

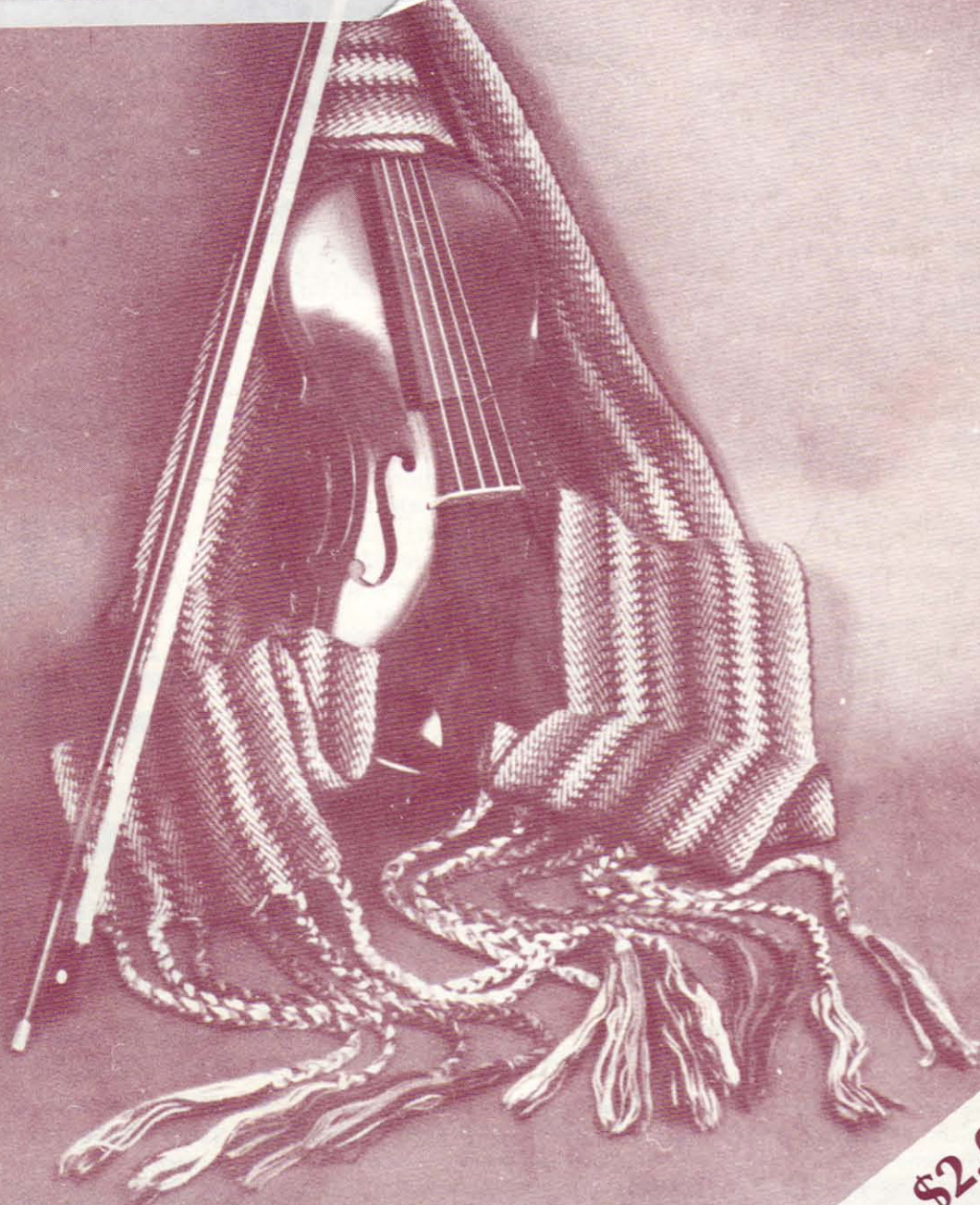
May/June 1987

Vol. 18 No. 5

NEW BREED

Voice of the Metis and Non-Status Indians of Saskatchewan

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Letters

DEVINENOMICS

Dear New Breed:

The old adage, 'Any news is bad news', would certainly seem a fitting commentary for the hundreds of Saskatchewan social programs and help organizations which wait in dreaded fear to hear if they are the next to receive reduced or no funding from Premier Grant Devine's much publicized reduce the deficit budget plan.

Twenty years ago we still enjoyed the balanced budget plan where governments only spent what was on hand and asked the electorate for approval of any major increases. Ten years ago, governments learnt that banks were anxious to lend them huge amounts of money for major, long term projects. What they weren't so anxious to publicly explain was that the interest on these loans would increase the original debt to four, five, ten and even more times it's original amount. Yes, the age of deficit spending was born.

Today we are much too progressive for either of these spending and accounting methods. Today, governments spend what they don't have, create ultra-high-paying jobs for people which the electorate have said they don't want working in the government, to devise ways of creating massive unemployment at the blue collar level to reduce the government payrolls. In addition, the government increases their own budgets and our taxes beyond what is morally justifiable and scraps the already meager budgets of almost every help organization and social agency which might serve to assist the bewildered and desperate victims of this outrageous state of economic affairs deal with this in a positive and healthy manner, if that could be possible.

Yes, Devinomics has arrived in all it's celebrated and expensively advertised glory. But the real question is, 'How long will it last?' Care to make any bets? It may be your only chance to make any money during this governments term. How-

ever I really doubt it because I've got to warn you, we aren't offering very good odds right now and they are getting worse every day and with each new announced budget cut. □

Sincerely yours
Judith Quill

A PAT ON JIM'S BACK

Dear New Breed:

I had to write to Mr. Jim Sinclair to say how proud I am of him by the way he has done and is doing his job. But mostly by the way he had spoken to the first ministers and Mr. Brian Mulroney in the closing statements at the Conference on Aboriginal Matters. He sure told them about their hypocrisies and Lord, am I glad this man stood up to them.

I am truly sorry how things ended on the Aboriginal matters. But I assure you, if people like Mr. Sinclair could stand up to the first ministers with pride and say things like he did, we really didn't lose. Because we, the people who are behind him, will stand taller. They fought well for us. Our people didn't meekly stand aside this time and we can surely all be proud of that.

Mr. Sinclair and Mr. McKenzie and all those people who were on the committee, please accept our thanks.

I am from La Ronge, Saskatchewan but I married a man from Montreal, Quebec. Still, home will always be where I was born, like everyone else.

I will leave you now with wishes of good luck and a lot of thanks. □

Dreams are Never Lost
Marie Ratt

DO YOU WANT POETRY?

Dear New Breed:

Enclosed is a prayer in poetic form. I am hoping to have it published in the New Breed Magazine.

As you can see Elizabeth Fry published it in their newsletter. Only there are no copyrights involved.

Be advised, I have more poems. If you are interested in publishing anymore, could you please request to do so.

I am looking forward to a response. □

Yours truly
Herman Severight

EDITOR'S NOTE:

Thanks for the poetry and the letter Herman. Let me assure you that we are always interested in receiving reader submissions for the New Breed. While all cannot be published, we encourage everyone to send in samples of their work whether it be poetry, essays, reviews or even special school assignments. We will make every effort to read everything we receive and publish those we feel our readers would appreciate sharing. Look for your submission on this month's poetry page, and once again, thanks.



New Breed

"Voice of the Metis and Non-Status Indians of Saskatchewan"

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NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

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New Breed is looking for community reporters. If you are interested please contact:

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Freelance Articles and Photos:

Articles submitted to New Breed and subsequently used for publication shall be paid for at the rate of \$2.50 per column inch (10pt., 13 pica). All articles must be signed, however, your name will be withheld upon request. Views expressed are not necessarily those of Wehtamatowin Corporation and free expression of opinion is invited. We reserve the right to publish whole or parts of articles submitted.

Photos that are submitted with articles shall be paid for at the rate of \$5.00 per published photo. These shall be returned upon request.

Poems submitted will be paid at the rate of 75 cents per line, minimum \$5.00 and maximum \$25.00.

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From The Desk Of The Editor

By Jean-Paul Claude



If there is one thing which as sure as the constant changing tides it is the changing attitudes of man and his societies. As sure as each generation grows up and takes over the world, that same generation will change the time honoured traditions and ideas of the preceding generation.

It used to be that a woman would have to wait until she was asked out by a man before she could even entertain the idea of spending time with someone who might have caught her fancy. Not so any longer. Now that young lady can not only be expected to ask the gentleman out but may also be the one to pick up the tab for the evening's entertainment. She may even pick the man in question up in her own car.

In bygone days, no one would think of speaking about such subjects as birth control, premartial relationships and personal hygiene in mixed and sometimes even all male or female company. Today however, it is not only considered appropriate to discuss these sensitive matters but desirable in many instances, even and perhaps moreso in the schools of the nation. Many people felt that it was about time that our children received that facts about the man's most basic and cherished secrets; pro-creation. Understandably there was an uproar from the private sector as parents felt insulted while educators and bureaucrats claimed they were not fulfilling their parental obligations of properly educating their children in these 'sacred' matters. But time passed and the fires of discontent cooled until today, sex education in our schools is an accepted and expected fact of life.

Our children are not only bombarded with vivid and accurate details and facts about every aspect of human sexuality in the elementary and secondary school curriculum but this information is readily available to them in every form of media commonly used today.

Each day, one would be hard pressed not to find an article about some new fertilization technique, a

new outbreak of AIDS, the dangers of mechanical birth control and 101 similar subjects. And these are all, for the most part, found to be totally acceptable.

Yes, the tides of time have changed and what was held sacred yesterday is subject to public discussion, use and abuse today. With the changing attitudes, social and private values have also changed, so today we accept as right many of things which were considered sinful and wrong by the masses of yesterday.

I can't help but wonder though if these changing tides have come in the form of a tidal wave. Have we been so busy to keep up with the changing times that we have failed to see the dangers not only in rapid change but also in the very essence of some of these changes? Have we become so liberal and accepting of the ideas and values of others that we have forgotten the value of our own experience?

Perhaps it is not all so wrong to hold on to as sacred, some of the ideas and values of yesterday. Perhaps there is some value in hanging onto, if not the specifics, then the philosophies of traditional ways. Perhaps we have gone too far too fast and lost something important in the race to modernize our world, our attitudes and our values.

Perhaps it is time to slow down and examine all that yesterday had to offer and decide how it can serve us today and tomorrow before we cast it aside for ideas and attitudes which have yet to be tested by father time and mother experience.

Perhaps it is time to look more closely at ourselves and ask if what we are rushing to discover in our futures was something which was left behind and lost in our past.

If time has taught us anything it is that experience is a great teacher. Let us not sacrifice the lessons of yesterday for the victories of tomorrow. If we do, we may discover that victory is not as sweet as we had hoped. For certainly, pleasure must owe a degree of it's sweetness to the taste which was acquired in the past.



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We Can Work Together

By Nadine Hunt, President
Saskatchewan Federation of
Labour, CLC

The question of a potential alliance between Native people and unions was debated in New Breed a year ago in an exchange of articles by Keith Goulet and Sid Dutchak. I wrote at that time to express my agreement with Mr. Goulet that unions and Native organizations can work together to achieve their common goals of social and economic justice.

Since that time the need for such an alliance has become more compelling. The Devine government has lumped together workers, Native people, women, and those who use social services by creating the Department of Human Resources, Labour and Employment. The new ministry under Grant Schmidt includes the Department of Labour, the Indian and Native Affairs and Women's Secretariat, the Seniors' Bureau, and the Employment Development Agency. The same minister is responsible for the delivery of Social Services. For administrative purposes these diverse groups are now all one in the eyes of the government. On a philosophical level they are considered as one large group because they all can be used and manipulated to achieve the Devine government's fondest dream—the unfettered functioning of the market place.

With the government's current attack on Saskatchewan people the need is obvious for all those who are being hurt to work together. I am very pleased that the Saskatchewan Federation of Labour has been able to work with AMNSIS and FSIN as well as a number of other organizations to lay the groundwork for a common response to the cuts in programs and services and the formulation of more positive policies as alternatives.

Labour and Native groups can co-operate to achieve common goals today, because we have done so in

the past. The SFL has consistently supported Aboriginal rights and land claims in convention resolutions since 1978. We have pressed the government for action on these matters in our annual submissions to the Cabinet. As Mr. Sinclair noted at the recent First Minister's Conference on Aboriginal Issues, Native groups from Saskatchewan had labour's support for self-government.

Affirmative action programs have had the full support and the participation of union organizations. Prior to 1982, the most comprehensive and viable programs were devised in unionized workplaces. Since that time, the lack of political will and support of government have placed these programs at risk or on the shelves gathering dust. At the 1985 SFL Convention, delegates adopted a policy statement on racism which calls for eradication of racism in the workplace through education and supporting the work of the Human Rights Commission and other organizations fighting against racism in our society. We are currently developing educational materials for the workplace as part of our campaign against racism. Co-operation with Native groups will make our common goals an achievable one.

In 1985 and 1986 the SFL operated Unemployed Action Centres in Regina, Saskatoon, and Prince Albert which provided advocacy, referral, and counselling services to thousands of unemployed workers, many of them Native people. Unfortunately those centres have been forced to close because the federal and provincial governments have refused to provide any funding.

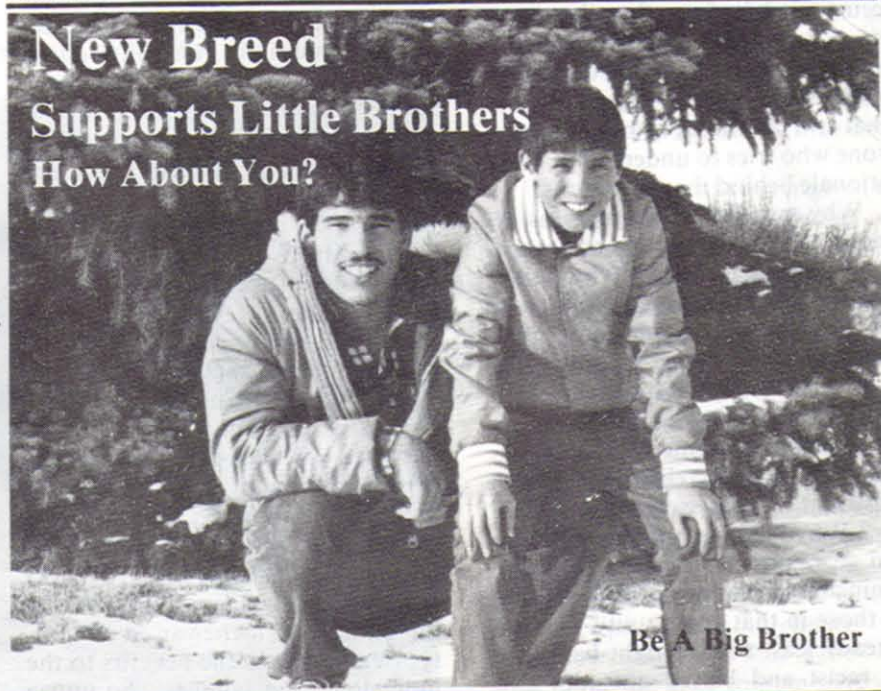
Our Federation is represented on the Interprovincial Association on Native Employment as part of our ongoing commitment to affirmative action, and Native organizations took part in the SFL's affirmative action conference last September.

When the Blakeney government made northern development a priority in the 1970's, unions supported that goal and endorsed programs to ensure Native employment at new mines that were opening up. Without union co-operation those programs could not have gone ahead.

Those are just a few examples of how we can work together.

These are very hard times for workers, Native people, and other groups who do not enjoy a fair share of the wealth and power in our society. The same government that tramples on the right to Native self-government one day will trample on the rights of workers the next. Surely we have everything to gain by showing Mr. Devine that the old strategy of divide and conquer will no longer work. □

New Breed Supports Little Brothers How About You?



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Saskatchewan Can No Longer Afford Justice

The Saskatchewan Native Court Worker Program Goes Down The Rusting PC Pipes

By Jean-Paul Claude

Reports of program and funding cuts in Saskatchewan are no longer newsworthy as all of Canada has become too accustomed to hearing news of such Provincial government decisions in recent months. So accustomed in fact, that they have learnt to expect further such announcements on a day by day basis. What is newsworthy however, and what still continues to bewilder everyone who tries to understand, is the rationale behind these decisions.

Why are vital help programs expected to bear the burden of government mismanagement? Why do the poor of this province continue to be hit hardest by budget cuts than those who can better afford them? Why does the government bureaucracy continue to cost more to operate while at the same time, the government, almost religiously chants 'restraint' in ever sector of our society? Why has this government chosen to oppose Aboriginal self-governing initiatives by unfairly striking at those in that community who are already least able to fight back due to racist and biased attitudes and

practices which they have been victims of and which have systematically been condoned by the government of the day?

These are the questions which plague the rationale minds of all thinking men and women who follow Saskatchewan politics. They are also the questions most difficult to answer due to the fact that there seems to be little consistency in the manner in which 'government policy' in respect to budgetary matters evolves.

This view is shared to a large extent by Mr. W. Arliss Dellows, Director of Justice Services for the Saskatchewan Association of Friendship Centres. Mr. Dellows oversees the Saskatchewan Native Court Worker Program, a highly successful program which has fallen victim to recent government budget cuts to the tune of 100% of its present provincial budget.

In a recent interview, Dellows indicated that the Native Court Worker Program is vital and invaluable to the entire Saskatchewan community. In addition to the benefits to the individuals and families who utilize

their services, the program has saved the Government of Saskatchewan and the Saskatchewan taxpayer upwards of \$6 million in incarceration costs in addition to the contribution to the provincial economy realized by the fact that these individuals are to a large extent, still gainfully employed rather than sitting in our provincial jails, costing us money.

Dellows explained that the Native Court Worker Program provides its very unique services to whoever requires them throughout the entire province. The court workers will attend court on behalf of their clients, explain the charges and court procedures to them and in general, allay some of the major fears and apprehensions people may have about the justice system.

"Our court workers are not lawyers and as such, do not replace the need for adequate legal council," Dellows further explained. "What they will do is explain the charges to the individual, help them to find a lawyer if one is needed and if the individual wishes to plead guilty, they will speak to the sentence.

"We've found in the past that many Native people are too shy to speak for themselves and when they are charged with an offence by a police officer, they feel they have to plead guilty. They go into court and the judge does not hear their side of the story and as a result cannot consider any special circumstances which might affect the ultimate sentence.

"In the North we have often found that our court workers have often had to serve as interpreters for clients who speak only Aboriginal dialects. As a result we have had to consider bilingual applicants very seriously while hiring these people."

Dellows added that many judges had told him that they have found the services provided by the Native court workers to be invaluable to them in expediting simple matters which would otherwise take up unnecessary and valuable court time and often result in a larger fine or longer jail sentence than would otherwise be necessary. He said that often court dates are not attended and fines not paid on time simply because of misunderstandings in respect to the requirements of the justice system or inadequate compre-

hension of the language spoken in the courts, by the peace officers or the court documents. In cases such as these, Dellows said that the court worker would help the client understand the language, charges and procedures and then assist them in accessing the fine options programs in an effort to satisfy the requirements of the sentence imposed.

Dellows explained that last year alone, the program served the needs of 27,115 Saskatchewan clients. As a direct result, he estimated that the program saved the province \$6 million in incarceration costs alone. Dellows stated that it costs the province \$74 per day to keep one individual in prison.

The program received a budget of \$836,165 in 1986. Of that, \$25,000 came from Ottawa in the form of training grants. The remaining amount was provided by the province which retrieved 50% of that total from Ottawa as per a funding agreement they have worked out between themselves. The cost to the Saskatchewan taxpayer for this valuable program was only \$0.43 for every man, woman and child in the province. This would seem inconsequential when one considers the saving to the provincial budget as stated earlier.

Dellows went on to explain that current program funds have not yet been interrupted as that would require 90 days notice from the provincial funding agent. To date, they

have only received a letter from the Provincial Minister of Justice, Mr. Bob Andrews, dated April 7, which states that his department is not prepared to carry the Native Court Worker Program forward for another year.

In direct contrast to this decision, the Federal government has only recently awarded the program \$25,000 in unsolicited training funds which are to be used to upgrade the skills of the court workers. Dellows commented that, "It seems as if the provincial and federal governments are not operating on the same wave length when it comes to determining the value and benefits of this program."

Dellows added that prior to receiving the letter of April 7, officials from the minister's office had indicated to him that at most, the program might realize a 5% decrease from last year's budget figure. In addition, they suggested that this would be offset by the awarding of an integrated computer system which would tie the activities of the program's field officers in with their main centre of operations in Saskatoon.

"Since that time," Dellows continued, "we have had a meeting with his deputy and had further discussion briefs on why we felt that the program should be continued. We also indicated that we were requesting further meetings with the minister in this regard.

"Since then, we have sent petitions requesting support for continuance of this program to 107 different organizations. We are also continuing to lobby the cabinet and the rest of the government. We have asked for support from organizations and different communities around the province where we provide our services; everywhere from Esterhazy to Green Lake to Moose Jaw to La Ronge. Slowly letters of support are rolling in. Some of these are from administrators and others are from officials within the justice system, such as police chiefs."

Dellows indicated that in addition to their ongoing efforts within the province, they have approached the Federal government with a proposal which would see the program funded on a unilateral basis with Ottawa. He added that Ottawa seems much more supportive and this has given them hope that such an arrangement might be reached.

"I am quite hopeful that we may be able to negotiate a unilateral funding arrangement with the Federal government and I have in fact just received a phone call from the Solicitor General's office in Ottawa requesting a meeting in this regard within the next couple of weeks," Dellows said.

Dellows explained that they have worked out alternative budgets in anticipation of various different funding levels. When asked if these had been presented to the Provincial government he responded that the province had not yet given him the opportunity to do so and has yet to consult with him in respect to the reasons for the announced funding cut.

"The province has never given us the opportunity to say whether or not we could operate on a lower budget," Dellows told us. "We have worked out the budgets with a 5%, 15% and 25% decrease which means that if Ottawa were to grant us an additional 50% of what they are presently funding us, we could operate the program almost as capably as we are presently. If we have to settle for less, then we would have to operate at a diminished capacity. However, every effort would be made to provide the greatest extent of service possible to our clients."

Dellows suggested that if the Native Court Worker Program were in-

Arliss Dellows, Director of Justice Services, Sask. Association of Friendship Centres



deed withdrawn completely in Saskatchewan, the cost to Saskatchewan would be great.

"I estimate that if the program were dropped today, the government would save \$418,000 and they would probably end up spending approximately 3-6 million dollars a year in increased incarceration costs," Dellows commented. "I feel that this is a program that the government is being short sighted about. They are going to spend dollars in an effort to save pennies.

"At this time we don't know why the province is so intent on bringing this program to an end," Dellows commented. "All they have said is they are cutting the program but haven't said it was because of the provincial deficit or anything else. I have written a letter to the minister and the deputy minister (of Justice) asking them to give a rational and reason for cutting the program because I am being bombarded by the judiciary, police and court workers, the media and the public to provide

reasons why the program is being cut. I can't give them those reasons because I don't know," Dellows continued.

Dellows further explained that part of his confusion stems from the fact that as far as he knows the only inquiry into the program was in the form of an annual audit which indicated that everything was fine.

"If the Provincial government were studying us, they didn't let us know about it. We had an audit of the program conducted last year by the Federal Solicitor General's Office which indicated that they were very pleased with the program in Saskatchewan. As a matter of fact, they were so pleased with the program that they asked if we could prepare our training manuals so they could be used in other provinces.

"I don't know if they are cutting the program simply for budgetary reasons and I don't want to speculate for as I say, we are still trying to negotiate with them. They have not

taken a real good look. No one has really told us if our program is not cost efficient or if so, why.

"We really don't think that the program will end too abruptly for as I explained earlier, the province has to give us 90 days notice before the program shuts down according to our contract," Dellows further explained. "The letter we received from the minister is not proper termination notice. There is a master contract which states that Regina has to be given one year's notice but I don't think they have consulted with our contract prior to preparing their dooms day letter."

Dellows concluded his comments by saying that although the province had intended on shutting down a program that is cost efficient, a tremendous saving to the Saskatchewan taxpayer, and invaluable to the very social fibre of the province for no apparent reason. "They also apologized for cutting the program and thanked us for our services in the past." □

New Native Pavilion

By Tom Twist

The Riel Local of the Association of Metis and Non-Status Indians of Saskatchewan and the Regina Friendship Centre, in a joint venture, will be hosting a Mosaic 87 pavilion at the Regina Friendship Centre, 701-14th Avenue East, June 4, 5, and 6, 1987.

Mosaic, sponsored by the Regina Multicultural Council, is a multicultural event held each year in which the many cultures in Regina provide the community with an opportunity to view the many different cultural activities and traditions that make up the city of Regina.

The Riel Local has hosted a pavilion at the Agribition Building since 1981, however due to a number of reasons they found it necessary to seek other accommodations this year.

Clifford La Rocque, president of the Riel Local, while discussing reasons for the change in accommoda-

tions said their rental fee had increased from \$650 a day to \$760 a day. In addition, whereas Riel Local used to be allowed a half day prior and a half day after Mosaic for set-up and cleanup free of charge, they would now be charged for those days. Some of the equipment usually available will be used at the opening of the new race track.

"And let's not forget the parking fee of \$1.00 which would be required by all workers and visitors," La Rocque further explained.

"The Exhibition Board didn't see fit to accommodate the pavilions that were there over the last number of years. So, we just didn't feel we were going to survive. It's usually a survival thing to put on a good show," La Rocque stated.

The Riel Local approached the Regina Friendship Centre four months ago and an agreement was reached whereby they would be co-hosts.

La Rocque stated that this was a natural thing to happen with the combination of the Metis, non-status Indians and status Indians and the fact that both organizations had put on pow-wows in the past.

"It sort of flows, that maybe it is

a natural thing for us to come together, to put on a full scale show. We'd split the costs, split the revenues and hopefully resolve some of the deficits," La Rocque said.

Although there has been a conflict of interest between Native organizations in the past, La Rocque felt that the Mosaic joint venture is going to lead into other areas in the development of a cohesive group of community organizations.

"The mainstay organizations, that of AMNSIS, the Riel Local, the Regina Friendship Centre, and Native women are all responsible for certain sectors in Regina. We feel that it's a natural thing to bring these organizations together and hopefully try to amalgamate some of the services and programming where we can start filling in gaps within the system," La Rocque explained.

Mosaic 87 will be providing a bigger show at the Friendship Centre this year with a look at traditional cultures, a pow-wow, square dancing, jiggling, fiddling, traditional foods and dress and displays. Depending on the weather, the two organizations hope to have a big top for outside entertainment. □

Australian and Canadian Aboriginal Problems

By Tom Twist

Reverend Djiniyini Gondarra, the current and first Aboriginal moderator of the Northern Synod of the Uniting Church in Australia recently visited Saskatchewan during a cross-Canada tour.

The purpose of the tour was to identify with the Native peoples of Canada by focussing on the following areas:

- the place of Aboriginal peoples in the world church
- theology from an Aboriginal perspective
- dialogue with leaders and elders of Native communities in Canada and,
- land claims issues.

While in Regina Rev. Gondarra presented two lectures and spoke with elders at the Saskatchewan Indian Federated College.

He talked about how the white people preached the gospel to the Aboriginal people for 200 years. The missionaries were in very authoritative roles and Aboriginals came to feel that the God which the missionaries represented was authoritative and restrictive and was not interested in their culture. There was no respect for the cultural values of the community and because of this, the gospel was often used to change Aboriginals to become more like the western missionaries thus causing a loss of cultural values and traditions.

Recently there has been a Christian renewal in Aboriginal communities. Aboriginals are now forming their own congregations with their own ministers and worshipping in their own way through the Aboriginal perspective. They are retaining their own values and traditions while turning to Christianity.

The Uniting Aboriginal and Islander Christian Congress was formed by Aboriginal members in 1983. The Congress, an independent

movement of Aboriginal Christians around the whole of Australia, will enable Aboriginals to think through what it means to be Christian and Aboriginal. It will also enable them to speak with one voice on the important social concerns such as land rights and social development.

Reverend Gondarra also commented on a number of problems both in the past and the present, that the Aboriginal people have experienced and how things are improving. He pointed out that these problems are very similar to the problems of the Native people in Canada.

He talked about education and how their schools were started by the Church. In some areas, Aboriginals were forbidden to use their own language. Schools, which the government is gradually taking over, have improved vastly since then. A bilingual education is now available and students are now learning about their own culture and traditions. The schools also have Aboriginal teacher associates which are similar to the Native teacher associate in Saskatchewan.

Reverend Gondarra commented on urbanization where a lot of the young people attracted by city life are leaving their rural homes and going to the large urban centres. There, they are experiencing the harsh realities of city life and the many problems involved such as racism, alcoholism, poverty, slum

housing and unemployment.

He also mentioned that a lot of the older people in the urban centres are now moving back to their rural homes to fight to retain their rights of having their own land and retaining their culture.

In describing his own upbringing Reverend Gondarra says he is a pure blood Aboriginal. He was brought up in a tribal community and was initiated into the rites of his people. He mentioned one incident which is very similar to ancient Native traditions. His father sent him out of the village for a few days to fast and to meditate.

Reverend Gondarra said that he preaches in his own language and that being a minister has not turned him against his own Aboriginal beliefs and customs. "I understand Aboriginal traditions and retain my identity and dignity as an Aboriginal" he added.

Reverend Gondarra was born in Milingimbi, Eastern Arnhemland, Australia in 1945. He was educated at a mission school and trained as a Sunday school teacher in his early life before going on to become an ordained minister in 1976. He is married and has five children.

Before he started lecturing in theology Reverend Gondarra had his own parish for six years. He became Moderator in 1985 for a two year term. He is also Vice-president of the Uniting Aboriginal and Uniting Christian Congress. □

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Cuts To Social Programs Will Cost More Than \$\$\$

By Tom Twist

Although the taxpayers of Saskatchewan have not been presented with a budget since last October's provincial election, they have been informed of a mass of budgetary cutbacks, especially in the areas of social programs which were available to the people of Saskatchewan, prior to that election. These social programs, in many cases, serve those taxpayers at the lowest rung of the provincial economic ladder and a major percentage of these people are estimated to be of Native origin.

Programs that have or will have received notice of cutbacks to their funding will no longer be able to provide their services to the same extent as have been necessary to serve the ever growing demand from people in need. With reduced budgets, programs are finding it necessary to reduce staff and services. However, it will be the people who require these services that will bear the brunt of the effects of these cutbacks.

Some of the many programs and services that have received budget cutbacks include the Regina Mobile Crisis Unit, the Regina Native Women's Association (RNWA), the Regina Transition House, The Family Service Bureau and the Regina Friendship Centre.

The Regina Mobile Crisis Unit is a 24 hour crisis intervention unit. It provides services to any type of situation in which a crisis has developed such as child abuse and neglect, sexual assault or any type of negative situation which might occur.

The crisis unit recently received word from the provincial government that they would be cut back by about \$74,000 which is approximately 18% of their yearly budget.

Barb Parkinson, executive director of the Crisis Unit, said that the unit would still offer a 24 hour service as a crisis can occur at any time



Velma Inglangasuk, Executive Director of RNWA

of the day. However, she indicated that due to the cut in their budget they would have to reduce their staff and depending on the demand for services, those services may not be available at all times.

"We will have to prioritize calls as there are times when the demand will be great. Primarily based on a life threat index, you decide which one you're going to attend first," Parkinson explained.

She indicated that the police and the hospitals would probably be called upon more often as they also provide 24 hour emergency services.

"They will likely become overloaded and be required to prioritize those cases they are able to respond to. This will result in certain emergency situations being ignored," she said.

Parkinson added that other agencies haven't been able to meet the demand and with the cutbacks they are facing, they will also be setting priorities.

"We will likely see increases in child abuse, sexual assault and all the negative things that go on because people can't get their needs met. These situations can only get worse as the services we are able to provide diminish," Parkinson predicted.

"People who are having problems will resolve them somehow. It may not be in the best interests of themselves or society, but they will

find some way of dealing with them. That's the nature of being human. So the implications aren't very pretty," Parkinson commented.

Parkinson added that the system appears to be going back to the service delivery system of 15 years ago which wasn't very good.

"I believe that social workers and the agencies that we've built in the last fifteen years are desperately needed, perhaps now more than ever before," Parkinson concluded.

The Regina Native Women's Association (RNWA) is an organization who has a mandate to assist Native women and their families educationally, economically, socially, culturally and in all aspects of life. The RNWA is also a voice for Native women and for any concerns of the Native population.

One of the programs offered by the RNWA is the Family Workers Program. Being funded by various government agencies the RNWA was informed that their Family Worker Program would be cut back 35% or \$73,900.

Velma Inglangasuk, executive director of RNWA, said that this reduction in funds is going to affect the services that they provide as they have had to cut their Family Worker staff down to two. However, she said that the people who are going to be affected the most are their clients, the people who are in most need.

"A lot of people are going to do without further counselling because we just don't have the manpower to maintain ongoing contact with these people," Inglangasuk stated.

Inglangasuk commented that it has proven to be more effective when your own people are helping.

"Your communication is a lot more clearer, identification of values is well known to each other, in that way we identify the problem a lot more quickly. We can then start assisting each other in helping ways to solve problems. That won't be there anymore if we don't spend time with a client. They're back into the regular system," Inglangasuk emphatically stated.

Inglangasuk said that a lot of their clients will go to other agencies because their necessities need to be met, but there will be more hardship because of the differences in culture, values and a lack of communi-

cation. She added that Native people are prone to racial discrimination in trying to obtain help.

"That is where they feel being discriminated against just on the fact that there's a lack of communication, lack of knowledge of the value systems or lack of knowledge of the way the client would see a problem being solved. That's basically where we come in, to act as an advocacy agency. It's a simple case of Native people helping Native people," she said.

She added that Native people are often the first to get hit with any type of cutback because they do not have a voice. She explained that they do not go out and campaign or lobby politically. They depend on agencies such as the RNWA to approach the officials and bureaucrats on their behalf.

In addition to having their funding reduced, the RNWA is also under review by the provincial government this year.

"I can't comprehend that they'd reduce our funding and at the same time have us under review. To me it's like cutting off your legs and expecting you to walk. I find that really unfair. All these decisions are not long term decisions, you can tell by the way they were set out. Maybe the Native people are not a priority to this government, but one thing I can say, it sure is affecting our clients and that's where my concern is," Inlangasuk concluded.

The Regina Transition House provides emergency shelter for women and children who are in danger of violence in the home.

Clients can stay in the home up to six weeks and while they are in the home they are offered counselling, education, advocacy, information and referrals.

The Transition home was recently informed that their budget would be reduced by \$28,000 over a nine month period and with this cut, Deanna Elias-Henry, director of the Regina Transition House said the government wants to reduce the staff by two full time positions and replace those with one part-time position. With the number of people requiring their services the quality of these services would not be the same, so they are seeking alternatives such as fund raising.

Elias-Henry said that there is a

large waiting list of people requiring their services and that the Transition House needs the staff to meet the demand.

The Family Service Bureau in Regina provides counselling for every staff and grouping. They provide such services as Family Life Education, Teen Parent Programs, Battered Women's Programs, Short Term Child Care, Emergency Child Care, Community Support Programs and a Farm Family Research Program.

The Family Service Bureau received a cut of \$3,250 to their funding and although this may not seem to be a large amount, the effect is going to be much more dramatic than one might immediately imagine, Florence Driedger, Director of the Bureau, explained.

Driedger said that the cutback means that clients will not receive \$3,250 worth of counselling hours, as they often employ part-time counsellors. She added that counselling demands have increased with the needs of the community. With more people requiring their services and the effects of run away inflation, the Bureau's budget is really taking a beating, Driedger explained.

The Bureau maintains that there has to be a general counselling service for families and adults who require that type of service. With that in mind, they are looking for funding alternatives such as collecting fees from those people who are able to afford it and community fundraising drives and activities, Driedger said.

"However that just means we're trying to get funds from the community along with the many other agencies doing the same things," Driedger concluded.

The Regina Friendship Centre received a cut of \$15,000 to their Family Worker Program from a total budget of \$62,000 which is a significant decrease.

The Family Worker program provides counselling services in all areas to all people. Agency referrals, locating accommodation, orientation into the city, advocacy and any type of assistance that a person may require are some of the vital services provided through this community agency.

"The two family workers, who both have families of their own to

support, have received a cut in their salaries by about one-third, which is going to cause some hardships for them", Tony Pelletier, executive director of the Friendship Centre stated.

The family workers will continue to provide the same quality services, however Pelletier said that emergency services such as transportation, help with burials and groceries will no longer be available because of the cut.

Pelletier added that due to this cut in budget, money which was being generated by their nightly bingo and going towards their mortgage payments will now be going to other programs to maintain their efficiency.

There have been cutbacks to programs all across the province including such programs as the Friendship Centre and the Metis Society in Saskatoon and the Mobile Crisis Unit in Prince Albert which had its funding cut by about \$100,000.

Cutbacks are being considered in the health areas such as The Saskatchewan Dental Plan for teenagers, a cutback in the number of beds available in hospitals across the province, and the Saskatchewan Prescription Drug Plan.

Many people and organizations have voiced their concerns regarding cutbacks in social programs. There have been a number of meetings and demonstration however there has been no response from the provincial government.

The Clergy in Saskatchewan recently held a meeting in Regina and they presented a clear message to Premier Grant Devine that they think the provincial government should not unload it's social burdens upon them. They made the point that the government has the responsibility of taking care of those taxpayers at the lower end of the province's economic ladder.

The future for those people that utilize these services and programs in an effort to better their lives looks pretty bleak. The general consensus of the people who operate these programs and services is that there will be a lot of unrest amongst these people unless the provincial government reconsiders their responsibilities and takes a good hard look at the effects of reduced funding to the social programs in the province.

GDI Says... Hell No... We Won't Go

By Jean-Paul Claude
and Tom Twist



Chris Lafontaine, Director of Gabriel
Dumont Institute



The Gabriel Dumont Institute of Native Studies and Applied Research (GDI) does not want to lose its autonomy or the control it now enjoys in respect to educational programs it presently offers to the Saskatchewan Aboriginal community for the 'promise of influence in the future'.

At a recent press conference GDI announced that a proposal presented by the provincial government to amalgamate GDI as part of the new Saskatchewan Institute of Applied Science and Technology (SI-AST), would not be acceptable by the institute because it would in effect cause GDI to lose its independence.

The provincial government recently announced the amalgamation of the province's technical institutes and community colleges, SI-AST with only one government appointed board of directors governing the entire system.

GDI presently operates under a Native board of directors and if they joined SI-AST, would be accountable to an independent government appointed board.

"We've decided that we don't want to lose control of our institution. We are now accountable to our Native community and under the new proposal, we would be accountable to the government. One member of our board has said that the Native community has worked too hard in gaining this degree of control with notable success. Now we are being asked to amalgamate in terms of our success," Bernice Hammersmith, chairperson of the GDI board stated.

Allan Morin, a member of the GDI board and Provincial Secretary of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), stated that the board is presently preparing a counter proposal centered around an affiliation type of agreement

which would indicate that they want to remain independent, under the control of Native people, utilizing their own community network.

In their statement, the government said that they are committed to joint Native ownership and an equal partnership with GDI and SI-AST. However, GDI has some qualms about this sort of arrangement.

"That all sounds well and good, but at this point we are discussing their seriousness and whether or not they intend to hold true to their statement," Hammersmith suggested.

Hammersmith further indicated that GDI would only be one component in the overall structure of SI-AST, which would in effect allow them a single voice or vote in all future decisions affecting the educational pursuits of Saskatchewan's Aboriginal community.

GDI indicated that the government wants to have them join SI-AST for a number of reasons. Among these is the fact that the government recognizes that Natives are under-represented in post secondary education and they want Aboriginal accessibility to this type of education, the government wants to serve a broader base of Aboriginal people, and the government wishes to work with the Institute because of the tremendous amount of success they have had in the education of Aboriginal people.

GDI has a success rate of 87% which is probably higher than any other institution in the province. The reason it has been so successful, is because GDI students and the Saskatchewan's Aboriginal community as a whole, feel that they share in the ownership and decision making of the Institute. GDI also has its community network available to make changes to meet the needs of the Saskatchewan Native community, Hammersmith indicated.

"It's the opportunity of peer support that we're able to offer, plus the unique curriculum that we provide. It's a community network that makes the system work in Ile-a-la-Crosse or Archerwill and everywhere else in the province. We need that network to be successful and we have demonstrated that success," Chris Lafontaine Director of GDI explained.

GDI also received notice of a cut to their core funding by the provincial government. The cut of 19.5% or \$173,000 will have some effect on their programming in areas such as research, however Lafontaine said that they would still operate the same as before.

"At present we will survive, there's no question about that. What we're looking at is the opportunity to provide support services to the new technical institutes. The government is also saying that there may be new opportunities," Lafontaine added. He further suggested that this represents an opportunity to negotiate for the lost monies as indicated in the announced budget cutback.

GDI has been involved in tripartite negotiations with the provincial and federal governments and is presently developing a transitional proposal to facilitate Aboriginal self-government. The proposal would define how GDI and Aboriginal educational plans might fit into that self-government system, Morin explained.

Morin made reference to Premier Devine's statements at the First Minister's Conference earlier this year, which indicated that Devine and his government were prepared



Bernice Hammersmith, Chairperson, GDI Board of Directors

to sit down with the Aboriginal people and talk about self-government. GDI is the educational arm of AMNSIS in their quest for self-determination and Morin said the government seems to be undermining the possibility of self-government or development of a proposal for self-government in education by even suggesting the changes it has announced.

Morin also made reference to Quebec when he said, "It seems odd that Premier Devine recognizes the culture and people of Quebec as a distinct culture and society, yet won't recognize Canada's Aboriginal Peoples as a distinct society and allow them to be independent, with their own independent educational system."

"There's no doubt that the key to self-determination for Canada's Aboriginal Peoples is education," Alvin Campeau, GDI board member and AMNSIS Area Director added. "In the last number of years this sector of society has achieved a much higher level of education at the community level and in post secondary education than has ever before been realized.

"We want to be partners when it comes to the education of our people, an education which has been denied to us for the past one hundred years. When we talk about self-government, we are talking about control. If Devine is sincere in what he said at the Constitutional meetings, then he should sit down with us. This is why we feel that the possibility for ongoing negotiations in these matters are wide open. We are taking Devine at his word and in our community, a man is only as good as his word," Campeau stated. "As

far as the 19.5% cutback, that is a step in the wrong direction if he is serious about sitting down to negotiate the terms of eventual Aboriginal self-government," Campeau concluded.

"In the future Aboriginal people will comprise 25% of all new entrants in the labour force and Aboriginal education should be a very real concern of any government in this province. They will have to involve themselves in the development of Aboriginal education and GDI suggests that the best way to do this is through involvement with Aboriginal institutions which have control over their own systems," Lafontaine suggested.

All GDI representatives at the well attended press conference stated that government has yet to indicate whether or not future funding

for the institute is in any way hinged to the institute's compliance with the new proposed changes. They added however, that whether or not that should prove to be the case, it would have no effect on GDI's plans to continue controlling and operating their own programs.

"Our system is dependant on people power, community control and co-operation rather than mere financial resources. It would certainly be difficult to continue without the government funding we are now receiving. However," Lafontaine emphatically stated, "that is exactly what we would do. Our people will not allow the Gabriel Dumont Institute to die. It has cost them too many years, broken dreams and promises and too many mother's tears to bring it to where it is today. No, GDI will not die." □

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Native Economic Development Components In Place

By Tom Twist

The Metis Economic Development Foundation of Saskatchewan Incorporated (MEDFO), and the Sasknative Economic Development Corporation (SNEDCO), two business enterprises established under the auspices of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), were officially opened at a press conference held in Regina on May 14, 1987.

The two new independent enterprises will have separate boards of directors and will be financed through the federal government's Native Economic Development Program funds. \$3.6 million has already been awarded for the development and establishment of MEDFO.

MEDFO is mandated to provide business advice and grants to Native communities and entrepreneurs for economic and business research and planning, assistance in the development of skilled personnel and assistance to Native women's groups to encourage and support their participation in the development of an economic base in the Native community.

SNEDCO, established as a loans corporation, will receive up to \$5 million from the federal government to develop a loan fund while an additional \$500 thousand in operational funds has already been put in place.

SNEDCO has a mandate to provide commercial loans to Native people who wish to take advantage of business opportunities which they would be unable to finance with their own funds. The corporation will also provide ongoing and expert consultation to assist in the manage-



Ray Hamilton, Executive Director, MEDFO

ment and implementation of such business opportunities. They will also assist in tapping other private and public financial resources.

In addition to these initiatives, SNEDCO is in the process of developing a Strategic Investment Program which will enable it to become an equity owner by investing in strategic sectors of the economy such as fisheries, forestry, tourism, housing and others yet to be determined.

The long range objectives of this ambitious corporation (SNEDCO), would be to develop a mortgage fund and possibly establish a Native owned and operated, chartered banking institution.

In order for a Native entrepreneur or community to access SNEDCO monies, they would first need to satisfy a number of requirements. Among these would be a determination as to the feasibility of the operation itself as well as its' intended location. The applicant would have to have developed a solid plan in respect to the administration and staffing of the operation which would include a training component for the new staff. They would also have developed a long range and sound financial and marketing plan. In other words, applicants would need to satisfy the borrower (SNEDCO) that the investment is well researched and viable thereby demonstrating its future ability to repay the loan while continuing to contribute to the economic stability of the community.

In a prepared speech, Jim Sinclair, AMNSIS President stated, that over the years, AMNSIS has developed a network of institutions. He added that with the addition of MEDFO and SNEDCO, this network has become a large part of the development towards Aboriginal self-government and the Aboriginal community's continuing struggle for self-determination.

Sinclair concluded his remarks by challenging Saskatchewan Premier Grant Devine to demonstrate the same degree of faith in the Aboriginal community and to back that faith up with a commitment of support equal to that of the Federal government.

AMNSIS Vice-President, Wayne McKenzie stated that through the co-operation of the Metis and Non-Status people, MEDFO and SNEDCO, a viable Native economy will be established. That economy will create the opportunity for all of Saskatchewan's Native people to realize a degree of self-reliance they have never known, while creating unlimited career opportunities in the future.

SNEDCO and MEDFO share offices in both Regina and Prince Albert and you are encouraged to stop in and discuss your economic development plans with their business consultants.

In Regina, the address is Suite 201, 2022 Cornwall Street and in Prince Albert you will find them at 1100-1st Avenue East. □

Educator Fights Racism

By Tom Twist

Allan Melenchuk, vice-principal and teacher at St. Mary's School in Regina recently received recognition by the Canadian Teachers Federation. Melenchuk was awarded a \$1,500 Hilroy scholarship for developing an extensive Grade 8 course designed to combat racist attitudes towards Native people.

The thrust of Melenchuk's course, called *Native Indians and Euro-Canadians: A Cross-Cultural Training Program*, involves experiential activities instead of the informational approach which most programs in Canada and the United States have basically used. Through research Melenchuk found that those programs which seemed most effective were those that dealt with the emotional roots of prejudice.

"My program used experiential activities. It got the kids involved in terms of understanding a feeling about racism and then after the experiential activity, we got the kids involved in a very extensive debriefing kind of discussion, where they talked a lot about the kinds of feelings they were experiencing," Melenchuk explained.

He also said that in order to develop tolerant attitudes, you must go beyond the basics of learning about other cultures.

The course is based on looking at differences not just similarities between non-Native and Native cultures. For example Melenchuk feels that it is very important that non-Natives understand some of the verbal and non-verbal communication differences. He said that although children notice first of all the differences, they feel cheated if you don't take the time to explain those differences because they don't understand what those differences are or where they're coming from. So, what the program does is explain, in an honest way, why some of those differences are and it also explains, in terms of a cultural perspective, how those kinds of differences developed.

"It started not so much from a point of view of emphasizing differences, what it really was doing was

trying to get kids to understand that every person is an individual. Every person perceives the world in a different way based on your personal experience, but also based to a large extent on your cultural and ethnic way," Melenchuk said.

Melenchuk began developing his course a few years ago as he became more aware of the subtle types of racism displayed by non-Native students in his classroom towards Native people. He also noticed that there was a degree of racism amongst his colleagues, the teachers in this province.

"It's a lack of understanding of what true stereo-typing is and what racism, the face of racism is in Saskatchewan. Many of them don't understand it and in fact practise racist practices. They tell jokes for example, ethnic jokes. That bothered me," Melenchuk said.

He further explained the kinds of exclusions that went on in the classroom situation. Anybody, including other ethnic groups, viewed as being different in an obvious way was often ostracized by the children, things like not including that person in your play group or not inviting that person to a party.

"Those kinds of things are part of the nature of racism in this province. It's more subtle, but in some senses that makes it more dangerous," Melenchuk stated.

Melenchuk went through a tremendous amount of legwork and research in obtaining materials and resources to develop the course. He researched materials from all over the world and said that he spent a great amount of time at the Saskatchewan Indian Federated College where he also received some direction from the staff.

"I went right to original studies for most of the informational background," Melenchuk said.

Melenchuk's course was pilot-tested in two Regina public schools, which were primarily non-Native because the program was designed to reduce negative attitudes in non-Natives.

Test results indicated that the pilot projects were very successful as 75% of the students improved their attitudes very dramatically. The children had not only developed positive attitudes but were now looking at the world with their



Allan Melenchuk

changed perspectives, Melenchuk said.

"They were looking for positive things when they looked at people from a different culture and I think that's really what I was after. I was after a large percentage increase and also a situation in which those attitudes would remain with those students for a long time and hopefully for life. I think we went a long way to producing those kinds of results," Melenchuk added.

Although the course is designed for Grade 8 students, Melenchuk feels that this type of education should be starting when children are beginning to develop true racial attitudes or attitudes in general. Children develop a sense of racial awareness by the age of 3 or 4 and by the age of 10 those attitudes have been ingrained, Melenchuk explained.

"If you develop positive attitudes in children when they're more malleable, when they're more open to the development of positive attitudes at an early age, then you don't have to go through the problem of trying to get rid of negative attitudes which is very difficult. Start with the ones where you can develop the positive attitudes and then you've gone a long way to developing a situation where you have a more tolerant society," Melenchuk stated.

Melenchuk's course is receiving a lot of attention, as the Saskatoon separate school board and both Regina school boards are considering the possibility of using all or parts of the course.

In addition, Melenchuk is receiving numerous calls from educators in and out of the province requesting copies of the course and indicating that they want to utilize it. □



The Class Of '87



By Jean-Paul Claude

Each year at this time students from across Saskatchewan put their best foot forward and step out to celebrate first, the end of the academic year and the beginning of summer vacation and secondly and more importantly for a small segment of those students graduation and the end of secondary school altogether.

One thing that has been most noticeable about these graduation classes in the past has been the obvious absence of Native students in the receiving lines. This however, has drastically changed in the past ten years and the Native community has taken many bold steps to ensure that their children receive the education they are entitled to and will need if they are to build the kind of future that is sought after in Native Saskatchewan.

That one move alone has made very visible and welcome changes in the education of our children and ultimately in the graduation receiving lines of the province. Not only are we seeing the number of Native graduates virtually swell in recent years, but we have seen many of these graduates coming out of academic institutes which have been established and are being controlled by the Native community itself.

Gabriel Dumont Institute, the Saskatchewan Federated Indian College and other such institutes are proof of such initiatives and their ever growing number of graduates are proof of the realization of a long sought after dream for the entire Saskatchewan Native community.

Graduates of the SUNTEP programs, the Native Journalism Course, NORTEP, Native Social Work Programs, Native Business Administration courses, the Native Law Program and the countless other academic and trade programs throughout the province which are preparing our children to carry our dreams into the future have much to be proud of. The graduates and students have a proud history and an even prouder future ahead of them.



Suntep Regina 1987

Back L to R - Joann Dagdick, Calvin Racette, Paula Casemore, Angela Pelletier

Front L to R - Sharon Poitras, Juanita Tuharsky, Evelyn Katz



Suntep Saskatoon 1987

Back L to R - John Walters, Alphonse Janvier, Lynn Fraser, Joe Rivard
3rd Row L To R - Susan Laliberte, Virginia Roy, Joyce Budd, Joanne Taubhorn

2nd Row L To R - Debbie Yeo, Susan Goertzen, Lee Rejc

1st Row L To R - Louise Budnick, Debbie Thomas, missing, Marie Morin



Native Social Work - Ile-a-la-Crosse 1987 Back L-R - ?, ?, Robert Daigneault (Smiley), Yvonne Daigneault, ?, ?, Brian Favel, ?, ?, Raymond Gardiner, Alice Ratte, Janet Caisse Front L-R - Connie Ahenakew, Jenny Favel, Ruby Morin, Elizabeth Durocher, Maureen Kyplain, Bernice Corrigan, (and Peggy Chartier, Barbara Durocher, Gladys Kenny, Don Morin, Florence Pederson, Sonia Roy, Dennis Shatilla, Ruth Aubichon, Catherine Caisse, Dorothy Caisse, Glen Daigneault).

One of the most pleasant tasks I have been assigned over the years and one which I look forward to with renewed enthusiasm each and every year are the countless graduations around the province which I have been privileged to be invited to cover. My only regret has been that it has been virtually impossible to attend them all due to some being planned on the same evenings and other internal commitments. However, I do make every effort to attend as many as possible and will continue to do that as long as I am able.

Each year the graduation exercises become more and more elaborate and this year was certainly no exception. Ile a la Crosse treated the gathered assembly to some of the most poignant addresses I have ever heard at any graduation and it was more than evident that rather than just the graduates and their families, the entire community shared in the proud accomplishments of the graduating class. Anyone visiting, I'm certain, felt that the entire town was graduating and that perhaps, was not altogether inaccurate.

Prince Albert, Regina and Saskatoon outdid themselves again as they do every year. The decorations were elaborate, the speakers entertaining and the program ran so smooth that it would be difficult to appreciate all the hard work that obviously went into the planning of

these celebrations.

I am always reminded that it is the students themselves that make all the arrangements and do all the work involved in these celebrations and I must say that this year more than ever, the organizers and their workmates deserved a thundering hand of applause.

As much as the graduation exercises and celebrations were grand shows in themselves let us not forget the purpose of these celebrations and the stars of the show; the graduates.

No amount of hulahaloo could adequately recognize the outstanding efforts, sacrifices and accomplishments of these fine people; our graduates; our future.

NEW BREED would like to take this opportunity to extend our proud congratulations to Karen Dreaver (PA), Brenda Green (PA), Leonard Apps (PA), Claudia Brickert (PA), Lila Fines (Shell Lake), Joanne Primeau (PA), Paula Casmore (Regina), Angela Pellier (Regina), Sharon Poitras (Regina), Calvin Racette (Regina), Joann Dag-dick (Regina), Evelyn Katz (Regina), Juanita Tuharsky (Regina), Connie Ahenakew (Ile a la Crosse), Jenny Favel (Ile a la Crosse), Ruby Morin (Ile a la Crosse), Elizabeth Durocher (Ile a la Crosse), Maureen Twinkles Kyplain (Ile a la Crosse), Bernice Corrigan (Ile a la Crosse), Robert Smiley Daigneault, Yvonne

Daigneault (Ile a la Crosse), Brian Favel (Ile a la Crosse), Raymond Gardiner (Ile a la Crosse), Alice Ratte (Ile a la Crosse), Janet Caisse (Ile a la Crosse), John Walters (Saskatoon), Alphonse Janvier (Sask), Lynn Fraser (Sask), Joe Rivard (Sask), Susan Laliberte (Sask), Virginia Ray (Sask), Joyce Budd (Sask), Joanne Taubhorn (Sask), Debbie Yeo (Sask), Susan Goertzen (Sask), Lee Rejc (Sask), Louise Budnick (Sask), Debbie Thomas (Sask), Marie Morin (Sask), Peggy Chartier (Buffalo Narrows), Barbara Durocher (Beauval), Gladys Kenny (Ile a la Crosse), Don Morin (Ile a la Crosse), Florence Pederson (Buffalo Narrows), Sonia Roy (Beauval), Dennis Shatilla (Buffalo Narrows), Keith Miller (Melville), Marcel Thievin (Gerald), Robin La-Fontaine (Rocanville), Mike Bouvier (Ile a la Crosse), Kevin Olson (Stockholm), Darren Fiske (Esterhazy), Michael Kotowich (Regina), Mfundo Njikelana (Regina), Chuck Junek (Esterhazy), Steve Kupferschmidt (Esterhazy), John DeLong (Regina) and each and other Native graduate in Saskatchewan who has worked so hard and will continue to struggle in a more effective way to realize the dreams of the past century and beyond.

My sincere apologies to any graduates which I may have missed but feel assured that we are equally proud of each and every one of you.

IN REMEMBRANCE



Clarence stands proudly beside a commemorative stamp being dedicated at Batoche in 1985.



CLARENCE TROTCHIE

October 14, 1923 - May 10, 1987

Clarence Trotchie was born at Round Prairie, Saskatchewan where he lived until his family moved to Saskatoon. At the age of sixteen, he enlisted in the armed forces and served with distinction with the South Alberta Regiment until his honorable discharge from active duty in 1945. Upon his release, Clarence returned to his home in Saskatoon in 1946, when he became involved in professional hockey, playing for a number of teams throughout British Columbia, Alberta and Saskatchewan.

Clarence was married in 1954 in Eston, Saskatchewan, where he coached and played semi-pro hockey. He returned to Saskatoon with his bride in 1960. It was here that he recovered from Alcoholism and began his colorful career as a public figure in 1969. At that time he organized the Metis Society of Saskatoon Local 11 and served with distinction as its' first president. His purpose in organizing the society was to strengthen the ties of the Metis people and provide them with a united voice in the community with a view to long range social changes.

Clarence's bout with alcoholism brought him to realize that some form of an alcohol rehabilitation program was desperately needed and he worked to see the birth of the Native Alcohol Centre (NAC), which satisfied that need in 1973. He directed the centre for six years during which time he also organized the Follow-Up and Family Worker Programs. Another program which was born under his Clarence's capable and inspiring direction and one which fulfilled a desperate need within the Saskatchewan Native Community was the Sasknative Housing Program.

Clarence continued as Director of NAC until 1979, at which time he became full time co-ordinator of both the Family and Follow-up Worker Programs under the auspices of Metis Society Local 11.

At that time, he established a horsemanship class for young people at Touchwood Stables in Saskatoon, which he owned.

1979 was also the year in which, while still serving as President of Local 11, Clarence commissioned a history of the Metis people which was to be written by Mrs. Rita Shilling. That book was completed and is now used as a valuable reference source by many elementary, pre and post secondary educational institutes. It is presently available from the Metis Society in Saskatoon.

In 1976, Clarence was nominated by CFQC, a local radio station, as 'Citizen of the Year', and in 1982, he received the Century Saskatoon Multiculturalism Recognition Award.

In 1984 Clarence received the Certificate of Distinguished Community Service from the City of Saskatoon, which acknowledged the dedicated, energetic and purposeful manner in which he had served the needs, welfare and aspirations of the Metis people of that community, thereby creating a more harmonious atmosphere for all citizens of Saskatoon to live in.

A memorial service was held for Clarence on Thursday, May 14, 1987 at 10:00 a.m. at St. Paul's Roman Catholic Church in Saskatoon and was celebrated by Reverend Father Les Paquin.

Honorary Pallbearers were Jim Sinclair, Roy Romanow, Dennis Fisher, Ron Campone, Ernie Boychuk, Gordon Wick, Roy Birmingham and His Worship, Judge R.H. King.

Active Pallbearers were Tony Campone, Bud Schneider, Donny Stevenson, Richard Halcro, Ken Hopper and Leon Hanson.

Clarence was laid to rest by his family and friends in Soldiers Field at Woodlawn Cemetery.

Clarence was a friend of all who were fortunate enough to meet him and each and every one of them will feel a personal loss with his passing. He had so much to give and was always ready to help whenever, wherever, however and whoever he could. Despite his always too busy schedule, he would always find the time to spend a few moments talking to an old acquaintance or a new found friend.

People were important to Clarence and he wasn't forgotten for that as evidenced by the throngs of people who attended his memorial service. They came from every walk of life, poor and rich, Native and non-Native alike. Clarence would have liked that.

On behalf of New Breed as well as all who have and will continue to benefit from Clarence's dedicated generosity and timeless contributions, we extend our sincere appreciation to his memory and our heartfelt sympathy to his family and loved ones who are left behind.

IN FOND MEMORY
BY JOAN BEATTY

Police Work Attracts Natives

*RCMP Native
Special Constable*

By Bonita Beatty

Regina - Attracting and recruiting Indian and Metis people into specialized professions has always been a problem. This difficulty is no less evident in the federal and municipal policing services. Both the Royal Canadian Mounted Police (RCMP), and the various provincial city police departments reflect a disproportionate number of Native police officers in their ranks.

According to Sgt. Brian Lynch, co-ordinator of the RCMP Native Policing Services unit in Regina, there are currently "sixty-five Native RCMP officers in Saskatchewan out of approximately nine hundred." The prime motivating factor in recruiting Indian and Metis people appears to be the RCMP Native Special Constable Program. Lynch stated that "forty-seven of the Native officers are special constables. Twelve of the remaining eighteen regular RCMP officers went through the program prior to becoming regular member constables."

Although the unbalanced Native representation in policing services continues to exist, the success rate of the Special Constable Program established a precedent which initiated a new idea that is being implemented by both the RCMP and the Regina Police Service. For the first time in Canada, Indian and Metis university students are being provided an opportunity to work within the policing systems. Spearheading this development, Brian Lynch and Emma Kytwayhat from the RCMP Native Policing Services unit along with Sergeant Mark Eisenzimmer and Constable Brett Taylor from the Regina Police Service, are conducting summer projects designed to attract Native university students into police-related fields. The objective of both programs is to allow the students to gain first-hand knowledge into how the police services are run. The projects, however, differ in the type of work that the students are allowed to do.



The RCMP operate under Federal legislation and thus can allow students to participate in police field work in rural areas. The Regina Police Service, on the other hand, is governed by the Saskatchewan Police Act which restricts civilians from doing actual police street work. The students, therefore, are involved in support roles in the areas of police administration, crime prevention and cultural relations.

In spite of the restrictions, the mandate of the Regina Police Service program has not changed. According to Mark Eisenzimmer, the program supervisor, the "purpose of the project is to increase the number of Native people working in the police department (even for a short-term basis) and to encourage the students to pursue a police career or recommend others who might be interested in police work." He added that "the Regina police force has nine Native police officers and at least three Native civilians on staff."

The two program funding agencies, Canada Manpower and Native Career Services, along with the City of Regina and the City Police Service, participated in the selection of the students for the Regina summer program. The five successful applicants have a wide variety of educational and work experiences. Brenda Sheritt of Regina is a second-year Social Work student at the University of Regina. She indicated that her interest in gaining field experience prompted her to apply for a position in working with Young Offenders. Rosemarie Munroe, also of Regina, is a second-year Diploma Nursing Student at the Wascana Institute. She applied in order to find out how a police department works and to explore options in attaining employment in the future.

Also selected was Francine Ward

of Red Bank Reserve, New Brunswick, who is working towards her Bachelor of Fine Arts Degree. Francine said that she applied for a position because she "wanted to know the internal workings of a police department."

Most of the positions deal with the internal network of the department with the exception of the Cultural Relations and Crime Prevention units which are directly involved with the general public in liaison work. The student assigned to the Cultural Relations unit is Doris Ironstar from Carry The Kettle Reserve. She is a first-year student in the Health Careers Program at the Saskatchewan Indian Federated College. Doris said that she is "interested in becoming familiar with different Native organizations and in helping to develop better working relations between the police and the Native organizations."

I, on the other hand, was assigned to the Crime Prevention Unit which helps to develop and maintain better working relations between the police and the community through educational services such as presentations on drug/alcohol abuse, neighbourhood watch, legal awareness, etc., because these two units act as a liaison between the public and the police. Their main purpose is to try to change the image that most people have of the police as being "unapproachable authorities" instead of ordinary people doing a particular job.

Most of the students expressed their concern in trying to better the often negative stereotypes that the police and Native people have of each other. The basic intent of the program, as suggested by the developers of the program, is to try to bridge that gap through a direct educational-working process, even if only in a small way. □

SNCC Talent Show

By Jean Paul Claude

One of the favorite attractions of the annual Back to Batoche Days celebrations has always been the talent competitions. This, above all others is the segment of the festivities where everyone from every age group can truly participate. It is for this precise reason that Saskatchewan Native Communications Corporation (SNCC), is so pleased to sponsor this very special event.

Each year at Batoche, the true Metis and Native talent, comes out of the woods, so to speak, to shine before the eyes of Batoche, Saskatchewan and in some cases, such

as during our centennial year, before the world.

This year's competition will not be any different. The world's best fiddlers, singers, step dancers and square dancers have been practicing all year and they will be coming to Batoche to show everyone what Metis talent is really all about. Although they will be competing for some valuable prizes including a recording contract with Sunshine Records of Winnipeg, their primary purpose will be, as it always has been, to have some fun and share their gifts with their own people and guests at Batoche.

SNCC has made every attempt to ensure that all, competitors and audience alike enjoy this year's talent show as much and even more than in previous years. However, there is



1986 Grandwinner - Lisa Lambert

really very little we can do to improve on the quality of talent always so evident at Batoche.

This year's competition will be divided into two categories. The junior category will include those 14 years of age and younger and the senior category will include all those more than 14 years of age. These two categories will be applicable for all areas of competition. The fee for junior competitors will be \$3.00 and \$5.00 for seniors. The times of the competitions will be posted at the information booth on the Batoche site and competitors will be required to register and remain at the main tent at least 1/2 hour before their event.

If you would care to add your support to this event either in the way of services or provision of prizes or prize money, please contact Jean-Paul at SNCC (525-9501 in Regina) as soon as possible.

This year's Back to Batoche Days celebrations are going to be the hit of the summer and the annual talent competition and show will again steal the show away, so plan to attend and enter. You could be our next and yet undiscovered Willie or Waylon.

See You At Batoche



1985 Grandwinner - Phil Boyer

'Back To Batoche Days' July 24, 25, 26, 1987

Schedule of Events:

Friday, July 24

- 6:00 p.m.** *Opening Ceremonies*
Master of Ceremonies - Ray Fox
Opening Prayers: *Medric McDougall and Julie Pitzel*
Announcement of Mr. and Ms. Batoche
(Sponsored by Saskatchewan Native Alcohol Council)
Guest Speakers: *Jim Sinclair, AMNSIS President, Merril Fiddler, BCC Chairman*
- 8:30 p.m.** *Dance - Reg Bouvette and the Blue Fiddle Dance Band*
(Admission \$5.00. Children 14 and under free)

Saturday, July 25

- 9:00 a.m.** *Fastball Tournament begins (Sponsored by Saskatchewan Native Recreation Corp.)*
- 10:00 a.m.** *Children's Activities begin in Main Tent (Sponsored by Batoche Centenary Corporation)*
Horseshoe Tournament begins (Sponsored by Saskatchewan Native Recreation Corp.)
- 12:00 p.m.** *Cultural Competitions begin (Sponsored by Batoche Centenary Corporation)*
Noon - *Fiddling*
2:00 - *Square Dancing*
Bannock Baking
4:00 - *Jigging*
- 1:30 p.m.** *Children's Outdoor Events begin*
- 2:00 p.m.** *Bannock Baking*
- 5:00 p.m.** *Tug-of-war - 1st round eliminations (Sponsored by Saskatchewan Native Recreation Corporation)*
- 6:00 p.m.** *Buckskin Parade - a colourful display of traditional Metis dress. All welcome to participate. No age limits. (Sponsored by Gabriel Dumont Institute)*
Amateur Native Talent Show (Sponsored by Saskatchewan Native Communications Wehtamatowin Corp.)
- 8:30 p.m.** *Dance - Reg Bouvette and the Blue Fiddle Dance Band*
(Admission \$5.00. Children 14 and under free)

Sunday July 26

- 10:00 a.m.** *Procession to Mass Gravesite begins at Main Gate*
- 11:00 a.m.** *Memorial Service at Mass Gravesite*
- 1:00 p.m.** *Cultural Competition Finals Begin*
Horseshoe Tournament Finals
- 1:00 p.m.** *Cultural Competition Finals Begin*
2:00 - *Fiddling*
Bannock Baking
3:00 - *Square Dancing*
4:00 - *Jigging*

Ground Rules:

- *Absolutely No Alcohol*
- *No Unauthorized Vehicles In Tenting Area*
- *8 KPH Speed Limit Enforced Throughout Site*
- *Restricted and Enforced Vehicle Use on Site*
- *Absolutely No Firearms Permitted On Site*

Concession Booths:

Concession stands will be provided by AMNSIS Locals selling a variety of different food.

Memorial Service:

Sunday, July 26, 11:00 a.m. at Mass gravesite
Everyone is urged to come and give tribute to our heroes of the past. Together we will remember those who fought and gave their lives for a way of life, for a culture, for the pride and dignity of the Metis Nation.

Native Entertainment:

Top Native entertainment will be provided for the dances on Friday and Saturday evenings, featuring Reg Bouvette and the Blue Fiddle Dance Band.

Registration:

Registration for all events will take place at the information booth. (Co-ordinated by Saskatchewan Native Alcohol Council)

Ride 'Em Cowboy!!! Batoche Rodeo Returns

Bronc Buster at Batoche



By Marie LaPlante
Batoche Rodeo Committee

Last year's rodeo at Batoche was a real winner and definite favourite with the crowds. It was held on July 24 and 25, and coincided with the Association of Metis and Non-Status Indians of Saskatchewan General Assembly. The popular rodeo events included Bull Riding, Saddle Bronc and Bareback Bronc riding, along with Mutton Busting for children 8 and under.

The Bareback Bronc horses were too much for all 12 cowboys entered as no one qualified for the required eight seconds. There was also a ground split for the Saddle Bronc events. The Bull Riding was more competitive however, with Larry Britton of James Smith Reserve having the best overall average and thereby taking first prize. Ed Wardmen from Saskatoon took second while Eugene Mooswa from Cochin took third.

The Mutton (sheep) busting results were split amongst all competitors who all performed in a very professional manner. The highlight of the entire event was the fact that there were no major injuries reported.

Rodeo announcer Howard Walker and Bullfighter Herbie Chison helped entertain the crowd and pick-up men Robert Mayo and Emile Whitecalf did a good job keeping the rodeo running smoothly.

The rodeo stock was supplied by the LaPlante Bros. of Cochin, Saskatchewan and by Cory Smith of Asquith.

There will be another rodeo held in 1987, in conjunction with either the AMNSIS General Assembly or Back To Batoche Days. Watch for posters and further details in the New Breed and at your local and band offices.

For all the fun and excitement of the old west plan to again take in the Batoche Rodeo during the 1987 AMNSIS General Assembly at Batoche.

Profile

Bobby Woods A Native Spiritualist

By Debra Piapot

What is Indian spirituality? What are the traditions, values, and beliefs of Indian people? What is culture? These often perplexing questions, were recently addressed at an Indian Cross Cultural Awareness Seminar held in Regina and hosted by the Circle Project in that city.

The facilitator of that seminar, Bobby Woods, is a pipe carrier and a student of traditional Sioux culture under the guidance of Sam Moves Camp, a Sioux medicine man in South Dakota. He is also known as Tatonka Husti, which means Lamé Buffalo in the Sioux language. Woods, a traditional Indian, is well known for preserving the Sioux culture through his teachings and his public speaking and counseling gifts are in great demand throughout North America and Europe. He holds a seat on the World Council on Religion for Peace and has appeared twice before in the United Nations in Geneva.

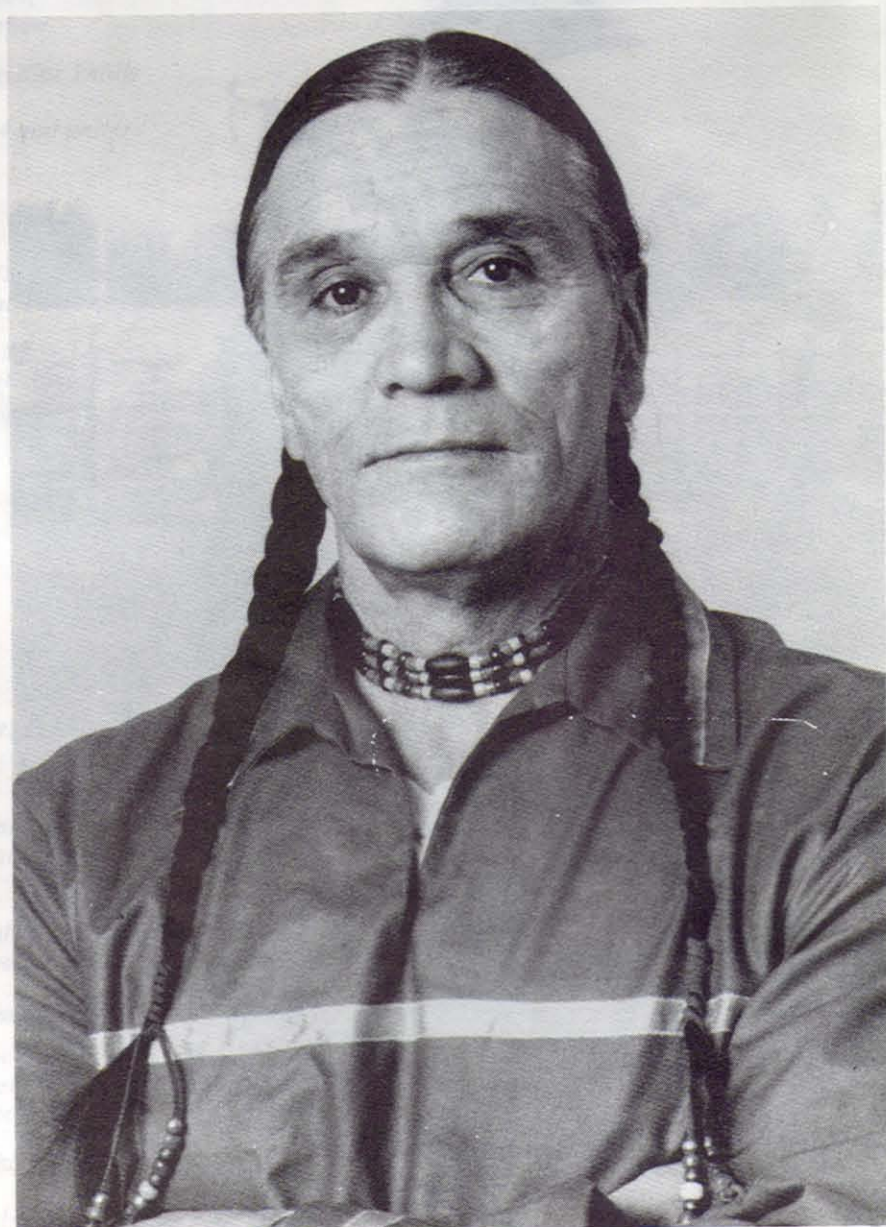
The purpose of the Indian Cross Cultural Awareness Seminar was to offer all participants a unique opportunity to learn about the North American Indian way of life. The seminar was designed to help individuals develop their sense of Sacred teachings by gaining an understanding of the profound strength and wisdom Indian culture has to offer.

The backgrounds and professions of the participants were many and varied. There were Native and non-Native educators, environmentalists, students social workers, community leaders, and many other interested people from virtually every walk of life. The connecting fibre between these individuals was their common desire to gain a better understanding of themselves and Indian people.

The two day spiritual odyssey began with a sweet grass ceremony and a prayer. Woods then took the participants through a series of explanations of the different symbols used by Indian people. Some of

these symbols included the circle, the eagle, the four colours, and the four directions. Woods went on to explain Indian traditions, values, beliefs, and spirituality through the use of written materials that he has developed over many years of study. The written materials and special audio-visual presentations were used to reinforce the explanations of a world view from the perspective of a Sioux Indian.

The participants were encouraged to ask questions or discuss the explanations at every stage of the seminar. The informality of these discussions provided a positive, caring and respectful environment in which the participants developed a strong rapport.



Bobby Woods a traditional Indian

At times the air was thick with emotion. "People today, when we talk to them, it becomes very emotional because we come to the truth. That's one of the hardest things a human being can face, is the truth, especially when you have to talk about that truth. That's a hard thing to do and especially in front of people you never met before. So you have to prepare that environment, to feel that trust and being a part of something. You could cry and people will cry with you. It's very human and I think that's what people get out of it. (the seminar)," Woods explained.

This is when the boundaries of the seminar become fuzzy or non-existent. Certainly, the participants learned a little about Indian culture, a little bit about Indian spirituality, but the whole gist of the workshop was geared towards the universality of human awareness.

As the theme of the seminar suggests, **'One mind, One Body, One Spirit'**, one came to the realization that through the medium of traditional beliefs, everything is connected to everything else.

As human beings, all the various dimensions of our individual capacities are inter-related. For example, our physical well-being is related to our emotional, spiritual and mental well-being. If something goes wrong in one of these areas, then it affects all the others. Therefore, any development efforts in any one area must be balanced and connected with development efforts in the other areas.

"This is an awareness to give us some understanding of what we're born with," Woods explained, "to know what it is to be human. I think that the mind, body and spirit awareness is something that is not normally talked about too much in a general setting. Maybe if a person specializes to be a doctor, or a psychiatrist, then you can specialize in certain areas of the body, the mind. But, ordinary people are just never taught too much about those things."

Sometime during the seminar, it was suggested that 97% of all people on earth don't know who they are. Furthermore, when people were asked, "what is your culture?", they replied, "I have none."

What made the whole seminar

hit home however, was this man called Bobby Woods.

Here was a man who was addicted to heroin for 20 years, spent 27 years in jail, was an alcoholic, a wife abuser, and so the list goes on.

As human beings, we are all in the process of becoming or actualizing our potential. If our development is blocked, our humanness is blocked, we may become sick and require healing. The process of human development is living. It is change with a positive purpose. Human development does not occur unless people exercise their power to develop, and must take conscious efforts if real growth is to take place. If one thinks of will power as a muscle and exercises it, the muscle (will power), eventually becomes stronger.

Woods stated, "We have to recharge our lives. If we don't make the effort to help ourselves, the Creator will not give it to us. We

can't sit back and have a 'pity me' attitude."

Not bad for a "no good for nothing" Indian who didn't know who he was, where he was going, or what his culture was. Bobby Woods pulled himself up through exercising his will power. It took a lot of time, energy, patience, discipline and complete commitment to his beliefs, but he did it.

In the analysis however, Woods is just a man. A man who has found, through the medium of Indian spirituality, himself. A man not to worship as a hero. A man not to idolize. A man, not even to envy.

As Woods concluded the seminar he said, "I am just a man. I am not here to try and change you, or make you into religious fanatics. If I have helped only one of you out of this whole group, that is good. For I am only a man with one mind, one body, one spirit." □



Napoleon Lafontaine Economic Development Scholarship Program

Metis and Non-Status Indian students pursuing studies related to economic development are invited to apply for Napoleon Lafontaine Economic Development Scholarships.

Students must be enrolled, or about to enroll, in a recognized Canadian Post-Secondary Educational Institution.

Deadline for applications is October 1, 1987.



FOR MORE INFORMATION CONTACT:

The Napoleon Lafontaine Economic Development Scholarship Program;
c/o The Gabriel Dumont Institute of Native Studies & Applied Research
121 Broadway Avenue East
Regina, Saskatchewan
S4N 0Z6
Ph. (306) 522-5691 or 1-800-667-9651

News Briefs

Provincial

Foster Parents Receive \$1 Million

Saskatoon - At a recent conference for foster parents in Saskatoon, Social Services Minister Grant Schmidt announced that \$1 million was being allotted for foster care initiatives in the province.

The initiatives include a 6½ per cent increase in rates for foster care, money for training and respite care, an assisted adoption program, the creation of "super foster homes" doubling as intake centres in Saskatoon, a \$25,000 grant for damage insurance for all foster homes in the province and ads projecting a more positive image for foster parents.

Ron Klein of Weyburn, president of the Saskatchewan Foster Parents' Association was very pleased with the announcement and said the injection of money would boost foster care in the province.

He said too many foster parents have burned out because of inadequate support, pay and no holidays.

Schmidt also told delegates that Natives comprise 68 per cent of children in foster care in the province.

He said that he would pursue an agreement with the federal government on child care for treaty Indians that would encourage foster parenting on reserves. □

Northerners Unhappy With Housing

Saskatoon - Mayor Mike Blackmon of Jans Bay, told a recent confer-

ence on housing needs in the North, that too many decisions are made in Regina and Ottawa and that his community for one would love the chance to handle its own housing policy.

His community has the expertise to administer its own housing program Blackmon said.

Blackmon indicated current problems as those of design, mortgage payments, completion dates, warranty work and problems Northerners have meeting the government people they are dealing with.

Federal and provincial housing regulations must be made more flexible for northern conditions, he told conference delegates.

Blackmon indicated that most northerners are unhappy about their housing and their lack of input into housing programs. □

New Prospecting Program

Prince Albert - Twenty Athabasca residents will learn the prospecting trade as part of a new program being offered in Uranium City.

The program, through West Side Community College in co-operation with Colichis Resources of Vancouver, will train students in mineral and rock identification, claim staking, linecutting, blasting and other prospecting skills.

Successful graduates will have the opportunity to be employed in exploration projects on the north shore of Lake Athabasca where more than \$5 million will be spent in prospecting this year.

The course is part of a program planned by the provincial government to meet the needs of mining and exploration industries. Other courses include training for geophysical technician assistants, diamond drill helpers, linecutter, assayers, mine labourers, heavy equipment and machine mechanics. □

Problems Loom Over Bill C-31

Saskatoon - Under Bill C-31, Saskatchewan Indian bands are required to submit membership codes acceptable to Indian and Northern Affairs by June 28, 1987. If they have not done so, then the federal government will automatically register as many as 4,800 more people, who have recently regained their Indian status, to the existing band lists.

However, Saskatchewan Indian chiefs recently indicated that they have no intention of meeting the deadline or accepting new members.

Many of the chiefs, at a recent provincial assembly of chiefs and band councillors in Saskatoon, said that the forced acceptance of new members to their bands is an unwelcome prospect as they say that reserves are already overcrowded and have insufficient budgets.

The chiefs contend that Indian governments have never given Ottawa the right to define their constitution. □

Out of Province

Pope's Visit Delayed

Vatican City - Pope John Paul recently told a Native delegation from Canada that the planned trip to visit Canada in September has been postponed.

Jim Sinclair, Metis National Council spokesman said the visit will probably take place in the summer of 1988, when the Pope will visit Fort Simpson, NWT and probably Batoche, Saskatchewan.

Sinclair said that they were told the visit was put off for technical reasons. However, he suspects those

reasons had to deal with problems created by the Canadian government which is balking at the idea of providing security for the visit as it did when the Pope visited the whites in Toronto, Vancouver and Montreal. □

Ottawa Making Babies

Winnipeg, Manitoba - Ottawa will cover the cost of in vitro fertilization, a procedure for producing test tube babies, for some Natives in Manitoba because the procedure is not covered by medicare.

Dr. Peter Talbot of the federal Health Department recently said that his office made the decision after being approached by a number of childless Native couples. He also indicated that they did not want Natives in Manitoba to be treated differently than those in Ontario where the procedure is covered by medicare. □

Racial Slurs Cost \$2500

Sault Ste. Marie, Ontario - Earlier this year, Elmer Kars, owner of the Catalina Motel in Sault Ste. Marie, was ordered to pay \$1,500 in damages to Gene Rheaume, a Metis. Rheaume alleged that Kars burst into a motel room where Rheaume was visiting friends and made racial slurs against Native people.

The incident took place when Rheaume, a former Conservative MP and an Ontario Human Rights Commissioner was attending a conference of the Ontario Metis and Non-Status Indian Association.

In addition, Kars was ordered to pay \$1,000 in newspaper ads stating that the motel and Kars welcome Native people and encourage them to stay at the motel on their next visit to Sault Ste. Marie. □

Saskatchewanite Crowned

Albuquerque, N.M. - For the second year in a row, a young Indian from Saskatchewan was crowned Miss Indian World. Celeste Tootoosis, of the Poundmaker reserve near North Battleford won the honor at the recent Gathering of Nations Pow-wow held in Albuquerque, New Mexico. Tootoosis was the only Canadian entrant in the competition.

Tootoosis, a third year Indian studies student at the Saskatchewan

Indian Federated College in Regina, was crowned Miss SIFC princess in March.

In 1986 Lisa Ewack of the White Bear reserve near Carlyle, Saskatchewan was crowned Miss Indian World.

Miss Indian World contestants, in addition to being good public speakers must be accomplished performers of Indian dances and have other traditional skills. □

Husky Oil



EDUCATIONAL AWARDS PROGRAM

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 1987/88 academic year must be completed and returned by June 1, 1987. 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) 298-6111

Sports Scene

by Tom Twist

Jeff Hill, young Native boxer

Boxer Dreams Of Seoul, Korea

"I want Seoul, man," says Jeff Hill, a nineteen year old Native boxer from Saskatoon, Saskatchewan.

Jeff was referring to Seoul, Korea, the site of the 1988 Summer Olympics, where Jeff has his heart set on going and where he hopes to realize the dream of winning an Olympic medal in the boxing competitions.

Before he can do that, Jeff has to win first or second place at the senior box offs being held in Ottawa, said Norris Petit, Manager and coach.

"Right now he's in training and it's hard because he's still growing and he has to watch his weight. We run at 6:00 a.m. every morning and he's doing a lot of sparring. If he wins in Ottawa, he will be going on European trips to give him a taste of international competition," Petit said.

Under the tutelage of Petit, a well known boxer in his day, Jeff has been boxing for seven years and during that time has received a lot of recognition for his abilities and his determination in becoming one of the best. He won the gold medal at the Canada Games held in Halifax, Nova Scotia earlier this year. Prior to that he won the gold at the Western Provincial and USA tournament held in Saskatoon. He also won at the Saskatchewan Games and in 1985 he was named Boxer of the Year in Saskatchewan.

More recently, Jeff placed third, winning the bronze medal at the Canadian Senior Championships, but Petit feels that Jeff could have won the gold just as easily, as he had beaten the second place finisher before. Petit also said that there was



some controversy in regards to officiating by eastern judges. It was felt that the eastern boxers were getting the decisions unfairly.

"I want Seoul, Korea and the 88 Olympics. I have a pretty good idea of how I'm going to do and I feel pretty good. The only thing is I have to watch my weight," Jeff said with optimism.

Update - The weight problem that Jeff and his coach were referring to did have an effect on his performance at the box offs that were held in Ottawa May 10, 1987. Jeff was unable to make it past the preliminary bout and Petit along with other coaches of the Saskatchewan team felt that the rapid fluctuations in Jeff's weight hindered his abilities.

"He was losing pounds on such short notice and this was just too much for him. Also, a boxer is supposed to peak about twice a year. Jeff peaked twice in just a couple of

months earlier this year," Petit stated.

Petit added that Jeff would probably be going to a higher weight class and that he may be boxing at the upcoming Western Canada Summer Games.

Although Jeff failed in his bid to make the national team this year, he will still have the opportunity to try again next year at the box offs for the Canadian team that will be entered in the 1988 Olympics.

Perhaps Jeff may have been a little disappointed with Ottawa. However, shortly after his return home an unexpected event took place that boosted his spirits and made him more determined than ever. He was recently honored as Boxer of the Year in Saskatchewan, in recognition of his courage and outstanding performances over the past year and that is an honour which all of Saskatchewan can be proud of right along with Jeff. □

Saskatchewan Eliminated

Ottawa - The Saskatchewan Amateur Boxing team did not fare very well at the recent boxing trials held in Ottawa, Ontario. The four members of the team were unable to overcome some tough competition as they all returned home after being eliminated from the box-offs.

Although they were unable to make the national team for the Pan American Games, Michael Hegan, executive member of the Saskatchewan Amateur Boxing Association, said that it's also good news in that the Saskatchewan team will be able to provide a better performance at the Western Canada Summer Games being held in Regina in August. "It will give Saskatchewan a better chance in the competition", he said.

Jeff Hill the young Native boxer

from Saskatoon, was defeated by Gilles Boailon of Ontario. Brent Cole of Regina was disqualified in his bout against Dominic Domicko of Quebec. Ken Serbo of Regina lost by a decision to Greg Johnson of Ontario and Blaine Sands of Saskatoon the heavy-weight champion lost his championship to Willie Currey of B.C. Sands will continue travelling with the national team when they go to Bulgaria.

George Goff, president of the Saskatchewan Amateur Boxing Association and the backbone of amateur boxing in Saskatchewan, said that all the fighters performed well and they all came back better fighters.

So if you are looking for some great entertainment and would like to see these young athletes in action be sure and get out and provide your support at the boxing competitions being held at the Centre of the Arts beginning August 9, 1987 during the Western Canada Summer Games. |

Punnichy Judo Club International Champs

Edmonton - A judo club from Punnichy, Saskatchewan recently put on a tremendous show in Edmonton, Alberta. The Punnichy Judo Club, comprised of young Native athletes from the surrounding area, won a meet-high 39 medals, including 18 gold at the Edmonton International

Tournament held May 9, 1987.

Memory Delorme won two of the gold medals in the junior girls' division. Other outstanding displays of athletic abilities were displayed by Daniel Longman, Heather Anderson, Miranda McNab, Crystal Longman, Lisa Nippi, Denise Cyr, Tracy McNab, Tykie Blind, Marvin Longman, Kevin Kinequon, Aaron McNab, Danita McNab, Joanna Pratt, Andrea Walter, Ramona Windigo and Kenny Cyr.

These young athletes, along with coach Bill Strongeagle, deserve a lot of credit for their exceptional performances and I'm sure their parents are very proud. |



New Breed

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From The Shelves Of Dumont



In the past, one of *New Breed's* regular and popular features had been one where the people from the Gabriel Dumont Institute (GDI) of Native Studies and Applied Research presented a monthly article which discussed relevant educational issues of the day. At times these took the form of reviews of publications and new releases which were available from the Institute's well stocked library shelves, other times they presented a review of a recent play or Native production and other times still, they would discuss programs or services which were available through their facilities or other community resource centres. Whatever the topic of discussion, the column enjoyed a faithful readership.

In recent months that column has been missed as evidenced from letters received from our readership. The *New Breed* strives to satisfy its readership and in that spirit we are pleased to welcome back the GDI staff and student body to our humble pages.

Yes, *From The Shelves of Dumont* is back and we look forward to working with its creators as much as you will enjoy their stimulating and thoughtful articles.

The column will remain basically the same. However, some changes are planned. GDI has become quite well known for the excellent resource material they have begun to develop within their hallowed halls. These materials would include research and instructional packages, audio and video presentations, classic and contemporary art resources and a much sought after and extensive Aboriginal Historical Archives.

GDI has promised to present a full range of these materials to you as well as some extra special features which you will not want to miss. So read the *New Breed* each and every month and make a special effort to turn to the new and improved 'From the Pages of Dumont'.

This month we present to you a book review prepared by Christal Barber, which discusses, 'The

Forces That Shaped Them'.

Title: The Forces That Shaped Them

Author: Mary Ashworth

Publisher: New Star Books Ltd.
2504 York Ave.
Vancouver, B.C.
V6K 1E3

The book portrays the history of, and the relationship between, five minority groups in British Columbia from the middle of the 19th century to 1979. Its central aspect is the impact of covert discrimination on the part of the general population and overt, legislated, racist processes on the part of municipal, provincial and federal authorities with regard to the education of British Columbia's Native Indian, Chinese, Japanese, Doukhobor, and East Indian children. The book exposes the ruthlessness with which the general population, governments, and bureaucrats sought to impose assimilation on these groups, while at the same time withholding privileges accorded to other Canadians.

Although there are a number of books on the history of individual minority groups, Ashworth appears to be the first who portrayed their experiences together, so that the reader might become aware of the similarity of their struggles for civil

rights and recognition. The book is educational in that it touches upon the history and culture of each ethnic group and explains how each group strove to maintain their heritage while being a part of the Canadian Confederation. It also portrays the fear and alienation of people who are powerless with regard to economic and political inadequacies that affect their survival, and the future of their children.

Mary Ashworth showed in her book that racism "is a deliberate political policy legislated by elected representatives, and implemented by bureaucrats" (p. ii). The book is remarkable in that it shows the consistency with which racism was directed against all minority groups.

Ashworth's equal treatment of all five minorities indicates that she perceives no distinction between indigenous nations and groups of people who chose Canada as their new home. It seems harsh to judge a book which speaks with such empathy on behalf of people who were, and still are, struggling for basic human rights and recognition. However, the reader may wish to question her tendency to equate Native Canadians with new Canadians. Many of the latter chose Canada as their new home, and left a country in which their heritage and culture remained intact. For Native Indian Peoples, this land is the place of their culture and heritage. If Native indigenous languages, values, and customs disappeared here, then there would be no other place for Native culture to flourish. Assimilation of Indian peoples would mean Indian cultural extinction in their land of origin. □

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What's Ahead

Upcoming Events

Regina - Mosaic 87 will be held **June 4, 5 and 6** in Regina. The Native pavilion co-sponsored by the Riel Local and the Regina Friendship Centre will be located at the Regina Friendship Centre, 701-14th Avenue East.

Regina - The official opening of the Circle Project program located at St. Luke's School, 625 Elphinstone Street will be held **June 9** from 10:00 a.m. to 2:00 p.m. Further information is available by phoning 522-9313.

Lebret - The Lebret Farm Foundation will host their Annual Assembly on **June 11, 1987** at 1:00 p.m. at the Lebret Metis Farm. All S.E. Area AMNSIS members are welcome. Further information can be obtained by phoning the Kapachee Training Centre at 332-4598.

Immediately following the assembly the long awaited Grand Opening of the Lebret Metis Farm will take place.

Regina - The Riel Local Elections will be held **June 15, 1987**. Positions to be elected include President, Vice-President, Secretary and Treasurer. The polling station will be located at Gabriel Housing, 1515 Park Street, Regina. All members of the Riel Local are urged to cast their ballots.

Regina - The Regina Native Sports Association will be hosting their Annual Fastball Tournament **June 26-28, 1987** at Mount Pleasant Park in Regina. Further information can be obtained by calling Roger at (306) 949-8100.

Craven - The Big Valley Jamboree will be held **July 16, 17, 18, and 19** of this year. There will be a total of 36 acts including such country music stars as George Strait, Reba McEntire, Loretta Lynn and George Jones. Tickets can be purchased by calling 584-0080 or toll free 1-800-667-1601 or at Canada Safeway Stores. Passes obtained before **June 21** receive a discount.

Batoche - The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) will hold their annual assembly on **July 23 and 24** of this year. All AMNSIS locals and members should make a note of this date and plan to attend to ensure full participation and voting representation on the vital issues that affect them.

Batoche - Back To Batoche Days will be held **July 24 to 26** this year, with opening ceremonies commencing on the evening of the 24th. Some community meetings have already been held. Anyone wishing information or wanting to get involved should contact either Merrill Fiddler at 764-9532 in Prince Albert or Tim Low at 525-6721 in Regina.

Batoche - The Batoche Rodeo will again be featured at the Back To Batoche Days celebrations on **July 24-26** this year. Organizers are planning to move the rodeo grounds closer to the main tent area this year so as to make it more accessible to all visitors.

Batoche - SNCC's ever popular Talent Show will again be the hit of the show this year with top notch entertainment and attracting prizes. Plan to take in this crowd pleaser while visiting 'Back To Batoche Days' 1987, on **July 24-26**.

Lethbridge, Alberta - The Spirit of the Rainbow Youth, a conference being held to organize a national youth organization will take place at the University of Lethbridge and the Lethbridge Community College on **July 28-31, 1987**. The conference will explore training and job development opportunities for Native youth. For more information call (403) 965-3773 or (403) 320-2184.

Regina - The Regina Friendship Centre is now offering an "all you can eat" lunch from 12:00 p.m. to 1:30 p.m. everyday for the low price of \$2.50. In addition, if you want to work off the pounds that you gained from their meal or if you want to build up some muscles like Arnold 'What's His Name', the Friendship Centre has all the equipment and facilities that you might require. The Athletic Club is open from 9:00 a.m. to 9:00 p.m. daily. There is no fee.

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From The New Breed Kitchen

The welcome warmth of the summer sun has finally arrived and no doubt the homemaker in every Saskatchewan home is struggling to spend as much time as possible in their gardens as well as keep up with all the regular demands of operating a household.

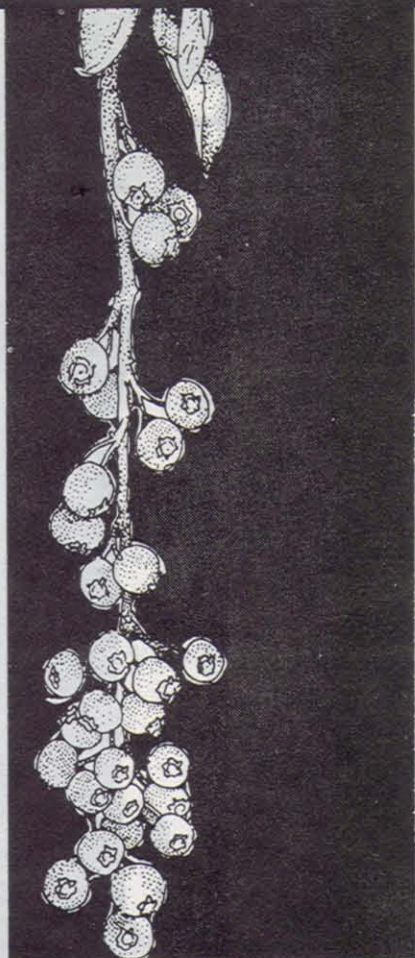
Menus always seem to be a problem at this time, as the kids are so busy outside with sports and other activities that they don't want to spend the time to eat a full and

nourishing meal. In addition to that, they have so much on the go that none of them seem to be around to eat at the same time.

New Breed understands what you're going through and this month we have for you what we think may be the answer to all of these problems. Quick and easy to prepare salads.

Salads have everything a nourishing meal demands if served with the right dressing, your favorite bread or rolls and an ice cold glass of milk.

Not only will the kids love it but it can be prepared ahead of time, freeing you to finish up your garden and making it possible for every member of the family to eat when their own schedules allow.



Scrumptious Summertime Salads

By Yvonne Nagy



TOMATO SURPRISE SALAD

- 6 Tomatoes
- ¾ cup diced cucumber
- ¼ cup mayonnaise dressing
- Lettuce
- ½ cup diced, cooked chicken
- ¼ cup chopped nuts
- Parsley, cauliflower buds

Select medium sized tomatoes. Scald, peel and chill. Carefully scoop the insides out of the tomatoes. Remove the seeds from the pulp. Chill all ingredients. When ready to serve, mix the chicken, cucumber, tomato pulp and nuts with the mayonnaise dressing. Add more salt if needed. Fill the tomatoes with the mixture. Arrange on lettuce leaves. Garnish with mayonnaise and decorate each tomato top with parsley and cauliflower buds.

Recipes Continued

FROZEN FRUIT SALAD

- 1 teaspoon unflavored gelatin
- 2 tablespoons cold water
- 1 teaspoon sugar
- 2 cups heavy cream
- ¾ cup mayonnaise

Lettuce

- 1½ cups cut fruit (fresh, canned or candied)

Soften gelatin in the cold water, melt it over steam and beat it into the mayonnaise. Add the sugar to the cream and whip it and then combine it with the mayonnaise. Stir in the fruit and freeze. Serve on crisp lettuce leaves. The mayonnaise may be omitted or served separately.

Note: Do not freeze long enough to harden the fruit.

COCONUT, CELERY AND APPLE SALAD

- 1½ cups mixed, diced tart apples and cherries
- ½ cup shredded coconut
- 1 tablespoon lemon juice
- 4 tablespoons oil
- 4 tablespoons orange juice
- Salt
- Paprika
- Lettuce leaves
- Currant or plum jelly

Mix the apples, celery and coconut. Sprinkle with the lemon juice. Add

a French dressing made from the oil and orange juice with salt and paprika to taste. Line a salad bowl with lettuce leaves and pile chilled salad in the centre. Dot with currant or plum jelly.

TOMATO JELLY SALAD

- 3 cups stewed tomatoes
- ¼ cup chopped onion
- ½ cup chopped celery
- 1 Bay leaf
- ¼ green pepper
- 1 teaspoon sugar
- 1 tablespoon gelatin
- ½ cup cold water
- 1 clove
- Lettuce
- Mayonnaise

Cook tomatoes with seasonings. Soak gelatin in cold water then add to boiling tomatoes. Strain and pour into cups about the size of a tomato. Chill until set. Make a nest of small green lettuce leaves and set each chilled mold in its own nest. Place one tablespoon of mayonnaise on top of each tomato mold.

Poetry

INDIAN PRAYER

*Oh Great Spirit,
I turn to you with a prayer for my
people.
My tribe who once were so strong
and proud.
Who lived harmoniously in a decor-
ous lifestyle.
For the sake of understanding, love,
honor and respect.
For you, the Spiritual World, Moth-
er Earth,
The Animal Kingdom, the other
Peoples and the Elders Wisdom.*

*Only, all that has changed with the
hands of time.
Whereas, we the Indian race are per-
secuted.
Not because we choose to be, for we
had no say in the matter.
For this world the red man lives in
day by day,
Is not meant to be lived, in the tradi-
tion of the Indian way.
For we are over ruled by the domi-
nancy of a society.
That was conceived of to serve those
whom created it.*

*Yes, my people suffer, I know, for I
am one of them.
Our native tongue, as our heritage,
is lost with the passing of time.
In place we are instructed to learn
the ways of a society.
By way of the progressive schooling
system.
To attain an education for the sake
of a good paying vocation.
But the discrepancy of society disa-
grees with an educated Indian.
For they consider the red man to be
the inferior race.*

*Shackled with the image of being no
better than dirt.
Many of the young people turn to
booze and drugs.
Leading to a life of crime with time
served in jail.
They come to believe, this is the
only way to survive.
In black and white, their wrongs are
written in a criminal code.
And, is acknowledged to be the un-
disputed truth.
In which walk of life, do they stand
a chance of drawing a wage?*

*When we are regarded as worthless
by even our birth.
When we as children in school, are
commended to be as so.
When we are rejected beforehand in
the working class.
Just because we are of Indian de-
scendancy.
Which leaves us with the two de-
grading, lesser options.
Of having to join line ups at the wel-
fare administration.
Or to indulge in booze and drugs,
just so we can forget the pain.*

-ANON-

Submitted By Herman Severight

"NOW"

*As I sit here today, trying to sort
things out by prying into the past.
I find that life has gone by much too
fast.*

*When I was much younger, I had an
unsatiable hunger to learn every-
thing,
There was to know about Summer,
Fall, Winter and Spring.*

*But now that I'm older
And life is so much more colder
I have learnt to accept reality
Through God given Serenity.*

-ANON-

FRIENDS

*True friends are for now,
False friends for never;
True friends are for laughing with,
True friends for fighting with;
True friends are like diamonds,
precious, but rare;
False friends are like autumn leaves,
FOUND EVERYWHERE!!!*

Susan Laliberte

FOREVER STRONG

*Riel and Dumont might be gone;
But in our hearts forever strong.*

*They tried to crush us in '85;
a hundred years...we're still alive.*

*Fight for land, to keep us strong;
Why does the government take so long?*

*We should try to put our squabbles
aside and rally the Metis far and wide.*

*To our loyal leaders we should abide
and make the government see our side.*

*Riel and Dumont might be gone;
but in our hearts...Forever strong.*

By Darlene Shore

FRIENDSHIP

*Mother and child
Sleeping safely in the night*

*Share the silence
First of many friends*

*Days slide smoothly by
Soon the child is no longer*

*School friends
Sharing many secrets
Best of friends forever*

*Seasons pass swiftly
Two Sincere Hearts*

*Meet and become one
Satisfied with security*

Everlasting friendship.

Lois Vandale

NORTHERN LIGHTS

*How beautiful those Northern
Lights
melting, moving in the night.*

*It must be a contest between the
night
competitors: Aurora Borealis, the
stars,
the night must be the judges.*

*The silkiness of the nights.
What is it?
Undoubtedly the Northern Lights.*

*How they leave with my breath
I do not know, for all I see are
their colour brightened glow.*

*Is it lightening
so slow, or is it the heavens
dancing to and for?*

By Brock Pitawanakwat

THE NOMAD

*The winding down begins.
Already seen in the mind
the musty room
where these years appear
as a montage of dreams.
Already shadows
you who cross me.
A burst of energy
to squeeze love from rocks
cracks my lips.
Was there never a chance*

*to reach the horizon?
Or failing that
to dig a well
with a heart sharpened on love
and fiercer love?
The mirage fades
but my mind remains full of lovers
dancing on a green expanse.
I stare into the sun
to join forever
with my illusions.*

Andrew J. Grossman

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