

THE BULLETIN

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Native Research and Development in Alcohol and Drug Abuse

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on Alcohol and Drug Abuse

Our Glass Figure

The "glass figure" represents those of us who are shadows of what we once were, of what we are, of what we may become. It represents those of us who have hidden or are still hiding within, behind, and underneath the glass. Some of us are still hiding. Some of us have edged backward; far enough to have begun to see our own reflection. There are also those of us who have moved back, further still, to the point where we can be ourselves and *accept* that. In the latter case, "our glass figure" represents the *healing process* of a sober sister made visible.

"The surest way of killing a people is to kill the spirit that lives within." Being the "proud" Native people that we are, we are very conscious about protecting the spirit that lives within us, from those who would take it from us at any price. Unfortunately what we fail to see is our own hand in the matter. Each time that we reach out to take that glass, to bend our arm, to place the glass between our lips, to empty it's contents within us, we fail to see that we are not only killing our own spirit but we are also killing the spirit of "our" people. We can no longer lay blame on the outside, we must begin to "see" what we are doing to ourselves.

There was a time in the life of our people when our spiritual connection with the creator was the driving force behind all that we were, all that we did and all that we prepared for. Our people "*knew*" that there

The Bulletin: Focus on

WOMEN

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This issue of the Bulletin is dedicated to Women. Traditionally, women have been called "the backbone of our societies." Over the years we have seen that as a result of new ways creeping into our lives our societies have changed.

Featured in this issue of the Bulletin among other things, are articles on Native single parents, Pauktutit: Inuit Women's Association, The Circles of Change program at The Valley Native Friendship Centre, and a very special message entitled, "Our Glass Figure" from Karen Paul of the Native Women's Association of Canada. Also featured is an interview with Thelma Tees from Northern Addictions Services and words of wisdom from the Mohawk Elder Anne Jock.



National Museum of Civilization, #23592

was a spirit in all things because all things *are* connected to the creator. Embodied in our physical selves is our spiritual selves therefore, the creator lives in each of us. At that time people had *self-respect*.

There was a time when we knew with clarity; what our purpose was.

It was to protect life, the earth and all of the creation.

Now, so many of us wonder what life is, and while we are wondering our people are dying, our children are being taken away, our brothers

cont'd on pg. 3

In the Field



Valley Native Friendship Centre Circles of Change

The Valley Native Friendship Centre in Duncan, British Columbia was concerned with the problems people encounter in their attempts to develop a new lifestyle without alcohol. Because women traditionally are the initiators of change within the Native Culture, it was decided to make women the focus of this program. With a grant from the Research and Development Component of the National Native Alcohol and Drug Abuse Program (NNADAP) they were able to sponsor a full-time three month program for 15 women from the Cowichan Band and surrounding urban area.

Of the 15 women selected for the course, 5 had misused alcohol in the past but had stopped drinking, 7 were currently having drinking problems but sincerely wanted to change, and 3 were experiencing life problems because of the excessive drinking of close family members. Their ages were 20 to 48 and with this mix of age and life experiences they learned a great deal from each other.

The name "Circles of Change" was chosen to represent the five circles of life and to demonstrate how, like a pebble dropped into the water, a change in self has a ripple effect on one's primary relationships, family, community and world. The circle also symbolizes the wholistic approach of the program towards growth in areas of the physical, mental, emotional and spiritual aspects of each person. During the course the women developed their own logo adapted from the book "Sacred Tree" from the Four Worlds Development Program. The logo symbolizes the mother as first educator being a positive influence on her child.

The program was divided into several parts:

- Developing self knowledge and personal growth
- Developing life skills: communication and assertiveness skills,

drug and alcohol awareness, coping with abuse, parenting, health and nutrition, budgeting, developing a support system

- Providing awareness of role and importance of education
- Developing creativity
- Career development
- Out-of-town workshops: Four World's Development Project workshop with Martha Many Grey Horses (5 days) and Alkali Lake Conference (3 days) and other field trips and a closing banquet

So much more could be written about the program, but a few of the comments from the women themselves say so much:

"I like myself better. Before I thought nobody cared and now I know there is always somebody that cares."

"I have learned how to cope a lot better and realize that alcohol is not the answer for me."

"If not for this course I would still be drinking. I learned to take it one day at a time and things will get better."

"I am at peace with being Native - feel at one with me and God."

"I have learned to open up, bring out my feelings, talk about what bothers me."

"I never thought I was smart enough to go out and get a job - now nothing is going to stop me!"

Now, a year later, the ripples are still being felt in the community. Requests for a repeat of the program continue to come in and many of those requests are from men and young people.

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Special Feature: Women

Native Single Parent

The responsibilities and joys of being a single parent is made up of lows and highs on a continual roller coaster ride through time. The lows are plagued with serious financial shortcomings, demands of daily child care responsibilities, with little time and energy, if any, left over to meet personal needs. The joys include close intimate bonds with children, the opportunity to develop a good sense of one's own capabilities and limitations, plus the freedom to make decisions with no one else's interference in the process.

Parents of very young children often must put their personal needs on hold until, time, energy and finances allow for them to be met. The rare "break time" must be planned ahead. As the children grow older, the parent's freedom increases to allow the pursuit of other interests (e.g. education).

Native parents were divided in how relevant it is to teach Native culture to their children. Those who felt strong support for these teachings, felt time was limited. Others felt uneasy because of the lack of accurate first hand information to pass on to their children. There was a desire for children to be able to succeed in both cultures.

Seven Native parents interviewed saw childrearing as single parents different from Native traditional styles. Values of respect for all living things around child are still incorporated, as well as the concept of everyone takes care of each other. The single parents wanted to be more flexible than the strict traditional methods. As women continue to enter the work force, the role of women includes being the primary "wage earner." Predominantly, all the parents felt they were solely responsible for their children. Some families felt inadequate in encouraging specific traditions without accurate first hand experience, demonstrating some breakdown of traditional customs. Further dem-

onstration comes with the issue of how comfortable the single parents were in asking for help from their extended families. Native single parents knew they could ask for help, and that their families would be there. However, they thought that they were 100% responsible for their children. When asking for help, most of them saw it as a personal short coming. There were overwhelming feelings of guilt from time to time when they did ask for help. If they did seek support, often relatives were first; parents, sisters, etc., then support groups; co-workers, A.A., and counselors.

Mothers found that the fact that they had children did affect their relationships with men. First it was difficult for them to trust again and to get involved in any relationship. They also had to contend with inaccurate stereotypes of being "loose women" and/or looking for a "daddy" for the kids. Jealousy was a common reaction from many men who found it difficult to have time divided with the children; which may be also a reaction to close bond between children and mother. With very small children requiring time-consuming child care, some men feel neglected. Often mothers ask their children for their perceptions of men. Mothers valued their child's judgements, as well as their own. The tables turn when older children become jealous and threaten when their mothers become serious with one relationship. If remarriage occurred, varied amounts of time is necessary for adjusting into new stepfamilies situations.

Single parents, same as any parent, want their children to learn how to love, show affection, respect to all living things. They want their children to have a strong set of moral values to base their life upon. Most common, they wanted their children to learn from mistakes to pull strength from adversity. Native single parents wanted their children to value their lives, appreciate their special talents as gifts, and to hold hope in their tomorrows.

cont'd from pg. 1

Our Glass Figure

and sisters are being locked up in cages and our first mother the earth is being probed, stabbed, raped and destroyed. All this goes on around us because we value "our glass figure" more than we value our self, our children, our elderly, our people, our life, the life of the earth, the life of the creator in all things. If we do not take seriously our responsibility to protect, who will be left to protect us when the time comes?

There was a time when our people were taught our values, roles and responsibilities by example. What lessons are being learned through the examples we set now?

As women, we are the givers of life and carry the responsibility in much the same way as our mother the earth. She has the gift of sustaining life and we have the gift of sustaining the life of our people. When our mother hurts, we hurt. When our mother quivers, we quiver. When our mother is dry, we are dry. When our mother is dying, we are dying. Always remember that "all things are connected."

Let us begin the healing process now, by helping to heal ourselves, by helping to heal one another. Let us empty "our glass figure" once and for all, so we can live in a "good way" and those around us can benefit from our courage, our strength and our energy. We must throw up the poison, to clean out our system, to talk about the hurts, to empty ourselves so that we can begin to fill ourselves with healthy food, healthy feelings, healthy energy, healthy thoughts.

We cannot change the past but we can sure effect a change in our future. Remember, none of us are alone and that everything we need to survive lies deep within each and every one of us.

*In the spirit of Sharing
and in the spirit of caring...*

Karen Paul
Native Women's Association of
Canada

BULLETIN

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The Bulletin is a quarterly publication of the NNACADA. Correspondence and request for additional information should be addressed to:

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(Disponible en français)

Native Alcohol & Drug Education Curriculum

"It's Just Your Nerves, Eh?"

An Interview with Thelma Tees

In 1984 Northern Addiction Services in Yellowknife was funded by NNADAP to develop a "kit" that could be used as an educational and preventive tool for northern Native Women with addiction problems. This was in response to recommendations from Native women in the North, that a new kit be developed because previous information tended to be geared toward conditions in the south. The result was a northern oriented kit and manual entitled, *"It's Just Your Nerves, Eh?"*. Thelma Tees is the Executive Director of Northern Addiction Services.

Thelma, what are the reasons for having an alcohol and drug resource kit specifically geared toward women?

The reasons for developing such a resource kit are varied. Research respecting women and their use of alcohol and tranquilizer drugs has only been seriously undertaken within the past ten years. The underlying presumption prior to this period seems to have been, that men and women alcoholics and drug abusers were the same. Since then, researchers and workers in alcohol and drug programs have found that alcohol and drugs can effect women in a very different and often in more serious and harmful ways.

Due to the shame and denial the women tend to experience when they have an alcohol or drug problem, it is often more hidden and harder to identify. The identification of an alcohol or drug problem in women is usually the result of hospitalization, family violence, a brush with the law, or other circumstances which are the result of prolonged usage. Consequently, women who are identified as having an alcohol or drug problem are often at a more critical stage.

We have also found that because of the nature of their roles as daughter, mother, worker, nurturer, housekeeper and guardian of children, addicted women often feel extreme

guilt. This leads to a feeling of inadequacy and stress in coping with her roles.

How does the kit address the needs of women?

The kit addresses the needs of women by recognizing the problems of self-denial, defeat, frustration and anger expressed by women, and has been a successful tool in terms of having women identify these feelings within themselves and between each other. *"It's Just Your Nerves, Eh?"* is a tool designed by women for women that recognized the very real stresses in their lives. Our workshops also raise discussion and dialogue for developing coping strategies.

What are some of the problems that Native women experience?

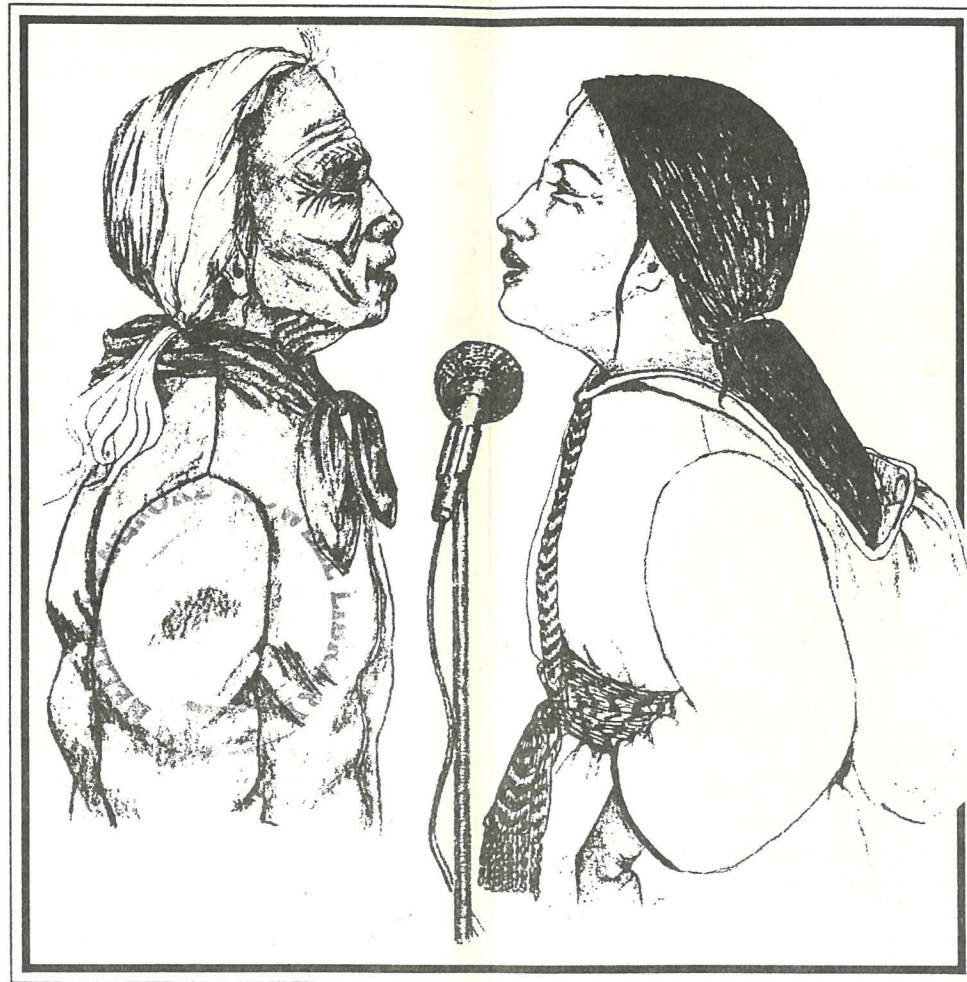
In Native communities, the woman is the initial focus of young children. She is the caretaker of culture. Sometimes Native women are forced to adopt the southern dominant culture. Even though this often is done for the sake of the children, it is sometimes seen as a compromise and women are criticised by the community for doing this. It has also been found, that Native women are more likely to experience family violence, especially if her male companion has an alcohol problem. Native women tend to face harsher

criticism if they have a dependency problem themselves. Also, if Native women seek help they are usually pushed from agency to agency and many so called experts don't know how to deal with them. Another common thing is that Native women uphold the tradition of the extended family and often look after grandparents, brothers, sisters, mothers, fathers, and other children. The

extended family is not a problem it is quite natural - but the stress related to having so much responsibility can be a problem. Of course there are many problems that Native women have - these are some of the most common ones.

Your kit also deals with the use and abuse of prescription drugs. What problems

IT'S JUST YOUR NERVES, EH?



WOMEN AND DRUGS

NWT ADAPTATION

have you found in this area?

The kit deals with the use/abuse of prescription drugs by teaching that prescribed drugs, sometimes, are positive if they are taken for a short period of time. However, they can be harmful, if taken for the wrong reasons, or over a long period of time. In the kit we try to educate about the most common prescription drugs, their effects and what they should be used for.

We also try to educate about the dangers of mixing prescription drugs and alcohol. Incidentally, we have found that women are three times more likely to be mixing alcohol and prescription drugs.

Are the differences in the way that alcohol and drugs affect men and women biological or psychological?

Well, actually it is both biological and psychological. Because of their physical make-up women seem to deteriorate faster than men when subjected to alcohol and drug abuse. Psychologically, there are two ways in which women with alcohol or drug problems have different experiences than men. Firstly, in the way that the woman things about herself. The dependant woman feels that she is inadequate and sometimes she will deny the problem or ignore it longer. Secondly, the attitudes of others toward dependant women are different than men. She is seen as someone who has "let down those who depend on her," she is "the fallen woman." This implies a loss of both social and sexual controls on behaviour which is not acceptable to those around her.

Is the kit directed specifically to Native women in the north?

I feel the *"It's Just Your Nerves, Eh?"* kit is suitable for all women of

all regions. It was developed by women in the north but is applicable to all, as there is a common denominator with all aboriginal peoples. The pictures and writings in the kit are addressed to Native women who have common needs.

How many people worked on the project and how was it financed?

We were funded by the Research and Development Component of the National Native Alcohol and Drug Abuse Program. When we were developing the kit there were three of us working on it, plus some others from different regions helping with our workshops. Today the kit is distributed by one staff person in the Northern Addictions Services office in Yellowknife.



Thelma Tees,
Executive Director,
Northern Addiction Services

How can the "It's Just Your Nerves, Eh?" kit be ordered and used by others?

The kit can be ordered through Northern Addiction Services, and they will be distributed as requested. If anyone would like to receive the kit and manual there is a small shipping charge of \$5.70. We also hope to send someone out to various communities again to train more people on how to effectively use the kit.

Focus on Women

Lets drink to the ghosts ...

let's drink to the ghosts
in our closet
not one beer for unity
love,
or the right to be free.

here's a beer for the ghost
of jealousy
that plaque of pain
that surly beast of doubt.

here, down a beer for the ghost
of insecurity
the ghost that interferes
whenever paths cross.

here, down a beer for the ghost
of rage
the one that boils over
each time a conflict we engage.

let's drink especially to the ghost
of terror
rage can't hold a candle to fear.
drink up then, drink to fear.

drag them out of the closet
march them up and down
before our eyes
drink to them, lest we forget
and bury them
in our dim and distant past.

let's not discuss a single thing
let us not be rational
that presumes we're human,
warm,
sensitive beings,
in need of patience,
gentleness,
and love.

the object is not unity
but win this fight.
retalliate, kick your lover's pride
dismantle his dignity
and drink,
drink,
drink ...
to the ghosts
in your closet.

if we ever stop celebrating
the ghosts in our closet
we will be forced to face
the enemy
and really fight.

— TOGETHER —

Lee Maracle



PAUKTUUTIT

Inuit Women's
Association

Pauktuutit, the National Inuit Women's Association, is a relatively new organization which was incorporated in 1984 to represent the interests of Inuit women in Canada. The mandate of the Association focuses on health and social issues and initiatives taken in this area are intended to compliment the work being done by the national representative organization, the Inuit Tapirisat of Canada.

One of the fundamental objectives of Pauktuutit is to improve the quality of life in Inuit communities. Although it is a women's group by definition, the Association is dedicated to improving community life for everyone; women, men and the youth.

Inuit women who have spoken at Pauktuutit's Annual General Meetings have made it clear that substance abuse is a major problem within Inuit communities. In response to this problem the Association has been helping to coordinate substance abuse initiatives taken by various Inuit communities.

Some communities, particularly in the NWT, have introduced controls on the amount of alcohol available. These controls vary in degree from some alcohol to total inavailability of alcohol. For example, the Igloodik community in NWT have formed an Alcohol Committee, composed of local people, which receives and reviews alcohol orders and makes decisions in the best interests of the community. Other communities, such as Gjoa Haven, Pelly Bay, Pangnirtung and Eskimo Point have made the decision to become dry - the sale of alcohol is strictly forbidden in these communities.

Although these preventive efforts have had several positive effects in Inuit communities, there have also been some unfortunate negative side effects. Some communities have experienced an increase in the usage of illegal drugs and other lethal solvents such as gasoline, glue, nail polish and hair spray. Also in "dry communities" some people have turned to the making of home brew.

The National Inuit Women's Association has recognized that the harmful effects of substance abuse go beyond the individual, and also affects the family and the community. As in all communities, tragedies such as family violence, fetal alcohol syndrome, child neglect, poor school performance, family break-ups and suicide are often symptoms of substance abuse. It is alarming to note, for example, that the character profile of a person most likely to commit suicide is an Inuit male between the ages of 22-24 who is well educated and who is under the influence of alcohol, drugs or solvents, and that the suicide rate of Inuit youth is 12 times that of the national average.

As Inuit women, Pauktuutit feels that it has the responsibility to reduce or eliminate alcohol, drug and substance abuse through the implementation of more awareness and educational programs. The key to a healthy future begins with the education of Inuit children, through appropriate training programs in the health care and substance abuse fields and working with Inuit communities, organizations, local health, education and social service committees and NNADAP the National Inuit Women's Association remains dedicated to ensuring that Inuit people can be as proud of the future generations as they are of their ancestors.

For more information contact:
Pauktuutit
The National Inuit Women's
Association
804-200 Elgin Street
Ottawa, Ontario K2P 1L5

National Strategies

Native Trainers Development

The Nechi Institute in Edmonton, Alberta recently began a three-year-long training of "trainers" project. The Native Trainers Development project is being funded by the federal Employment and Immigration Department's Job Strategy's Innovations Program. For each of the three cycles between 1987 and 1990, the NTD team will screen, select, train, evaluate, follow-up and in some cases, create full-time "trainer" positions for 20 to 25 "trainer" trainees throughout Canada.

Beginning July 1st, 1987, a nationwide campaign to seed the public with information on the Native Trainers Development project got underway. Nechi's well-earned credibility as an addictions training institute necessitated additional efforts in order to broaden that image. To many, the notion of "trainer" symbolizes only those who train addictions counsellors. As a result, re-education of the term "trainer" and a reintroduction of the Nechi Institute to include professions outside the addictions field has been a challenge of the NTD team.

In the long-range, the primary goal of the NTD is the achievement of providing the Canadian Native community with certified trainer professionals whose specialized skills and knowledge will allow and promote the return of confident control of the services Native people decide as priority to their needs. Secondly, the Nechi Institute envisions that other provinces will achieve the creation of their own Nechi Institute prototypes which will employ their "own" trainer professionals.

For more information contact:
Wendy Gray - Placement Co-ordinator
Box 3884, Stn. D,
Edmonton, Alberta,
T5L 4K1
(403) 458-1883.

National Addictions Awareness Week: Update

On November 15, 1987 activities for the first annual NATIONAL ADDICTIONS AWARENESS WEEK were held across the country. Many Native communities held fund-raisers, special youth activities, and dry socials as part of their support towards a drug-free lifestyle.

The Southeast Resource Development Council (SERDC) which is comprised of 8 Bands from the Manitoba region, took up the CHIEF CHALLENGE which was offered by the O'Chiese Band in Alberta. The SERDC Board of Directors challenged their First Nation Councils and Staff, SERDC Staff, and Indian Leaders to abstaining from the use of alcohol and drugs during NATIONAL ADDICTIONS AWARENESS WEEK. Included with their challenge were such special events as community conducted school poster contests, an Addiction-Free-A-Thon, and a campaign for distributing materials which encourage a drug free lifestyle.

The Williams Lake Indian Band located in British Columbia, has also taken up the CHALLENGE under the leadership of Chief Alice Abbey.

The National Native Advisory Council on Alcohol and Drug Abuse (NNACADA) wishes, therefore, to recognize the Board of Directors for SERDC:

Chief Andrew Bittern
Berens River 1st Nation
Chief Jim Bear
Brokenhead Ojibway Nation
Councillor John Thunder
Buffalo Point 1st Nation
Chief Roderick Bushie
Hollow Water 1st Nation

Chief Frank Young
Bloodvein 1st Nation
Chief Alex Hudson
Poplar River 1st Nation
Chief Henry Bird
Little Black River 1st Nation
Chief Enil Keeper
Little Grand Rapids 1st Nation (Paungass)

and the Chief and Council of the Williams Lake Indian Band for their support and commitment to NATIONAL ADDICTIONS AWARENESS WEEK. NNACADA also wishes to thank the Chief and Council of the O'Chiese Band for their courage in initiating such a challenge.

The activities conducted in Ottawa through NNACADA/NNADAP appear to have been well received. The display of materials and promotional items attracted many people as it was moved about the city. The "Bag Lunch" presentations and evening events provided the opportunity for people to share their concerns about addictions. The special presentations by Ms. Susan Newman on "Media Influences and Raising Drug-Free Kids," and Dr. Luis Fornazzari's video premiere on "Solvent Abuse," provided all of us with some tools and information which will be useful in developing further strategies towards healthier lifestyles.

An outstanding feature of the week, however, was the involvement of Youth. Throughout the week Youth provided their input through panel discussions, entertainment, and cultural sharing. The following individuals and Youth Groups are recognized for their particular involvement:

Nevee Akpalialuk
Gerald Chum
Priscilla Thompson
Fred Wallin
Tammy Waterman
Shirelle Jacobs

Linda Mayo
Cynthia White
Poppy Mayo
Wendy Provost
Sharon Bowie
Arnold Saulteaux

Red Road Singers
St. Regis Jazz Dance Troupe
Akwesasne Lipsync Groups
Kaknawake Lipsync Groups
Akwesasne Drum Group
Mr. Alywn Morris

On behalf of the Council and Staff we wish to thank all of you for your participation, and especially to Ms. Maggie Hodgson for creating the vision.

Words That Guide Us

Born With a Spirit

Anne Jock is a Mohawk Elder from Akwesasne, who participated in the National Native Advisory Council on Alcohol and Drug Abuse (NNACADA) National Addictions Awareness Week from November 15-21, 1987. During the week, Anne shared her ideas and traditional teachings in presentations at the Assembly of First Nations on November 18th in Ottawa and at a social gathering which was held that evening. It was at the social that Anne offered these words of wisdom:



Anne Jock

"We are born here on Earth with a Sacred Life and a Sacred Spirit.

At this time, our people's spirit

has been weakened because of so many obstacles that have been placed in our way. Some of us have

lost our identity and our way of life in this beautiful Natural World. But every day is a new day.

We can start to build our spirit strong again. With the help of one another and our Grandmothers; we can all take a new look at ourselves and our people. With this regained strength, we can fight the things that have been destroying us, like drugs and alcohol.

With a pure life and a pure spirit, we can bring back that love, caring and understanding that our ancestors had. And once we are proud again, we can lead the way for human kind to return to the natural peaceful state that it once was."



Aboriginal Children, The Link To Our Survival

The 3rd Annual International Aboriginal Child Conference, which was held in Calgary, Alberta on October 7-10, 1987 was a collaborative effort by the native communities and various government agencies to examine the issues surrounding the delivery of services to Native children and families in need.

The Conference attracted approximately 1100 people who shared their feelings, ideas and aspirations regarding human development, policy initiatives and community growth.

The Conference brought together people from all areas to allow for a comprehensive look into the past, present and future of child and family services. Among the issues brought to light was the need to understand and acknowledge the past Native/Non-Native relationship and how that relationship effected the socio-political situations facing Native people today.

In addressing the problems of alcoholism, sexual abuse, child neg-

lect and wife battering there is a need to look at the entire family unit. Many young Native adults today are lost. They have very little parenting skills and may have been apprehended in the system, with no one to nurture and love them. They may lack self confidence and have a poor self image and this cycle will continue if there is no intervention.

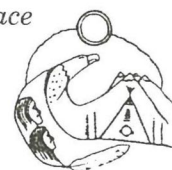
Issues of housing, education and economic development also need to be addressed along with the issues of child and family services. With the variation in legislation from province to province, Native communities are at various levels of program development and transfer of control. The Conference allowed participants to access information on the various methods of service delivery, the range of programs and approaches to strengthen family life and tribal sovereignty.

Information on the conference recommendations and proceedings are available by contacting:

Suzanne Bonnett or Allan Benson
International Aboriginal Child

Conference

c/o #800 Highfield Place
10010-106 Street
Edmonton, Alberta
T5J 3L8



PREVIEW: The Bulletin

The next edition of the Bulletin will be the 7th edition and will focus on Family Violence. This issue will highlight various issues, research and development, and programs, that are related to Family Violence. An interview will focus on The Thompson Crisis Centre in Thompson, Manitoba and other article topics will include traditional child rearing and child abuse.

The NNACADA staff continue to welcome any suggestions for future editions of the Bulletin, and opinions on past issues.