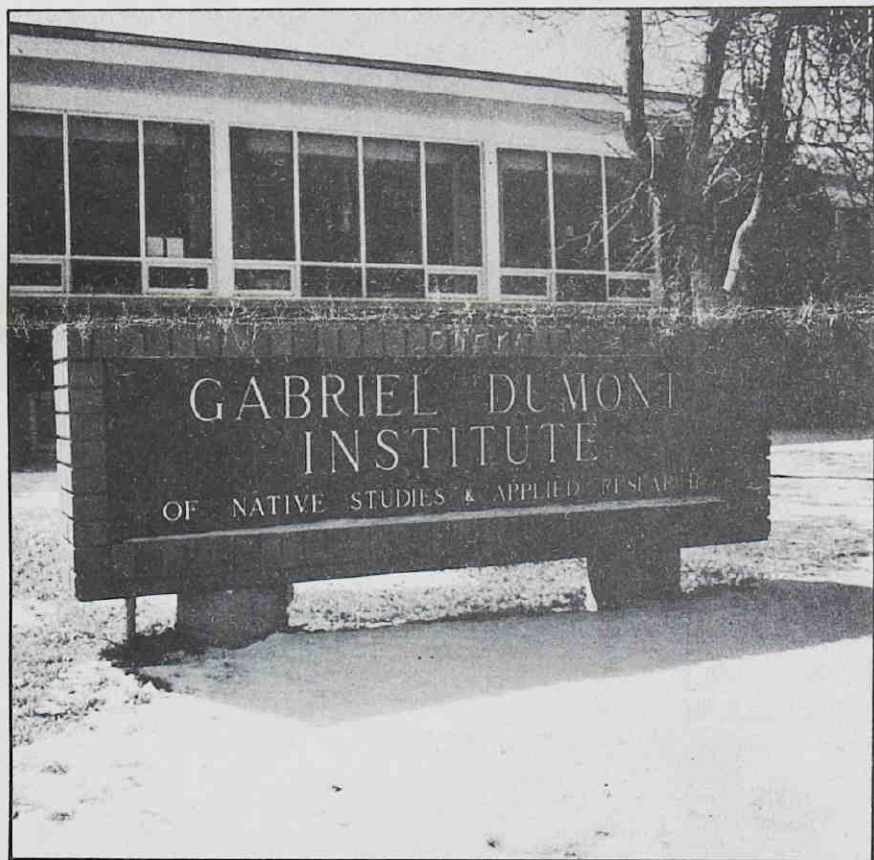




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Vol. 19 No. 1
January/February 1988

NEW BREED

Letters

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Letters

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NEW BREED,

Corporations are motivated by Profit. They worship the Golden Calf like nobody else. They are, however, expected to be good corporate citizens.

Take Petro-Canada and their sponsorship on the Olympic Torch Relay. Do you think they are doing this just to show us what a bunch of nice guys they are? No! They expect the attendant publicity of the event to dramatically increase their market share, and current trends indicate this is happening.

When the Relay reached the N.W.T., The majority of citizens (Dene and Inuit) discovered to their dismay that the majority of Relay runners were white, with only a token number of Aboriginal people represented. Petro-Canada officials say they have nothing to apologize for. I think they do.

Petro-Canada is a Racist Corporation. I strongly urge people to cut up the Petro Can Credit Cards and stop patronizing this disgusting, ethnocentric institution.

Gordon R. Dumont
 Prince Albert, Saskatchewan

CARE CANADA

Dear New Breed:

Public support of Care Canada's work in the developing world depends upon news stories and public service ads printed in publications such as yours.

We are pleased therefore to present to you our certificate of appreciation, to thank you for the use you made of our material in the past year.

We are also enclosing a copy of our Annual Report for the year ending June 30, 1987, and a 1988 Care Canada Calendar.

Remember- people in the Third World depend on Care Canada for many essential programs in safe water and community health, agro-forestry, small enterprise development, and emergency assistance - and we depend on you!

Sincerely yours
 A. John Watson
 Executive Director

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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.

New Breed is published ten-twelve times a year through the Saskatchewan Native Communications Corporation (Wehtamatowin).



Executive Director's Report

The programs and activities of the Institute over the past year have been determined by the needs of our communities and guided by the decisions of the Board of Governors. These decisions, in turn have been guided by the 1984 mandate statement and by resolutions of the membership at past annual conferences.

Because of rapidly increasing demands on the Institute and new plans to meet these demands, the Institute tabled at the 1987 annual conference a new and expanded mandate statement. This statement, after consultation with membership and some revision, is expected to be adopted at the Institute's 1988 Annual Conference.

The year has presented many opportunities for the Institute's growth. At year end, 441 students are enrolled in our programs, an increase of twenty-six percent over 1986. Of this number, 294 are in university programs and 147 are in technical and preparatory programs. By January of 1988, we will have over 500 students in our programs.

We can take pride in the quality of our graduates. To date, we have graduated eighty professional degree teachers from our SUNTEP programs — twenty-four of them in 1987. Eighty-eight percent of our graduates are employed in schools or post-secondary education institutes or are enrolled in post-degree studies. Thirty-four students received post-secondary certificates and diplomas from our technical and university programs this year. Eighty-two students completed preparatory programs.

We have thirteen educational centres in the AMNSIS/Dumont network, all offering high-quality, certified educational programs and services. The Gabriel Dumont Institute is offering programs in remote communities which never in the past had such programs.

An initiative which is intended to increase markedly the number of Native students studying the technologies is a new federated agreement with the Saskatchewan Institute of Applied Science and

Technology (SIASST). In order to provide expanded opportunities for our university students, we are negotiating enhanced affiliation agreements with each of the two Saskatchewan universities.

The Institute is continuing to explore opportunities for growth in the K-12 system. We recognize that the success of our children in the K-12 system is fundamental to all Aboriginal student education accomplishments. Our proposals demonstrate essential changes required to impact significantly on mainstream education. The next few years will provide an opportunity to implement these recommendations.

The Institute's publishing programs continued to flourish, adding to its catalogue in 1987. New titles include *Home From the Hill: A History of the Metis in Western Canada*; *Flags of the Metis*; *Historical Vignettes*; and *The Historical Atlas of Aboriginal Settlements*. *One and a Half Men*, an important work that was out of print, was re-issued by the Gabriel Dumont Institute Publications this year. An aggressive marketing campaign has resulted in increased sales across Canada. These materials form an integral part of the Native Studies Program.

Economic Development (Napoleon LaFontaine) Scholarships and Arts Scholarships were awarded to a total of thirty-four students.

Our greatest strength is the commitment, dedication, and hard work of the Gabriel Dumont Institute students and staff. The staff have successfully met the challenge of providing effective, expanded services with fewer dollars. The students have met the challenge and have put forward the effort to develop professionally. I would like to thank each of them for their work.

The Institute has made a significant contribution towards the goals of our communities to be self-determining and independent, and we look forward to the challenges in the year to come. □

Thank you
Christopher LaFontaine
Executive Director

Photo Credit: Tina La Rose



Chris LaFontaine-Jim Sinclair

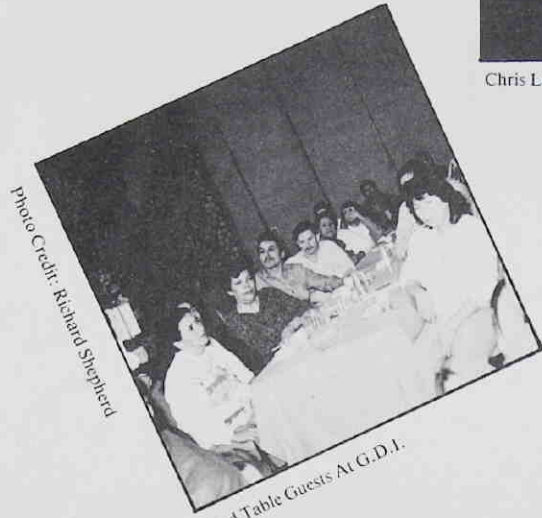
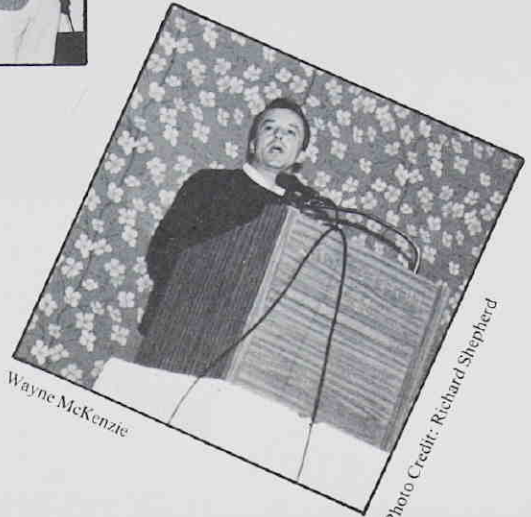


Photo Credit: Richard Shepherd

Head Table Guests At G.D.I.



Wayne McKenzie

Photo Credit: Richard Shepherd

Education, Culture and Politics

By Tina La Rose

Saskatoon - Approximately 800 delegates attended the three day Gabriel Dumont Institute (GDI), 8th annual culture conference, where a five year plan was approved, giving Native people control over education for their children, similar to the separate school jurisdiction. "The plans also include GDI to get federated college status out of the universities," said Christopher LaFontaine, Executive Director for GDI.

Also Cultural and Educational workshops, facilitated by various GDI instructors gave the conference an overall success, as Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan, (AMNSIS), noted, "To see this amount of people come together is every politician's dream." Although the conference wasn't

aimed for political negotiations, he was only comparing the amount in support, but many feared that the separation issue between Metis and Non-Status Indians would over-rule the agenda.

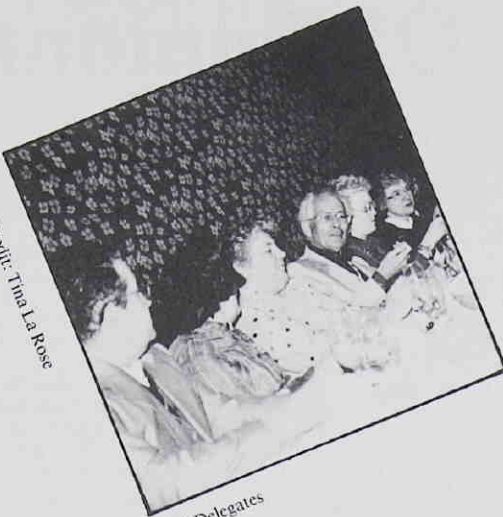
Clem Chartier, one of the two remaining members of the Metis constitution committee was on hand, to inform AMNSIS membership and delegates that the February conference was a still a go ahead. However, LaFontaine expressed concern that "Education is the major item that the delegates must deal with, we have prepared a paper entitled, 'Native Education in Saskatchewan, A new Mandate', which we will be discussing during the conference." He went on to say that "the education is failing, graduates are graduating without sufficient

academic knowledge, even with special initiatives. That is why the importance of education must be dealt with, if the political issue arises we must consider direction on the structure first," said LaFontaine.

Later on during the conference a special banquet was held for honoured guests, Dr. Walter Currie, from Ontario, who was past Director of GDI and Jim Sinclair. Currie traveled 2000 miles to attend the conference and gave an inspiring speech that left the room filled with moist eyes. He was asked to speak on the conference theme, cultural and education. And that he did, leaving behind a lesson to think about.

Currie, well known for his teaching skills and mild manner to those

Photo Credit: Tina La Rose



GDI Delegates



Reva Racette

Photo Credit: Richard Shepherd

"Our children need to be shown that they are somebody, Each one of us are unique".

that have known him well and to those that don't the inspiration he reflects, one could only respect and admire him.

An Ojibway and french mixed Indian from Ontario, the 65 year old displays an astounding talent of reaching his audience. He presented various lessons throughout his speech, Numerous times he said, "Think about it." The following is an example of that.

"In Thunder Bay, Ontario an elderly Native was refused a room at the Inn. While a non-Native was granted one. When the Human Resources officer asked the elderly man if he wanted to make a complaint he said "no". After several times of convincing the man to make a complaint the elder said, "I have no problem, go see the hotel manager." Think about it, said Currie. He continued to say, "that this man knew who he was." With that he stressed, "Our children need to be shown that they are somebody. Each one of us are unique," said Currie.

He further added that through books and movies the negativity of the Indian nation is passed on. "Teachers must come to grip with society which includes poverty and

racism. Never ask somebody if they are full blooded, that statement is the most racist one." he said, "Through the positive images and role models, Native teachers can reflect an understanding of today's society to their students and show them that they are somebody."

Making note to the parent she said "Parents you are the greatest teachers of all, Encourage your children that they can and will be somebody, by identifying to them who they are, though your teaching at home," said Currie.

In conclusion to his speech Currie talked of a man that has inspired him. One, though his words of wisdom has influenced Currie through his life. As Currie repeated Chief Dan George's words, emotion filled him. Composing himself he said, "Let me accept this new foundation, to rise up and go on, Dan George." Although there was more to those words Currie continued to say, "Dan George has left us, but he has left us a legacy," said Currie.

A standing ovation followed. Sinclair, another honoured guest, stressed the importance of the conference. He congratulated the students and the staff of GDI.

Later he made note of the failure

of getting an amendment at the fourth and final First Minister's Conference on Aboriginal rights.

He said presently AMNSIS is waiting for a letter from the Prime Minister, that will begin immediate talks on an amendment, "We came to an agreement last week for first time", Sinclair said. "Native groups that met last week agreed upon several principles and wording for an amendment" noted Sinclair. He further added, "Metis people do have rights and I will be here to facilitate that process. You are the people that will have to identify your membership and land. You are the people who will have to set up that constitution." "Our job" (referring to the AMNSIS politicians), "is to get an amendment in Canada's constitution, it will be your job to define that."

He went on to say that education and cultural teaching is a must to be maintained in this organization.

In conclusion he stressed, "Teach your children their culture and their identity so that they will never become ashamed of who they are."

Later special presentations were presented, followed by a dance with music by the "Country Lads," a Native band from Regina. □

From The Shelves Of Dumont

Book Review By John Murray,
Co-ordinator Library Resources

TITLE:

RESOURCE/READING LIST

An annotated Bibliography of Resources by and about Native People

AUTHOR

Compiled by Catherin Verrall in consultation with
Lenore Keeshig-Tobias

PUBLISHER

C.A.S.N.P.

Canadian Alliance in Solidarity with the Native
Peoples
16 Spadina Road
Toronto, Ontario
M5R 2S7
(416) 964-0169

COST

\$7.00 each, 30% discount on orders of 10 or more
plus postage. I.S.B.N. 0-921425-01-5, Cerlox
binding soft cover, 8½ x 11, 112 pages illus.,
1987.

Finally, a reliable inclusive listing that adheres to
recognized standards of evaluating Native Materials!
This bibliography will prove a landmark publication
for the eighties and congratulations are in order to
Catherine Verrall, Lenore Keeshig-Tobias and
C.S.S.N.P. for producing this high quality
booklist.

It is divided into four sections; 1. Children books
and Elementary Schools, 2. Teaching Resources,
3. Books for Adults and Youths, 4. plus listings of
Magazines, Publishers and a Valuable Index.

Each section contains important content subject
areas with over forty listed. The teachers resources
component lists recommended films, kits, slides,
sound cassettes, filmstrips, records, posters and
videos, for example. Detailed coding arrangement
is given as to age level and Native involvement in
authorship and cultural authenticity. Native
publisher, producer, author, consultant is designated
where known. Additional sections are included,
which transcend the ethnocentric Dewey classification
system, such as legends for all age levels
rather than childrens myths, perception and
contact literature, self-determination and spirituality.
After each author's name, is listed the complete
title, publisher, address and date with coded symbols.
A descriptive analysis ranging from one to
half a dozen short sentences outlines the relevant
portions of the item. This annotation is necessary
and is almost always totally reliable.

There are a few minor drawbacks. Some books are
reviewed more thoroughly than others. The book
cover illustrations would have benefitted from colour
but the cost factor no doubt prevailed. It is
impossible to do justice to each of the thousands
of entries and each subject area is by no means
completed. For example, a page and a half on the
Metis leaves out a great deal.

The issue of including books which are not recommended
needs to be dealt with. The Sky Caribou
by Mary Hamilton, Peter Martin (Irwin), 1980, is
given a bad review due to stereotypes, negative
impressions "taken out of context" and ethnocentric
bias. It is suggested for removal. Other
books may have similar single occurrence problems
yet are included such as Selwyn Dewdney's The
Hungry Time James Lorimer, 1980, or Jan
Hudson's Sweetgrass, Tree Frog Press, 1984. The
varying literary and artistic quality of these titles is

diminished by occasional, anti-human values
which can defeat the positive image building
required for Native and Non-Native children. No
bibliography can be free from subjective elements.
Yet the cumulative effects of stereotyping of
Native peoples in movies, literature, education,
employment, housing etc., are second only to the
terminal ravages of disease, starvation and war. This
bibliography takes us to the edge by listing the
many positive aspects of the titles, the viewpoints,
the illustrations, school uses and much more. It
may be equally useful to include a short synopsis
of some recent titles which have been dropped due
to poor recommendations plus the rationale.

The criteria for selection listed in the introduction
are current relevant issues and the arrangement is
not unusual despite the disclaimer. The points
made under the introduction alone are worth the
price of the listings.

One last compliment deserves mention and that is
the adherence to library format. All the requisite
bibliographical data is provided in correct easy-to-
order format.

The bibliography is useful for all school levels, for
Native resource centres, public and regional
libraries requiring Native Materials.

It is a useful ordering tool, mandatory both for
collection development and for reference purposes.

Quite simply, this is the best bibliography of its
kind and sets a very high standard for future
Native bibliographers.

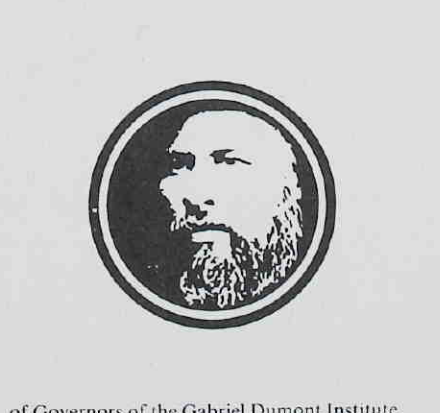
The last page is an order form for multiple copies.
It also contains the aims and objectives of C.A.S.-
N.P. and a blank space for memberships and
donations. With quality work like the booklist,
C.A.S.N.P. is definitely heading places. □

Successful Year For G.D.I.

The Gabriel Dumont Institute is controlled by
the Metis and Non-Status Indian people of
Saskatchewan and is the only Institute of its kind in
Canada. Aboriginal people strive for independence
and self-reliance to avert the tragedy of under-
development and underutilization of their human
potential.

The Gabriel Dumont Institute is committed to
providing educational opportunities to Aboriginal
people. Its mission is "to promote the renewal and
development of Native culture through appropriate
research activities, material development, collection
and distribution of educational materials, and by the
design, development and delivery of specific
educational and cultural programs and services.
Sufficient Metis and Non-Status Indian people
will be trained in the required skills, commitment
and confidence to make the goal of self-government
a reality."

This responsibility has been given to the
Institute by the Metis and Non-Status Indian people
of Saskatchewan. Since 1976, and continuing to the
present, this mission has been collectively and
consistently reflected in recommendations put
forward by the membership. These recommendations
form the basis of the policy direction of the Board



of Governors of the Gabriel Dumont Institute.

Programming is based upon three principles:

- all training and professional education must be fully accredited and recognized;
- all activities of the Institute, whether in the area of research, curriculum development, library service or in the provision of post-secondary education,

must be of the highest quality;

- all activities are directed towards the self-determination, self-reliance, and independence of our people.

To achieve these goals, the Gabriel Dumont Institute is affiliated with the University of Regina, the University of Saskatchewan, and the Saskatchewan Institute of Applied Science and Technology (SIASST). It is incorporated under the Non-Profit Corporations Act of Saskatchewan, and is governed by a Board of Governors comprised of twenty-three members from several agencies: one elected by each of the eleven areas of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), two elected by the current student body of the Gabriel Dumont Institute, two elected by the Saskatchewan Aboriginal Women's Council, four elected by the AMNSIS Board of Directors, one nominated by the University of Regina, one nominated by the University of Saskatchewan, one nominated by the Government of Canada, and one nominated by the Government of Saskatchewan. Individual board appointments are subject to the approval of AMNSIS. □

With Permission

Treatment and Awareness

A First In Saskatchewan

By Tina La Rose

The New Dawn Valley Center, out of Fort Qu'Appelle, has taken a positive approach to better service Native people who suffer from alcohol and drug dependencies. Unlike any other treatment center in Saskatchewan New Dawn, is unique, in that they have addressed the cultural shock of Native people.

While at the center these issues are discussed and summarized on a weekly basis. "We want Native people to be proud of who they are, where they came from and know where they're going," said Ted Keewatin, Director of Counselling Services at New Dawn.

The staff of seven have worked hard over the years to establish a program that could meet the client's needs. It was also during this time period that the center felt a move would be wise, in order to accommodate their services. "We needed a building that could better equip us and promote our positive environment", continued Keewatin.

Although the picture wasn't always that bright. It all started back in 1979, when New Dawn first opened their doors to counsel treaty Indians on drug and alcohol abuse. Noting the shocking evidence that showed Native people needed a center where they could relate and reverse their impaired self-esteem is what sparked an all treaty rehabilitation center. "Low self-esteem and a lack of cultural identity contributes to this vast problem of abuse," remarked Keewatin.

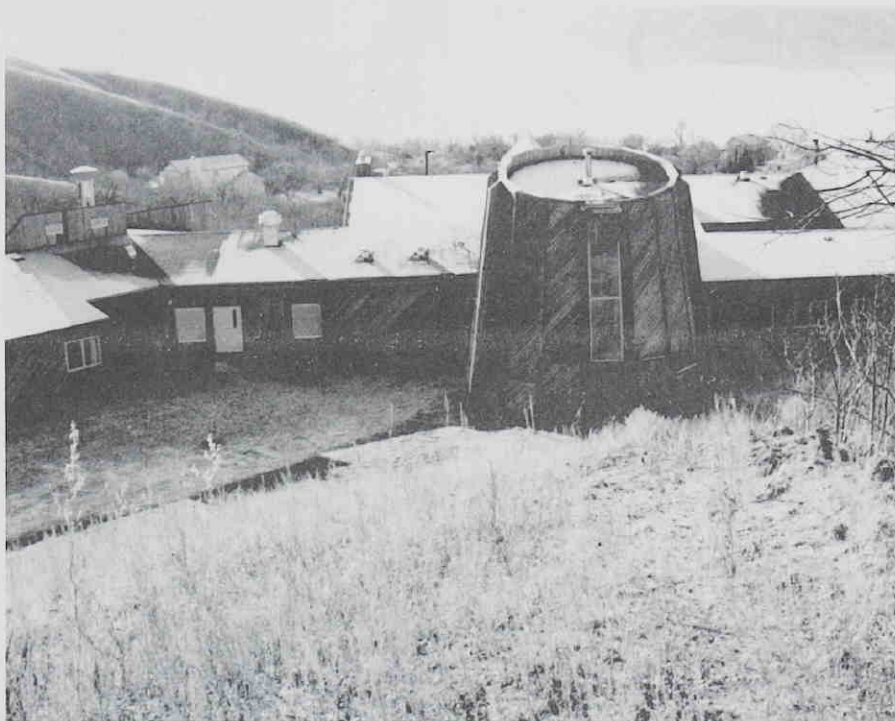
Originally the center was housed at the back of the old Fort San complex. A place where tuberculosis (T.B.), patients were treated back in the mid 1900's. The complex was old and held many reminders of that time period. Long narrow underground passageways, so that the T.B. patients could get from one part of the complex to the next, without being exposed. Very few windows, which reflected a shut in feeling and of course the hair raising believe it or not tales.

Having spent numerous years in the well worn building, where seclusion was felt the management thought a modern, well equipped building was a must. Their plan of success was to expand on what already existed.

In 1986, a 2.3 million dollar, all wood facility was built just moments away from Fort San. Situated on the same rolling hills of the Qu'Appelle Valley overlooking the Pasqua Lake, the facility features spacious windows which reflect the beauty of their surroundings, taking away the shut in feeling.

As you drive up the winding road leading to the center a compelling feeling of curiosity tells you of what lies beyond the doors of the handsomely designed work of art. Broad, wooden stairways lead into the center, where you are greeted with a warm welcome from the staff and clients.

History marks the walls of the resort-like centre, where historical photos come complete with a caption of their mark in history. According to the staff, these photos represent what a powerful and proud nation Indian people were. Self-esteem is weighing in on the scales as nil upon entry of treatment and it is their hope (center), that pride will



New Dawn Valley Center

dwell once again in the clients.

The room that begins each day for your four week stay, is located at the back of the center in a tee-pee like room. There are no chairs just a wooden floor with a drop in the middle where a scarred stone is placed. Each morning prayers are said and a circle check is done. Then a specific topic of nature or an emotion, that was chosen at the beginning of the week is discussed. On Friday this topic is summarized, without criticism from the clients. "This is done to help the clients understand their inner beauty, that is so often lacking in their lives," remarked Keewatin.

Other sessions include, drug, alcohol and solvent abuse, life skills, one to one counselling, group counselling and recreation.

"This new building and location is good, lots of peace and quiet for meditation and walks," said Keewatin.

In conclusion, New Dawn Valley Center staff and management stress, "that they are committed to help their clients work towards a quality of life free from alcohol and drugs."

The center has become so reknown for their work with Native people the others seek their services right across Western Canada, and often many return for coffee. Although the stay is short, the treatment along with self-awareness helps to start the unraveling of destruction that once filled the clients lives, and to put their foot in the right direction for a better outlook for tomorrow. □

***For more information contact; the New Dawn Valley Center, Box 188, Fort Qu'Appelle, Sask., SOG 1S0, phone (306)-332-5637.**

Privilege With A Future

By Tina La Rose

Regina - As thousands of people gathered around the Wascana Park and the designated route that the Olympic torch would follow, a man proudly waited his turn to carry the world reknown flame. As the Olympic torch was handed to him, moisten eyes and eager runners proudly took their place beside Wayne McKenzie, Vice President of the Association of Metis and Non-Status Indians of Saskatchewan, (AMNSIS), as he turned to start his run. "As I looked around I could feel their excitement as they pushed to touch the flame. For me it was a privilege to be the one to carry it," proudly exclaimed McKenzie.

Approximately five months ago, a group of men who represent the Metis National Council of Canada (MNC) and who are respected leaders in their areas applied under the name MNC to put forth a positive image and display role models for their people. All were chosen to carry the flame noted McKenzie. Adding, "We are always in the news when it comes to alcohol and drug abuse, this time we are in the news to hopefully promote positive things in this country," said McKenzie.

McKenzie stressed, "Although we, the Metis Canadians, have had our grievances with the Canadian government, we are still strong Canadians and we should partake in such events."

Looking back at the history of the Metis, McKenzie hoped the run will also initiate the old tradition of the Metis who are known as being long distance runners. "We are part of getting ready for the Winter Olympics by participating in the run through Canada. Although it may be a small item, but it still provides a role model for the younger generation. Maybe in the future it will be the Metis Olympians to bring home the gold medal," replied McKenzie.

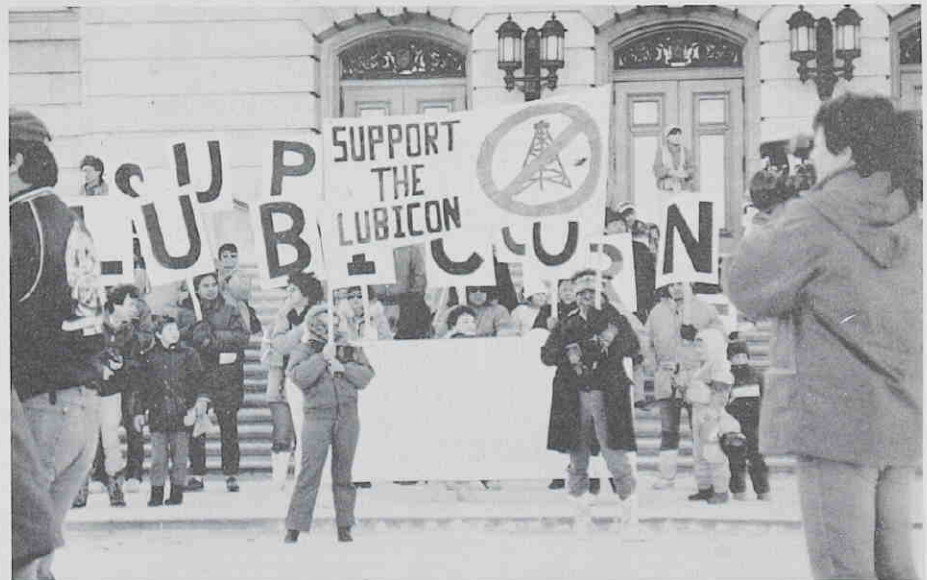
But as the day provided excitement it also displays mixed emotions. On the steps of the Legislative buildings a small peaceful demonstration took place in support of the Lubicon Indians from Alberta. Drums beat as the pow-wow singers sang the traditional Canadian songs. However, McKenzie continued his run and the protest went almost unnoticed by him. Not because he was not aware of the event but because he had his mind set on accomplishing a positive move for his people.

If by me participating in the torch running is a wrong move I'm ready to defend my cause, but I don't think it is," said McKenzie. Adding, "We have to set examples for our children, if we say don't get involved with the Olympics, but at the same time our children are getting involved with drugs and alcohol or knifing, I don't think that is the model I want to partake in as a Aboriginal leader. So again I'm prepared to take my lumps if this is the wrong move."

He further went on to say that he respected their strategy but the Metis Canadians have a different strategy he said, "We all have aspirations for that home land with the Canadian government." But as disappointment crossed his face he noted, "I'm disappointed and unfortunately we never made it public. Last year at the First Minister's Conference, the western Canadian Indian did not attend the conference to discuss the potential



Wayne McKenzie - Torch Bearer



Demonstration at Legislative Building

of getting an amendment, so that our people could negotiate their rights. It is the Metis Canadians who are the only ones whose rights are not defined in Canada's constitution. We are different from the Aboriginal peoples, but we are descendants of them and we are proud of that fact!! Further adding, he said "I'm trying to get some distinction from the other Aboriginal groups with issues where we have different strategies on. They, the Indian people, have a strategy and so do the Metis

Canadians," replied McKenzie.

With that comment McKenzie anxiously looked back at his day when he represented a positive move for him and his supporters. His plans to keep that memory is to display his outfit that he wore to carry the torch. "If we ever get to open a museum, I would like to donate my olympic outfit, until that time I will put it in a safe place," concluded McKenzie. □

Photo Credit: Tina La Rose

Photo Credit: Tina La Rose

The Other Option

By Tina La Rose

Regina - Recently a group of concerned employees met at the Scott-Albert Community center in Regina, to discuss the Fine Option program sponsored through the John Howard Society. Approximately twenty-six various employers came together who have on a regular basis accepted a Fine Option client.

In 1975, the society expanded to every province in Canada as well as to numerous other countries around the world. Last year in Saskatchewan, the John Howard Society placed 2,600 offenders in various agencies to pay off their fines, by community service work. Of the 2,600, approximately 2,000 were placed in the city of Regina. "That figure shows our service is a need," remarked Donna Foster Community Service Program Co-ordinator for Saskatchewan Justice.

The Society offers three different programs to the offenders which enables them to pay their fines by volunteering their time at various agencies. They are: Community Service order, Young offenders Fine Option, and Institutional fine option. All are staged in different categories for the difference in the related fines. From keeping a juvenile out of jail to the release of an offender early to finish paying the fine which are all under strict regulations.

It is the offenders legal responsibility to fulfil the obligations under the terms of the probation order. If the terms and conditions are not met, the offender could be brought back to court. "We feel if the offenders has been given the option of a fine, then let them do community service work rather than have the fine go unpaid and the clients go to jail," stressed Foster.

She also urged the various agencies attending to forward any comments about the offender's work habits etc. "The Societies clients are there to enrich the work place, not to replace staff. On one occasion the agency was so impressed with the client's work habits he was later hired on full time. Hearing good or bad responses from various employment agencies gives us the opportunity to understand the offenders in a broader sense," remarked Foster.

It was also noted that some offenders who were placed at the Food Bank keep coming back as volunteers time and time again. "Some need the companionship and the sense of helping, that is why they return" concluded Foster.

At the conclusion of the workshop Foster thanked the agencies for coming out and told them it was because of them that their services can continue.

Any one wishing to enrich their work place by seeking volunteer workers from the John Howard Society please contact them at 787-3333 or write to; Director, Community Participation Section, 1874 Scarth Street, Regina, Sask. S4P 3V7. □



Donna Foster



Dyck Bird

Metis Languages



By Peter Bakker

On the recent Cultural and Educational Conference of the Gabriel Dumont Institute the people present could express their ideas on the future research, education and publications of the Institute. The most wanted subject appeared to be Aboriginal languages.

The reports on language use cited by Dennis Morin during the 'Metis Language Workshop' on the Conference were alarming. In less than one quarter of Native households in Saskatchewan an Aboriginal language is spoken. Especially among the children under twenty years of age, hardly anyone is able to understand, let alone speak, one of the Native languages. English is the first language of more than eight out of every ten children. If this trend towards language loss will continue, in less than a few decades we will face the death of the Aboriginal languages of Saskatchewan and the entrance of the Natives into the mainstream Anglo-American unity 'culture'. And then there will be no way back... Nowadays, many of the Native people who have English as their first language, still have the desire to have knowledge of their Native languages.

In many of the older texts about the Metis settlements, visitors mention two different groups of Metis people: the English Halfbreeds and the French Halfbreeds, after the European language they were most fluent in. This is only a part of the picture, however. In the first place the two groups frequently intermarried and in the second place they spoke also at least one Aboriginal language. When an interpreter was needed, it was always a Metis. They also acted as interpreters at the signing of the treaties. Traditionally the Metis spoke many languages.

Often a language is one of the main points of identification of an ethnic group. This is different for the Metis. The Metis have several traditional languages, but despite these language differences there is a sense of ethnic unity, based on a shared history. But which languages can be considered the traditional languages of the Metis people in Saskatchewan?

Too little is known about the languages the first generations of Metis used to speak. In the nineteenth century every Metis must have spoken at least two of the languages French, English, Scots, Gaelic (the Celtic languages of Scotland, Ireland and the Orkney Islands), German, Cree, Ojibway/Saulteaux/Chippewa, Dakota (Sioux), Assiniboine, Dene (Chipewyan), Michif and Bungee. The two latter languages were particular to the Metis nation. Cree, French, English, Michif and Bungee were probably the most widespread languages. Still nowadays, many of the older people speak as many as four or five languages. Louis Riel spoke French, Cree, English and possibly Michif, and Gabriel Dumont spoke Cree and four other Native languages as well as French and probably Michif, but no English.

It may be useful to say something about some of the Traditional Metis languages (except for English, which is the least interesting). These languages are Metis French, Metis Cree, Michif and Bungee.

METIS FRENCH

French is one of the languages traditionally spoken in many Metis communities. Voyageurs from Quebec brought this language with them. In several Metis communities, reaching from Manitoba to Oregon, French rather than Cree or Michif is the language spoken by the older people. Examples in Saskatchewan are St. Louis, Duck Lake and Batoche.

The French of the Metis, however, is different from other North American French dialects. Though it sometimes resembles Quebecois French, Acadian or Cajun French (from Louisiana), Robert Papien of the University of Quebec in Montreal has shown that the Metis French language differs in some important aspects from other French dialects. Cree influenced the language considerably. It is not true that the language is simply older French or close to some dialect of France or America: Metis French is a different language. Where a Frenchman would say, for example, 'Quand ils etaient embete, j'ai dit que c'est une de mes filles qui est mariee', a Metis could say 'Quand qu'ils sontaient tannes, j'a dit c'est un de ma fille qu'elle est mariee'.

It is regrettable that Metis French shows such a rapid decline in Saskatchewan. Only the oldest generation still use the language. When these people pass away, with them this language will disappear.

METIS CREE

Just as the French of the Metis is unlike other dialects of French, so is Metis Cree different from other Cree dialects. The big majority of these Metis speak a variety of Plains Cree ('niya' for 'I'), though some people in Manitoba speak Swampy Cree (nina 'I'). It is possible that other dialects of Cree are spoken as well, such as Woods Cree (nitha 'I').

It is not known in what aspects Metis Cree differs from other Cree dialects, and how much the Cree spoken in one community differs from other communities. Every speaker of Metis Cree readily observes the differences between his or her Cree and that of the reserves.

BUNGEE

Not very much is known about Bungee. Bungee is a language close to English, but different enough to consider it a different language. It is not known for sure whether Bungee was ever spoken in Saskatchewan, but it is still spoken along the coast of Lake Winnipeg in Manitoba. Bungee is derived from an Ojibway word meaning 'a little', the word by which Ojibways used to beg for food. It was originally the name of an Ojibway band, but it came to denote some groups of Scots English-Ojibway halfbreeds. The Bungee language is basically English, be it of a strange variety of unknown origin, influenced by Scottish English and Ojibway and Cree. An example of Bungee: "Bye me I kaykatch killed it two ducks with wan scot". Kaykatch is Cree 'almost', so the sentence might be translated as 'I almost killed two ducks with one shot'.

It can only be hoped that Bungee is not yet ex-

ting. As one of the languages formed by the Metis people, it deserves more attention from the people.

MICHIF

Michif is one of the most interesting languages of the world. Basically a mixture of Cree and French, it certainly deserves more attention from language students and communities. The language is named after the Metis themselves: it is derived from the Old French word *Metif* 'mixed blood'. It was possibly the colloquial language of the lower classes of the Metis nation. It is still spoken in some communities in the Qu'Appelle Valley and in villages between Buffalo Narrows and Prince Albert, as well as in some Metis communities in Alberta, Manitoba, North Dakota and Montana.

The Michif language looks superficially like a mixture of French and Cree, perhaps closer to Cree than to French. In some communities it is called Cree. In its purest dialects, the language is 50% Cree and 50% French. Nouns are French, and verbs are Cree. For 'That boy hit the dog that killed the horse' would be in Michif "Ana le garcon kipakamew le chien kanipahat le cheval". All the underlined words are Cree, the others French.

According to many linguists, mixed languages do not exist, but Michif is a mixed language. Even linguists who believe that languages can be mixed, cannot believe that something like Michif exists, with nouns from one language and verbs from another.

There are no languages similar to Michif anywhere in the world. In other words, Michif is a unique language, and it is created by the Metis people. The Michif spoken on Turtle Mountain, North Dakota, is currently receiving some attention. Their language has been studied by students from the University of North Dakota and some others. Two speakers of Michif published a good dictionary of the language (Patline Laverdure and Ida Rose Allard - *The Michif Dictionary*, Pemican Publications) and courses are also given in the language.

When the Dumont Institute is going to focus on Metis languages, Michif should be one of them. This unique language created by the Metis nation, the colloquial language of Gabriel Dumont, deserves more attention. It might be too late to save it from extinction, but we have an obligation for the future generations to collect as much as possible of the traditional Metis stories in this language.

It is my hope to arouse more interest in the unique language heritage of the Metis people. Since language is an important part of culture, and a language is something to be proud of and part of your identity, it is a good thing to learn these languages and to teach them to your children. Being multilingual is part of the Metis culture and tradition, and an enrichment of the personality as well. It is regrettable that many parents, even some of those who know the language and who want to preserve it, speak English to their children. These children are the people to teach the future generations. It would be a big loss for humanity if any of these Metis languages would forever disappear from the earth... □

Sinclair's Presidential Report 'Cold War' To End

This report will provide the general membership and the AMNSIS Board of Directors with an overview of activities undertaken during the six month period, August 1987 - January 1988. Specifically, I wish to address:

- a) Financial matters;
- b) Constitutional issues;
- c) Provincial and Community Strategic Planning.

A. Financial:

At the 1986 Annual Assembly the membership was informed that AMNSIS was experiencing serious financial difficulties. Indeed, we were not able to provide any funds for delegates to attend this year's meeting. Our accounts were frozen both by the bank itself and Revenue Canada.

The deficit was in excess of \$260,000 and our future seemed uncertain. The situation was made even more complicated by the decision of the Assembly to proceed with a transition which would see AMNSIS form two separate organizations.

As President, I'm determined that my first priority must be to preserve our financial credibility and stability. I recognized that the situation called for drastic measures to be taken. With agreement from the other Executive members, I assumed sole and total responsibility for all financial matters. I am pleased to report that through stringent guidelines and prudent management and after many meetings, much paperwork and numerous phone calls, we will end the fiscal year, March 31, 1988, with a deficit of approximately \$50,000. This represents an actual reduction in our deficit of \$210,000. Furthermore, we have been assured that our federal funding is in place for '88-'89 providing there is no immediate organizational changes. It is, therefore, my intention to have AMNSIS virtually debt-free by April 30, 1988. The only contractual obligation remaining will be the lease agreement for five (5) months for our Regina office which expires on September 30, 1988.

B. CONSTITUTIONAL ISSUES:

My second and equally important responsibility was to ensure that continued discussions take place to try to advance our constitutional agenda. To this end I have had key meetings with Premiers and officials during the past six months. Particularly outstanding in their positive outcomes were meetings held with Premiers Bill Vanderzalm, Don Getty and Davie Peterson. I also had the opportunity to meet with His Holiness, Pope John Paul II in Fort Simpson, NWT. As well, I have met with six key federal cabinet ministers to discuss transitional agreements which will help prepare us by way of financing and skill enhancement to begin the process of community self-government. We have reached a landmark agreement with the Aboriginal groups which identifies five (5) principles which should establish the basis for a new Aboriginal constitutional process. We are requesting a meeting in April with the Prime Minis-

ter and his Cabinet to discuss these principles:

1. Effective recognition of the Aboriginal right of self-government and to land (including water, sea-ice and title) within Canada.
2. Commitment to negotiate implementation agreements on the powers and jurisdictions of institutions of self-government.
3. Constitutional protection of agreements consistent with existing protection in the Constitution for Aboriginal and treaty rights.
4. Provision concerning federal, provincial and Aboriginal responsibilities for financing and resourcing self-government.
5. Provision for on-going constitutional reform on matters directly affecting Aboriginal peoples, including other outstanding items in the 1983 Constitutional Accord.

C. PROVINCIAL AND COMMUNITY STRATEGIC PLANNING:

We are all aware by now that it is both desirable and necessary to have the province participate once again in tripartite discussions. The federal funding and negotiations will only be available if the province invites the process. This means mending some fences and agreeing on a new deal by which negotiations should take place. I have met with Premier Devine and spoken with several Provincial Cabinet Ministers during the latter part of December. They all expressed a willingness to end the "cold war" and I believe we are on the verge of a new agreement. Premier Devine has agreed to meet with me again to discuss a new process. It is my firm belief and commitment that the new process must include the financing of community negotiating committees. It is my intention that upon my return from a short holiday in early February to begin community consultation regarding his new tripartite process.

In other areas such as housing, education, training and economic development we have seen:

- i) a new bilateral agreement - the revival of PMSHA, the cadre program, ERP program and direct purchasing and allocation powers;
- ii) a new education training agreement - SIASST - signed by Gabriel Dumont Institute and AMNSIS on October 20, 1987. This agreement will enhance our program delivery capabilities. It will also provide us with a voice for all Metis and Non-Status Indian training initiatives in the province;
- iii) MEDFO/SNEDCO - a successful conference was held in October with over 350 in attendance. In the near future we should see the establishment of a Strategic Investments Corporation which will allow for major development.

In conclusion, I would like to thank all the staff and their respective institutions for their support of the parent organization, AMNSIS. We have been able to continue the work due in part to their tremendous support. □

McKenzie Calls For Open Discussion

Dear Member

This is further to my memorandum of November 9, 1987, regarding the Metis Constitution. Since the Metis Constitutional Committee was unable to develop a new system and approach, I indicated that I would, in my capacity as Vice-President, be following up with work in certain specific areas. The purpose of this memorandum is to bring you up to date on work done and to consult with you on the process.

I have completed the work on redrawing the existing boundaries for AMNSIS areas and I am recommending that seven electoral districts be considered. I am attaching a Schedule 1 to this memo, a list of the current Locals which could be in each electoral district based on estimates of current Metis membership. You will note that the largest electoral district will have approximately 2,050 members and the smallest 1,200 members. The goal was to come up with a constituency structure with an approximate average of 1,800 members with no constituency that was more than 25% larger or smaller than this average. This arrangement achieves that goal except in District IV and I believe there is the potential for significantly more members in the region than at present.

The proposed districts accomplish this goal and at the same time have maintained geographic areas which have good road connections and in the north, air connections. In addition, it is my view that this arrangement is both workable and affordable. Given the fact that we will be working with a decreased level of federal funding for political activities and likely no provincial funding in the foreseeable future, we have to make adjustments in our organizational structure which recognize existing funding realities.

This structure of electoral districts would give us an elected group of seven people. I believe this is also a convenient size for a Metis Legislature, since funds are not at present available to have a full-fledged Metis legislature and Self-Government system, this system will enable the elected members to act as legislators, Cabinet, and department heads.

Basically, what I would like to propose for now is a somewhat modified parliamentary system of Self-Government. It would include the following:

1. the continuance of an annual delegate assembly which in the absence of a party structure would continue to act as a policy-making body in the broad sense of policy;
2. an elected assembly of seven persons with elections held every four years. This body could meet twice a year to pass legislation and approve budgets;
3. a Cabinet of from four to seven which could meet on a monthly basis or more often, if necessary, to make specific policy and program decisions within which day-to-day activities are conducted;
4. the elected members would elect a leader, who could be the President from among the seven elected members;

5. the President could be the head of the government and Cabinet and could appoint the Cabinet;
6. the President could designate the positions to which other members may be appointed, plus the number of such appointments and could choose the Chief Executive Officer for each portfolio;
7. it is proposed that there be from four to seven portfolios. Based on seven portfolios, they would be:

- a) the Executive Council - headed by the President;
- b) Department of Finance;
- c) a Department of Economic Development;
- d) a Department of Health and Social Services;
- e) a Department of Education and Job Creation;
- f) a Department of Justice and Local Affairs;
- g) a Department of Cultural Affairs and Communications.

However, if the President were to take on a portfolio, let us say a) and b) for example, and if b) and c) were combined and f) and g) were combined, the Cabinet would only consist of four persons.

Each portfolio would be headed by a minister chosen from the elected representatives;

8. the Minister of each portfolio would head up any administrative functions developed within the portfolio and would chair the major institutions within his/her portfolio where appropriate, or have such institutions report through the Minister where it is not appropriate for the institution to have a political head;
9. the present institutions or programs would be grouped within portfolios as follows:
 - a) the Executive Council - political activities, constitutional activities, and all preparations for legislative and executive council

sessions and for the annual assembly, and activities assigned to the secretary in our present structure;

- b) Finance - budgeting, fund raising, expenditures, financial control, and accountability, plus related matters;
- c) Economic Development - would include MEDFO, Housing and purely economic institutions such as SNEDCO, Real Estate Agency, joint ventures, etc. In the case of SNEDCO and other business operations, it would not be desirable for boards to be chaired by a political person;
- d) Health and Social Services - NAC Centres, day care, child care, counselling services, and preventative health services;
- e) Education - grade school programs, high school programs, adult education and training, plus related job creation activities;
- f) Justice and Local Affairs - could be responsible for court workers' programs, special care for young offenders, special court and correctional programs, and to help develop and support programs and activities at the Local and regional level;
- g) Culture and Communications - could include Arts, crafts, painting, music, leisure activities, the New Breed, and radio and T.V. programs.

An important question which arises is how do we pay for the functions carried out by the elected members. It is assumed program funding would be continued and expanded for its existing programs. It is proposed that new funding be raised for programs we would like to develop but have not yet had access to resources to develop. For the interim, it is assumed that we will only have the Core federal money to carry out the functions required for this new organization.

With this amount of money, we cannot pay full salaries and support a large executive as in the

past. I would propose we earmark some funds for political activities and the remaining funds for administrative support activities. The activities to be financed in each category are as follows.

1. Political

- base allowance for elected members
- travel for elected members
- honorariums for elected members attending Cabinet and sessional meetings
- a constituency office and expenses
- the annual assembly

It is further proposed that wherever possible, the head of a political organization be paid honorarium and travel while on program business from the administrative budget of the appropriate program.

2. Administration, which includes

- the Executive Director of the Executive Council
- the receptionist
- a secretarial pool
- office accommodation
- supplies, telephone, equipment, insurance, etc.

I am offering the above as a detailed plan for discussion. I am open to suggestions and to modifications if the above plan can be improved on given our present situation.

In closing, let me emphasize that I think the above plan is affordable, provides for sound accountability to our members and for funding, and is workable. □

Sincerely
Wayne McKenzie
Vice-President

News

New Commissioner

Regina - Joan Beatty, recently was sworn in, to the Regina Board of Police Commissioners. As the newest member, Beatty will hold a term of no less than one year. Her role will be to basically report to City Council on the happenings of the Police Service, here in the Regina area.

Beatty now employed at the Credit Union Central as Assistant Editor for their magazine, Credit Union Way. Prior to that position, she was Executive Director for Saskatchewan Native Communication Corporation, Wehtamatowin, where the magazine *New Breed* is published.

Although she has resided in Regina for a number of years she is originally from Deschambeault Lake, a small community in Northern Saskatchewan. □

P.A. Project Announced

Prince Albert - The Honourable Bill McKnight, P.C., M.P. (Kindersley-Lloydminster), announced on behalf of the Honourable Benoit Bouchard, Minister of Employment and Immigration, the approval of \$144,900 in funding for a Job Entry project in Prince Albert co-ordinated by Lokken Associates Training Consultants Inc.

Eighteen women are taking part in the project which combines job readiness and life skills training with technical training in cooking, housekeeping and bartending. Following the classroom training the participants will be placed with local employers in the hospitality industry.

"The training and work experience gained during this project will prepare the participants for a variety of positions and will help them in their search for future employment," said Mr. McKnight.

The Job Entry program, a part of the Canadian Jobs Strategy, is designed to help youth and women returning to the labour force make the transition from school or home into the labour market. □

Another Show For Neyo

Neyo Native Development Projects Ltd., with assistance from Sask Arts Board is holding a Native Art Workshop on March 18th and March 19th at the Kiginak Friendship Centre, La Ronge, Sask. The workshop is open to northern persons who are interested in expanding their artistic talents. Instruction will focus on drawing techniques, experimentation with media, and marketing. Materials will be supplies.

Registration fee is \$40.00 per person and is limited to fifteen persons. An accommodation and meal package will be available for approximately \$23.00 per day.

For further information contact: Irene Fraser or Ernest Lavalley at 244-0130 or 244-8347, Saskatoon. Registration should be mailed to 95 Lindsay Drive, Saskatoon, Sask., S7H 3E4.

CONTACT PERSONS:

Irene Fraser: 244-8347 or 373-9679
Ernest Lavalley 244-8347 or 384-6629

News From Outside The Province

Teacher Training For American Indians

University Park, Pa. - Penn State is offering graduate fellowships to American Indian students interested in special education teacher training. The deadline for submitting applications is April 15 for fall semester 1988 and Nov. 15 for spring semester 1989.

The American Indian Special Education Teacher Training Program, established in 1983 through a grant from the U.S. Department of Education, offers a specific course of study geared toward American Indian students. Participants in the program receive a monthly stipend of approximately \$600, remission of tuition, and a textbook and dependency allowance.

Dr. Anna Gajar, associate professor of special education, is director of the program, which is affiliated with the nationally recognized Native American Program.

The American Indian Special Education Teacher Training Program is designed to prepare

American Indians to effectively teach mentally and physically handicapped American Indian children. Special seminars focusing on American Indian education are conducted in conjunction with the Native American Program.

Graduates of the master's program are qualified for several employment opportunities, including teacher of education, special education program coordinator and consultant, special education program developer and special education positions within the Bureau of Indian Affairs.

Participants who complete the program receive the master of education degree in special education. Depending on applicant qualifications, the course of study involves at least a one-year commitment.

Applications are now being accepted. For more information, contact Gajar, 226B Moore Building, University Park, Pa. 16802, or call the program office at (814) 863-2284. □

Lubicon Entitlement Needs Support

Keith Goulet, New Democratic MLA for Cumberland, recently called for people all across Canada to show support for the Lubicon Lake Indians, and by extensions all Aboriginal people in Canada, in its fight for land claims and entitlements.

Goulet made his remarks while addressing a rally in support of the Lubicon Indians, held in Wascana Park in Regina Sunday in conjunction with the Olympic Torch relay.

"This is a straight-forward question of fairness. The Lubicon people have been deprived of their heritage in order that large, multi-national oil companies can pursue greater profits," Goulet said.

"What I find particularly galling is the hypocrisy of Shell Oil, which is billing itself as defender of the Aboriginal culture by helping to present a display of Native art from around the world, in conjunction with the Calgary Olympics.

"What Shell doesn't tell you is that the money it is using to promote the display comes, in part, from its drilling operations on disputed lands --- lands the Lubicon are being deprived of," he said.

"The Lubicon people have chosen to voice to their cries for fair treatment at a time when media attention from around the world is on Canada," Goulet noted.

"I agree with this, and I urge people across this country to use the opportunity to show the world that Canada is a fair-minded nation, and that it is seriously addressing not only the Lubicon claims, but all outstanding land rights of Aboriginal people," Goulet concluded. □

Lubicon Deadline, Questioned

Ottawa (January 29, 1988) - "Bill McKnight told the people of Lubicon Lake two weeks ago that if he didn't get his way by January 29, he would 'assume the negotiation process has been exhausted and act accordingly'", said National Chief Georges Erasmus of the Assembly of First Nations recently.

"Well, today is the 29th, and we would be interested in knowing what the Minister of Indian Affairs plans to do next."

National Chief Erasmus was commenting upon the contents of a letter sent by McKnight to Chief Bernard Ominayak of the Lubicon Lake Crees on January 18. "In his attempts to appease the Government of Alberta, the Minister is ignoring, indeed abrogating, the exclusive responsibility of his Government for Indian lands and claims under Section 91(24) of the Constitution."

"Provinces have no Constitutional or any other legal place in negotiations concerning Indian lands and claims."

"In addition, Mr. McKnight is attempting to hand to the province of Alberta, and by extension other provinces, a veto over membership in Indian First Nations, -- this makes a mockery of his Government's noble self-congratulation in 1985, at the passage of Bill C-31" (C-31 amended membership sections of the Indian Act to eliminate sections discriminatory toward First Nations women citizens, and to convey control and jurisdiction over membership to individual First Nations).

"It seems that appeasement of provinces has replaced legitimate exercise of Federal jurisdiction and responsibility, in the spirit of Meech Lake. Well, Neville Chamberlain would have approved of this kind of spirit, but First Nations do not." □

\$1.8 Million For Consumer Groups

Ottawa - Federal Consumer and Corporate Affairs Minister Harvie Andre announced recently that \$1.8 million in grants and contributions will be available in 1988-89 to assist organizations to support consumers in the marketplace.

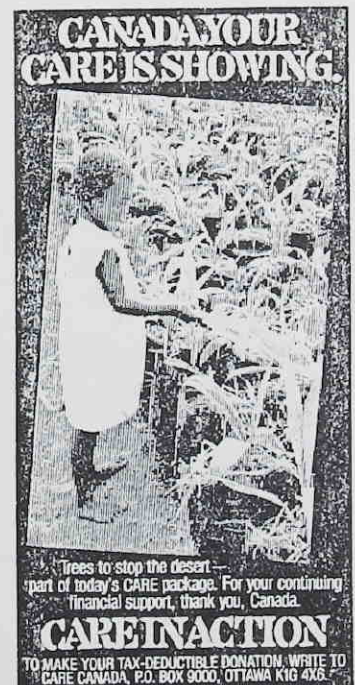
"The grants and contributions program helps consumer groups and voluntary organizations to address issues relating to consumer concerns," Mr. Andre said. "The program has a national focus, and accords priority to projects that address consumer issues of national significance or are of importance to a majority of consumers across the country."

Projects of regional importance that can be used as models to address similar issues in other regions across Canada are also considered.

The Minister noted, for example, that under the program one applicant had successfully completed a project on service fees charged by financial institutions. This project, led by one organization acting on behalf of consumers, had helped to identify similar problems and to mobilize public interest in other areas of the country. As a result, a committee of the House of Commons will be looking into this issue.

To qualify for funding, applicants must include a workplan and budget in their submission, and must clearly identify objectives likely to contribute to the resolution of a consumer issue.

Organizations wishing to apply for funding can obtain the appropriate forms from the nearest regional office of Consumer and Corporate Affairs Canada. The deadline for receipt of applications is February 26, 1988, for projects beginning April 1, 1988. □



Finding His Roots

Regina-The place, Regina at the Museum of Natural History Auditorium. It was the kick off of the national tour of Gil Cardinal's film, 'Foster Child'.

At the age of 35, this film depicts Mr. Cardinal's quest to locate his natural parents, especially his mother. This unrehearsed film had many hard hitting realities of the present foster care system. Your frustration levels peak at the Social Services office, in the downtown streets of Winnipeg, Manitoba, the story's origin. Eventually culminating with the uneasy tension between Cardinal and his suspected father, Cardinal mother's uncle!

Many felt inclined to wipe a tear from their moisten eyes, as the heartfelt story unfolded.

Adoptees now, have grown to ask the same questions that Cardinal asked, as shown in the film. Today literally hundreds throughout Canada are now engaged in their own plite for identity.

Through the impact of individuals looking for their natural families, Social Services has opened up a whole new department to take care of the increasing need, of these individuals. The Post Adoption Program (PAP), as one example opened in 1982. During the next five years Saskatchewan would see, as other provinces have, the growing need to help facilitate adoptees in their search for their ancestral background.

As the story unfolds, Cardinal remarks, "I grew up in a non-Native foster homes, I didn't see brown skin around me, so I gradually became self-conscious." Those feelings were also shared by Darrin Bird, another individual who longed to be reunited with his family.

Bird, was adopted at 3½ years of age, "When I



Darrin Bird

Photo Credit: Richard Shepherd

was young, I used to bug my foster parents about it....I got parents too," as Bird recalls his own thoughts on the matter.

At an early age he would go through school with a measure of uncertainty, problems soon followed. He began to be ushered from one home to another, and as a result he developed a rebellious attitude. "They would beat on me", lamented Bird. "I told them that I wanted to leave, they said, okay". Soon, Bird got the freedom he so longed for. Eventually he would say, "I guess I kind of wasn't ready for it," referring to the street life.

Bird learned to shut it off at an early age, "You just live....do what ever, just turn it off," as he

looked back at his past.

Having been on his own for five years, he came to Regina to find his old house, his foster parents. They then informed him of his last name. As the lights to the auditorium came on, his chain of thoughts were broken, now the questions came. Bird listened intently to the questions and answer session. What happened as Bird listened quietly was that his curiosity became more intense. "Hey I'd like to find my real parents, too!"

The people at Social Services, Post Adoption program were very helpful towards Bird's application to find his natural family. Within a months time, he would be reunited with his natural family.

The reception for Bird was filled with mixed emotion, from surprise, indifference, to heart felt joy. "I always knew he would come back...some times I wondered though," his sister was heard to say.

"I was really excited to know who they were, I was already to meet my family, because what else could go wrong in my life?" said Bird.

Like so many other young adults like Bird and Cardinal in life, they only wanted what other kids had a mother, father and to be happy. Unfortunately though, it doesn't always work that way, and many are found tossed around losing their identity, security and self esteem. Society having seen the negative aspects of foster care, are finding ways to take a new direction in the Native foster care system. This new directive will hopefully place Native children in Native fostering homes.

In the streets of Regina one young man dreams of a better tomorrow, "I'm going to carry on my life now, and get it straightened out,....Carry on, you know".

Sports Scene

Saskatoon - The Beardy Blackhawks stole the show as they took the Championship at the AMNSIS Recreation Hockey tournament held January 30, 31, 1988 at the Saskatoon arena. Only eight teams entered the annual tournament, but the show that the teams gave maintained their respected status.

Taking second was the Cumberland House Crees, a favorite to the fans.

On the old timers A side the Oldskins, a mixture of team members from Prince Albert and St. Louis took first, while Alexander from Alberta came in behind to take second place.

On the B side another favorite was the Gordon Olden Hawks from Gordons Reserve who took first and second was the Alberta Sabers.

A long time co-ordinator for AMNSIS recreation, Claude Petit, expressed sincere thanks to all the teams that entered. Due to the cold weather the usual entry was down.

A special pat on the back for the community of Cumberland House for entering three teams, who showed tremendous support and excellent performance on the ice.

Again Mr. Petit would like to acknowledge the fans who traveled through the unbelievably cold weather to attend the annual tournament.

Be sure to attend another annual tournament sponsored by AMNSIS recreation in Duck Lake, Saskatchewan on February 27, 28, 1988.

Mail entries to:

Claude Petit
806 Victoria Avenue
Regina, Sask.

Telephone: (306)-525-6721

OLD TIMERS

A Side

- 1st - Oldskins
Prince Albert/St. Louis
- 2nd - Alexander
Alberta

OLD TIMERS

B Side

- 1st - Gordon Olden Hawks
- 2nd - Alberta Sabers

SENIOR

Beardy Blackhawks

Beardy Blackhawks - Champions

Cumberland House
Crees - Runner Up

A TIME TO SHARE



Indian and Inuit across the land have lived and prospered in the belief that sharing of our selves, our faith and our culture strengthens us as individuals and as communities. We must also share the knowledge that alcohol, drug and solvent abuse should not be a part of who we are and what our communities could be.

Think about it and take time to share. Give life a chance. Presented by the community projects in the National Native Alcohol and Drug Abuse program and this newspaper.



Health
and Welfare
Canada

Santé et
Bien-être social
Canada

Canada

Ranch Ehrlo Society

Home On The Ranch

By Richard Shepherd

Names that appear are not their real names, they have been substituted by request of various parties.

RANCH... farm or area devoted to a particular specialty, as the dictionary defines it to have a targeted purpose.

The Ranch Ehrlo Society (RESP) as of April 1966, is a non-profit organization for treatment of social, psychological, emotional and/or behavioral difficulties, of youths of today.

The ranch operates under a twenty-one member Board of Directors, with voluntary members from the community having experience in finances, personnel, public relations, social services, education and/or business. The Community Advisory Committee, deals closely with neighboring residents to alleviate, and obtain constructive feed-back to resolve any difficulties that may arise.

The staff at these facilities earnestly strive to provide consistent supportive, and therapeutic environment.

They also receive regular training with on-going supervision and unit meetings. As for qualifications, many process, as a minimum, Bachelor of Social Work, and teachers, a Bachelor of Education.

The Clients are boys and girls, ranging from ages preadolescence to young adulthood. Many have lived through varying degrees of emotional, physical abuse and neglect, thus resulting in poor self-concept and impaired ability to form relationships. It is understandable why many of these young people now have a Pessimistic attitude towards the future.

In order to counteract such formidable problems experienced by todays youth, the Ranch Ehrlo has set up their own line of action through a concept of, "social nourishment."

What does this involve? First; normalcy of operation in all programs. Secondly; community based, third; address specific needs of youth, fourth; utilize relationships and therapeutic control for the nurturing process, fifth; balanced work, education recreation, and therapy.

The Woodward house is a living example, it is one of the seven, operated by the society. It is a structured living resource house that develops skills to meet the individual needs, which also helps to establish successful independent living.

Woodward accepts up to 10 residents from ages 14-16 which is for open custody. Open custody, are low security homes located within the community.

The majority of clients arrive from the Residential centre located on the outskirts of Pilot Butte, Saskatchewan. Whose emphasis is on community involvement and preparation for discharge.

Recreation, is an integral part of the RESP philosophy. A pottery class is said to assist and to instill balance and social activity that would result in their, "social nourishment."

Neil and Gail clients of the residence said of this arrangement, "they teach us how to react or act in society...that there are other ways to deal with relationships, other responsibilities."



Photo Credit: Richard Shepherd

One young man said, "Elders are to be respected, they give life", as he was finishing his last few stitches on his mitts.

Their mittmaking class which is enjoyed by all youths, is part of their therapy, although some may not realize that it is, at the time.

Role modeling is another important session, like when they act out a relationship, "you find there is more to life, not just to love them and leave them", was Neils comment. As noted by the staff at the Woodward house this enhanced (Role modeling) a positive change for their clients.

Many other activities for these youths include skating, film making, archery, fitness, just to mention a few.

Out in the world these youths build walls or barriers and for a moment New Breed got a glimpse of smiling faces, shining, full of life. They aren't just a number or name on the court order, or file, where they often make their mark.

According to Bob Ryan, director of treatment, who deals daily with these kids informed New Breed that this facility, in the last two years RESP handled just under one hundred clients. That would be sixty kids at any one given time, with about a 50% turn over, with thirty to thirty five kids discharged per year.

The stay for the young offenders at the open custody unit averages to five and a half months, thats dictated by the courts.



Photo Credit: Richard Shepherd

The Rosen and Wilson homes, tend to be designed for long term chronic kids, average stay is thirty six months. The majority of the family services cases are sixteen months on the average.

"We have seen a change in the type of kids that have come to the ranch over the last 17 years. In the 70's, they were classed, as delinquent, starting late in the 70's into the 80's fewer and fewer kids were that delinquent class. Now they are getting picked up by different systems. They are either up at the Paul Dojack center or various custody units, where as, the ones that skip school, mouth off to their parents, roam the streets and sniffs and drinks are not identified as delinquent...they tend to end up at a program like ours," Ryan said.

The national statistics tell us that there is more delinquency, since the late sixty's, there are younger and younger kids getting involved in more serious crimes.

"Virtually all were subject to some sort of abuse, and neglect, kids tend to choose or act out their behavior in different ways", Ryan explained.

He also indicated, that there tends to be no difference in terms of their psychological make up,

but they made choices to resolve their difficulties in different ways, "because of a series of events, such as (abuse or neglect), they don't have a good self-concept, that's another common denominator", remarked Ryan.

"The time with these youths seems to be never enough", Ryan added, "you look at them and you know you need 12 more months."

There has been some who have come back, especially in the summer months. A few years ago a kid came over to plan his wedding, he asked us the kind of questions that you would ask a parent, "Do you think we should buy or rent tuxedos, should we have a big or small reception?", said Ryan.

There are also the heart breaking stories, many times the staff have had to go through this experiences. How do they cope? "There is sincere friendship here, if I have a bad day, I'd go to one of my co-workers, they force you to get a new perspective on things", expressed Ryan.

Micky, has been in and out of foster homes and who has had family problems lead her here, to RESP. "I hung around with older people. When I

was eleven or twelve, I hung around seventeen and eighteen year olds, then I started using drugs and started getting involved", said Micky.

Young Kilburn said "My friends, they'd have a gram of hash, they would say lets go get stoned they wanted me to say yes, or they would call me a jam tart, so I would just go with the flow."

"I'd do B.N.E.'s (theft), sell stuff like T.V.'s, ghetto's and with the money we would buy drugs. Once we sold a V.C.R., but we got caught, he refected. His face became serious, "There's nothing in it, you get burned out", Kilburn commented.

Angel face said she used to get her drugs from her auntie, "you'll have no more brain cells left" were her feelings toward the chronic use of any kind of illicit intoxicant.

When New Breed asked about what they enjoyed at RESP, and how the staff treated them, they mentioned volleyball, baseball, riding horses and the pow-wow club. "The staff treat you like you act."

Mickey said this of the activities offered, "I enjoy Wednesday nights because they have sex education, you learn about the body, birth control and reproduction. I also like wood working," another one added, "I made a flag."

What are there thoughts on drug abuse? I don't like being around them those that are high, they don't know what there doing...they always want to do something bad...rob, or steal", exclaimed Kilburn. Angel said "you just want to be one of the crowd, be accepted."

The future plans include, finishing school or joining the special constable program through the R.C.M.P.

Have they learned something from this experiences? "I've grown up alot, usually I'd have a temper tantrum if I got mad, exclaimed Micky. Kilburn added, "Nothing has changed for me, it's still the same...when I get out I'll just act a little bit more mature. I won't be an angel..I regret the past I've learned from that."

Ryan concluded, "We'd like to think we had an effect on all of them...or else how could we go on?"

Finally Lasche is a perminant ward and has moved into Regina from another city. Her family situation was empty, "Her communication with her mother was shallow, sometimes they would argue. "All my friends were there...then we had to move, I rarely saw her, she was never there, so, why should I be there?"

After running away frequently and drinking among other things, she was considered by social services as uncontrollable. To Lasche, the Social worker and the institutions wanted to control her. Her stints in these included 2 weeks at Dales House, 2 foster homes, a Native girls center and at present the Krutzer house.

Although, Lasche admits she is normally shy, she can be very out spoken with a pleasant nature.

Lasche has plans for the future, she expressed the desire to go into a training course, maybe open up a day care. "I'm good with children."

To Lasche the staff of residence didn't force her to talk about her problems; "they wait for you to talk, they would be patient and understanding" she said.

Lasche, Neil, Gail, Angel, Micky and Kilburn and many others in RESP have known things that many would not want to experience. They have lived as children in an adult world, often becoming hard and unforgiving.

We would like to express thanks to the clients and staff at the various units of the Ranch Ehrlo Society for sharing their time and a bit of their lives with us and our readers. □

The Arts

Hidden Talent Unfolds

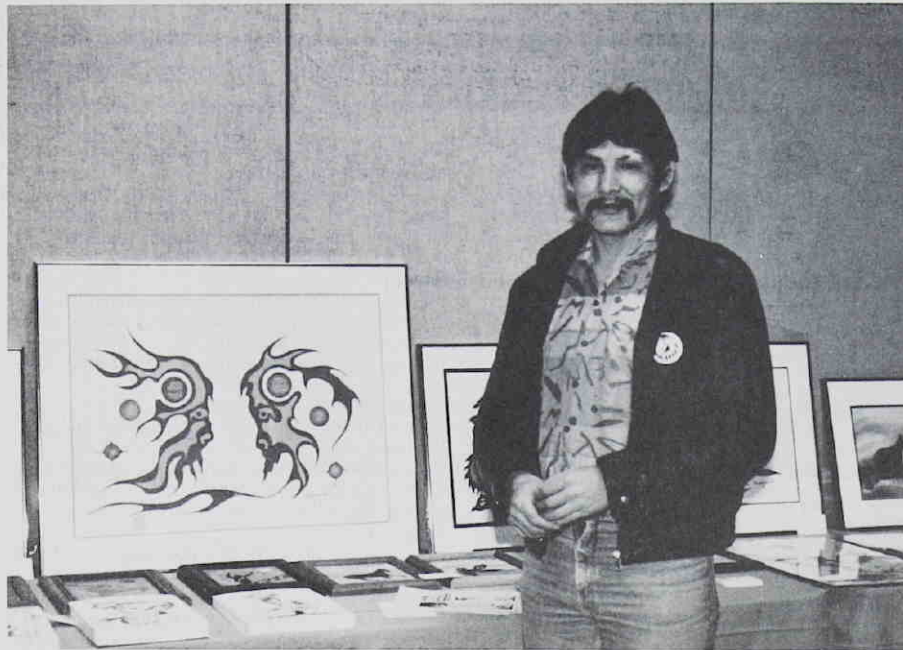


Photo Credit: Doris La Plante

Johnny Marceland

Saskatoon—During the three day Gabriel Dumont conference numerous displays were set up for showing, to the public. From Metis sash making to cultural art displays.

One in particular, was a young man who just recently started painting a few years back. Something he did well as a young child but never built on until 1983, when he was in Winnipeg, Manitoba.

A Dene Indian, born in Buffalo Narrows in 1955, Johnny Marceland self taught himself to draw in the traditional symbolic terms. Since the time he decided to pursue his interest in art, his work has been shown extensively throughout Saskatchewan. His paintings sell inexpensively for the fine work that he displays.

From the various art shows that Marceland has attended to show his work, people from all points of the world have gathered his works, for their private collection.

He recently donated his work to the various organizations and institutions; Saskatoon Regional Community College, Frances Morrison Library Gallery, St. Paul's Hospital Foundation, Saskatoon Indian and Metis Friendship Center and just recently to the Gabriel Dumont Institution.

If anyone is interested in the Saskatoon resident's work of art you may see his collection at the following art show, Second Annual Native Art auction in Saskatoon February 17, 20, 1988.

Relive With Metis Art

By Tina La Rose

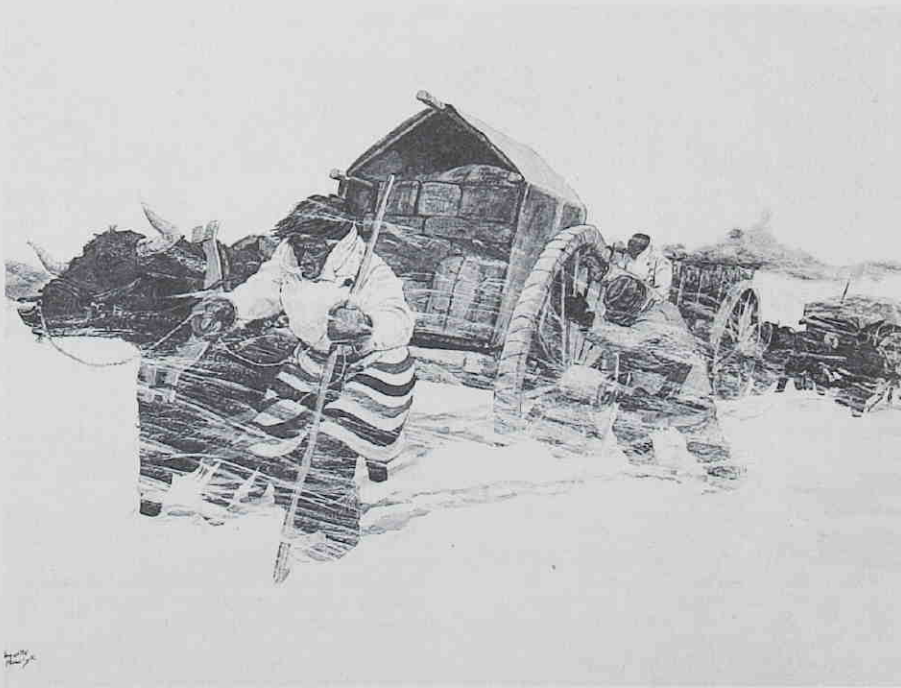
Displayed throughout the Royal Canadian Mounted Police (R.C.M.P.) museum, colourful and imaginative art work recaptures the history of the Metis during the 1885 rebellion time period.

The public is able to view and relive the historical scenes as remembered by a child, who at the tender age of seven lived through General Middleton's troop attacks. That child carried that vision with her and traditionally recalled it to her grandchildren. One in particular showed a love for art work, who later carried his grandmother's vision to canvas. Armand Paquette is reknown for his Canadian art work, more notably about Louis Riel's campaign to bring peace for his people and for understanding.

Born in Winnipeg in 1930, to Metis parents, he spent his childhood years in the Southern Manitoba area. He later joined the Princess Patricia's Canadian Light Infantry after his completion of school. Fortunately, as his adult interests grew so did his desire for art. For a while Paquette tried his hand at the production of animated films, but later returned to recapture the history of the west, which Batoche played a significant role for that desire.

Paquette's artwork focuses on the latter part of the 1880's, as the Metis tried desperately to establish a settlement for their people.

On canvas Paquette gracefully captures a colourful understanding of the Metis, who was aided by his grandmother's recollection of that era. □



Reprint: Environment Canada

Native Goods A Speciality

By Tina La Rose

Jackfish House Trading Post, will be opening their doors May 1, 1988 where only Native works will be sold.

A resort community north of the Battlefords, is left empty during the winter months except for the Native people who stay behind. In May that will all change, thanks to two young Native men who have built a dream at the little resort town. "An excellent place to establish a business," says Gary La Plante, one of the founders of the new Trading Post.

A few years back, Local 127, of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), purchased a building that would house various local activities programs and just a good ole meeting place. Unfortunately, the existence of the building was in trouble and the building would be sold unless some one came up with a good business venture. The local was suffering financially and could not afford to pay off the back taxes that were weighing heavy on the building. And it seemed at the time the only solution was to sell. That is when La Plante and Rick Charette stepped in and offered a plan that the local couldn't refuse. Their plan was to start a business and with the profits that they would bring in from local talent and afar that they would pay the back taxes off for the local. That plan seemed like the perfect opportunity for the local, and so it went ahead.

Now the building could resume its purpose and Native people could profit from their talents. "The goods being sold will be on a consignment basis," said La Plante. "We will be selling art work, souvenirs, tents to Metis Sashes all made



Gary LaPlante-Rick Charette

from Native people and hopefully expose their works", beamed La Plante.

Charette, a self taught artist from Regina, will have his works on display as well. He will be visiting the prairie provinces in search of unknown and known talent for the Trading Post. "What will happen here is that the higher priced goods will sell on commission thus we all still benefit," La Plante noted.

When asked if this would be the business venture La Plante and Charette want, both agreed that the new Trading Post would be ideal, rewarding and a very smart business opportunity. "And as time goes by we hope our name will grow. I guess you could say we will be Cochin Metis Entrepreneurs," smiled La Plante.

As he talked of other plans for the trading Post he said, "we will not refuse any Native person who has something to offer," concluded La-Plante.

If this may not seem real to the talent out there, La Plante and Charetter offer their invitation to stop in, "The coffee is free and we would like to hear from you," said La Plante.

Anyone wishing more information call or write to:

**Jackfish House Trading Post
Box 22
Cochin, Saskatchewan
SOM OLO
or Phone (306)949-1854**

Photo Credit: Tina La Rose

Poetry Contest

The American Poetry Association has doubled the prize value of its two public poetry contests for 1988. Now \$10,000.00 in prizes will be awarded to 151 poets in each of two separate contests this year. There will be two Grand Prizes of \$1,000.00. Contest entry is free.

"All poets are welcome to enter now. The poems are judged on originality and sincerity, and every poem is also considered for publication," said John Frost, chief editor of the Association. "There are many good, unrecognized poets writing today. We want to discover and encourage them," he added.

Interested poets should send up to five poems of no more than 20 lines each, with name and address on the top of each page to American

Poetry Association, Dept. CN-41, 250 A Potrero Street, P.O. Box 1803, Santa Cruz, CA 95061-1803. The first contest runs January 1 to June 30, with prizes awarded by August 31. The second runs July 1 to December 31, with prizes by February 28.

Early entry is advised because the APA also plans three invitational contests for 1988. Invitations go to poets who have entered the APA's public contests. The invitational contests are also entry free, and offer \$1,000.00 Grand Prizes.

In the last six years the American Poetry Association has sponsored 25 contests and awarded over \$87,000.00 in prizes to more than 2,400 winning poets. □

Native Art Auction

The Saskatoon John Howard Society and Noyo Native Development Projects is sponsoring the "3rd Annual Native Art Auction." Eighty-five works of art by such artists as Ken Lonechild, Sandford Fisher, David B. Williams, Maxine Noel, sculptor, Lloyd Pinay and thirty other local and nationally renowned artists.

The auction will be held on Wednesday February 17 in the Michaelangelo ballroom of the Ramada Renaissance Hotel in Saskatoon. There will be public viewing of the art the day of the auction from 4 p.m. until 6 p.m. with the auction starting at 7 p.m. No admission fee.

Valentines A History Of Love

It is that time of year again, when those special messages of love are sent out. Dictating your love as those cards of red and candy in laced boxes are received from loved ones. Children at school eagerly await the day to hand out or receive little tokens from their fellow classmates. But have you ever stopped to think where did this all start from? No one is absolutely sure, but through customs, legends, beliefs or superstitions the special message day has been handed down from one generation to the next. Lets look back...

Valentine's Day was named after St. Valentine, a Christian priest who lived in Rome in the third Century A.D. Valentine was executed on February 14, for preaching Christianity but was later proclaimed a saint. According to one legend, Emperor Claudius 11 ancient Rome was badly in need of an army. He thought married men wouldn't make good soldiers because they didn't want to leave their families. So he issued an order forbidding young men to marry. According to the legend, a priest named Valentine disobeyed the Emperor and performed secret marriages. He was thrown into prison and beheaded for his crime on February 14. Some believe that Valentine's Day is celebrated because Valentine, a priest, believed in Love.

Another story tells of a priest named Valentine who was put in prison by the Emperor because he refused to pray to Roman Gods. Valentine spent a year in jail. While there, he became fond of the jailer's blind daughter who brought him food and tried to make life easier for him. Claudius 11, the Emperor, was impressed with the priest's gentle-

ness and dignity and offered to set him free if he would give up his religion and worship the Roman Gods. Valentine refused and Claudius ordered Valentine to be put to death. Before his death on February 14, the priest prayed for a miracle for the jailer's daughter and she regained her sight. He also left her a farewell message and signed it, "From your Valentine".

Although, it wasn't until the middle of the eighteenth century, that Americans began sending Valentines to one another. Most Valentines were proposals of marriages from men to their sweethearts. Thus the legend began its popularity.

In 1847, Esther Howland started making the beautiful valentines, before that people had to order across seas to receive the Valentines to send to their loved ones.

Today the popularity of the Valentines is still strong. For some the words of love are hard to say and many would prefer to write them a token of their love, on paper.

With the wars or rumour of wars, and the hatred that mankind displays for one another, there is still that special place in those hearts to express their love. Receive the card and remember it is those that have the courage to send you their love that will make this world a better place to live in.

**Rose are Red
Violets are blue
I love you
And you love me.**

Unknown Drive

By Christina Rosen

As the car drove straight ahead into a destination unknown to me my thoughts were full of anxiety, again the whys tossed back and forth in my head.

Huddled in the back seat with my elder sister, I clung to her for emotional strength. During that drive all I remember is seeing the back of a ladies head and an unwinding road. The car seemed like a huge place where I was nothing but a speck yearning for parental nurturing.

I could hear the signal light as though it was a thundering bolt, indicating the straight road would be left behind. As my tiny hands grasped hold of the front seat of the car to lift my tired body to settle my curiosity, I saw a town where people were scurrying about their ways. Placing my hands on the back door I started out the window hoping to see some familiar places. To my dismay there was none, not even a building representing familiarity.

The car came to a stop as I quickly reached over to touch my elder sister's hand where I could see tiny tear drops falling. Without any questions from me, she said, as if she understood my thoughts. "Little sister, I'm crying because I'm scared. But don't you cry I know our life will be better." With that the door opened and we were shuffled into a building where more children were waiting. My sister and I were sent to have a shower, where medical lotion was given to us in case

were were infected with lice. My sister finished before me and that was the last I saw of her, for some years to come.

As I sat on a bench waiting, wondering where did all the children go? I clung to my sanity and thought of good things to fill my time, like running through a field where wild flowers grew and chasing oh so pretty butterflies.

By that time the sun was gone and I became tired as I stretched out on the bench. I had a little skirt on with a frilly short sleeve blouse and a sweater, the last my parent gave me to wear when we were taken away that terrible morning. I placed my sweater across my legs to keep me warm as I dozed off.

The next thing I knew I was being lifted up by some big hands and being placed next to a warm body. Dreaming it was my father I placed my arms around his neck. But reality crept back into me and I pushed myself back and stared directly into his face. The warmth of his handsome face scared me somewhat although again curiosity filled me as to why I let this big man hold me. He must have sensed the scared feeling because he let me down and said, "Hi, I'm Gerald and this is my wife and daughter, we are here to take you home." This little girl somewhere near my age kept smiling at me but would not say a word. I noticed her hand was clinging tight to her mother's hand I looked up at this woman and I could see the tears in her eyes as she said, "Your just the

perfect little one, come take my hand too." As I was lead out to their car a compelling closeness came over me for this compassionate woman, making me squeeze tighter.

When we got to their house all the other children, seven in total, were seated in the living room waiting my arrival. Each was introduced to me, being frightened again I started to cry. I felt lost but somehow relief was there, also.

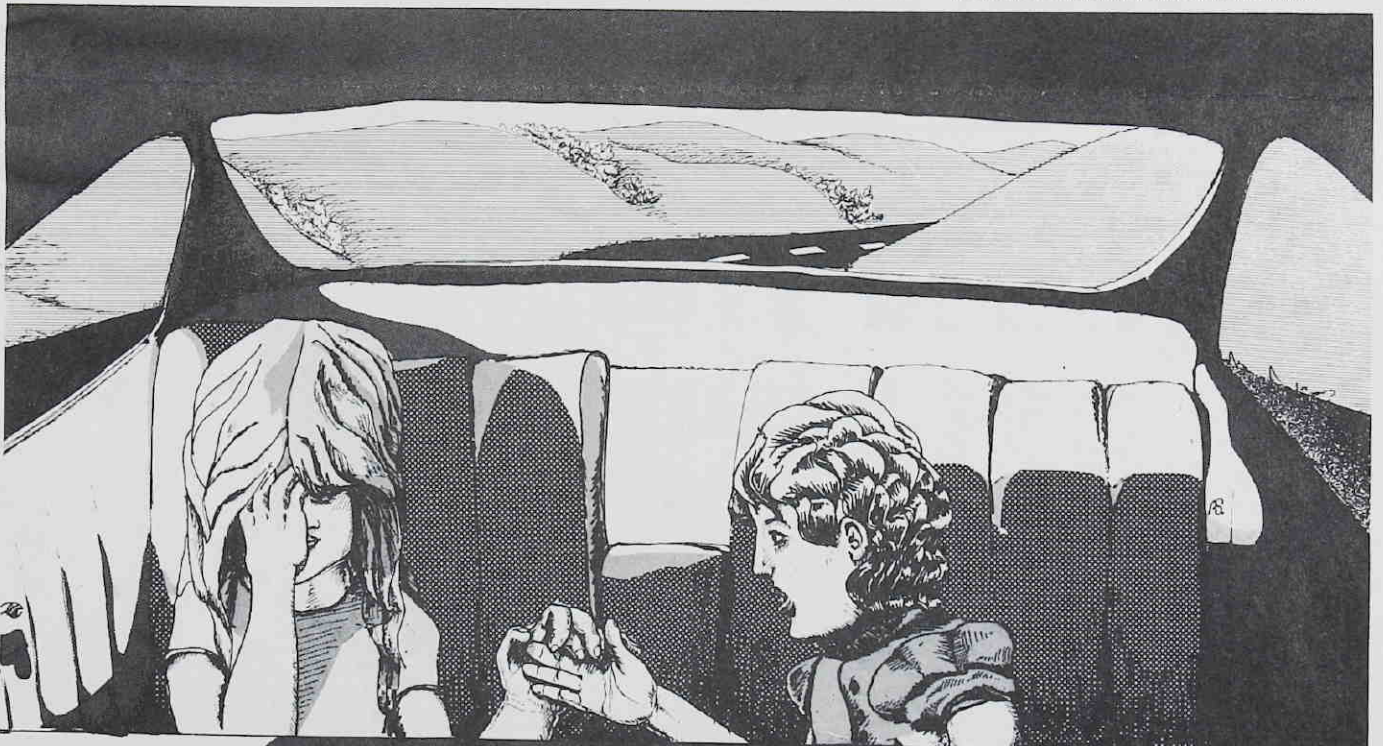
The mother to these children embraced me and spoke in a motherly tone, "Don't cry little one, I'm here."

She waited for me to finish my cry then explained to me that my day must have been exhausting and showed me where my bedroom was.

I walked into the brightly decorated room of flower print wall paper, and matching bedspreads which covered twin beds. My scared feeling left for now I was amazed at such beauty, that only my dreams could have fulfilled. Never in my entire life did I see anything like what was placed in front of me. My own bed. I was always used to sharing my bed and fighting for covers. "This is your room and you'll be sharing it with your new sister, Barbara." I smiled back at this girl who was still smiling, and suddenly I felt at home.

I slept good that night, but it would be a while yet before the insecurities that I held would leave me. □

*Next month watch for Christina's new life.



Richard Shepherd

Recipes

MOOSE STEAKS

Cut from the round or loin, $\frac{1}{2}$ to $\frac{1}{4}$ inch thick. Wash and dry. If the Moose is not young, the meat should be marinated or a tenderizer used. (Young means under 3 years old).

Use a heavy skillet with only a small amount of fat if you are going to pan broil. Sear well the steaks in a very hot pan. Do not turn more than once. If you use a thick steak, you can get better results by pan frying on one side only, and then dot with butter and a few bread crumbs on the other side, and put under broiler to finish, without turning. Make pan gravy with the juice, adding a little water, a dash of salt and freshly ground pepper, plus a little Worcestershire. Serve this juice separately in a warm bowl, suggesting the possible addition to taste of lemon juice and oregano.

MOOSE STEW A LA BOURQUIGNONNE

Cut lean Moose stew meat into $1\frac{1}{2}$ -inch cubes and brown them in a heavy skillet, using 1 tablespoon of rendered suet for each pound of meat. When the meat is well seared sprinkle with $\frac{1}{2}$ teaspoon of sugar per pound of meat and continue to cook for 2 or 3 minutes. Place meat to brown. Add chili powder or desired spices. For each pound of meat add 1 tomato quartered, 1 green pepper cut up coarsely, $\frac{1}{2}$ cup of beef stock or water, a pinch of thyme, 3 oz. of red wine and salt and pepper to taste. Cover casserole and simmer over lowest flame until meat is nearly cooked. Add 12 small carrots, 12 pickling onions, 12 small heads of fresh mushrooms and 1 cup of burgandy. Cover and continue cooking until vegetables are tender. Serve with slices of French Bread which have been fried to a golden brown in garlic seasoned oil.

BAKED POTATOES IN FOIL

Clean and rub medium size potatoes with corn oil. Wrap in foil wrap, place on top of grill, and cook, turning several times for about 50 minutes. Split potatoes criss-cross, squeeze to fluff up centres, sprinkle with salt and pepper. Butter to taste.

MOOSE STEAK AND NOODLES

$\frac{1}{2}$ cup round moose steak, cut in serving pieces
3 tbsp. shortening
1 cup water
 $\frac{1}{2}$ cup celery, finely chopped
1-5 ounce pkg. noodles
2 large onions
 $\frac{1}{2}$ cup tomato ketchup
seasoning

Fry steaks lightly in hot fat. Add onions and cook slowly. Add water, ketchup, celery and noodles, which have been previously boiled and drained. Let simmer for 1 hour. Serve hot. Add seasoning just before serving.

MOOSE LOAF

1 pound ground moose meat
1 cup bread crumbs
3 tbsp. finely chopped onion or parsley
1 cup milk
1 egg
Salt and pepper to taste

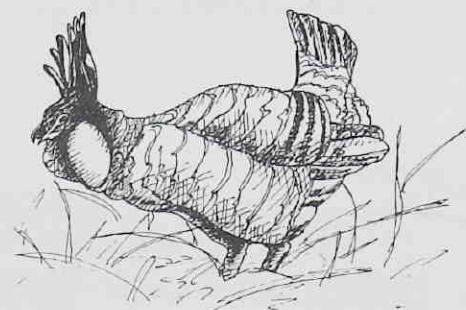
Mix ground moose, bread crumbs, salt pepper and fat. Add the milk, which has been combined with the egg, then add the onion or parsley and mix all together. Pack into well greased loaf pan and bake and baste for 45 minutes in moderate oven. Serves 6.

GOOSE

When cooking wild Goose use $\frac{1}{2}$ cup vinegar and $\frac{1}{2}$ cup water for basting and your goose will not taste so greasy. Note: This is very good idea when cooking any "fat" wild birds".

PARTRIDGE OR PRAIRIE CHICKEN

To prepare, pluck, clean and singe. Place in salted water for about 1 hour. Drain and dry thoroughly. Dress with dried bread crumbs, dripping, summer savory, salt and pepper, mixed with enough warm water to make the mixture hold together. Place birds in a covered roasting pan, spread with a little meat dripping or shortening and a cup full of water. Season to taste. Roast slowly for 1 to $1\frac{1}{2}$ hours. Remove lid of pan and brown. Serve with red currant jelly.



Shattered Trust

*The following is a letter sent to Christina from a lady patient in an Alcohol and drug rehab center. With permission.

Dear Christina:

I recently read your letter about your secret that you kept for so long before reaching out. The following is my story and how you reached me.

I spent my growing up years in a small town where religion was practised in my home regularly. Going to church and learning God's plan and the beauty of the world. Unfortunately, I was not exposed to the corruption this world has to offer.

I believed in most people and trusted them also. In a small town where everyone knows everyone there is no need to be told not to talk to strangers. And walking out alone at night, to a nearby neighbors was certainly nothing to worry about. And yes, that is where the mistake was, in a small town or in any town you do have to warn your siblings of the dangers of the world, if you care.

One night I was asked directions to a near by town, without any warning the car door opened and I was pushed in. Immediately fear fell over me, but I didn't fight off my attackers, fear of the

unknown, and because I was in no position to defend myself. I was driven to a country road where the attack took place. The end result was a baby boy.

The towns peoples scorned me, forcing me to settle in another place. My child was brought into the world and even though he was part of me my parents, especially my mother ridiculed him, saying he was the Devil's child. This caused a resentment for my mother and any one who said anything. The guilt I held inside and the shame. But I wanted to love this child and to keep any stories from him that could hurt. That is what a mother is for, to protect her children, and that is what I planned.

I lived like this for years wondering how many know. And who will talk now. As a result I turned to alcohol and drugs for strength and company. I later could not care less who knew as long as I fed my addiction. And I later lost my son.

When I read your story I found strength and knew the path that I should take. Today, my counsellor and I are working on my secret, although it wasn't really a secret to me, it was just an untold story.

I never pressed charges for the guilt I held in-

side. You see I trusted, I believe in others that they would do me no harm. They shattered my trust, my attackers.

But through my counselling I'm learning, no one asks for this nor should they feel some elses guilt. I'm a victim and I'm a survivor. Praise be to the ones that have reached out to talk about their secrets or their untold truths.

Sincerely
A Survivor

Many children in both sexes have lived a life similar to the one in the letter, feeling guilt for trusting and shame for not telling for fear of what might happen. Therefore a secret is kept in only to haunt them, the victim.

Today society still has a hard time accepting this silent topic. But the truth is, it does happen and victims need to speak out, and the offenders of such crimes need help too. For without the victim's stories, the untold truth would stay that way.

If you or someone you know needs help call your local sexual abuse line. The help is there, waiting.

Please reach out. □

Not Quite Advice

Dear Gertrude:

About a year ago my fiancée who is in the army was sent overseas. Since then I haven't heard from him by phone or by letter. I do know, though, that he is alive and well, because I have called the headquarters. Unfortunately for him I have fallen out of love and into love with Mr. Right. My problem is I wouldn't feel right about marrying my Mr. Right without telling my fiancée. Every time I've written my 'Dear John, to him it comes back, return to sender. I'm stuck, help.

**Signed
Without a Dear John**

Dear Without a Dear John:

Marry your Mr. Right and get on with your life. He is probably married over there by now. And just be grateful you never received a 'Dear Lucy', while you waited.

Gertrude

Dear Gertrude:

My daughter is four years old but has already learned the 'trick of the mouth', language, you know sarcastic talk. Anyways she was recently looking for her light bright set and asked me to help her look. Since I was busy with my own work I tried to give myself some time by saying, "is it around?" As she put her hands on her hips she said rather rudely, "don't be silly, stupid, it is square."

My problem is, as young as she is she sure has a rather straightforward way about her and sometimes it is embarrassing and shocking. What can I do?

Signed Her Mother

Dear Her Mother:

Kids learn things rather easy, obviously she learnt her 'trick of the mouth', as you put it, somewhere. Any ideas? If so, I'd straighten that up first.

Gertrude

Dear Gertrude:

This lady that I work with constantly talks to herself and I never know if she is talking to me or whatever. When I ask her what she said she remarks, "Why, did you think I said something?" Now I feel like I'm the one that is hearing things. Help, what should I do?

Signed Hearing or Not

Dear Hearing or Not:

Next time watch her mouth, if her lips move then she is talking to herself. If they don't, then I would suggest to you to get help, professionally.

Gertrude

Dear Gertrude:

My New Year's resolution is to quit smoking and to start jogging. The first couple of weeks went swell I only smoked a few and walked a block each day, you know to get me in the habit. Now it seems I'm smoking a little more and I haven't walked for awhile. Needs some ideas.

**Signed
Kicking the Habit**

Dear Kicking the Habit:

What was your resolution?

I would suggest to you if your going to do something then do it, if not, don't make resolutions you don't understand.

Gertrude

Dear Gertrude:

Help, I feel like aliens are watching me. So in order to protect my intelligence, which is my brain, I sleep with my window shades closed and tin-foil on my head. The only thing is that I haven't found the perfect way of keeping the tin-foil on my head for it always seems to slip off, or pinch me. Do you have any suggestions and maybe you could tell me if this is normal?

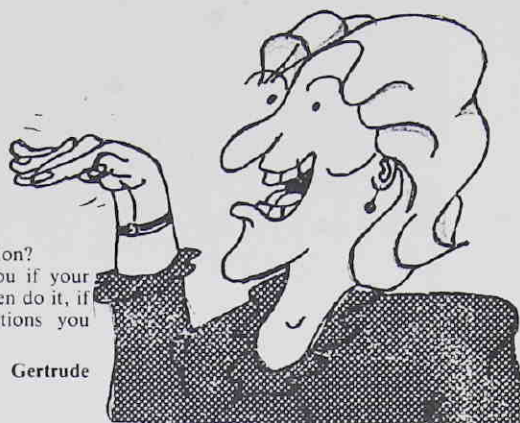
Signed

Unwrapped Intelligence

Dear Unwrapped Intelligence:

Wow! With satellites, micro waves and other forms of highly intelligent inventions it is no wonder you feel like your intelligence could be lost to these objects. My only suggestion would be to put tin-foil on your windows because that would alleviate the uncomfortable feeling you get with tin-foil on your head. And as for me to suggest if it is normal, I can't for that is something you'll have to seek out. Mind you, I use to think that my skull was so thick that no one or anything could enter in, so I never worried.

Gertrude



Dear Gertrude:

I'm interested in how you started your advice column.

**Signed
Interested**

Dear Interested:

I started my column some years back when I believed I could help people in their daily living. Actually it was my husband that gave me the idea of giving advice. You see he always said he knew it all so I thought I would prove a point to him that he didn't. Today my husband doesn't pretend to know it all any more. Because now he thinks I do and that just suits me just fine. After all aren't women the back bone to any relationship?

Gertrude

What's Ahead

The Canadian Council for Native Business will be hosting the 1988 National Native Youth for Business workshop, and the 1988 National Native Arts and Crafts in Business workshop in Ottawa, June 1988. Call Shelle Brant at (416)-977-0008.

5th Annual All-Native Hockey Tournament to be held on February 26, 27 and 28, 1988 at Exhibition Stadium in Regina. Call Dennis Klyne at (306)-780-5892.

Regina - Regina Friendship Center has some Recreation activities, from 4-11 every night for all ages. For further information contact Garth Geddes at the Friendship Center. Call 525-5459.

Regina - Early Learning Center are having a Chocolate Drive to raise money for their School. Also they will be having Bingo March 7, 1988, April 3. For further information contact Cheryll at 757-3744.

Regina - Regina Native Unemployment Center would like to welcome everyone to come see them at their new location. 600-1853 Hamilton Street, Regina, Sask.

Nova Scotia - Native Communications Society of Nova Scotia would like to announce on the up-coming General Assembly and in particular, the NACS Awards scheduled for July 4-8, 1988, in Halifax, Nova Scotia. For further information contact Roy Gould (902) 539-0045 or Jeff Bear (613) 230-6244.

Vancouver - The Western Magazine Awards are having their Sixth Annual Magazine Awards June 15, 1988, at the Vancouver Playhouse Theatre. For information contact Tina Baird at 3839 Hillcrest Ave., North Vancouver, B.C. Phone (604)984-7525.

Vancouver, B.C. - The intertribal Pow-Wow Celebration will be held at the Trout Lake Community Center, 3350 Victoria Dr., Vancouver, B.C. on May 6, 7, 8. For further information contact Wally Awasis or Gordon August at 874-4231.

The 1988 Saskatchewan Talent hunt has begun, for all ages. Auditions will be held March 18, 5-10 P.M. at F.W. Johnson Collegiate. For more information call Gabrielle Levin, 569-7087. □

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