre School sponsored by the Association for Native Development in the Performing and Visual Arts (ANDPVA) in Toronto, Saskatoon Native Theatre, Spirit Song Theatre in Vancouver, Northern Lights Theatre in Sioux Lookout, Ont., Upiasik Theatre in Ile-a-la-Crosse, and Native Earth Theatre in Toronto.

The Regina Native Theatre Group began last September when Paul Daigneault, an SIFC student, approached Donna Paskemin, a Cree language instructor with the Saskatchewan Indian Federated College (SIFC), to help him form a drama group.

Daigneault, a 24 year old student from Ile-a-la-Crosse, was first introduced to acting in high school when he joined Upiasik Theatre.

Daigneault performed with Upiasik for four years and wanted to share his experience with others because theatre "helps you and gives you the courage to speak in front of people," he said.



"I was very shy and quiet. Theatre is a good form of communication and it is a good way to put across messages."

The Regina Native Theatre Group gave their first performance at the SIFC student and staff dance in December. A couple of days later they performed at a children's Christmas party hosted by the Circle Project.

"We did some improvised Wesahkechak legends in comedy form and the kids loved them," said Daigneault.

Of their performance at the student/staff dance, Paskemin said, "I loved it! It was something new and we received a lot of good positive feedback from the audience."

With two performances under their belt the group has captured the attention of the community. A number of Regina organizations have expressed an interest to have the group perform.

"We are all anxious to perform, but we feel that we must first organize ourselves before we make any commitments," says Paskemin.

Like any newly formed organization, the group has experienced some growing pains.

"We are just now becoming established. We've had our setbacks but it's been a positive experience. The interest is there and we will continue to work together as a group," said Paskemin.

The group is currently divided into five sub-committees:

- 1) Artistic Direction
- 2) Administration
- 3) Public Relations
- 4) Performers
- 5) Technical Direction

Membership is open to all interested people from the community of Regina and new members are welcome to attend their next meeting.

The next meeting will be held in room 123 in the College West building at 6 p.m. on Thursday, March 10, 1988.

While the number of Native theatre groups across Canada is small, the growing interest in the performing arts reflect a desire to communicate the Indian experience to a broad audience.

Theatre, as a medium, provides a voice for the Native community to express their concerns, issues, arts, legends, and story telling traditions. □

DENIAL

In 1968, Joseph L. Kellerman, who at the time, was Director of the North Carolina Council on Alcoholism, used an imaginary three act play to show how key persons in the life of an alcoholic actually help to perpetuate his/her alcoholism. These persons are the co-alcoholics. They are usually family members, friends or co-workers of the alcoholic. They may also be persons who work in a professional role (ie) teachers, social workers, clergy or those working in the field of medical care or law enforcement.

The alcoholic and at least four co-alcoholics are the actors in this play. The stage for the drama is a merry-go-round. As the plot unfolds (as time passes), the merry-go-round picks up speed. The people in the play become frightened of being hurt and protect themselves by becoming rigid in their thinking and behavior (out of touch with reality). After the alcoholic has been drinking or drugging for awhile, a crisis will occur. The moment of crisis actually creates an opportunity for the alcoholic to assume responsibility for the consequences of his/her own behavior. However, the co-alcoholic will feel anxious and guilty, will take over complete responsibility, and will solve the problem. Shortly, thereafter, the alcoholic will drink or drug again. In this way, the merry-go-round will pick up speed. The co-alcoholic becomes more confused, and more fearful and discouraged. This person will remain totally unaware of how their reaction to the crisis has helped to perpetuate alcoholism.

ACT I

The play opens with the alcoholic stating that no one can tell him what to do; he tells them. This makes it difficult for the family to talk about the drinking or drugging and its results. Even when the chemical abuse is causing serious problems, the alcoholic simply will not discuss them. Talking is like a one way street, no one seems to hear what others are saying. On both sides people say one thing and then do another.

In fact, neither the alcoholic nor the co-alcoholic want to hear what the other is saying. Each person is convinced that he/she has the solution to the problem. The alcoholic does not believe the drinking or drugging is the real cause of the conflict and will rationalize that if others behaved differently or if a certain situation was altered everything would be just fine. The alcoholic will often protect himself by shifting blame to spouse or another family member. At the same time, the co-alcoholic will hold to an oversimplified solution. He/she believes if the alcoholic would stop drinking or drugging, immediate problems would be solved, and the family could live a normal life again. The spouse or family member desperately want the sick alcoholic to go for "help", but they fail to recognize their own need for recovery.

There is no one way all alcoholics act while intoxicated, but it is accurate to say that a practicing alcoholic is not rational or sensible, and will avoid responsibility for the consequences of his/her own behavior.

When the drinking or drugging continues long enough, the alcoholic creates a crisis, gets into trouble, ends up in a mess. This may involve breaking the law, or it may be a less obvious crisis. The key is that the alcoholic experiences tension--this is a situation in need of a solution. Now the pattern is always the same, the alcoholic is a dependent who behaves as if he were independent and the alcohol or other drug makes it easy for him/her to believe this is true.

The alcoholic is totally dependent on someone to come to the rescue. When the self-created crisis strikes, he waits for something to happen, ignores it or walks away from it, or may ask someone to take specific action. Alcohol, or other drugs, that had given him/her a sense of success and independence, now places the alcoholic in the position of a helpless dependent child.

ACT II

In Act II the co-alcoholics enter from the wings, where they have been waiting. Their lines may differ somewhat depending on the scene to be played, but the meaning intended is familiar to the co-alcoholic and to the alcoholic alike, because they have played a similar role many times over the years. The alcoholic has come to expect that the co-alcoholic will act out his/her "helping" role on cue. This is the rigid thinking and behavior these people become fixed in.

CO-ALCOHOLICS

The Enabler: This person is likely to be a friend or neighbor of the alcoholic, or a relative just outside of the family circle (ie) aunt, uncle, cousin or in-laws. Sometimes the enabler is a person who works in a professional role that brings him/her in contact with this little family in the throes of alcoholism. Work roles like social worker or clergy or professional workers in the field of medical care, education or law enforcement, including the Armed Forces. Without adequate knowledge of alcoholism, the professional responds like everyone else and tries to reduce the tension.

The enabler is impelled by his/her own inner feelings of anxiety and guilt to rescue the alcoholic. This person believes he/she is helping the alcoholic, but in reality this person cannot tolerate the unbearable tension created by the crisis and only feels comfortable inside when they have found a way to solve the problem. This denies the alcoholic the opportunity to learn from his/her own mistakes, and conditions him/her to believe that someone will always come to the rescue.

THE VICTIM:

This is someone in the work place who enables the alcoholic to continue irresponsible behavior and still maintain his/her job. This person may be the employer, a co-worker, foreman, or supervisor, commanding officer in the military or a business partner. The victim is the person who covers for the alcoholic when he/she doesn't show up for work because of drinking or drugging, or is doing only half a job due to a hangover. In some situations, the alcoholic may have been employed in the same job for many years, his/her boss has become a very real friend. The boss is caught in a dilemma--he holds out hope that this will be the last time, surely the alcoholic will listen and change his/her behavior.

Or it may be a situation where one worker covers for another, if they are both alcoholic, then they will switch roles a short time later. That means a person may be alcoholic and still play the co-alcoholic role for another person, this meets the needs of both people and seems perfectly normal to them. However, a co-alcoholic is always responding specifically to reduce their inner tension. Perhaps they feel obligated to cover to the alcoholic or risk loss of their job. Or they fear the alcoholic will lose his/her employment should others become aware of the drinking or drugging.

Whatever the particular circumstance may be, the result of this action means that the alcoholic will remain convinced that his/her abuse of the chemical does not have a detrimental affect on their performance in the work place.

THE PROVOKER/ADJUSTER:

This is the key person in the play and will likely be the spouse, child or parent of the alcoholic, sometimes another person, for instance, a grandparent, may play this role. This person usually lives with the alcoholic. Most times a female will be willing to tolerate the stress experienced in this role for a far longer period of time than a male person will. An exception to this is when both spouse are addicted. In this dual role, they are each alcoholic for their own self and are also in the spouse role for the other person. This provides an ideal situation whereby each spouse may keep the focus on the others' drinking or drugging and completely ignore their own chemical abuse.

Generally speaking, the male alcoholic/spouse will persist in the relationship, without seeking outside help for themselves, for an extended period, as will the non-alcoholic female-spouse in a similar trying situation.

The name Provoker fits because the spouse is prone to react in one of two extremes when faced with the drinking or drugging situation. This will take the form of a minimized response, when this person will be subdued and will accept the inappropriate behavior of the alcoholic without complaint. Or at other times, this person can be loud and obnoxious and have considerable advice and instruction for the alcoholic. Either response will give the alcoholic a good excuse to drink or drug again.

This person is also called the Adjuster because he/she will constantly adjust to a situation that becomes increasingly more difficult as the alcoholism progresses. The alcoholic will often shift responsibility to the spouse for the trouble caused by the chemical abuse.

The spouse will try to fit himself/herself to what the alcoholic says he/she wants--but it will never be good enough.

The spouse is hurt and upset and weighed down with tremendously negative feelings of self-pity and resentment, fear and confusion. The spouse is not able to discuss concerns or the issue at hand, without adding more guilt and bitterness, resentment and hostility to the situation. This person will try to meet the needs of all others in the home and completely undermine their own well-being.

THE CHILD:

The child growing up is completely dependent on others for their sense of well-being. A child's understanding of his/her world is limited, and is focused primarily in the home itself. This young person will find their place in the scheme of things directly in relation to the response of parents and siblings. Other relatives also play a role here, but to a lesser degree.

The child in this family will often receive a contradictory message from his/her parents. "I care about you, you are important to me." And shortly thereafter, the parent may say, "Leave me alone!" or "Don't bother me!" or "Can't you do anything for yourself?"

Parents often say one thing and then behave quite differently. The child is aware that one parent is upset with the other's drinking or drugging. However, when inappropriate behavior comes of this abuse, the same parent will ignore it or behave as if this is normal behavior. The child becomes confused and insecure, and highly vulnerable to feel responsible and guilty for trouble and unhappiness in the home.

The child is in need of a consistent and supportive environment, however, this cannot be accomplished unless one or both of his/her parents seek outside help and begin their own recovery.

THE PARENT:

The parent of an alcoholic is overcome with guilt. This person will feel responsible to protect their child, whether he/she is a youth or an adult.

WHAT'S SPRING ?

Connaught School

By Darlene LeDoux

What do you think Spring is all about??

The parent will battle their own feelings of guilt and fear by ignoring the alcoholic's inappropriate behavior, or by rationalizing it away. It is not difficult for the alcoholic to manipulate their parent, and the parent in turn, will let this go on indefinitely.

The parent is like other co-alcoholics in the play, and will hang on to the false hope that the alcoholic will surely realize this behavior cannot continue. When the crisis strikes, the parent will respond on cue and rescue the alcoholic again.

ACT III

If the second act is played out in this manner, with others assuming all responsibility for the alcoholic and thereby increasing his/her dependency on the co-alcoholic. Then, with the crisis taken care of, and the tension relieved, the alcoholic will soon drink or drug again.

Now the alcoholic is compelled to use an even higher level of denial. The fact is that the alcoholic knows the truth (if even for a brief period). He/she is aware of the chemical impairment and of the helplessness and failure at the end of the first act. The alcoholic is overcome with guilt and remorse and cannot tolerate criticism or advice from others. The alcohol or other drug is guaranteed to reduce the pressure and the alcoholic will seek this refuge.

If there is going to be a change in Act III then it must begin in the second act. The co-alcoholic must learn to alter their attitude and behavior. The alcoholic must be given the privilege of learning through his/her own mistakes.

None of the co-alcoholics are able to accomplish this without adequate knowledge and insight. Their access to this support is best found within Al-Anon or for the child, is best found within Alateen. A treatment centre similar to this one, or to seek the counsel of an informed professional, are appropriate avenues of assistance that are open to the co-alcoholic.

Armed with new knowledge and self-insight, and the ongoing support found within Al-Anon or Alateen, the co-alcoholic is far more able to make decisions and take action that leaves responsibility with the alcoholic. When the co-alcoholic gets off the merry-go-round, the alcoholic is then offered an opportunity to alter his/her Act III, by accepting responsibility for their own thinking and behavior. □

REFERENCE LIST

Alcoholism: A Merry-Go-Round Names Denial, published by Al-Anon Family Group Headquarters, Inc. 1969, New York. (This pamphlet may be purchased through Al-Anon and Alateen-Information Services No. 8-2425-13th Avenue, Regina, Sask. Phone: 522-7500)

I'll Quit Tomorrow, Vernon E. Johnson, published by Harper, and Row, New York, Hagerstown, San Francisco, London.

Marriage On The Rocks, Janet Geringer Woititz, Ed. D. published by Delacorte Press, New York.

Getting Them Sober, Vol. 1 and 2; Toby Rice Drew, Haven Books Division of Logos International, Plainfield N.J. 07060.

Alcoholism: The Afflicted and the Affected, Philip L. Hansen, published by Graphic Publishing Co. Inc. Lake Mills, Iowa. 50450.

Al-Anon Faces Alcoholism, Al-Anon Family Group Headquarters, Inc. New York.



Kai Huctens - Coming back from sleeping after winter is over.

Gerald Shiffield - playing frozen tag and other games.

Trent Wurtz - soil, flowers, playing games.

Darcy Blacksioux - I like red flowers, riding my bike and play ball.

Jesse Heisler - It's fun, ride in my bike, I call it Edo.

Johnny Yu - I like to skip and play that much I can do.

Travis Zerie - mud! playing in the sand, ride my bike.

Scott Missens - play in the water and with my brother.

Devond Fairbarin - red flowers, being happy and alot of digging.

Melissa Friday - I like playing on the grass and doing things on it.

Joey Schepers - picking flowers, rolling in the grass.

Teacher - Debbie Froh



Norie Blish - Bunnies, Easter, playing with my friends.

Cameron Scott Nickles - flowers, bikes, animals, and shorts.

Christopher Sylvester - it means the rabbits come out, and hide the eggs. Looking out the window.

Ryan Raynard - ride my bike again, play with my friends and my sister.

Paul Folk - it means making dirt snowmen but I don't play in the mud!

Leigh Toilien - warm and sunny, snow.

Adam Marshalls - love, caring, riding bikes, skip.

Mackenzie Sawackyn - butterflies, birds, skipping, bikes.

Ngare Corner - smell flowers, skip and play with marbles.

Tara McPhee - flowers, go for walks and skip.

Andrew Marshalls - ride bikes, go for walks and go to grandma's.

Fanta Wall - I like sunning, and sliding on my slip and slide.

Teacher Associate - Debbie Herbert

DEVELOPMENTAL PHASES OF RECOVERY



Recovery from alcoholism unfolds in phases. It is a progressive movement through specific developmental periods. This means that each phase of recovery requires the completion of specific recovery tasks that must be accomplished in order to prepare the recovering person for the next phase of recovery.

The developmental periods of recovery are; Pretreatment, stabilization, early recovery, middle recovery, late recovery, and maintenance.

PRETREATMENT: During this period you learn by the law of consequences that you cannot drink or use any mood altering chemicals safely. The disease becomes the teacher. As the disease progresses, the consequences of continued drinking/drug use become more severe until you are forced to recognize that your drinking/drug use is not normal. The end of the pretreatment period is often marked by a motivational crisis, an event that results in recognition that drinking/drug use is causing such severe problems that you need help.

STABILIZATION: The stabilization period of recovery includes detoxification and the beginning of abstinence. The major tasks of this period are recognizing the pattern of crisis that has been emerging, relating the pattern of crisis to drinking/drug use, and developing the motivation to pursue long-term treatment. An initial plan of sobriety should be made under the direction of treatment professionals who know what is necessary for recovery.

EARLY RECOVERY: During this period you review the events of the stabilization period and consciously determine the meaning and significance of those events. It is necessary to take an in-depth look at the motivational crisis and the alcohol/drug related life problems that will persist into recovery. It is during this time that you develop the firm belief that you are suffering from alcoholism/drug addiction/chemical depend-

ency. You develop an honest desire to recover and a strong belief that it is possible to recover from this disease.

MIDDLE RECOVERY: The middle period of recovery occurs after you have made a commitment to long-term treatment. You learn about the disease and develop a self-regulated recovery plan that is reasonable, logical, and based upon the most accurate information about alcoholism/drug addiction/chemical dependency and recovery. You recognize that alcoholism/drug addiction/chemical dependency has caused a variety of physical, psychological, behavioral, and social problems that need to be identified, and that reversal of these problems is possible with appropriate treatment.

LATE RECOVERY: During this period you put your recovery plan into action. You consistently pursue the resolution of the long-term problems that have developed because of alcoholism/drug addiction/chemical dependency. Once these problems are resolved, you will explore your current value system and learn to distinguish addiction-centered values from sobriety-centered values. You will come to believe that you can create a lifestyle in sobriety that will bring you a greater amount of pleasure than you received from drinking/drug use. You will put new values and goals into your life that will bring about a more meaningful and fulfilling life. You will seek to establish or reestablish a sense of spiritual identity. The focus of your attention will be drawn more and more to learning to live again in a way that is in harmony with sobriety and that generates a sense of serenity and peace of mind.

MAINTENANCE: You are in remission from alcoholism/drug addiction/chemical dependency when you are maintaining abstinence, when you have completed the major tasks of recovery, and when you have developed the competence to

live productively. Alcoholism/drug Addiction/Chemical Dependency, however, is a chronic disease that is subject to relapse. Full remission can only be maintained by recognizing the life long need for a strong maintenance plan consisting of a daily program of ongoing recovery and personal growth. You need to maintain a program of recovery that will help you recognize the limitations imposed by your disease and be alert for relapse warning signs. You will need to regularly review your progress with a counselor or A.A./N.A. sponsor and to construct a network that will make it easier for you to get help if problems develop.

Treatment can fail at any one of these phases. The failure can be total or partial, but for most addicted people the relapse is based in partial failure. The Big Book of Alcoholics Anonymous calls it "half measures."

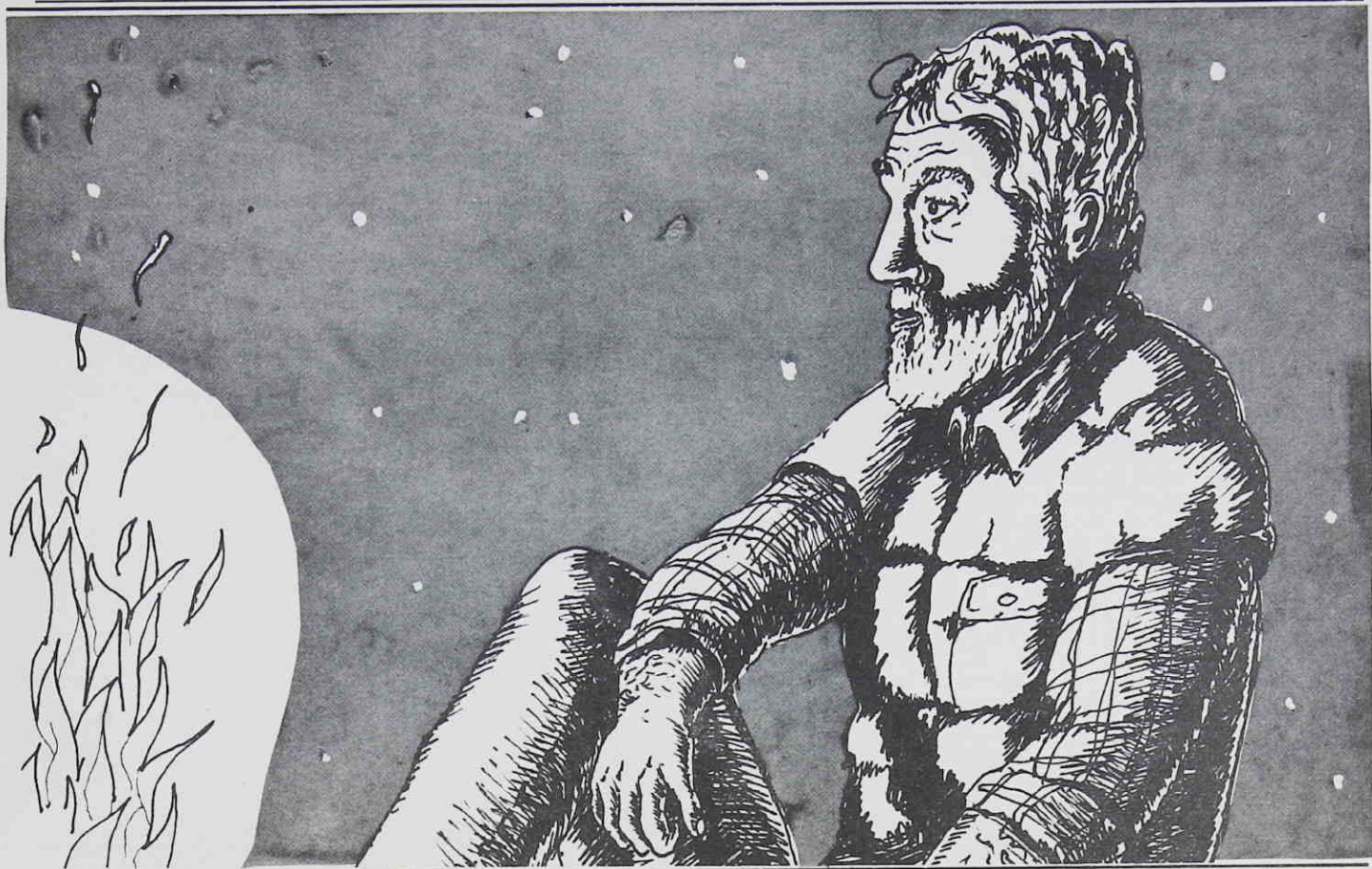
Part of you believes you are addicted; part doesn't. You are in conflict with yourself. You are conducting an internal argument. As this argument rages, stress increases. As stress increases, the need for a mood altering chemical grows. As the need grows, this energizes the argument, "You are not addicted and you don't need treatment. You can use mood altering chemicals if you want to." If that side wins the argument, you return to mood altering chemicals.

Or you may develop an honest desire to recover but believe that there is no hope. This feeling that "recovery is impossible" or "treatment won't work" acts to raise anxiety and stress levels and the need for a drink/drugs grows and the cycle begins again.

You may live permanently in partial recovery. You may stay sober but miserable, longing to be able to drink/use drugs normally. Or you can live a full and productive life with no ongoing compulsion to drink/use drugs. You can develop a meaningful life based upon values and goals that support recovery rather than drinking/drug use. The key to full recovery is complete treatment through all the phases of recovery.

POINTS TO REMEMBER:

- A) The phases of alcoholism/drug addiction/chemical dependency are;
 1. pretreatment
 2. stabilization
 3. early recovery
 4. middle recovery
 5. late recovery
 6. maintenance
- B) There are recovery tasks for each phase of recovery.
- C) During pretreatment you learn by experience that you cannot drink/use drugs without painful consequences.
- D) Stabilization provides detoxification, motivation for ongoing treatment, and an initial recovery plan.
- E) During early recovery you review the events of the stabilization period, develop a strong belief that you have the disease of alcoholism/drug addiction/chemical dependency, and develop the motivation for lifestyle change and long-term treatment.
- F) During middle recovery you learn about the disease and recovery, and you establish your own recovery program.
- G) During late recovery you put your recovery plan into action and learn to live in a way that is in harmony with sobriety.
- H) You will enter remission when you have completed the tasks of recovery and are maintaining abstinence.
- I) To maintain remission you must maintain an ongoing recovery program that will enable you to live productively and to recognize relapse warning signs should they occur.



The Campfire Story

By Rick Charlebois

By now Embers was in the prime of his life, and making progress with the potential faculties available to his race; he perfected the art of penetrating deep within the human mind, so as to serve with the highest possible level of efficiency. He gained in wisdom so he observed the master devour the rabbit his oven had baked earlier in life. He acquired an understanding of Trapper far surpassing the degree of awareness the master possessed of himself. He looked on attentively as a patch was sewn onto a torn shirt, his concentration riveted on the mind, until he intuitively recognized the master's purpose in life, past, present, and future.

His coals were once again stirred up to hold a basin of water. Warming this, he watched as Trapper gathered firewood for the evening. His powers grew ever more and, as the dishes were being washed, he reached a profound understanding of the human race as a whole. His own mission in life began to unfold as his wisdom reached maturity; he could plainly see that there was more to his existence than the performance of mere superficial duties like radiating warmth, and light; or cooking food and boiling water. He was also the master's friend, a solitary companion in the remote aloneness of the northern mountains; he was a pupil, for he learned the ways of mankind through a single free mind, unhampered by the hustle and bustle of civilization; furthermore he was a teacher, as the master frequently stared into his heart for answers to the more perplexing questions inherent in the human brain. This, he now knew, was his ultimate purpose in life: to teach his creator in the best possible way, in accordance with the prevailing thought carried into the heart of his coals.

Trapper was now whittling an axe handle, glancing occasionally in Embers' direction. In the distance, an owl hooted his approval of encroaching darkness. A chorus of wolf howls, echoing from the distant rock walls, filled the dusky valley. Firewood was thrown into Embers' flaming arms that he may better illuminate the campsite, and an accumulation of empty tin cans went into the blaze to burn the sheen off the metal, that they may be more readily dissolved to their original elements, preserving Nature's beauty. He boiled a pot of tea and lured the master into a voiceless discussion. The northern lights, clad in multi-colored garb, danced merrily above against Nature's greatest canvas ... the midnight sky!

Trapper pulled up a stump; he was totally immersed in a sense of euphoria as he witnessed the spectacle displayed overhead. In his mind a question arose; how could he leave this veritable paradise when the temporary return to civilization struck? Surely he would feel like a pigeon thrown out of the sky by the sudden impact of a stooping peregrine's talons! How would he then regain use of his wings of freedom if the shock failed to immobilize him? He lowered his gaze to the flames ... how would he manage to function unperturbed under the great free sky in a society suffering from acute unrest, spread by the germ of un-natural living to near-epidemic proportions, in a world so proudly termed "modern civilization"?

Embers was deeply moved by his master's plight. A gust of divine compassion fanned the flame imbedded in his heart as he discoursed with the master. Verily, such a human is wrapped in eternal aloneness, in the city as in the mountains, for his mind prospers on the merits of solitude, but is impoverished on the demerits of the social plague. He knew his master's destiny pointed towards such a lonely existence, but he could also see in this entity an accumulation of past conditioning gathered through a life of social contracts, the likes of which time would be ever so sluggish in removing. He reassured the master that however contradictory his choice of lifestyle might seem, fate would bring about a more harmonized balance in the future; for the seed had been planted that would sprout forth in the fertile soil of determination and, in due time, would bear the fruit of peace which, once consumed, would provide the mind with the nourishment and strength to confront any storms of life that might obstruct his path.

Trapper tried to visualize the possibility of such an equilibrium between solitude and the multitude -- not without difficulty, for it is a delicate matter -- and concluded that it could and would exist. He resolved to carry this peace into civilization and back again, upon his return; but his social attachments he would leave where they belong ... in society. He then stood up, acknowledged his indebtedness to Embers, and retired to the tent for the night.

The coals gradually cooled off as the aging process performed its merciless task on Embers' decaying condition. His life as servant to man had been fulfilled with complete satisfaction. He could only hope now, that the peace he had imparted to this human might spread, like some over-powering beneficent disease, to other members of the human race. On this thought, he closed his eyes and drifted off to a deep slumber ... never again to awaken!

"THE END"

“SHARING A DREAM” to air on CBC

Ottawa (February 19, 1988): People across the country will be invited to share the dream of Native communications when the Canadian Broadcasting Corporation airs a 30-minute documentary produced by the National Aboriginal Communications Society (NACS).

The documentary, called “Sharing a Dream”, was created by the Aboriginal producer/director, Jeff Bear who is also the NACS Coordinator. Sharing a Dream is an introduction that delves into the little seen world of the Native media. Using the 1987 First Ministers Conference (FMC) on Aboriginal rights as its central focal point, the production shows Native people from across Canada in the act of providing media services from an Aboriginal point of view in print, radio and television.

According to director Jeff Bear, “The video will showcase the development of Aboriginal media institutions while showing how unique and essential it is to have Aboriginal control over the way we see ourselves and how we want others to see us.”

From there the video shows the history and current trends in Aboriginal media, which has moved from smoke signals to satellites in 15 years. Beginning with the Wawatay Native Communications Society in Sioux Lookout, Ontario, the documentary follows that organization from its earliest stages as a provider of trail radio—small high frequency transmitters which provide a trapper's only link to his or her home community—to its current high technological position.

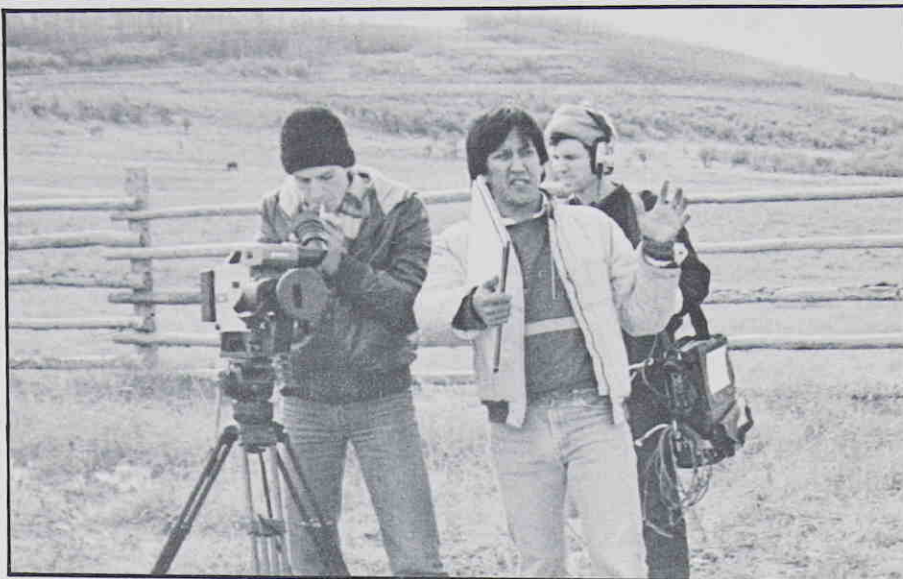
Wawatay currently programs regional radio for about 16 Native community radio stations. It also produces television which can be seen on Ontario's public educational channel, TV Ontario.

Initial research for the Sharing a Dream began in February, 1987, and shooting started at the Native Potlatch held in B.C. Place, Vancouver, just before the last FMC on Aboriginal rights.

Additional shooting took place at the offices of Native Communications Society of British Columbia in Vancouver and at the Aboriginal Multi-Media Society of Alberta (AMMSA) in Edmonton. Some shooting was also done in Iqaluit, Frobisher Bay, to view the work of the Inuit Broadcasting Corporation (IBC) and in Ottawa during the last FMC.

Original music for the production was written by Gabrielle Bauer. And Native journalist Brian Maracle did the narration along with some of the writing.

NACS is a non-profit organization that represents the common needs and concerns of the 21 Native Communications Societies across Canada which produce information for Aboriginal people in the print, radio and television medias. NACS was set up in Ottawa in 1986 to coordinate activities in sharing the dream of providing communications to Native people from an Aboriginal point of view. □



Jeff Bear and Film Crew

Husky Oil

NATIVE AFFAIRS

Husky Oil is a large oil and gas company involved in virtually every aspect of petroleum activity from exploration and production to refining and marketing.

Husky's Native Affairs function has within its mandate Native Business Development and the employment of Native people. In support of these objectives, the company's Educational Awards Program assists Native people to achieve greater success in professional career opportunities.

These awards are for people of Native ancestry in B.C., Alberta and Saskatchewan who possess suitable academic qualifications, are in need of financial assistance, and who demonstrate an interest in preparing themselves for a career in the oil and gas industry. Individuals pursuing academic studies at the post-secondary level at a university, community college or technical institute are eligible to apply.

Applications for the 1988/89 academic year must be completed and returned by June 1, 1988. If you are interested in getting more information or wish to apply for an Educational Award, please contact us at the address below:

Native Affairs
Husky Oil
P.O. Box 6525, Station D
Calgary, Alberta
T2P 3G7

Telephone: (403) 298-6665



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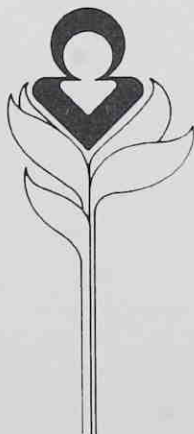
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STORMS

By Heather Wiebe

Ann Johnson finished work at 2:30 that afternoon. She felt lucky to have her summer job as a student counsellor trainee at the Canada Employment Centre (CEC), Windsor office. During the school year, Ann studied at St. Mary's University in Halifax, to become a social worker.

Ann walked slowly in the humid 90 degree weather, which was unusually hot for the Canadian province of Nova Scotia. The Native girl imagined herself home at Eskasoni Reserve, with her parents and brothers and sisters, the tall shady trees and the cool lake.

Ann's parents operated the only day care on the reserve. They worked hard, but they shared what they earned with some less fortunate relatives, and remained in a little-above-poverty level themselves.

Ann entered the McTavish house where she boarded, on Victoria Street, not far from the CEC office on Gerrish. Mr. McTavish was pleasant enough. He often made conversation with Ann, and told her about some interesting television programs she was invited to watch with him.

Mrs. McTavish was a snobbish, stubborn woman, who ordered her husband about in loud, garrulous tones.

"Harry, hurry up and take out the garbage!"

"Harry, come right away and zip my dress."

"I don't care about her earrings," Ann thought. She wished she had enough money to buy an expensive pair to replace them. She'd fling them in Mrs. McTavish's face! If only Ann had money, and Mrs. McTavish had to board in her home, she'd let Mrs. McTavish know what it is like to live miles away from home among strangers.

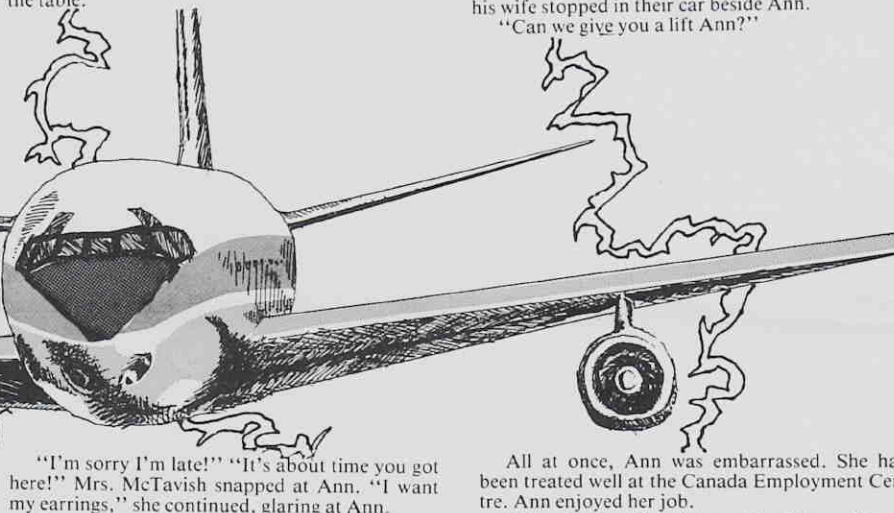
Ann couldn't remember how long she lay there sobbing.

At supper hour Mr. Harry McTavish knocked at her door to inform Ann that supper was ready. She went along the hallway to the washroom, splashed cold water on her face, patted it dry and then hurried downstairs.

The McTavishes sat in their places at either end of the long table.

The couple had but one son, Harold, whom Ann never met. He lived in Halifax, and seldom came to Windsor to see his parents. He rarely telephoned them.

Ann sat at her customary place at one side of the table.



"I'm sorry I'm late!" "It's about time you got here!" Mrs. McTavish snapped at Ann. "I want my earrings," she continued, glaring at Ann.

Ann could bear Mrs. McTavish no longer. She rose from the table and returned to her room.

Ann could hear the McTavishes talking about her as she left the room.

"That's it! She's guilty. You can see it all over her face. Call the police." Mrs. McTavish ordered her husband.

"You searched her room, Nancy," Mr. McTavish moved from the table. "You have no evidence."

"Shut up, Harry!" she retorted.

Ann began packing to go home. She was leaving Windsor that evening. There was no way she would stay to be further humiliated by Mrs. McTavish.

There was a knock at the door.

"May I speak with you?" It was Harry.

"Open the door," Ann called. Mr. McTavish had always appeared to be Ann's friend.

"Forgive her, Ann," he said standing propped in the doorway of her room.

"I'm packing to go back to Eskasoni," Ann replied.

"She doesn't mean everything she says."

"I decided to go home." Ann remembered how much she was loved, respected and welcomed at her home reserve.

"Please stay."

Ann felt compassion for this wretched man, who was bossed by his wife every day of his life. Still she shook her head. She longed too much for home to change her mind now.

"Ann, I have a big confession to make to you," Mr. McTavish paused, and then, "I took Nancy's earrings. I gambled at Sackville Downs...and lost. I didn't really steal them, Ann. They belonged to my mother. She gave them to Nancy...It was all my money that went into buying this house, but Nancy insisted that it was put into her name only. She took everything of mine...money, possessions, pride, happiness...Forgive me, Ann please."

Although Ann was startled by Mr. McTavish's action. Worse he let her take the blame. In these circumstances, McTavish's efforts to defend her were very feeble. Ann felt more of a sense of shame and pity for him than before.

He gave up trying to persuade Ann to stay and left her room. Ten minutes later, Ann departed from the McTavish household.

It was getting breezy and clouding over. There would be a summer heat storm.

Suddenly, Mr. Peters, the manager of the Canada Employment Centre where Ann worked, and his wife stopped in their car beside Ann.

"Can we give you a lift Ann?"

All at once, Ann was embarrassed. She had been treated well at the Canada Employment Centre. Ann enjoyed her job.

"Thank you, Mr. Peters...Mr. Peters, I'm so lonely for home...I haven't been home for seven months. I desperately want to go back to Eskasoni."

Mr. Peters looked somewhat surprised. "Ann, you're not leaving us. We're all very pleased with your work. What will happen to this special program to train Native students? I have to make our report."

Ann's face darkened. Mr. Peters seemed to understand right away.

"Are you flying to Sydney, then getting a ride to Eskasoni?"

"Yes, I have enough for my fare home," Ann replied.

"I could give you a week's holidays. Please come back...I'll send out a postal money order to you Monday for your fare back. We do need you at C.E.C."

Ann was impressed by Mr. Peter's kindness and generosity. "I'll come back. Thank you...thank you very much. I'm very happy."

Mr. and Mrs. Peters drove Ann to the airport, which was very little out of their way to the indoor East Hants swimming pool at Milford. They didn't mind the sixty mile drive for a swim, because they also had relatives living at Milford whom they enjoyed visiting. Thunder roared and lightning flashed. "Too bad," Ann thought, as she entered the airport. "The gods are angry at Mrs. McTavish for despising the Indian people. But everyone hears the thunder and sees the lightning!" □

So his life was, but Mr. McTavish did not seem to mind her dominating nature. He merely shrugged his shoulders and jumped to Nancy McTavish's every command, each time she bellowed orders at him.

Ann planned to read, when suddenly she was startled by loud noises in her bedroom.

"But Nancy," Ann heard Harry protesting, "You can't accuse her. She's never stolen anything from us so far. I don't believe she did it."

"I want my diamond earrings. I want them now! She's an Indian. They always think we whites owe them a living. We just can't trust her!" Nancy McTavish's fury was as threatening as a thunder and lightning storm.

"But Nancy!" Harry tried to silence her. It was the most that Ann had ever heard Harry stand up to his wife.

Ann felt panic deep in her stomach. Her cheeks grew hot.

Mr. and Mrs. McTavish were surprised by Ann's early appearance. Mr. McTavish looked at Ann, shrugged his shoulders, and then lowered his head. Obviously, he was very embarrassed. Mrs. McTavish stomped angrily from Ann's room.

Ann had to rearrange her pillow before she flopped on the bed and shed angry, hurt tears. She was so desperately lonely for her Eskasoni home. Her bed had been torn apart, her bureau drawers turned out, and the contents from her spare handbag were spilled out on the floor beside it.

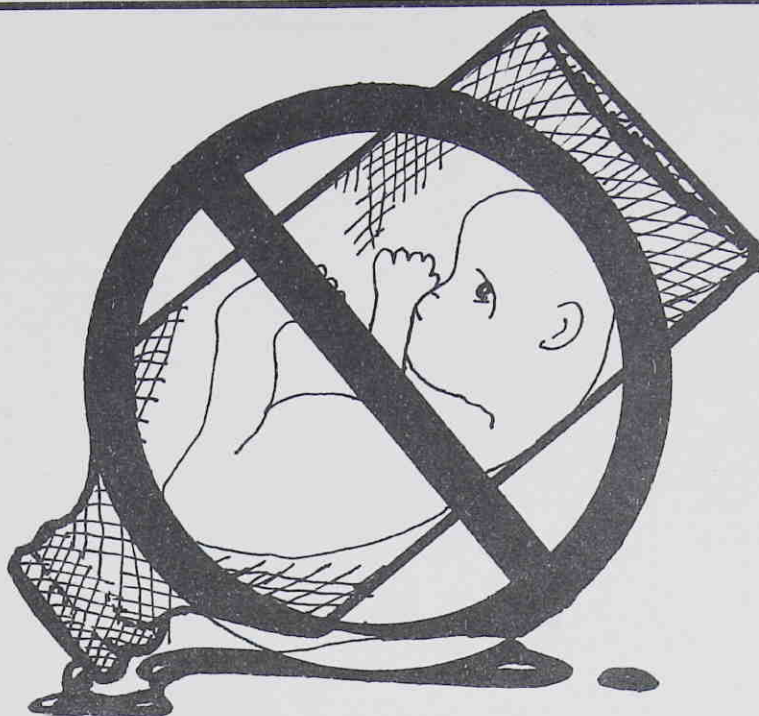
Fetal Alcohol Syndrome: When Mother Drinks, Baby Drinks

Biblical scholars described it. Writers of the 18th century documented it. Researchers of the 20th century proved it. But the ancient Greeks and Romans did something about it; their laws decreed that a bridal couple could not drink alcohol on their wedding night, so that defective children might not be conceived.

However, conception is only one small part of a developmental process which can be seriously impaired by alcohol in the bloodstream of the expectant mother and child. Alcohol affects the brain and spinal cord. It interferes with the ability of the fetus to receive sufficient oxygen and nourishment for cell development. This may result in a pattern of physical and mental defects known as Fetal Alcohol Syndrome (FAS) or, more commonly and less severely, Fetal Alcohol Effects (FAE).

A Lifelong Handicap

The most common alcohol-related birth defect is a growth deficiency. The baby is underweight and undersize and never catches up. Linked to this are handicaps of the central nervous system resulting from an undersized brain. Varying degrees of mental retardation and learning disability, hyperactivity, poor eye-hand coordination, irritability and poor muscle tone are often present. The baby may suffer organ or skeletal deformities, such as heart and kidney defects, hip dislocations, limited joint movement and cleft palate. In addition, a series of facial deformities are characteristic of FAS children.



How much is too much?

No absolutely safe level of alcohol consumption has been established. Different bodies absorb alcohol at different rates and it is the alcohol level in the blood, not a particular quantity consumed, which will affect a fetus. In addition, there are critical periods during a pregnancy, such as the first three months, or the time of organ development, in which alcohol is especially dangerous. A woman who abstains for weeks and then binges may do as much damage as another who has had a steady intake.

Drinking during pregnancy has been compared to a game of Russian roulette. The only safe amount of alcohol is none at all.

FAS/FAE—a common problem.

Prepared by:

Saskatchewan Health
Communications and Health
Education Branch
3475 Albert Street
Regina, Saskatchewan
S4S 6X6

In Saskatchewan, about 30 children with FAS and another 50 with FAE are born each year. Countless others suffer less obvious effects. These children come from different racial and cultural backgrounds and from rural and urban settings. But in each case, their handicap could have been prevented. □

Affirmative Action

What Is Affirmative Action?

Affirmative action is a strategy designed to fight discrimination in the workplace and in schools.

It is a response to a kind of discrimination that is particularly hard to eliminate, because it has become part of the way society is structured. That kind of discrimination is called systemic discrimination.

From our perspective today we can see that many social traditions are not fair to whole groups of people. They are traditions that reflect society as it was 100, 50, and 20 years ago. For example:

- 100 years ago most women did not work outside the home, and if they did, they most often worked as domestics.
- 50 years ago, there was the belief that some minority groups should not participate fully in society.
- 20 years ago, people with disabilities were routinely kept dependent.

But even though our ideas of equality may have changed, some of our traditions haven't changed—unequal benefits are often part of everyday operations in the workplace and the education system.

How Does Affirmative Action Work?

Affirmative action plans are developed in conjunction with the Saskatchewan Human Rights Commission.

An employer collects statistics to determine whether the workplace is fair. In Saskatchewan, the groups that most commonly are not given a fair shake are women, persons with physical disabilities, and those of Indian ancestry.

If those groups are underrepresented - that means there are proportionally fewer of them in that workplace than in the Saskatchewan population as a whole or, for women, there are fewer in management and in non-traditional jobs - then an attempt will be made to provide more opportunities for them.

Myths and Affirmative Action

There are many negative myths about affirmative action. Because of the myths, people sometimes reject the concept of affirmative action without knowing what it really is.

Listed below are some common misconceptions about affirmative action, and an indication of how those myths are in error.

Quotas Saskatchewan's programs do not use quotas. Instead, flexible goals are set which allow for the unexpected -- a downturn in the economic climate, for example.

Although goals are part of affirmative action in Saskatchewan, they are not the focus of the program. Instead, the emphasis is on eliminating barriers that are discriminatory and on equalizing opportunities.

Job Threat Some people believe that affirmative action poses a threat to the security of those already on the job. Not true. No one has to step aside to make way for those hired under an affir-

mativ action program. They are hired in the same way as everyone else -- when vacancies arise through retirement, the creation of new positions, and so on.

In addition, it should be pointed out that members of the target groups are not hired to the exclusion of everyone else. Rather, they make up a percentage of the total of people being hired over a period of time.

Tokenism Critics of affirmative action sometimes say target group members are given special favours in the workforce and they're not really able to do the job. Not true. Every person hired under affirmative action must be able to do the job.

Union Views Sometimes employers are worried about union reaction to an affirmative action plan. They needn't be. First, unions are involved in the planning stages of an affirmative action plan. Second, the majority of Canadian unions and labour federations support affirmative action.

For more information about affirmative action policies and plans, contact the Saskatchewan Human Rights Commission at either of the following locations:

**802, 224-4th Avenue South
Saskatoon, Saskatchewan
S7K 2H6**

Telephone: 933-5952 or

**1819 Cornwall Street
Regina, Saskatchewan
S4P 3V7**

Telephone: 787-2530

Alcoholism And COA

By Tina La Rose

Recently a new group has joined the fellowship of Alanon and Alcoholics Anonymous, springing to an amazing 600 hundred groups now registered. So who are Children of Alcoholics?

They are children of all ages who have lived in an alcoholic home and have endured the pain and suffering of the family disease....Alcoholism.

Alcoholism is a Disease that affects many people lives physically, emotional and spiritually. Anyone suffering from the disease cannot control their consumption. This lack of control not only effects their lives but the lives around them resulting in much suffering.

In the alcoholic household, their family members tend to cover up for the alcoholic. Often afraid to bring friends home, fear of parents separating and fear for their safety. Because of loyalty for the family and the shame, children of alcoholics tend to deny their problem hoping denial will cover their pain.

Later they may turn to alcohol themselves or may grow up feeling insecure with no good living habits. Their golden rule, is Don't Talk, Don't Trust and Don't Feel.

In order to survive many feel that by not talking their shame will not manifest itself. They cannot trust anyone because of broken promises made to them and by the negative environment they lived in. Many cannot feel, because its hard to talk and let out what you have kept hidden for so long.



Maggie Hodgson

Today there is help not just for the alcoholic but for the entire family. They grow to have healthier relationship with themselves and others.

However, the amazing part of COA's is that they have been around, all along. They share similar feelings as the Al-Anon family member. Causing confusion and a low self-esteem of themselves. They felt victim to the alcoholic, often blaming themselves.

Upon finding the tools within the established groups they learn to put the past behind them. Their behavior and attitude changes enabling them to leave positive and productive lives.

Maggie Hodgson from Alberta recently attended a conference sponsored by the Sask Alcohol and Drug Abuse Commission (SADAC), said, "Assessing COA's in therapy is the hardest issues to deal with."

Many invite sympathy, often causing guilt and anger to arise causing difficulty for the therapist, according to Hodgson. "When you work with their feeling you work with all their experiences," she said. An example of that is a son home relationship. "My son's friend committed suicide when he was in grade 12. He was very depressed and angry with his friend that he started skipping school. I met with his school counsellor with him, where

he said, "You know the teachers didn't pay attention to the fact that he was going to commit suicide, I didn't see it, people just don't care." Later he said, "I work after school and I am responsible to my boss, I am responsible to my teacher during the day, and at night I am responsible to you for babysitter. I don't have any time for me, nobody cares about my time and what I was doing," so therefore I had no time for my friend!

Hodgson related this experience to reflect on people's boundaries. Her son had no time to give his friend. Many times untreated children alcoholics have no respect for boundaries.

If your a counsellor and untreated for physical or child sexual abuse, very often you cannot identify and deal with the issues your client has. Don't ignore it in your clients and don't ignore it in yourself.

Hodgson is a firm believer that a as a child of an alcoholic she has become healthier because of her therapy and meetings. She stresses that all can become healthier and when you access children of alcoholics their children can be healthier too. Get help, "So that as a society we can become healthier, happier people."

The following is a poem from Hodgson's son.

HOME

*Live is god's greatest gift
It's usually had, and it's usually lost
Love, you can feel it all around
Love, it helps you grow
Love, it's what you feel for parents,
who have sacrificed everything for you
Love is what you feel for people no
matter what they have done, or their
origins.
Love is Life.*

A Call To Native Artists

Beginning in September 1988 the Om niiaik Native Arts Group of Canada are offering a three month artist in residence program for five Native artists at the Altos de Chavon arts center in the Caribbean. All artists of Native ancestry who are painters, printmakers, writers, potters, photographers or weavers are encouraged to apply to the Om niiaik Native Arts Group for one of the residency seats.

The Om niiaik Native Arts Group (Om niiaik is a Maliseet word meaning "People of the Circle") is a national non-profit/charitable group formed in 1987. The Om niiaik Group comprises five national and internationally recognized Native artists who are mandated to support specific art projects in Canada and abroad that encourage the professional development of Native artists.

Altos de Chavon is a center for the arts in the Dominican Republic located seventy miles north of the capital city of Santo Domingo. The art center is committed to education, design innovation, international creative exchange and promotion of Dominican culture.

The artist in residence program at the Altos de Chavon provide the emerging or established artist an opportunity to live and work in a setting of architectural and natural beauty. The program seeks out artists whose work will be enhanced by interaction with this tropical Caribbean environment. More importantly, Native artists will be able to interact with each other in an atmosphere of collective learning.

Each successful applicant will be provided with a fully furnished apartment containing two single beds and a separate studio space. Families are also welcome at the Altos de Chavon. At the end of the residency program an exhibition will be mounted in one of the center's gallery spaces and will be complemented with the publication of an arts catalogue based on the work completed by the artists in residence. At present the Om niiaik Group are exploring funding sources to support program participants. Selected participants may however, be responsible for airfare and living allowances although living comfortably in the Dominican costs very little due to the Dominican economy and the current monetary exchange.

Interested Native artists must submit a resume and other supporting material ie. slides, copies of written and published works, etc. and a brief description of why you are interested in working in the Caribbean and what you hope to accomplish as an artist during the residency period.

There is no strict criteria for the artist in residence program other than a demonstrated commitment of the artist to their respective medium and attainment of a level of maturity that would allow for three full months of creative productivity.

All material must be mailed to:

**Om Niiaik Native Arts Group
P.O. Box 4689
Station "E"
Ottawa, Ontario
K1S 5H8**

Applications must be received no later than May 15, 1988. Successful applicants will be chosen by a jury comprised of Om niiaik Directors. All applicants will be notified of the results no later than June 15, 1988. For more information please write to the above address.

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Readers Photos Of The Month



"Mom said if we keep this up, it will stay, maybe a raise in our allowance?"

Davis, Nikki and Alarie Shepherd



"Freezes make us silly"!

Richelle and Natallie Dbuois



R. Shepherd

*They said yeah! yeah!
We said yeah! yeah!
Ooh Bug Music!*

"Nikki"

Youth Unlimited Overview

By Richard Shepherd

The people of the community, including Artists, business men all came together in 1974, to give the youths somewhere and something to do. This was to get these youths off the streets and into a hopefully, a more positive atmosphere. They got together and as a result formed a Board of Directors, to initiate Youth Unlimited (Y.U.).

It is funded today by all three levels, federal, provincial and by the city. The kids also help with fund raising events such as bingos, they also receive assistance from private businesses and various service clubs. The Youth Unlimited objectives are encompasses social, recreational, educational, and job opportunities of the youth of today. There life skills program is a key part of the success of the Marina Restaurant. There efforts in training for the work world and dealing with often personal problems, has seen 26 happy graduates from the Marina Restaurant.

The restaurant had it's beginnings after the bicycle and boat service in 1983 brought much appreciated attention for the public. Youth Unlimited works often noticed that a building in the Wascana, where they work, was used very little. They decided to use it as a restaurant, thus it opened it's doors in 1986. In 1987 a summer deck was added to enhance and expand a popular tourist and local attraction.



Graduates April 25/88 Regina Inn

Twelve students are hard at work in training during the day, and eighteen in the evening. Each student starts off washing dishes and bussing, why? Jeannine Cuddington, Director of Training explained, "They start here so that they can get to know where everything is, and we at the restaurant have a close relationships as a result."

They the students, advance as they become more suited to the tasks, all aspects of the service field, are virtually covered in this month course. Upon graduation many of the students continue in the services, others go on to further their education and still others on to various challenges.



Children eating at 1578 Robinson Street



R. Shepherd

Marina Restaurant

Note to be missed in the Youth Unlimited activities is what goes on on 1578 Robinson Street in Regina. The feed of urban children takes place daily, along with cultural education. What kind of cultural education? There is the Iron Child singers that perform and accompanied by Elders. They are trying to keep the Native culture alive in the children of Regina.

The Summer Camping Program is funded by CKCK T.V. and the Lorne Johnson Eveline fund. The camps are called Tawsee and Saska, these camps bring 150-250 happy little campers, from the pavement covered city to Saskatchewan's finest areas.

Marion Casey, the executive Director, has seen many positive effects from the Y.U. program. That many customers have commented on the good service for the workers of the restaurant, it is also being recognized for there fine efforts.

This has only been a overview of what the Youth Unlimited is doing for the younger ones of the community. It can be said they are really Youth Unlimited, because of the success of the Marina program. □

R. Shepherd

A New Name

& New Opportunities

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electronics, health sciences, community
services*

Saskatchewan Technical Institute
and
Coteau Range Community College

are
now
Palliser Campus
SIAST
Moose Jaw
694-3200

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construction trades and technologies,
industrial trade programs, university credit
programs business diploma programs.*

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and
Regina Plains Community College

are
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Regina
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general industry, clerical support,
international studies*

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and
Prince Albert Region Community College
and
Meadow Lake Vocational Training Centre

are
now
Woodland Campus
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Financial assistance information

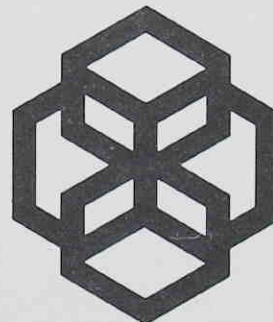
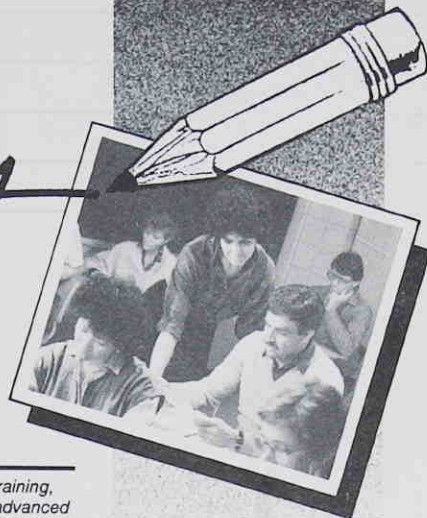
Health programming
High School completion "GED"
Native services
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For information contact your nearest SIAST campus or Regional College office.



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SIAST

Sports Hall Of Fame

By Richard Shepherd

When you think of exceptional athletes who first comes to mind? Wayne Gretski from Edmonton, Felipe from Chile or maybe Nana Kominichi from the Soviet Union? Did you ever hear of Paul Acoose, David Greyeyes, or did you know they all came from Saskatchewan? Well just sit down and let me tell you about them!

This is one of the reasons that in October 31, 1966 that the Saskatchewan Sports Hall of Fame was established. Those served sport with distinction are inductees, just as Paul Acoose and David Greyeyes are, Native and are residents of Saskatchewan. The most recent move from 1915 South Railway to there new and permanent location on 2025 Victoria Avenue, Regina, Sask. S4P 0S4.

Paul's grandfather and father were both Sulteaux hunters which may have contributed to young Acoose's apparent stamina.

Two generations before Paul there was his great grandfather Qwewitch (Roll of Thunder or Flying Deer), he was noted for his hunting and running abilities. He let his sons after him did not participate in the Indian wars.

Lap by lap they went in the same position, Appleby making many efforts to get away from his rival but never got free. At the commencement of the eighth mile Acoose set out on his own hook and set a terrific pace, gradually laving the little

Qwewitch's son, Acoose (Flying Bird or Man Above Ground). Later he took the name Samuel who was the father to Paul. Samuel was chief of the Sakimay (Mosquito) Band in the Qu'Appelle Valley where a well known hunting experience is told, this testifies to the endurance of Mr. Acoose. Apparently while hunting for food, there were hungry families to feed. He caught sight of a group of elk, in the Moose Mountain area. The distance covered in the chase was all the way to the Crooke Lake, that is about hundred miles. His strategy was to first flank there left then right. This lasted to their Crooked Lake staging area. The Elk began to show signs of exhaustion, eventually seven animals were taken to feed hungry ones at home. Qwewitch went on to live out his days to 103 years of age.

His great grandson Paul was also well known for his ability to cover alot of land on foot. Over fields of open prairie, bluffs and ravines, Paul would bound with great endurance as his fore-fathers did.

His first races were in the 5 1/2 miler during the Victoria Day race in Grenfell, where he easily placed first place. Then came the Dominion Day 10 1/2 miler in Regina where he once again took top honours.

Paul turned pro in 1909, where he then went up against the Englishmen Fred Appleby. In a record time of 1:22, he defeated Appleby in a major upset in May 17th. Appleby said of Acoose, "It was the fastest race I have run since I broke the world's record against Shrubbs and I considered Acoose as a marvellous runner."

Here is an quote from the Manitoba Free Press, May 18, 1909, on the race, "When the starter Sila Cliffis, of Kenora got them off Appleby quickly shot off the mark and took a lead of ten yards but the Indian got after him and a bare two yards separated the two runners. Lap by lap they went in the same position, Appleby making many efforts to get away from his rival but never got free. At the commencement of the eighth mile Acoose set out on his own hook and set a terrific pace, gradually having the little Briton behind and drawing out a big gap. In the mile he had gained a lead of a lap, covering the mile in the marvellous time of 4 mins. 59 1/2 secs. Another half mile saw him in the same straight as his dooughty opponent and the noise of the crowd deafening the music of the band which was playing "The Maple Leaf Forever." Two laps from the ninth mile the Indian drew on his heels and was content to stay there. On they went again and clinging to the Englishman like Glue Acoose would not let him reduce the lead he had gained. After the tenth mile the band struck up the "British Grenadiers," to give every effort on his part was watched by the red-skin, who was running beautifully. It was soon apparent that Western Canada harbored a champion and that for the first time in his life Appleby had to throw in the sponge. With two laps to go, with pluck and determination he made his last and final effort and gained twenty yards, but the Indian was again in the chase and passed him to win a splendid race.

Seen after the race, Fred Appleby said he would like to give the full credit to Acoose for his victory. He will have another chance of taking his measure in a few days time. On May 24th the runners will again meet, but the scene of the match has not been decided on.

In the next race Appleby won the race, it was a questionable win, why? because Acoose dropped out as a result of tacks thrown on the track to pierce his moccasins.

"The Redskin Running Championship of the World" as it was billed by promoters, proved to be one of Acoose's greatest accomplishments. In the 12 mile race held in Toronto's Riverdale Arena, he matched himself up with the Ononkagan, Tom Longboat.

Although Tom dropped out of the race after 10 miles, thus tom won a victory that would prove to be his last as a professional.

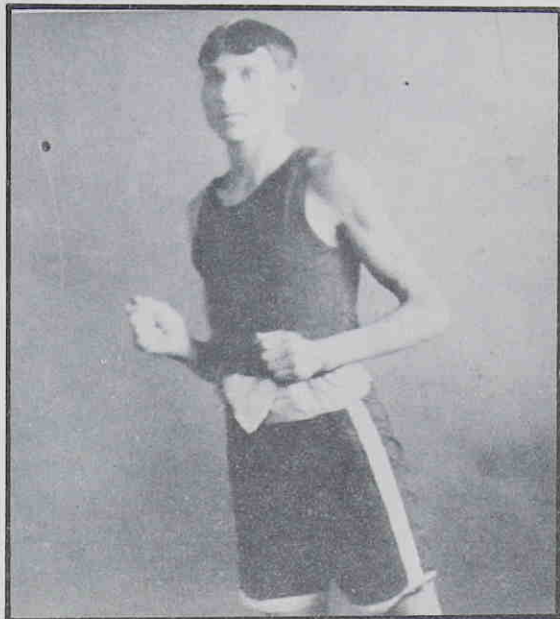
He retired to the quiet life with his wife Madeleine and their children. They farmed, tended cattle in the Sakamay Indian Reserve.

The next mentioned athletic of note is, David Greyeyes. He was born on the Muskeg Lake Reserve in 1937. His soccer abilities earned him a spot on the Saskatchewan All Stars called the, Carlton Athletics.

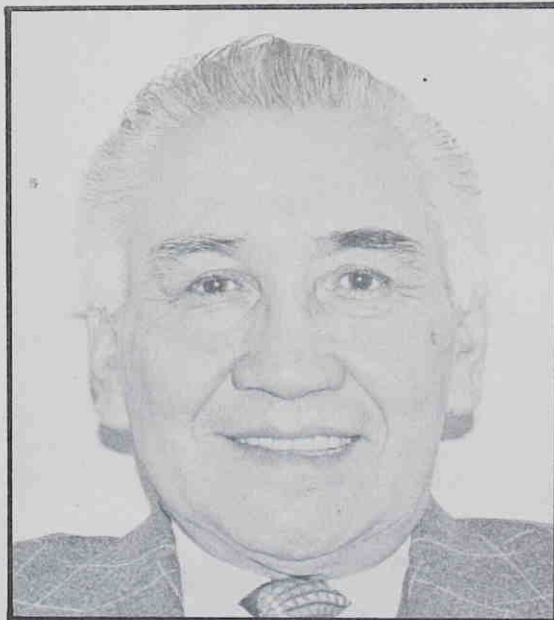
During the war Greyeyes joined the army in 1940. He played on the Army team and won the Canadian Army Overseas championships in 1942. After his return, he coached for awhile and then in 1949 he was once again selected to the Saskatchewan All-Star team.

These two men of Native descent have gone on to earn themselves places in the Saskatchewan's Sports Hall of Fame in Regina. They are notable to mention because they possessed obvious athletic capabilities that we all can be sure to remember, exceptional athletes. □

Photos courtesy of Sask Sports Hall of Fame



Paul Acoose



David Greyeyes

SUNTEP

Applications are now being accepted for entrance to the SASKATCHEWAN URBAN NATIVE TEACHER EDUCATION PROGRAM.

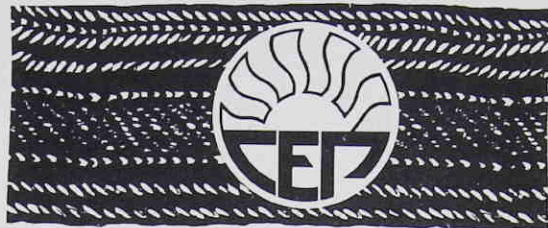
SUNTEP is a teacher education program for students of Metis and Indian ancestry offered by the Gabriel Dumont Institute in conjunction with the Provincial Department of Education, the University of Saskatchewan and the University of Regina.

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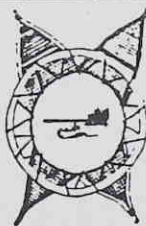
Find out more about this exciting educational opportunity by contacting your local SUNTEP centre:



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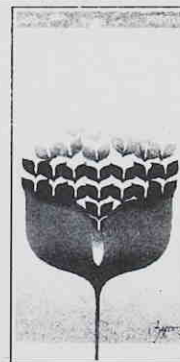
1:00 - 2:00 P.M. — Achimowin

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INSIDE

Moran To Open Retail Outlet

Regina, Sask. - A \$16,020 contribution, under the Native Economic Development Program (NEDP), to assist a local Metis woman to establish a leather craft production and sales outlet in Regina, was announced recently by the Honourable Bill McKnight, Minister of Indian Affairs and Northern Development on behalf of the Honourable Bernard Valcourt, Minister of State (Small Businesses and Tourism) and Minister of State (Indian Affairs and Northern Development). Mr. Valcourt is also responsible for the NEDP.

The contribution will enable Irene Moran to lease retail premises in the city, carry out leasehold improvements and purchase equipment and inventory. The project will create one full-time position and five part-time jobs. The operation will produce moccasins, mukluks, leather jackets, vests, picture frames, hair accessories and car ornaments. "The contribution of small businesses to Canada's economic renewal is significant," Mr. McKnight said. He congratulated Mrs. Moran on her business initiative and also emphasized the commitment of the federal government to assist Native women in developing viable business opportunities by providing direct financial assistance to commercial ventures that are eligible under the Native economic programs offered by the Department of Regional Industrial Expansion.

The Native Economic Development Program, under which the contribution was approved, is a special national initiative open to all Metis, Inuit, Status and non-Status Indians in Canada, and is designed to promote Native economic and business development. □

Central Sask. Get Assistance

Qu'Appelle-Moose Mountain - The Honourable Alvin Hamilton, P.C., M.P. announced recently on behalf of Employment and Immigration Minister Benoit Bouchard that East Central Saskatchewan will receive up to \$2,607,015 in federal assistance under the Community Futures program of the Canadian Jobs Strategy.

East Central Saskatchewan, which includes Indian Head, Broadview, Melville and surrounding area, was selected for Community Futures assistance in July 1986.

"Under Community Futures, we are able to use a variety of options to assist communities to expand employment opportunities and help workers adjust," Mr. Hamilton said.

One option, the Business Development Centre, has already been providing small business with technical, advisory and loan investment assistance -- all with the objective of stimulating long-term employment.

The Self-Employment Incentive option is currently allowing unemployed individuals to test new business ideas.

Workers in the community will also benefit from two additional options. A training option provides funds for the purchase of courses and pay allowances to individuals undertaking occupational training.

A relocation option will allow workers to move to areas where their skills are in demand.

The Community Futures committee comprising local representatives has recommended this mix of options to support small business development and to help workers find new opportunities for long-term jobs.

Community Futures allows communities to identify ways to develop and diversify their local economy. □

NEWS

NEWS NEWS NEWS

OUTSIDE

CNAF Disburses \$16,000 In Grants

Toronto - John Kim Bell, president and founder of the Canadian Native Arts Foundation announced the distribution of close to \$16,000 in grants and scholarships to eight highly talented Native performing and visual artists. These grants and scholarships will provide an important opportunity to pursue educational training, and professional development programs in the arts.

While making this announcement from Toronto, John Kim Bell - the former apprentice conductor at the Toronto Symphony and New York Philharmonic orchestras - said in part that: "... the diversity of talent shown by this years grant recipients has been extremely encouraging. For it exemplifies the degree and abundance of talent prevalent in Native society today". "Individual grants ranged from \$700 to \$5,150. Courses of study spanned the gamut of artistic disciplines: from a fashion design student to an aspiring radio broadcaster; from a traditional storyteller wishing to publish a resource book to a talented textile artisan studying at the Alberta College of Art."

The Canadian Native Arts Foundation is the only national non-profit organization devoted to raising the profile of talented Native youth by encouraging excellence in the arts. The Foundation achieves its objectives through a comprehensive three tiered program of: incentive and awareness programs that bring the arts to reserves; educational programs that provide funding to attend training programs; and professional development programs that provide funds and assistance to artists embarking on professional careers. □

McKnight Prepares For Negotiations

Ottawa - Indian people on all reserves in Canada could gain the option to manage their own child welfare and family services, according to Bill McKnight, Minister of Indian Affairs and Northern Development. Departmental officials will start a series of meetings with provincial and Indian leaders in April, as a lead-up to negotiations in the fall if the initial meetings prove productive.

At present, approximately one-third of the 592 Indian bands across Canada deliver a full range of child welfare and family services through community-based agencies. Many other bands have shown an interest in joining the program.

Provincial governments have legislation and responsibilities in the field of child welfare, and have accredited Indian agencies in some locations to administer services to their own communities. The federal government has provided the funding for these services to Indian residents on reserves.

"The Indian agency approach has proven to be highly successful, but the program has suffered some growing pains," Mr. McKnight said. "We have been reviewing the program, and now wish to offer Indian people and the provinces an opportunity to comment on some basic principles. We have definitely reached the stage where the people most interested and involved should come together for some basic discussions on how we will proceed in the future." □

Wawatay Native Communications Society Requires A Graphic Artist/Darkroom Technician

Our newspaper, Wawatay News, is currently seeking a creative, hard-working, motivated individual to be the producer of all newspaper advertising copy, to create special supplements and contract work when required, to be available for consultation on newspaper layout and to be responsible for all darkroom and film processing requirements by the newspaper.

The successful candidate will have the opportunity to work in a fully equipped, modern darkroom and a fully computerized newsroom with Apply Macintosh SE hardware and Quark Express/Cricet Draw software.

Wawatay News is a monthly newspaper based in Sioux Lookout serving 42 Indian communities in the Nishnawbe-Aski Nation. We publish in both English and Oji-Cree. Wawatay News will be changing to a tabloid format within the next six months and will be printing twice a month in the near future.

Applicants must possess experience and/or academic qualifications from a college or university in graphic art, design or a related field and in darkroom procedures and processing. Applicant must be able to work under minimum supervision, work well with a team and be able to meet deadlines. The ability to speak a Native language is an asset.

Applicants are asked to submit a resume of qualifications and experience before May 27, 1988 to:

Felicia Waboose - Personnel Manager
Wawatay News
Box 1180
Sioux Lookout, Ontario
POV 2T0

BIRTHPLACE REVISITED

Stepping across the barrier of years,
I saw it once again...that tiny shack
that heard my birth-cry
and saw my first faltering steps.

I stood in dust and rubble,
on glass as jagged as my memories,
while recollections
bitter and sweet
whirled through my mind.

I saw my mother,
(exiled from home and loved ones)
who lit candles of joy with her
singing.

READERS poetry PORTION

At last I understood
the heartache, loneliness and courage
of those who pioneered the cruel
west.
I, her son,
stood with bowed head,
humbled by the sacrifice
of my own beginnings.
Thelma H. Foster

IN THE JUNKYARD

Rows of forlorn wrecks
stand naked to rain and sun,
their metal carcasses plundered of
parts
to extend the life of other derelicts:
matronly vans
and ubiquitous smart sedans
down on their uppers
suffering the arthritis of age
brash pickups worked to death
dishy convertibles and rakish sports
cars
catastrophes of speed and alcohol
all these wait
to be cubed and cremated
finally to emerge
reborn
ingots of iron and steel.
Thelma Foster

RECIPES

MOOSE BALLS GOURMET

1½ cups ground moose meat
1½ tbsp. instant minced onion
1½ tsp. salt
1/8 tsp. ground black pepper
1/8 tsp. garlic powder
¼ cup fine dry bread crumbs
½ cup grated sharp cheddar cheese
1 tsp. ground ginger
Tomato sauce

Combine first 6 ingredients. Divide into 8 equal portions. Mix cheese with ginger and shape into 8 balls of equal size. Wrap a portion of meat around each cheese ball, keeping the cheese in the center. Brown on all sides over medium heat in a baking pan. Pour tomato sauce over all. Bake 30 to 40 minutes in a preheated moderate oven.

tomato sauce

8 oz can tomato sauce
½ tsp. crumbled whole basil leaves
½ tsp. crumbled whole oregano leaves
1/8 tsp. ground ginger
¼ cup boiling water

Mix all ingredients in a saucepan. Bring to a boil. Pour over Moose Balls Gourmet.

MOOSE UPSIDE DOWN PIE

1½ cups flour
3 tsp. baking powder
1 tsp. salt
1 tsp. paprika
¼ cup sliced onions
½ pound ground raw moose
1 tsp. celery salt
¼ tsp. pepper
5 tbsp. shortening
¾ cup milk
1 can tomato soup

Sift together flour, baking powder and ½ tsp. salt, paprika, celery salt and pepper. Add 3 tbsp. shortening and mix thoroughly with a fork. Add milk and stir until blended. Melt remaining shortening in a pan and cook onions in it till soft. Add tomato soup, remaining salt and ground moose. Bring to a boil. Spread baking powder mixture on top of moose mixture and bake in hot oven, about 475 deg. for about 20 minutes. Turn out upside down on large plate. Serves 8.

BARBECUE PRAIRIE CHICKEN

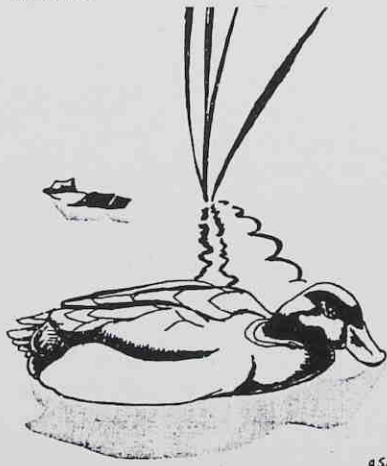
Clean, plucked prairie chicken, split lengthwise
Basic basting sauce

Brush pieces of prairie chicken with basic sauce and place on grate about 12 inches from heat, skin side up. Cook slowly until tender, turning frequently and basting each time. These are done when thickest piece is fork tender. Brush with sauce again just before turning.

BASIC BASTING SAUCE

¼ cup vegetable oil
¾ cup chopped onions
1 clove chopped garlic
1 tsp. oregano, pepper
1 cup each of ketchup, wine vinegar, and corn syrup
½ cup worcestershire sauce
1 tbsp. dry mustard
1½ tsp. salt
½ tsp. thyme

Heat oil in sauce pan, add chopped onion and garlic. Cook until tender. Add all remaining ingredients and cook to a boil, stirring constantly. Cook another 5 minutes very slowly. Yield: 1 quart. This may be sealed and stored in sterilized jars until ready for use. Also good for basting Wild burgers and steaks.



OVEN FRIED GROUSE

2½ lbs. grouse, cut in serving size pieces
¾ cup pancake mix
¼ tsp. crumbled rosemary
2 tsp. salt
½ tsp. ground black pepper
½ cup shortening

Wash grouse. Combine next 4 ingredients in a large paper or plastic bag. Shake well. Add all the grouse and shake to coat each piece well. Melt shortening in a 9 x 13 x 2 inch pan in a preheated hot oven (400 deg.) Arrange grouse in pan, skin side down. Bake 30 min. Turn and bake 30 to 40 minutes longer or until done.

WILD GOOSE

To prepare, pluck off feathers as clean as possible, draw and wash thoroughly, then to take off small feathers cover bird with liquid parawax, let set and scrape. This will clean all particles of feathers off. Set birds in salted water for about an hour, then drain well and wipe dry. These birds may be dressed with a bread, onion and sage dressing; or by placing a large onion inside of each bird, and any fish or strong gamey flavour will be removed. Place in covered roasting pan, season with pepper and salt and cook slowly for at least 3 hours at 350°. Remove cover and brown. When cooking a goose use ½ cup vinegar and ½ cup water for basting and your goose will not taste so greasy. This basting is very good for wild fowl too.

WILD DUCK

To prepare, pluck off feathers as clean as possible, draw and wash thoroughly, then to take off small feathers cover the bird with liquid parawax, let set and scrape. This will clean off all particles of feathers. Set birds in salted water for about an hour, then drain and wipe dry. These birds may be dressed with a bread, onion and sage dressing; and any fish or strong gamey flavour will be removed. Place in covered roasting pan, season with pepper and salt and cook slowly for 1½ hours at 350°. Remove cover and brown. Serve with wild cranberry jelly and boiled rice.

NOT QUITE ADVICE!

by Gertrude



Dear Gertrude:

My son is infatuated with his grade three school teacher. His reasons are that she is friendly and pays attention to him. Now he is going to school with his fathers after-shave lotion splash all over him, saying she likes this. When I've talked to the teacher about this she says there is no need to be alarmed he will over come his infatuation. What do you think?

Worried Parent

Dear Gertrude:

My son thinks he is not from us (his parents) because he is so much smaller than us. I've told him that as he gets older he will grow and become big like us. But now he has come up with his own language, similar to Pig Latin. Saying this is the only way little people like him will survive. Help I can't take this any more.

**Signed
His Mother**

Dear Worried Parent:

She is right. Now your concern is what about next year! Maybe you should see if you can get him in with a male teacher.

Gertrude

Dear His Mother:

Kids will be kids. Sooner or later, hopefully sooner in his case, your son will get the idea that he will be taller one day. In the mean time be patient after all Pig Latin wears off too, remember.

Gertrude

Dear Gertrude:

I have a pet peeve and I hope the people that read this will realize what they are doing to other drivers. They seem so anxious for the red light to change and when it does they sit there. As a result the ones waiting end up with a red light again. Please if you are driving a car know that red means to wait and green means to go. It is very self-explanatory.

Stuck at the Red

Dear Stuck at the Red:

Sometimes we get impatient with the slightest problems that come our way day to day that we simply forget what we should be concerned with. Maybe more of us with pet peeves should learn to become more patient, so that we can deal with such incidents that are of more importance.

Gertrude

Whats Ahead

May 2, 3, 4, 1988
Skyline Hotel, Ottawa, Ontario
Abilities "Completing The Circle"
Sponsored through the Native
Friendship Centre Program
For more information call (613)563-4844

May 13-15, 1988 "Open Your
World" Youth Conference. Spon-
sored by the Red Cross Youth Ac-
tion Council of Regina. Will be held
at Campbell Collegiate. For more
information call (306) 776-9887.

June 15-18, 1988 Regina's first In-
ternational Children's festival will
be held. Children from one to 91 are
all welcome to join in the fun. For
more information contact Gabrielle
Levin at (306) 569-7087.

Mic Mac Native Friendship Center
Pow-Wow July 6-10, 1988, Seaview
Park, Halifax, Nova Scotia. For
further information write 2158 Got-
tingen Street, Halifax, Nova Scotia.

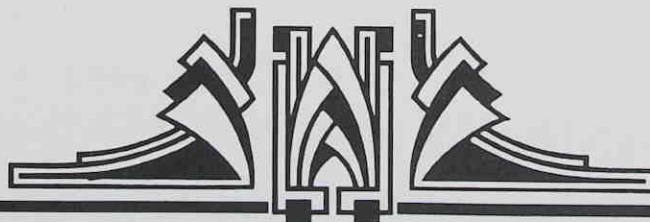
May 2, 3, 4, 1988, Skyline Hotel,
Ottawa, Ontario, Abilities "Com-
pleting The Circle", Sponsored
through the Native Friendship Cen-
ter Program. For more information
call (613) 563-4844.

July 1st Canada Celebrations. For
financial Assistance contact the Sas-
katchewan Canada Day Committee,
200-2101 Scarth Street, Regina, Sas-
katchewan, S4P - 2H9 or call (col-
lect) (306) 780-6620.

2nd Annual National Aboriginal
Communications Society Annual
General Meeting and NAC Awards
competitions July 4-8, 1988. For
further information write to Syd-
ney, Nova Scotia, B1S 6H2.

Regina's Multicultural council pre-
sents Mosaic. To be held on June 2,
3, 4, 1988. For further information
contact (306) 757-5990.

4th. Annual Intertribal Pow-Wow
Celebrations, Trout Lake Commu-
nity Center, May 6, 7, 8, 1988, Van-
couver, British Columbia. For
further information contact Wally
Awasis or Gordon August at (604)
874-4231.



Batoche Heritage Days July 29, 30,
31, 1988 Batoche Grounds. For fur-
ther information contact Claude
Petit at (306) 525-6721.

AMNSIS Annual Meeting, July 8,
9, 10, 1988 Batoche Grounds. For
further information contact AMN-
SIS at (306) 525-6721.

NEW BREED

SUBSCRIBE TODAY

2526 - 11th Avenue
Regina, Saskatchewan S4P 0K5



Produced by:
Wehta Matowin
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money order or cheque enclosed

please invoice (businesses only)

AMNSIS card NO. _____

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