

# NEW BREED

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- Batoche Days
- Referendum
- Prisoners Point

# NEW BREED

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CONTENTS .....	INSIDE FRONT COVER
YESTERDAY AMNSIS TODAY METIS .....	PAGE 3
PRISONERS RELAPSE .....	PAGE 4
PRAMEDCO .....	PAGE 5
CHIEF EAGLE .....	PAGE 6
PATIENCE .....	PAGE 8
THOUGHTS FROM GREAT SPIRIT .....	PAGE 9
CHRONICLE OF NATIVE LIFE .....	PAGE 10
LATE ARRIVAL FOR BATOCHÉ DAYS .....	PAGE 11
BATOCHÉ .....	PAGE 12
PREGNANCY ADVICE .....	PAGE 14
INDIAN STATESMAN DIES .....	PAGE 14
EDUCATION EQUITY .....	PAGE 16
KIDS PAGE! .....	PAGE 17
DRUG AWARENESS WEEK .....	PAGE 18
PHOTO OF THE MONTH .....	PAGE 19
RECIPES .....	PAGE 19
"CROSSROAD OF CONTINENTS" .....	PAGE 20
NEWS BRIEF .....	PAGE 21
POETRY .....	PAGE 22
WHAT'S AHEAD .....	INSIDE BACK COVER

**ON THE COVER**



Richard Shepherd

Ann Napope graces our cover this month. Originally from Duck Lake reserve, she talked openly about the old days of Batoche. "There was army tents, with many people, all around the big top, she said." They would give you rations, like potatoes, cans, and even meat."

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

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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.

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# Yesterday AMNSIS Today Metis

**Regina** - Recently members from the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) went to the polls to decide their future membership.

The vote stated that the membership of the new group, Metis Society of Saskatchewan Incorporated, should include both Metis and Non-Status Indians or should not. The outcome was well heard by Saturday night. The new group won by a slight 53% of the vote.

To some that may not seem victorious, however by September it will become confirmed by the court appointed accounting firm, Touche Ross and the Court of Queen's Bench.

During the past year many struggles have plagued the membership as to how they should vote. Although many knew that a split was evident and August 20, 1988 proved that.

Clifford LaRocque, interim leader of the Metis Society of Saskatchewan, said shortly after the referendum that he expects the new group to be looking at setting up a government system. Ensuring multi-year plans for Metis affairs. He also made mention to less confrontations to take place with Federal and provincial governments. Referring to Jim Sinclair's, president of AMNSIS out-lash, at various government leaders, namely Premier Grant Devine at the First Minister's meeting in Ottawa in 1987.

LaRocque has also reassured the Non-Status people that the current programs offered through the AMNSIS institutions will continue to work with them. However, he also stated that various institutions will be looked at, although he sees no significant changes to occur.

## *“Non-Status Will Not Be Left Out In The Cold”*

In the meantime Eastern Region III has made a public statement that their membership will stay intact regardless of the outcome of the court decision. Gabriel Dumont Institute of Native Studies and Applied Research, has also made a public statement saying that they will continue to serve both Metis and Non-Status Indians students.

Elections for the new group are expected to take place in the near future.

The following is vote results:

REGIONS	RESOLUTION A	RESOLUTION B	SPOILED	TOTAL
Northern Region I	12	30	0	42
Northern Region II	370	230	08	608
Northern Region III	150	303	07	460
Western Region II	425	255	03	683
Western Region III	363	312	05	680
Eastern Region III	38	179	02	219
Northwest Central	288	83	03	374
Western Region IA	113	195	04	312
Eastern Region I	231	170	05	406
Eastern Region II	13	73	02	88
Eastern Region IIA	90	20	02	112
<b>TOTAL</b>	<b>2,093</b>	<b>1,850</b>	<b>41</b>	<b>3,984</b>



# Prisoner's Relapse

By John Frances Lavallee

**Regina** - The Native inmate population in Saskatchewan Institutions have been classified under the category of Native offenders. In so doing, the elected body has made laborious attempts to describe, prescribe, and articulate our conditions to the government.

Such attempts have been impressive nevertheless, we have achieved little or no remedy for the deplorable conditions that we as Native offenders encounter. It appears that we have practically accepted this as our share of a debt to a just society. How do we impress a community that is not only calloused, but more appalling, have become blind to the consequences reaped by the very same values and practices that they treasure, and which they seek to be uniformly adopted by everyone regardless of unique and very real differences of a people?

It is no accident that these consequences whether it is a reserve, or prison situation, have been neatly packaged as the, Indian problem.

For years we have been subjects of annual budget accounts, usually to provide answers for funding resources. Special committees, Task Forces, and Royal Commissions, have been the traditional stand-by for government action towards real or imagined crisis conditions. Such action can best be characterized as band-aid efforts, which serve only to confuse and fog the underlying causes.

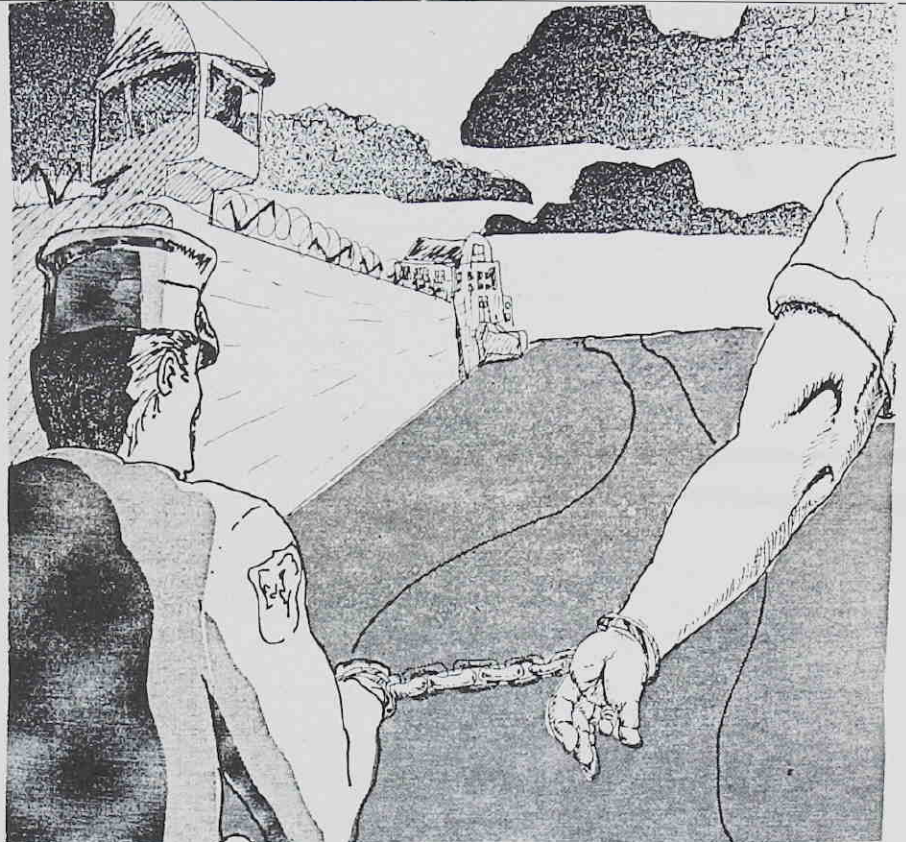
Upon a closer examination the prognosis it becomes as absurd as the diagnosis. There are many examples for this absurdity, however one premise that is currently experiencing popularity is the ridiculous notion that alcohol is the cause for such a high rate of Native recidivism. If therefore follows to the adherents, that any and all action must depart from this notion.

In a society that has traditionally worked towards accommodation of jails, it is no accident that we are currently experiencing the flourish of newer prisons, detox centers, and other related so-called treatment facilities operating on the very same principles of institutions. There can be no denying that alcohol has developed into a crisis concern; there can be no denying that treatment facilities serve a need; and there can be no denying that Native recidivism has increased. Here we are with all the ability to organize and decide the future for our people, and we are still constantly crying for self-government and independence. It's 1988, and we are still building more jails, still making careers for people, because our so-called Indian problem has been dramatized, and because of the governments failure to respond correctly.

The occultation process that Native inmates are subjected to was well designed and implemented with little or no resistance. Its success is epitomized by social and economic deformities that constitute Native existence. In fact integration has been accepted so well by some Native people that they no longer appreciate, let alone identify, their basic and unique differences as a people. This process may still be on the road towards total assimilation, thereby eliminating our old way of life as a people. (Sacred Teachings)

Native offenders are expected to plan, in detail, their long range plans when interviewed by his Case Management Team. This team consists of a team leader, Living Unit Counsellor, and Parole Officer. These separate interviews fail drastically when the Native offender being interviewed is not fluent in the dominant language.

*Integration, Has Been Accepted So Well By Some Native People, That They No Longer Appreciate Their Basic And Unique Differences, As A People*



Native offenders for the longest time have blindly conformed to the expectations and demands of penal institutions. In fact Native offenders appeared to have conformed so well that Commissions, Interviews, and devised methods, have mistakenly taken our silent conforming for consent. Never suspecting that our silence was a necessary phase in our development.

For too long we have under-gone stigmatization as a result of abnormal labels inscribed upon us by so-called experts. Consequently, when Native offenders first began expressing their concerns, they did not understand the self-defeating, alienating dialogues, that were to become their rallying point. Such times of un-certainty on the part of the Native offender have passed. Upon us, as a people, who no longer believe in people and practices that reflect ignorance and futility; and who no longer support, but reject the elements that are detrimental to our welfare and unique differences, as a people.

In closing, it is my own personal desire to witness our elected Native leaders forming a coalition with funding sources, to develop and establish a Native Half-way House in Regina. And that this facility operate programs aimed at off-setting the high level of Native recidivism in Saskatchewan.

There is nothing new or radical about this insight, others have advanced the idea, others have begun to acquire the required tools and skills for the challenges that exist in the dominant society, therefore, this article should not be mis-construed as that of the Native Spiritual Brotherhood in the Regina Correctional Centre, but rather of his own personal opinion.

#### NOTE FROM THE EDITOR:

Mr. J. F. Lavallee is currently serving time at the Regina Provincial Correctional Centre. □

# Community Economic Development:

## PRAMEDCO

Ed Nofield is an anxious man, given to early rising, late working nights and persistent efforts on behalf of Native people.

It's hard to catch Ed at home because he's always "out"—organizing a fund-raising bingo; facilitating a workshop; in session at any one of a number of boards he sits on; playing Santa Claus at a children's Christmas party; or simply "connecting" with ordinary Native people or their civil servants at the Gabriel Dumont Institute, Native Employment Centre, the Regina Local office, etc., etc.

Despite the fact that he's been an unpaid AMNSIS Area Director for more than a year, "Big Ed" has never let up on his seemingly boundless determination to fulfill his vocation: "grass roots" community development work. His leadership style is unique: Ed is perceived as everyone's friendly, helpful uncle; sometimes stern, often a little nagging, he's the uncle who just won't let you forget that your lot may be humble but there's always somebody with fewer advantages than you. The solution to self-pity, Ed seems to profoundly believe, is to "get involved."

Ed's approach is one that implies that your own problems subside when you're working with and assisting other people. Ed's many friends will tell you that his approach is infectious; volunteers seem to come out of the woodwork when Ed works his anxious charm in an effort to get a project going.

Getting a co-ordinated Native economic development strategy mounted for the south-west area of the province is Ed's current priority; to this end, he acts as President and "main push" of the Prairie Metis Economic Development Corporation (acronym-PRAMEDCO).

"We desperately need economic development strategies at this time," Ed will tell you. "The Saskatchewan economy is hardly a bed of roses right now, and when the general population isn't doing so well, Aboriginal people are at the short end of a shorter than normal stick." Heatedly, he concludes statements like this by saying: "Count on it!"

"The political tensions and conflicts within the Metis and Non-Status Indian community in recent months were probably inevitable," Ed concedes, referring to the struggle leading up to the recent referendum. "The issues that lie behind them are obviously important to our people," Nofield observed in a recent *New Breed* interview.

"You can't dismiss the views of either side lightly. But the ordinary, everyday, bread and butter needs of the people, whether Metis or Non-Status Indian, don't disappear simply because a political dispute is going on. The need for more training and education for our people, helping them find jobs and getting them out of poverty remain before, during and after political debates."

Drawing an analogy, Nofield points out that, "Provincial or Federal government services don't stop functioning because there's a hot debate in the legislature, a referendum, or an election. But sometimes our leaders and, too often, government officials, seem to think it's all right for our most basic needs to be pushed to the 'backburner' when we have our own debates."

"Over the past couple of decades our people have struggled for a lot of changes," Nofield says. "We've run our own newspaper, an alcohol counselling program, quite a few social service programs, and some pretty impressive adult education programs through the Gabriel Dumont Institute."

"Nobody simply gave all this to us. Our people get out and worked for it, worked hard and, I would say, creatively. We organized people, we strategized and we lobbied," Ed observed with mounting emphasis as he talked to the writer, "and, naturally (an 'Edism'), we got results."



Why?

"Because," Ed answers, pounding his knee with his fist to prepare you for the point, "people got involved."

"Self-government and the establishment of constitutional rights for Metis people are very important to the long term struggle for our people," Nofield argues, "but self-government is only one form of self-determination."

"Canadian self-government hardly ensures Canada's self-determination when we're so much a part of a North American and even international economic system. You've got to consider economic, just go to it."

"Productive, satisfying employment, whether working for yourself or as an employee in a business or organization, is every bit as important to our people as their rights to self-government," Nofield argues.

In Nofield's view, economic development strategies must be the next priority in Metis socio-economic development.

"Our people have done far better as students in 'G.D.I.' (Gabriel Dumont Institute) programs than in the mainstream university and technical institute programs," Ed points out. "My guess is that the same holds for business and employment. We have some of our own ways. It seems we're more comfortable with each other, with our own management, because they tend to understand where we're coming from ... (pauses) ... and that's not usually from a middle-class family background."

Indian people need to establish their own businesses. Some of those businesses will be individually owned, he suggests, but many will be developed as organizations.

"We have to face the hard facts of the marketplace," Nofield argues. "We need hard-nosed business planning if we're not going to set ourselves up for failure."

"But few of us, even our young, educated people, have rich fathers or established business connections or, you got it, money, to get our own businesses started."

Ed Nofield sees the Metis Economic Development Foundation (MEDFO), with its field worker program, and the Saskatchewan Native Economic Development Corporation (SNEDCO), with its loan program, as justifiable compensations for these deficits. Both offer programs on a province-wide basis.

"These programs are very helpful but they're only the beginning," Nofield argues. "These provincial Native agencies require regional and local input and co-ordination. They were never intended to do it all."

What else is required? How does this all come about?

Ed Nofield sees community economic development, organized through regional development corporations, as the answer. "When MEDFO and SNEDCO were started, it was their mandate to support areas and locals to establish these corporations. Resources have been far too limited to develop both regional and local corporations in most instances. But we can start with regional corporations. And we're relying upon MEDFO/SNEDCO to support us in our efforts."

To these ends, PRAMEDCO was established in February of 1986 but, until recently, the corporation has relied almost wholly on voluntary resources to become operational.

"It's been almost a year since we submitted for business planning funds to the Native Economic Development Program (NEDP). It's been very frustrating, all the delays, but in July we finally received board approval for funding in the amount of \$62,750 to prepare strategic plans," Nofield told *New Breed* in the interview. "We're still awaiting the funds but we've at least got their commitment in writing."

"Once the funding is in place, we're going to move very quickly. Planning is simply that, planning. We've been looking at some very exciting business opportunities and approaches to community economic development. We're anxious to see some results."

PRAMEDCO is structured as a business corporation with a non-profit subsidiary. The Directors include Ed, who is President; Cliff La-Rocque, Vice-President; Bev Cardinal, the board's Secretary; Joanne Ferguson of Credit Union Central, Treasurer; Donald Moran, Chairman of the Fund-Raising Committee; Jean Salter; and Alec McDougall.

"During the winter of 1988 we conducted community meetings and outlined our general approach and the realities of the funding programs," Ed told the interviewer.

"I think it's fair to say," he added, "that the people were supportive. In Regina, I think the politics limited the turnout, but we did get a resolution supporting our approach."

In addition to the preparation of a community economic development strategy for Regina, PRAMEDCO hopes to develop plans for at least one major business venture to establish what Ed calls a "presence" in the Regina economy.

"We would also like to assist in the development of small businesses, both individually owned and co-operative enterprises," he added.

Ed was asked why the focus of PRAMEDCO was on Regina when it was formally a "regional" economic development corporation.

"Unfortunately, funding is very scarce these days," Ed answered. "We have to have a strategy that both makes economic sense and serves the largest numbers of our people."

"In south-western Saskatchewan, our people are heavily concentrated in Regina and funding agencies have been pretty candid about one thing: any major government financing in the immediate future we are likely to get is going to be for Regina projects."

"When we really get on our feet, and believe me, it's going to be an uphill battle, we'll be able to provide assistance to the small communities. Special ARDA programs can be utilized in them," Nofield ended his reply.

But Big Ed Nofield and his Board seem to be ready for that uphill battle. Ed's convinced he has seen Metis people win in the past by perseverance on hills that have been every bit as steep.

"It takes a weird combination of anger, energy, commitment, and patience," Ed says.

"And ... involvement?" the interviewer queried.

"Right!" Ed affirmed, adding, "and humour," the lines of his face breaking into a grin, then reshaping into a startled expression as his eyes focused on a wall clock.

"Jeez, I'm late, I've got to make tracks. Got a meeting at Dumont," he concluded, ending the interview abruptly, and vanishing. □

# Kimawikuhim - A Look At Cree

By A. Saas

## HYPOTHESIS

Although the culture of the Cree Indians on the reservation reflects the traditions and customs of the past, it has evolved into a **unique** culture which is both different from the old Indian way of life and different from the white man's way of life.

## INDIAN NAMES

Emile is the English name of an Indian upon whom my report is based. He is a mixture of Cree, Sioux and Assinibioian. The Indian culture has hence drawn from all three of these cultures. Emile also goes by the name of Chief Eagle, a title obtained from his father. He was one of the last of the western plains Indian chieftains who attempted to stand up for his people's rights when the railroad tried to cross his vast domain. Emile also has an Indian name which is Kimawikuhim, meaning eagle. His clan name is Piyaseas Kakitoot which means bird clan, hence his name. In my interview with Emile he made many references to birds which I felt showed his high esteem of them.

Indian societies often have a celebration when a new baby is named. In the past a great feast was held and a wise man of the tribe was invited for the naming occasion. During the feast the wise man would chant and sing to the new baby, thus wishing the newborn well in his new life. The wise man would then sprinkle tobacco (a mixture of prairie sweetgrass) around the baby. He would cradle him and swing him into the air in a rocking motion thus bringing the blessing of the spirits upon the baby. It was during the chant that the wise man picked out a name for the baby, repeating it over and over so all could hear the new name. After the naming ceremony all present would join in the feast to honour the new named.

## EMILE'S FAMILY AND HIS RESERVATION

Emile is a full blooded Indian, 67 years of age, 5 ft. 8 in. tall, about 130 lbs. with slightly greying hair. His rugged appearance is an indicative of his life of hard work. Despite his limited grade six education, Emile's English is very good with excellent choice of terms and words to convey his thoughts. He speaks and reads Cree fluently although he does not write it. Emile was the youngest of four brothers. Emile and his wife Isqupuyasees (female bird) have two sons, one with four children and one who is childless, and one daughter who is married with eight children. Emile continually praises his twelve grandchildren of whom he is very proud. Emile and his wife have one adopted daughter, in her mid-twenties, living with them.

The Indian reservation consists of 2,200 acres of fair farm land. The reservation used to be much larger, but it was reduced after World War One to its present boundaries. It is centered in a valley.

The reservation is the home for approximately 500 Indians. The reservation is governed by a chief who is elected by all the Indians and five councillors each of whom is elected by a specific group of 100. On my visits to the reservation the chief was attending a meeting in Ottawa to discuss better housing for Indians.

## FOOD GETTING

In many ways food getting on the Indian reservation is much like it was in the past. Strawberries, Saskatoons, chokecherries, gooseberries, wild cherries, blueberries and pincherries are still picked for winter use. However, instead of drying the berries, the Indian women today usually can the berries. In the past berry picking was done only for the individual family but today additional berries are often picked and sold to the white man for additional cash income. There is an ancient tribal custom associated with berry picking which has only survived with the older members of this tribe; before any berries or herbs are picked tobacco is sprinkled around and a prayer of thanksgiving offered to the spirits for the fruits about to be taken.

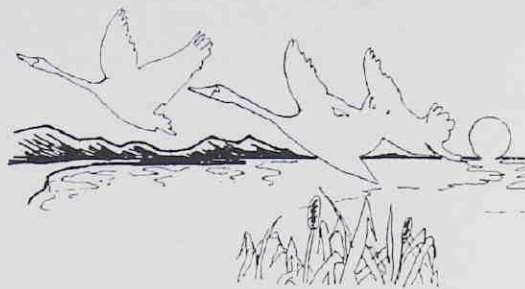
Very little trapping and hunting is done by the Indians because the large population in the small area has severely depleted the animal population. Indians can still hunt deer on the reservation at any time but they usually are forced to hunt deer off the reservation and hence must confine their deer hunting to the fall season. They must obtain the same licence as the white man to hunt deer during the fall season on white man's land but it is free for the Indian.

Although there is some good farm land within the reservation only a very few Indians farm their allocated portion of the land. The Indians claim that lack of funds has made it impossible for them to purchase the necessary machinery to make farming pay. Thus, many have rented their reservation farm land to neighbouring industrialized white farmers or let it return to grassland. It was for such reasons that Emile claimed he was forced to sell his farm which neighbored the reservation. He kept six horses and worked doing farm labour for white farmers. Emile remembers the ten years when he worked as the best years of his life. During the 1920's Emile had tried to raise cattle and horses on his land. He is very bitter today when he tells that he was forced to brand his cattle with an "ID" meaning "Indian Department" and was not allowed his own brand although the cattle had been raised on his own land. Also, Emile had to obtain permission before he could sell any cattle or horses. Obtaining permission meant a 40 mile trip to Qu'Appelle for a permit which was often refused because the Indian agent there did not approve of the man to whom Emile wished to sell. After selling his land, and after the widespread use of tractors lessened the need for Emile and his six work horses, Emile was forced to turn to doing odd jobs as his livelihood.

In the past the Indians never considered it a problem obtaining a source of drinking water. They followed their proverb "where a deer or horse drinks man may drink". Today however the Indian will not drink from sloughs and waterholes fearing the contamination of the white man's sprays and chemicals. Water is now obtained from springs or carried in from town. The local reservation school has a high pressure running water system connected to a spring. Just recently the government has started drilling wells on the reserve for Indian use.

Indians today follow the white custom of eating three meals a day as opposed to the past custom of eating only twice in a day. Emile felt that this custom was learned while attending boarding schools.

## Chief Eagle



## OLD AGE

While in the past the aged were cared for by the young people and the social living of the tribe, today the young Indian does not display much concern about the care of the aged. Although they often visit their older relatives and bring gifts, the young Indian leaves the old Indian to fend for himself with his pension and treaty money.

The old Indian is no longer looked upon by young Indians as a wise leader whose judgement is to be followed. For example, Emile told how the old Indians still believe it is wrong to be out after dark but the reservation young people laugh at these beliefs and race through the streets of the reservation community during the night disturbing the sleep of the old folks.

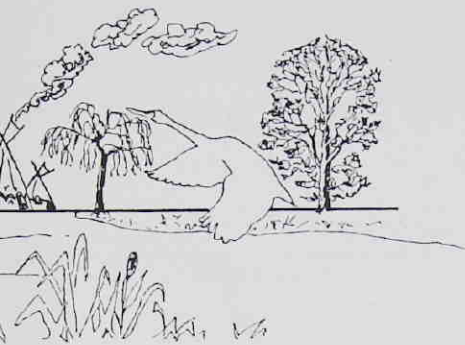
## GIFT GIVING

Indians still practice the custom of often exchanging gifts when visiting friends and strangers. Yet the only time that tobacco is exchanged is during the rain dance or pow-wow season. It is a modern custom during these dances to present gifts to an Indian who is leaving the reservation. Although gift giving is not always part of the wedding festivities, it is always a custom whenever the young couple moves off the reservation. The gifts from the older members of the tribe are accompanied by tears and prayers for the safety of the departing couple.

Every year on November 11 the reservation Indians have a chant and pow-wow in remembrance of those who fought in the world wars. If some member of the tribe wishes to honour a relative who was killed in action he will start the dancing and in the course of the dance he will present a gift to some stranger present to prove to those present that he wishes to honour his relative killed in action. The gift used to be a blanket but is now usually tobacco.

Gifts from children to elderly parents are usually in the form of articles which the elderly person might need. Emile mentioned that if he needs something of importance he will mention it to his children who will bring it to him on their next visit. Elderly Indians also exchange gifts with each other in the form of charity. If one elderly person is too ill to look after himself he will be invited to live with another elderly person until he is well. They share food and fuel when necessary. On one of my visits I gave a gift of tobacco for which Emile thanked me several times.

# Indian Culture



Scolding is still rarely done in the Indian household. Rather than scold an offender his error is merely pointed out to him. However, often a youthful offender is ignored by the adults. There is no laughing at an Indian who has made a mistake.

Noninterference into affairs of other members of the family is still a policy in the Indian home. All the while that I talked to Emile no one interfered or bothered us. At other households where I visited, children seemed curious but did not interrupt or disturb our conversation.

However, Indians do tease a great deal within the family and within the community. They are more reluctant to tease a white man however, for as Emile put it, "tease a white man a little and he will become angry and want to fight."

## CEREMONIES

Ceremonies have always been a basic part of the Indian way of life and continue an important though diminishing role. The ancient medicine dance is not common anymore. The Indians still believe that if they interrupt a person who is putting away his medicines then they must be given some of the medicine and told of the sacred rites that accompany the medicines. This may be a carry-over from the ancient elaborate ceremony which accompanied the passing of medicine bundles from one household to another. The scalp dance or victory dance is unknown to present day Indians.

The pow-wow of long ago was a great ceremony; it was a warrior song and only warriors could chant it. Today it is more of a religious ceremony comparable to our verse we recite when raising the flag. The Indians still believe that there should be no laughing or swearing during the ceremony but anyone can take part if he or she is clean (no girls in menses are allowed to take part). A feather must be worn during the dance. Today it is becoming more of a show or display and is gradually even losing its religious significance especially for the young Indians.

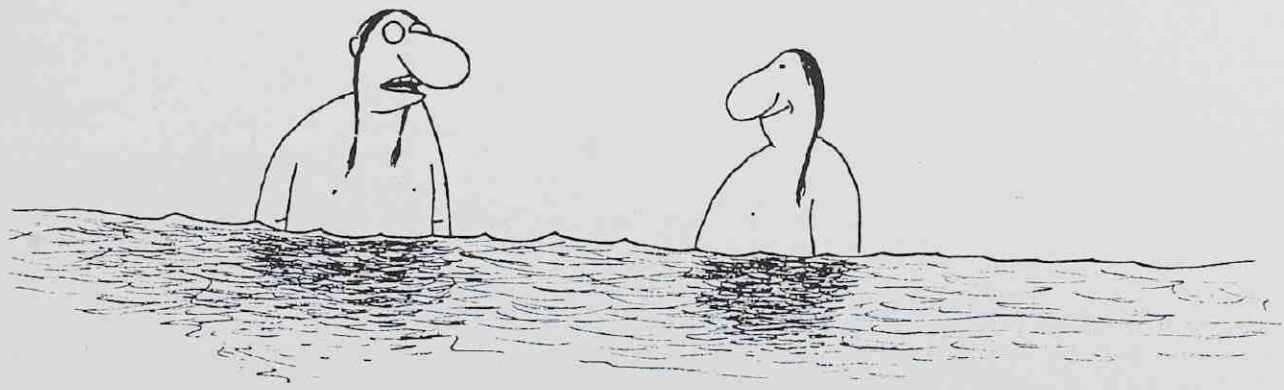
The rain dance is the ceremony which seems to have retained most of its original significance. Most of the Indians do not regard this as a show but as a real ceremonial prayer to the gods and nature. Christian beliefs are put aside and the dance is preceded by fasting. Only men and boys are allowed to take part. The ceremony usually last for four days, beginning on a Thursday and ending on a Sunday afternoon. An eagle bone whistle and a drum provide the music while everyone chants and the males dance. Dancers perform within a certain area but not in a circle as for the pow-wow dance. While the modern trend is to regard this ceremony as a opportunity to gather and meet old friends, it has nevertheless retained much of its original religious significance in the minds of the modern Indian.

When I asked Emile if his tribe had ever used the peyote ceremony his answer was negative, although he recalls having heard of the practice and mentioned that his daughter had seen the ceremony elsewhere where it seemed to have a great deal of religious significance. □

First of two parts, conclusion in October Issue.

## RAISING THEIR FAMILIES

One of the most striking changes in Indian customs is in the way in which they raise their children. In the past there was never any quarreling within the family where the father ruled and wife and children obeyed. Today family quarrels are common and Emile blamed liquor as the chief cause. Emile expressed great pride in telling me that none of his children had ever said 'shut-up' to him. However, he expressed great dismay at the lack of respect which today's young Indians have for their parents.



*I often wonder why people buy Coppertone.*

A. CLARKE 88'

*Like all our people, my children were created by Manitou in his image*

## Patience

By Mary R. Kellar

"Mom!" Rosie hollered. "Come and get Gladys out of our room!" Her anxious shout pierced the shabby, grey, three-bedroom cottage, where we lived at Algonquin Valley Reserve.

My children were getting on my nerves. With two month old Greg to care for, I didn't always have the energy to chase after two year old Gladys, and get her "out of the way" of Rosie and Ronnie's popsicle stick village. The four year old twins were forever engrossed in building something, and Gladys, as a curious and somewhat clumsy two year old, would enter and knock every one of their projects to pieces.

I picked up Gladys, dried her tears, and examined her for bruises. She seemed okay, just startled.

But Rosie's treasured doll! Its head was shattered to pieces. Poor Rose was heartbroken.

"For heaven's sake, Rosie," I snapped, "You're older. How come you let Gladys climb on that chair anyways!"

Rosie didn't reply. Her lips trembled, as tears of anguish spilled from her eyes.

I rushed to hug Rosie. I was filled with remorse for so unjustly scolding her. I was ashamed for losing my temper.

Mother lifted Greg, who was hollering and red-faced at being "neglected", and she sat with Greg beside Gladys on the couch.

She held the little ones close to her and sang a gentle song in Algonquin.

"I know you love your children," Mother said



Richard Sheehard

I hurried to the bedroom where they were playing, in time to see Gladys in a drooping plastic diaper and yellow T-shirt, indeed squatted upon Rosie and Ronnie's treasured village.

I grabbed Gladys under one arm as I cradled baby Greg in the other, and returned to the kitchen. If only I could, just once, complete a task without interruption! I lowered Greg into the carriage, changed Gladys into her training panties, and sat her in the high chair.

"Now, young lady, you sit there and let me finish this cake!" I sighed. My life was like a circus. I raced from one child to another all day long, and every day, and my tolerance level was very low indeed.

I thought of my husband, Norman, far away in the busy, bustling city of Toronto, taking a course in teaching, so that he would have a good job as a teacher in our local reserve school in four years when he'd graduate. How much I missed him! I was so tired, managing the household without him. I missed the evenings we spent together, and when we shared our problems, nothing seemed to overwhelm me.

This was going to be a long winter.

Just then, my mother came over. I let Gladys, who was squealing with boredom, out of the high chair. I was delighted that Mom was with me. I continued blending the dry ingredients into the creamed shortening.

Crash! Gladys hollered. She had tumbled from a chair she climbed to reach for one of Rosie's dolls from on top of the bookcase.

at last. "I'll take the two younger ones home with me for awhile."

"Are you hurt, Mommy!" Rosie, said as she noticed that I was upset.

"I'm alright, Rosie", I replied, as I hugged her again, with Ronnie also close to me. "I'm sorry your village is broken. I didn't mean to scold you, Rosie." Remarkably, I believe these four year olds understood.

Mother left with Greg and Gladys. After two hours of restful calmness, I'd be ready for them again. I thanked Manitou for my mother's compassion and help. I couldn't be without her. I prayed for patience.

My children were given to me by Manitou. Like all our people, my children were created by Manitou in his image. Manitou was always patient with me. In turn, I must teach my children and be patient with them. Love is patience.

The years of motherhood are trying ones. I am happy that I had my parents, and my husband, and indeed, the whole caring Indian community around me to offer help, encouragement, friendship and peace. Together we offered spiritual support to one another through trying times. My people were patient with me. I learned to be patient with my children.

Now Rosie is grown up. She is expecting her first child. I am knitting a yellow sweater for the new baby. Often I will be at her home to help Rosie with her new baby, my grandchild. I will help her so she will have patience with her children. We will have love and patience. □

## Educational Program

Regina - The Gabriel Dumont Institute of Native Studies and Applied Research in Saskatchewan, the Donner Canadian Foundation and Correctional Services of Canada (Prairie Region), have joined forces to offer Native students in Saskatchewan a unique education and employment opportunity.

The new education opportunity is a Native Human Justice program in Prince Albert, Saskatchewan. The program, operating since October, 1987, is accredited by the University of Regina. It currently has 30 students and will expand to 60 in September, 1988, thanks to a \$225,000 grant provided by the Donner Foundation. The Donner grant is intended to ensure that the Native Human Justice program will be continued into the future in terms of offering continuous education opportunities to Saskatchewan Native people. The program is designed to give students a wide exposure to the field of human justice/corrections including counselling, parole, administration, policy development, research and security. Corrections Canada provided input into aspects of the program's content and will be arranging practicum placements for students. There is an excellent chance that Corrections Canada will hire many of the program's graduates.

According to Mr. Christopher LaFontaine, the Gabriel Dumont Institute's Executive Director, "The Grant by the Donner Foundation provides the Institute with an opportunity to develop a centre of excellence in Prince Albert in the field of human justice/corrections. A primary objective of the program is to increase dramatically the number of Native people on staff within Corrections Canada, while, at the same time, reducing Native incarceration and recidivism."

Mr. Donald S. Rickerd, President of the Donner Canadian Foundation, indicated, "We are very delighted to be involved in supporting the Institute's Native Human Justice program."

Mr. Fred Kolbert, Director of College Training for Corrections Canada, located in Prince Albert, noted, "the Native Human Justice program in Prince Albert is the only one of its kind in Canada. It's designed for Native people and provides the students with a university level introduction to the field of corrections."

The Foundation approved this grant within its programme area of Law Reform and Corrections. It has three other areas in which it also approves grants: Canada's North, International Affairs, and Oceans and Inland Waters.

For further information contact:

Albert Robillard, Director  
University Programs  
Gabriel Dumont Institute  
121 Broadway Avenue East  
Regina, Saskatchewan  
S4N 0Z6  
Telephone (306) 522-5691  
or res. 789-2049

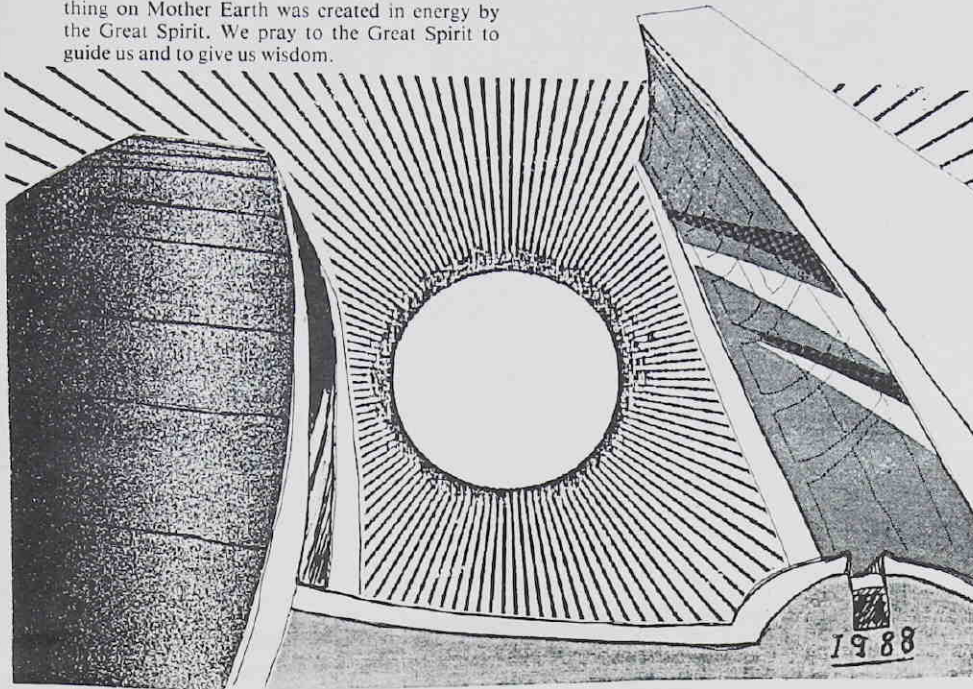


# Some Thoughts OnThe Great Spirit

By Mary Kellar

Who is the Great Spirit?

We know the Great Spirit as the Divine Spirit which permeates all of creation, because everything on Mother Earth was created in energy by the Great Spirit. We pray to the Great Spirit to guide us and to give us wisdom.



The Great Spirit is called by many names; Allah, Manitou, Jehovah, Holy Spirit, God, Father and Jesus. You are probably called by different names, yet you answer to all of them.

I am Mary Kellar. My birth name is Mount, and many people often think of me as my father's daughter, and remember me as Mary Mount. My children call me mother, mom, mommy, while my grand-children call me grandmother, grandma, granny or even "ammy". My Mohawk name is Onari Onnotobarake, and so I respond to that name, too. Because my middle name is Ruth, many people call me Mary-Ruth, my nieces and nephews call me "Auntie Moo!". A few people have chosen to call me simply "Ruth". To some I may be "dear" or "darling". I have been called a few more names besides that too, which I prefer not to even mention!

If you think about it, I am sure you, too, have answered to many names as well.

So I believe the Great Spirit responds, not only by the many names that people use, but by the wordless prayers of our hearts; our unspoken needs that we may not have dared to share, even with our closest friends. Yet, people everywhere on this Mother Earth have testified, throughout the ages, that the Great Spirit has answered their prayers and blessed them, even though the Spirit has been addressed by a wide variety of names!

Some words to name the Great (Holy) Spirit have been feminine: Hebrew - ruach, Greek - pneuma, and Latin - anima. Throughout the ages,

however, men in many places have dominated, and I believe they tended to prefer us to think of the Great Spirit, or God, as male. Jesus, of course, was a man. Perhaps this is because the world, scarcely prepared to accept Jesus as a man, would not, certainly, have wanted him to be a woman, at that time!

In any case, we as Native people, have the wonderful privilege of knowing the one Great Spirit, the one power in the world. It is the Great Spirit that gives us action, motivation and energy to live. This Spirit makes us very proud of our Native heritage.

It is the power of the Great Spirit which inspires us, and transforms our lives to become the persons we are meant to be.

Your prayers are very unique to you. You are communicating with the Great Spirit, and indeed, you are in harmony with people all over the world. With that Supreme Being, you are rising to your highest level, and you are gaining the wisdom and courage to live life to its fullest, to become your true self, the very best that you were meant to be.

You want nothing to obstruct your path, and so you address the Great Spirit by the names familiar to you, with depth and meaning from your very heart, mind and soul.

Certainly, the Great Spirit hears these calls. The Spirit, when sought in love, faith and sincerity, is sure to hear our prayers.

We might call upon the Great Spirit any place at any time. Let us exercise that divine right!

## DIVINE IN HUMAN FORM

*Who can look on a child's face,  
And not know God is in this place?*

*A friendly smile of one at play,  
Gave me a glimpse of God today.*

*I saw love in a selfless deed,  
A caring word to one in need.*

*A teacher who shared confidence,  
Gave someone else such radiance.*

*Warmth given in whose eyes I love,  
Did tenderly my Spirit move.*

*The boss who gave me recognition,  
Inspired more my intuition.*

*Each day in each one that I find,  
There is a touch of the Divine.*

## Members To Decide

**Fort Qu'Appelle** - The Southeast Area Board of AMNSIS in an emergency meeting in Fort Qu'Appelle on Monday, September 12, 1988, passed a motion to provide the members the opportunity to decide on their own membership. Dominic Lafontaine, Chairman of the Area Board, stated "we have put the decision making authority out of the courts and put it back into the hands of the people. The Southeast Area membership code was patterned after the Provincial Association. Now the people will have the power to determine membership."

Our people are concerned with the continued operation of our organization. After consultation with our legal counsel on our very existence we have taken this action. "We have legal and moral obligations that we will honor," Lafontaine said. "The Southeast Area has a number of institutions serving the needs of our people. Kapachee, Farm Board, Valley Development Corporation, Parent Aide, Housing Corporation, Alcohol and Drug program - all are in jeopardy because of this dispute. It is our children that are being denied opportunities and we are not going to stand for it," Lafontaine said.

Eva Peter, Chairperson, Kapachee Board said, "We are proud of the stand that our people are taking. Each card carrying member of the Southeast Area will decide. We want to assure our people, Metis and Non-Status, and our funding agencies that we will honour our commitments."

The Southeast Area includes thirteen locals representing upwards of twenty-five hundred men, women and children.

Lafontaine continued, "Other areas, locals and members have contacted us and we are providing them material on the legal process we have undertaken."

Pat Currie, Executive Director, stated, "We are contacting the regional representative of the Secretary of State to inform them of our decision. The letter will include a request for our percentage of the federal funding. Other funding agencies will be contacted with similar requests."

For more information contact:

**Dominic Lafontaine**  
Fort Qu'Appelle, Sask.  
Phone: 332-4598

# Chronicle Of Changing

## Native Life

**Somba K'e (Yellowknife)** - A glimpse at today's Dene and Metis lifestyles is the focus of a new national exhibit of Native Press photographs opening August 7 at the Northern Heritage Centre in Yellowknife.

The first show of its kind in the North and the first regionally-based Canadian collection of photographs by and for Native people, "Photographs in Denendeh" is just a small sampling of the newspaper's celebrated collection of 150,000 images gathered over the last 18 years of operation.

"The Native Press collection is a unique historical, cultural and, often very personal record of our lives in the North," says Bren Kolson, chairman of Native Communications, the Society which publishes the newspaper. "These photographs belong to the Dene and Metis people of Denendeh and we are very proud to return them to the communities in the form of this exhibit and to be able to share them with the rest of Canada."

The exhibit is scheduled to tour every community in the N.W.T. and to be on view in a number of southern Canadian cities over the next two years.

In 1987, Native Press was chosen by its peers as the best Native newspaper in North America. One of eight awards from Canadian and U.S. Aboriginal media associations was won by photo editor Dorothy Chocolate, who is curator and printer of the exhibit. In addition to some of her own work, other contributions to the show include photographs from J.C. Catholique of Snowdrift, Julie Thrasher of Aklavik, Dollie Lafferty of Fort Resolution, Peter Squirrel of Fort Providence and Violet MacKenzie of Fort Rae, along with Native Press staff photographers.

Dorothy Chocolate, a Dogrib Indian, was born in Fort Rae in 1959 and raised in the remote village of Gameti (Rae Lakes). Her parents still follow a traditional lifestyle, spending much of the year on the land fishing, hunting and trapping. Photographs of these subjects are among Dorothy's favourites. They show the Dene respect for the land and people, following their own laws and customs.

Ms. Chocolate is a founding member of the National Native Indian/Inuit Photographers Association and her work is highly regarded across the country. "Photographs in Denendeh" is her fifth and largest exhibition. Number six opens soon in Haliburton, Ontario.

The Native Communications Society of the Western N.W.T. is a non-profit media organization which, in addition to publishing Native Press, also owns and operates CKNM-FM network which broadcasts daily to more than eighteen Dene and Metis communities in the Mackenzie Valley. Established in 1974, the society receives its core-funding from Secretary of State.

Sponsors of "Photographs in Denendeh" include the Northern Heritage Centre, the Canada Council, Shell Canada and Labatt's. □



Photo by Lee Sulleck, April, 1983

Edward and Eliza Lacorne were married at Easter in Dettah. The church was crowded with people, who later took part in the traditional feast and drum dance. Edward has been the sub-chief and a long-time band councillor.

# BATOCHÉ WINNERS



Mistawasis "A" Side

Richard Shepherd



Beardy's "B" Side

Richard Shepherd



Richard Shepherd

## Buckskin Parade:

Winner - Chris Seeseequasis  
2nd - George LaFleur  
3rd - Aaron Pott

## BANNOCK BAKING COMPETITION:

1st Prize - Sandra Morin  
2nd Prize - Phyllis Durocher  
3rd Prize - George LaFleur

## CHILDREN'S COMPETITION:

Pan Fried  
1st Prize - David Boyer  
2nd Prize - Franchene Star  
3rd Prize - Lisa Petit

## SLOWPITCH WINNERS:

### "A" Side

(1) Mistawasis Reserve  
(2) Saskatoon A's

### "B" Side

(1) Beardy's Reserve  
(2) Mama's Sandwich Shop

## SQUARE DANCE COMPETITION:

First Place - Basil Gamble Group  
Second Place - Josephine Whitehawk Group  
Third Place - Edgar Cameron Group

## FIDDLING COMPETITION:

Senior First Place - Henry Gardipy  
Senior Second Place - Everett Larson  
Senior Third Place - Alf Pederson  
Novice First Place - Randy Hamilton  
Novice Second Place - Lee Kasper Gende

## JIGGING COMPETITION:

Senior Mens 1st Place - Timothy Cote  
Senior Mens 2nd Place - George LaFleur  
Senior Mens 3rd Place - Marcel Wolfe  
Novice Mens 1st Place - Albert Severeight  
Novice Mens 2nd Place - Rod Sutherland  
Novice Mens 3rd Place - Chris Seeseequasis

## JIGGING COMPETITION:

Seniors Womens 1st - Elaine Sutherland  
Seniors Womens 2nd - Theresa Desjarlais  
Seniors Womens 3rd - Josephine Whitehawk  
Novice Womens 1st - Lorena Gardipy  
Novice Womens 2nd - Pamela Whitehawk  
Novice Womens 3rd - Linda Mike

## HORSESHOE COMPETITION:

Mens 1st - Ray Sanderson and Greg Wolfe  
Womens 1st - Thelma Daniels and Marilyn Watson

## TALENT CONTEST:

1st - Lori Anne Church  
2nd - Andy Bone  
3rd - Dori Haldo  
4th - Connie Mike  
Childrens Prize - Lorena Gardipy

## BUCKSKIN PARADE:

1st Place - Chris Seeseequasis  
2nd Place - George LaFleur  
3rd Place - Aaron Pott

## TUG OF WAR:

Mens 1st Place - K. Watsen (Leask)  
Mens 2nd Place - Joe Smeto  
Womens 1st Place - Whiskey River (C.E. Dyck)  
Womens 2nd Place - Batoche Bronco

## BANNOCK BAKING COMPETITION:

1st Prize - Sandra Morin  
2nd Place - Phyllis Durocher

## DEEP FRIED

1st Prize - Jennifer Boyer  
2nd Prize - Tammy Boyer

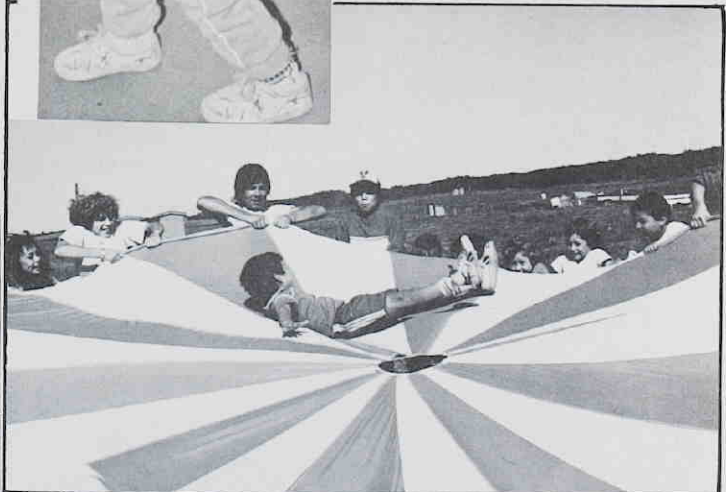
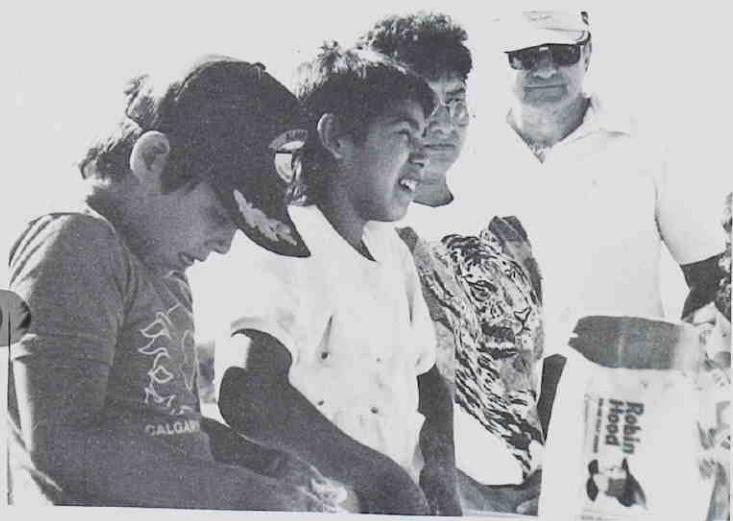
# LATE ARRIVAL FOR



Lori Ann Church 16 and older



Mr. And Mrs. Batoche Clovis and Eva Regnier



**Batoche** - Familiar faces scurrying about to see what sights the grounds of Batoche held for this years celebrations, was over-whelming as usual. Unfortunately, the attendance was down somewhat, due to the various other activities that were taking place the same long-weekend. Like Labour Day, back to school preparations and the annual Beauval Days, all of which took some of the usual crowd away. But the history making days went ahead as another success and will be remembered by all who took part.

Ron Rivard, member of the Metis National Council, (MNC), along with a committee of six took the tasks placed before them to make the days a pleasurable memory. It was a rushed ordeal for the committee getting the posters, brochures, trophies, concession booths, security and a whole array of other events planned in a months time. They did, however, make the most of the three day activity.

While talks of the split from the Metis and Non-Status Indians took place elsewhere, they did not interrupt the celebrations, everyone was in unity and seemed pleased that the Days went ahead.

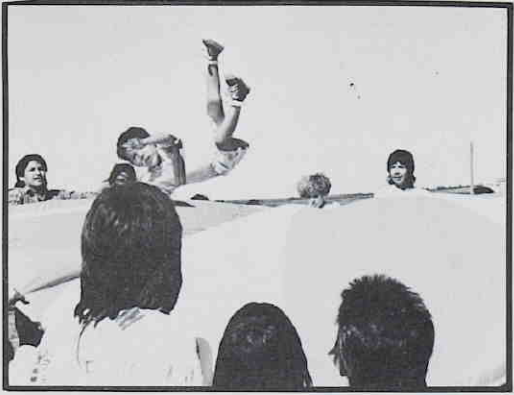
By next year, the celebrations should be back on track for mid-summer. See you then. □



# BATOUCHE DAYS



Lorena Gardipy 15 and under



# Women And Hunger

A study entitled "Employment Practices of Farm Women" found that, in Canada, women do 16 percent of the fieldwork. In developing countries such as those in Africa, 60 to 80 percent of all agricultural work is done by women. In Bangladesh, 90 percent of the female population is engaged in agriculture.

Although concern has been expressed that women's contribution to agriculture in Canada is not fully recognized, the problem is greater in developing countries. The introduction of machinery which is usually owned and operated by men has had a negative impact on activities involving women. For example, mechanized ploughing can increase the area worked by men but leaves women weeding by hand with more surface to cover. Women, therefore, have less time to spend on the family food plot. The use of machinery also accounted for the merging of women's small subsistence plots into large fields, again usually owned by men. In areas where families are involved in cash-crop farming, each man is paid for the work of his family.

Even though women play a vital role in food production, domestic and international agriculture im-



provement programs have often been aimed only at men. The United Nations Development Program has shown that only 15 percent of African women have access to informal education in agriculture, compared to 85 percent for men. Women do not have the funds or are unable to obtain credit or purchase farm tools and products which would not only make their lives easier but would also enable them to better feed their families and themselves.

In addition to working long hours, these women often suffer from chronic malnutrition. In many countries, cultural practices dictate that women's nutritional needs take second place to those of the males in the household. In Bangladesh, for example, this practice starts at weaning with girls being given less food than their brothers.

The effect of this lack of food means that the girls will be underweight and shorter than normal. Shortly after puberty when they are likely to marry and become pregnant, their bodies will not be ready for pregnancy. They will continue to work hard with no additional food. Complications of pregnancy are the most common cause of death for women under age 45 in this situation.

Large families are considered a status symbol in many developing countries. Children can also help their mothers with farming. A woman approaching menopause might have had 12 to 14 pregnancies, with 8 to 10 live births and a family of 6 to 8 living children. The almost continued cycle of pregnancy, birth, breast feeding and another

pregnancy creates greater nutritional losses for the mother.

October 16 is World Food Day. It is encouraging to know that in Canada, government and non-government organizations are now attempting to give particular attention to implementing programs to assist women in developing countries. They do produce more of the food than is generally recognized.

Written by the Public Health Nutritionists of Saskatchewan.

**ORIGINATOR:** Jan Ayer

## REFERENCES:

Davies, John - "The Cycle of Undernutrition, Food, Birth Spacing and Justice for Women", CUSO Journal, July, 1985.

Harris, L. - "Women Make the Food Chain Work", Canadian International Development Agency, Autumn, 1987.

Women in Food Production, Fact Sheet prepared by Agriculture Canada for World Food Day Secretariat.

Food Show - CBC Radio - August 7, 1988.

Amos, Wayne - Caribbean - Canadian Comparisons, CUSO, July, 1985.

# Weight Loss After Pregnancy

"I want to lose the weight I put on when I was pregnant" This seems to be a common concern among new mothers. Some are not aware that a poor diet and rapid weight loss can affect the health of their nursing infant, as well as their own health.

Dieting, or a poor diet, often results in the mother being overly tired. However the greatest concern with restricting food intake is that it can decrease the amount of milk a woman produces. If not corrected, the infant may not get enough breastmilk and a commercial formula supplement may be required. Adequate food intake is essential in order to breastfeed successfully - especially in the early weeks.

Just as for other people trying to lose weight, a slow, gradual weight loss is recommended for women af-



ter pregnancy. The nursing mother usually needs about 450 extra Calories each day to be able to make e-

nough milk for her baby. About half of the energy needed to produce the milk comes from the mother's fat stores. After nursing is well established (about six weeks), the normal demands of breastfeeding will result in a slow but safe weight loss of about a half a pound per week for many women.

During breastfeeding, and for general good health after pregnancy, women should eat a variety of foods as suggested in Canada's Food Guide. This includes:

- milk and milk products
- breads and cereals
- fruits and vegetables
- meat, fish, poultry and alternates

If rapid weight loss occurs, a new mother needs to eat more to keep up the milk supply.

If the mother gains weight, she should look at her intake of high calorie and high fat foods such as sweets, desserts and snack foods.

Drinking excessive amounts of juice sometimes causes a problem with weight control. Remember that it only takes 125 mL (1/2 cup) of juice to equal one serving of fruit!

Recent studies have found that there are some women who have difficulty losing weight while they are breastfeeding. Changes in the mother's hormones, which allow her to produce the milk, are thought to be the reason for this. After the infant quits nursing, many women find they lose weight easily, without greatly reducing their food intake. Delayed weight loss is a small price to pay for all the benefits of breastfeeding!

For a copy of Canada's Food Guide or for further information, contact your Public Health Nutritionist.

Written by the Public Health Nutritionists of Saskatchewan.

**ORIGINATOR:** Louise Morin (Dietetic Intern)

## SOURCES:

Hopkinson, J. and Butte, N. (1987). Maternal nutrition during lactation. Nutrition and the M.D. 13, (2), 1-3.

Quandt, S. Changes in maternal postpartum adiposity and infant feeding patterns. (1983). American Journal of Physical Anthropology, 60, 455-461.

# SADAC

Courtesy of SADAC-Profile-Sept./88



Dr. Saul Cohen  
Photo Courtesy of SADAC

With my time at SADAC drawing to a close, I want to take this opportunity to share with you some of my thoughts and observations regarding the addictions field in Saskatchewan.

When I began my practice in Melville in 1946, I became associated with a physician who had an alcohol problem. Unfortunately neither I nor my colleagues had the knowledge to properly deal with the situation.

Since then, I have had the privilege to see a great many positive changes in attitude about alcoholism and drug abuse in Saskatchewan. Communities, governments, educational institutions, business, and professional people are all showing their willingness to learn more about alcohol and drug abuse and work together to prevent and treat the problem.

Of course I have been most encouraged by the strides made by SADAC recently as a leader in the addictions field in Saskatchewan.

But a great deal remains to be done. I feel confident that you will all continue to build on what has already been achieved.

In closing, I must acknowledge the dedication of the SADAC Board, with whom I have had the pleasure to serve. The energetic SADAC staff and many volunteers have made my association with the Commission much richer. And Saskatchewan's many self-help groups which are, and continue to be, a lifeline to those in need.

Thank you and best wishes to all.

Saul Cohen, M.D.

## The New

## Nation

I am publishing a book about the founding of the Metis nation. My book, entitled *The New Nation*, is about my family.

My reason for writing this book is the grave situation that the Metis have faced for centuries. Now that situation is growing desperate.

In 1982 when Canada finally had her own Constitution, the Metis, along with other Aboriginal peoples, found that their rights had been excluded. However, the Constitution had made provisions for four summit conferences of Canada's first ministers and Native leaders, on Native rights. Incredibly, at all four of those conferences, held in Ottawa, in 1983, 1984, 1985 and 1987, Canada's first ministers voted against Native rights.

Ever since the founding of their nation, the Metis have struggled to eke out an existence. From the beginning fur companies, governments, and churches have taken advantage of the talents of the Metis people in order to benefit their own interests. In 1885 when Louis Riel led the Metis in their demands for fair treatment from the Government of Canada, Ottawa's reply was a military army led by General Middleton, and the execution of Riel.

While our federal and provincial governments turn a blind eye to the dire situation of the Metis, they are granting many rights and privileges, and abundant monetary assistance to new immigrants.

My book is the only one that tells the story of the Metis nation in the style that I have used.

A valued part of my book is the genealogy section. It represents eight years of intensive research. This information was used in the formation of genealogy tables of early fur trading families and other old families in Canada. The tables have been very well done, and have extreme historic value. In all cases I have indicated sources of my information.

We must continue our struggle, not merely to survive, but to gain our inherited rights, and to become an accepted part of Canadian society.

Anyone wishing to receive a copy of *The New Nation* may send \$19.95 (Canadian), which includes handling and postage to the following address:

Mary M. Lee  
No. 9, 934-12 Ave. S.W.  
Calgary, Alberta  
T2R 0J4

# Indian Statesman Walter Deiter Dies

By LuAnn LaSalle

Walter Deiter, founder of the forerunner of the Assembly of First Nations and one of the first chiefs of the Federation of Saskatchewan Indian Nations, died recently of cancer. He was 72.

Deiter, an esteemed Indian statesman appointed an officer of the Order of Canada in 1980, began organizing programs and Indian associations in 1958 both on the Prairies and nationally as a means of self-determination.

He was a founder of the Federation of Saskatchewan Indian Nations in 1966, the first Native organization in Canada to obtain federal funding. The Saskatchewan federation consists of 72 Indian bands and advocates the protection of treaty rights.

In 1968, he left the Saskatchewan Indian federation and with only \$68, organized the National Indian Brotherhood, which was the forerunner to the Assembly of First Nations.

"We have a tremendous obligation to Walter," Chief Georges Erasmus of the Assembly of First Nations said recently from Ottawa, wa.

"The way he conducted himself was such that he became one of our eminent statemen," Erasmus said.

"Certainly, I do hear of other people talking about his efforts. People always talked with the most respect about him."

The National Indian Brotherhood was to be recognized as an advisory group to the prime minister on Canada's treaty Indians. In 1969, it opposed the Department of Indian Affairs' white-paper policy on Indian assimilation.

Deiter's influence spread to the other Prairie provinces in the 1960s where he helped organize the Indian Association of Alberta and the Manitoba Indian Brotherhood.

He returned to Saskatchewan from Ottawa in 1970 to help found the Native Alcohol Council, aimed at establishing rehabilitation centres for Native people in their communities.

To boost employment opportunities for Natives, Deiter negotiated a deal with the late Saskatchewan premier Ross Thatcher for a five-per-cent hiring policy for Indians and Metis within the provincial government.

He and his wife, Inez, laid the foundations for the Saskatoon Indian and Metis Friendship Centre in 1958. Five years later, he became the first Indian president of the Regina Friendship Centre.

Hilliard McNab, a longtime friend and co-worker of Deiter's in Saskatchewan, said Deiter tried to convince Indians that if they united, they'd have a much stronger voice.

"His main accomplishment was probably getting people talking," said McNab, who lives on the Gordon reserve, 140 kilometres west of Yorkton.

"He was just a bit hesitant but his words meant something. He was one of the great modern-day Indian leaders in the political field."

McNab said although the Saskatchewan Indian federation made trips to Ottawa on behalf of Indian causes, Deiter realized that Indians needed an organization to represent them in the nation's capital.

But he said they didn't expect that a national organization would emerge.

Deiter, raised on the Peepeekisis reserve near Balcarres, 100 kilometres northeast of Regina, was also known for helping Indians adjust to urban life without losing their culture. And he encouraged young people to meet their potentials.

One woman, now a Toronto Bay Street lawyer whose roots are in northern Saskatchewan, said she wouldn't be where she is today if it hadn't been for Deiter and his wife, Inez.

Delis Opekokew, who did Deiter's typing in 1966 when she was fresh out of high school, said from Toronto that Deiter was the first to give Indians control of their own programs.

He believed so much in his causes that he would spend money out of his own pocket.

"He mortgaged two of his own houses. He felt that only Indians working with each other would succeed."

Saskatchewan Indian federation Chief Roland Crow also expressed condolences.

"The passing of our beloved Senator Walter Deiter brings to end a chapter in the Federation of Saskatchewan Indian Nation's history," Crowe said in a news release.

Deiter is survived by wife Inez and daughters Janet, Connie, Linda, Patricia and Christine. He is also survived by two sisters, Eleanor Brass of Regina and Edna Bear of Prince Albert, and two brothers, Robert Deiter and Rev. Wilfred Deiter.

Funeral service was held at St. John United Church in Regina. Burial took place at Peepeekisis Reserve.

# Education Equity

This is one article in a series on human rights issues and provisions of The Saskatchewan Human Rights Code. Written by Human Rights Commission staff, this article deals with an affirmative action program for schools called Education Equity.

In Saskatchewan, everyone has the right to education without discrimination.

In all the obvious ways, our school systems do not discriminate. Students are not turned away, for example, because of their race, or sex, or nationality or place of origin. Within the system, the intent is to treat everyone in the same way.

But when we look at the results of our way of doing things, we know that something is not right for Indian and Metis students. They are not benefiting from our education system in the same way that other children do.

The drop-out rate for students of Indian ancestry is very high - statistics show that more than 90 percent of Indian and Metis students drop out before they complete Grade 12.

Now, we're starting to recognize that identical treatment doesn't always bring equal results. To achieve equality it may be necessary to have different treatment for some.

And that is what Education Equity is all about. It is an affirmative action program designed to make schools more sensitive to the needs of Indian and Metis students.

In 1985, the Saskatchewan Human Rights Commission studied the problems young people of Indian ancestry face in the education system and issued a report, titled Education Equity, which sets out proposals for change.

School boards which have an Indian/Metis student body of more than five percent in their schools were asked by the Commission to develop Education Equity plans. At this time 13 boards have developed plans and have had them approved by the Commission and another 19 boards are in the process of developing plans.

Education Equity is a plan of action that puts emphasis on the following factors:

1. increasing cross-cultural understanding within the teaching profession;
2. increasing the number of teachers of Indian ancestry;
3. increasing participation of Indian and Metis parents in the school system;
4. examining school policies and practices, eliminating any that discriminate against people of Indian ancestry and adopting others that create a more positive environment;
5. increasing Native content in the school curriculum.

Hiring more teachers of Indian ancestry is an important emphasis of Education Equity. The goal is to hire, over a 10 year period, enough teachers of Indian ancestry so that the percentage of Indian and Metis teachers would equal the percentage of Indian and Metis students in the school division, or would equal 9.6 percent of the teaching staff. The 9.6 percent figure represents the percentage of people of Indian ancestry of working age in the Saskatchewan population.

It is recognized that teachers have a strong influence on their students. Teachers function as role models for children and young people, which is why it is so important for teachers of Indian ancestry to be part of our school system, and why the Commission believe an affirmative action hiring program was in order.

Another important part of Education Equity is the emphasis on parent participation. Some of the plans encourage greater communication between parents and teachers, use of parent volunteers, and increased participation at the school board level.

The Commission will continue to work with participating school boards over the coming years to assist them in meeting the goals set out in their plans.

We all want students of Indian ancestry to fare as well as any other group of students within the public school system. Education Equity is a means of moving us towards that goal.

For more information about Education Equity, contact the Saskatchewan Human Rights Commission at either of the following addresses:

Saskatoon Office  
802 - 224 - 4th Avenue South  
Saskatoon, Saskatchewan  
S7K 2H6  
933-5952

For hearing impaired persons: 373-2119

Regina Office  
1819 Cornwall Street  
Regina, Saskatchewan  
S4P 3V7  
787-2530

For hearing impaired persons: 787-2530

## Feeding Infants And Children With Diarrhea

Many children at some point suffer from diarrhea. A child with diarrhea needs to replace the water and body salts that have been lost. This helps the gut to function normally.

Many questions arise about what to feed children with diarrhea.

**If my infant has diarrhea, can I continue to breastfeed?**

Yes, breastfeeding should be continued. Breastmilk may actually help fight infection so the baby recovers faster.

**Should my formula-fed infant continue with formula?**

Cows' milk or milk-based formulas may not be tolerated by some infants or children who have diarrhea. Formula fed infants with moderate to severe diarrhea may need to switch to something else. A soy-based formula may be suggested as a temporary replacement. Once symptoms decrease, milk-based feedings should be reintroduced slowly.



**Is it important to give my child fluids?**

Yes. Fluids help replenish the liquid lost through diarrhea. A beverage you can make at home is to dilute orange juice half and half with water. This beverage provides water and potassium to help replace lost fluids.

Not all beverages are recommended. Some beverages don't correct dehydration well. Drinks that are **Not** suggested are other diluted fruit juices, soft drinks, tea, fruit drinks, clear soup, rice water or boiled milk.

**Babies do lose water quickly so, if diarrhea persists for any length of time, consult your doctor.**

**Should my child eat if he has diarrhea?**

Yes. It seems that reintroducing food early has replaced the old idea of "resting the bowel". Children with diarrhea who begin eating again early seem to recover more quickly. Early feeding provides nutrients to repair the intestine and speed recovery.

Once the child tolerates fluids well, solid foods may be started again. The first feeding may bring on a surge of diarrhea but this is normal. Continue to give fluids, as well.

Use foods appropriate for the age of the child. Avoid soups or liquid meals as the main dish; they don't provide many nutrients for the amount of food eaten. Small frequent meals may be better tolerated. Try at least 6 small meals daily.

**My child seems to have diarrhea often. Are there any food choices which may cause this?**

The cause of chronic diarrhea in many infants and children may be simply due to excessive fluids. In particular, large amounts of apple juice seem to be a problem. Too much apple juice, which has a sugar content similar to soft drinks, can change the way the intestine absorbs liquids. This can lead to chronic toddler diarrhea. Excessive apple juice may create an unbalanced diet. It may not leave room for the normal intake of other foods which provide a balance of protein, fat and carbohydrate.

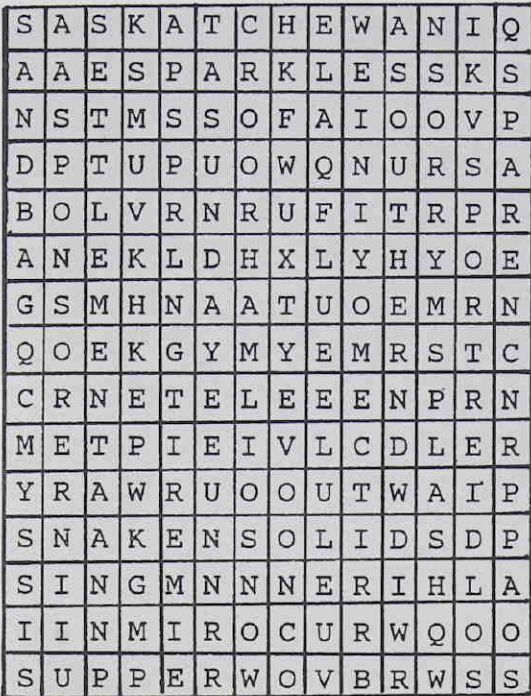
When looking after your child with diarrhea, concentrate on the progress of your child rather than the contents of the diaper. It is the child, not the stool, that is being treated.

Written by the Public Health Nutritionist of Saskatchewan. □



# Just For Kids

## THE SSSSS PUZZLE



- |              |          |
|--------------|----------|
| SANDBAG      | SOIL     |
| SASKATCHEWAN | SOLDIER  |
| SATURDAY     | SOLE     |
| SETTLEMENT   | SOLID    |
| SING         | SORRY    |
| SINK         | SOUL     |
| SIP          | SOUTHERN |
| SISSY        | SPARKLE  |
| SNAKE        | SPARE    |
| SNAP         | SPLASH   |
| SNIP         | SPONSOR  |
| SNOW         | SPORT    |
| SNUB         | SPRING   |
| SOAP         | SUNDAY   |
| SOFA         | SUPPER   |

HOW MANY WORDS CAN YOU MAKE?

THERE ARE ATLEAST 20, CAN YOU FIND THEM?

## BATOCHÉ

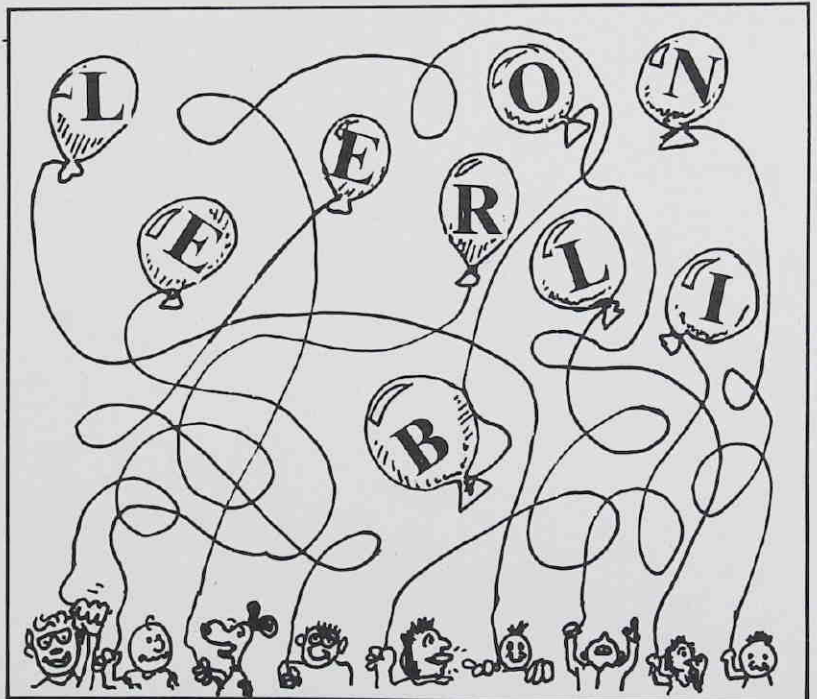
CRYPTOGRAM  
CLUE: S REPRESENTS O

VMLSSK PV LCGC

TATPH BSG

THSQLCG UCTG

BALLOON WORD FIND



Follow The Strings to balloon to organize word

# Course Calendar

## Course Dates

Advanced Counselling: Addictions and Family Dynamics	November 28-29, 1988 January 16-17, 1989
Advanced Counselling: Group Therapy	February 8-10, 1989 March 1-3, 1989
Attitudes, Services and Knowledge (A.S.K.)	October 24-28, 1988 December 5-9, 1988 December 12-16, 1988
Assessment in Addictions	October 11-12, 1988 January 23-24, 1989
Basic Knowledge Course in Addictions	October 3-5, 1988
Board Effectiveness Training	October 27-28, 1988 November 24-25, 1988
Counsellor Training in Addictions	November 7-11, 1988
Effective Writing	January 6, 1989
Intervention	November 2-3, 1989
Making Effective Presentations	February 20, 1989
*Mini-Course	
October 17-21, 1988	May 15-19, 1989
November 14-18, 1988	June 12-16, 1989
November 28-Dec. 2, 1988	September 11-15, 1989
January 9-13, 1989	October 16-20, 1989
February 20-24, 1989	November 13-17, 1989
March 20-24, 1989	November 27-Dec. 1, 1989
April 17-21, 1989	December 11-15, 1989
*Northern Community Training	November 28-Dec. 2, 1988 December 12-16, 1988
*Northern Mini-Course	October 25-27, 1988 February 14-16, 1989 Mary 2-4, 1989
Prevention in the Drug Field	December 5-9, 1988
Suicide Foundations	December 1-2, 1988
Teaching Adults	January 13, 1989
Using Audio-Visual and Print Resources	October 31, 1988

\*For course description and registration details contact SADAC at (306) 787-4368 or write to S.I.A.-S.T. Extension Division Wascana Campus, Box 556, Regina, Saskatchewan, S4P 3A3

Offered through the Saskatchewan  
Alcohol and Drug Abuse Commission



# Drug Awareness Week Plans Under Way

Courtesy of SADAC—  
Profile - Sept./88

Plans for Drug Awareness Week, November 14 to 19, are well under way across the province, with more opportunity than ever this year for communities and organizations to get involved and create their own special promotions to educate others about drugs and alcohol.

George McLeod, minister responsible for SADAC, said the focus of Drug Awareness Week has expanded in recent years to become an event that covers the province. "People everywhere look forward to this annual week to encourage others in the fight against substance abuse and toward a healthy lifestyle that will benefit all," he said.

The theme of this year's Drug Awareness Week is My Family And Me, and will concentrate on encouraging people of all ages to learn about and prevent drug abuse within their family setting. "We're trying to encourage kids and parents, in whatever kind of family structure they live, to talk about alcohol and drugs and other issues," said Eva Davis, chairperson of the Drug Awareness Week committee.

SADAC's parent awareness program will also be promoted as part of Drug Awareness Week: The program is called A Better Way: Helping Children Say No To Alcohol and Drugs. An awareness program for parents and guardians. It was well received in winter 1988, when it was first offered, with more than 125 workshops conducted across the province. The program is offered through regional colleges, administered by Saskatchewan Institute of Applied Science and Technology and focusses on better communication between parent and child. The program is prevention oriented, said Davis, and provides basic information about alcohol and drugs as well as ideas on how to prevent children from getting involved in drug abuse.

Brochures and information about the eight-hour program will be available from SADAC during the week or you can contact your nearest regional college.

This year, each of SADAC's 15 regions will have local committees to help plan local functions and boost local promotions for the event. The Saskatchewan Institute of Applied Science and Technology (SIAT) has been contracted to co-ordinate the week-long provincial promotion for SADAC. Catherine Anderson, on behalf of SIAT, will visit communities across Saskatchewan to help SADAC staff and community leaders develop exciting and successful promotions to encourage awareness and participation by youth and the community at large.

Anderson will help plan the week's kick-off event for the province to be held in Regina and help SADAC regional committee co-ordinators organize displays and special events for their communities. "We're really trying harder than ever before to support the regions in their activities," said Davis.

Chemical-free dances, pancake breakfast, film nights, parades and balloon launches have all been successfully organized to mark Drug Awareness Week in the past. Additional support from Anderson and the SADAC head office can help implement plans which can reach the largest number of people, said Davis.

The Videoworks contest for children 12 to 18 and the Posterworks contest for children 12 and under will be repeated this year through the schools. The contests were initiated last year and received a great response from the school children as well as interest from many community members. □

# Photo Of The Month



Okay, Give Me Five and I'll Come Down

Richard Shepherd



I'm Wondering If Mom Will Miss This? Na, I Don't Think So



Remember that Statue with No Clothes on? Well, This is The Modern Day Version of That Look



Lights, Camera, Action Opps, I Forgot My Lines



How Do You Like Those Chompers?

## RECIPES

### WHITE SAUCE FOR FISH

4 tbsp. butter  
2 cups hot milk  
3 tbsp. flour  
1/8 tsp. salt

Melt the butter in a sauce pan, remove from heat and add salt and dry flour, stir until perfectly smooth. Return to heat and slowly add hot milk, stirring until sauce thickens. Serve over fish.

### BRAN BANNOCK

2 cups flour  
1 tsp. salt  
1/2 tsp. cream of tartar  
1 cup sour milk  
1 cup bran  
1 tsp. soda  
1 tbsp. melted shortening

Mix dry ingredients, add the melted shortening, then sour milk. Pour into a greased baking pan and bake in a moderate oven about 40 minutes.

### MUSHROOM SAUCE

1/4 cup butter  
1 cup sliced mushrooms  
4 tbsp. flour  
1 cup bouillon  
few grains pepper

Melt 2 tbsp. butter in heavy skillet and fry mushrooms in it until tender, about 15 minutes. Remove mushrooms from skillet and stir in flour, browning it thoroughly. Add stock slowly and continue cooking until smooth and thick. Add browned mushrooms and seasoning. Simmer about 10 minutes. Serve over steaks or burgers.

### ORANGE SAUCE FOR DUCK

3 tbsp. butter  
1/4 cup flour  
1 1/2 cups water  
1/4 tsp. salt  
Few grains pepper  
1/2 cup orange juice  
2 tbsp. grated orange rind  
1 tbsp. sherry flavoring

Melt butter, blend in flour. Cook until browned. Gradually add water. Cook, stirring constantly, until thick. Add salt and pepper. Just before serving, add orange juice, rind and flavoring. Makes 2 cups.

### GRILLED ELK STEAK

Good Cut of Steak  
Salt  
1 tbsp. butter  
pepper

The success of grilling steak depends upon sufficient heat to sear the outside of the meat quickly. Dip the steak in salad oil. Heat the pan, rub with fat or suet to prevent the steak from sticking. The fork used to turn the steak must not be thrust into the meat in such a way as to make holes and allow the juices to escape.

When done, spread the butter on the surface lightly. Sprinkle with salt and pepper. Serve on a hot dish. Time 8 to 12 minutes, depending on thickness of the steak.

### DEER AND ELK STEAK (PRESSURE COOKER)

2 to 6 steaks  
1/2 cup flour  
1/8 tsp. pepper  
1 tsp. salt  
1/4 cup onions, chopped for each steak  
2 tbsp. horse radish, for each fat for frying

Pound steak on both sides to tenderize. Place in paper sack with flour, salt and pepper. Remove. Brown in fat in frying pan. Put 1/2 cup water in pressure cooker and the false bottom. Put in 1 steak and cover with 1 tbsp. horse radish and 1/4 cup onions. Continue with each steak. Cook at medium pressure for 15 minutes.

### PARTRIDGE PIE

1 cup cooked partridge, cubed  
1/4 cup canned peas  
1 cup well seasoned partridge gravy  
1/2 cup carrots  
Rich biscuit dough

Combine the partridge, gravy, and vegetables, pour into a buttered casserole or baking dish and top with biscuit dough, which has been rolled thin and cut with a biscuit cutter. Bake in a hot oven (450 deg.) for 12 to 15 minutes or until the biscuit topping is nicely browned. Serves 6.

## "Crossroads Of Continents"

Washington D.C. - For 10 years, scientists from the United States, Canada and the Soviet Union collaborated on a project they hoped would bring together for exhibition a unique body of material, previously inaccessible to scholars and unknown to the general public. Their efforts, after overcoming many obstacles, have resulted in "Crossroads of Continents: Cultures of Siberia and Alaska," opening Sept. 23 and continuing through April 2, 1989, at the Smithsonian's National Museum of Natural History in Washington, D.C.

"Crossroads of Continents" is the first jointly curated Soviet-North American exhibition ever organized. It also presents, for the first time, a unified and panoramic view of the history, art and traditional cultures of the Native peoples on both sides of the Bering Strait--Siberia and Russian America (the historic name for the region from Alaska to California settled by Russians until the mid-19th century). This international exhibition explores the themes of cultural diversity, similarities and contacts among the peoples of a vast, remote but increasingly important geographic region.

After "Crossroads" leaves the Smithsonian, it will begin a three-year tour of museums in Seattle, New York, Indianapolis, Anchorage and Ottawa, Canada. In 1992-1994, the exhibition will travel to museums in Moscow, Leningrad and other cities in the Soviet Union under the sponsorship of the Soviet Academy of Sciences with the assistance of the Soviet Ministry of Culture. Soviet scholars will travel to each North American exhibition site; Western scholars will travel to the Soviet cities where "Crossroads" will be exhibited.

The exhibition will be circulated under the auspices of the Smithsonian Institution Traveling Exhibition Services (SITES). Shipping of the exhibition between the United States and the Soviet Union will be provided by Pan American World Airways.

Developed jointly by the Smithsonian and the Soviet Academy of Sciences with the aid of the International Research and Exchanges Board, "Crossroads" includes many early and important archaeological and ethnographic collections from Siberian, Aleut, Eskimo, Athapaskan and Northwest Coast peoples.

The 550 artifacts in this exhibition--including kayaks, harpoons, ivory carvings, beadwork, masks, drums, clothing and weapons of war, as well as journals and photographs--demonstrate the elaborate arts, cultures and history of the peo-

ples of the Pacific Rim from 20,000 years ago to the present. The objects also illustrate the extraordinary ways in which Native peoples learned to adapt to a frigid, inhospitable environment and the impact that outside influences had on their cultures. A film will portray 20th-century developments in Siberian and Alaskan cultures.

One-third of the artifacts--most never exhibited before--come from the Museum of Anthropology and Ethnography in Leningrad; the remainder are from the Smithsonian, the American Museum of Natural History in New York City and other museums in the United States and Canada.

The protocol agreement making the exhibition possible was signed in the spring 1987 by Smithsonian Secretary Robert McC. Adams; Allen Kassof, executive director of IREX, and Audrey Petrovich Kapitsa, chairman of the Council of Exhibitions, Soviet Academy of Sciences. IREX is the oldest scholarly exchange organization in the United States which deals with the Soviet Union.

### OVERCOMING OBSTACLES

Work on the "Crossroads" project began in 1978 with discussions (coordinated by IREX) between anthropologists from the Smithsonian and the Soviet Institute of Ethnography. For several years, scientific teams from the United States, Canada and the Soviet Union conducted research on early North Pacific cultures in each others' museums. By 1983, they had concluded that an important exhibition could be mounted with the combined holdings of the three countries.

There were many obstacles scientists had to overcome during the planning stages of "Crossroads." The collections, gathered in the early days of exploration--some laying in storage unstudied since that time--were housed in a number of museums in the Soviet Union and North America. Since no one had ever before looked at the cultures of the North Pacific in a systematic way, scientists had few scholarly theories around which to organize an exhibition. Defining the concepts and selecting the objects to be displayed became a new voyage of discovery in the storerooms and archives of the oldest museums of both continents.

The researchers also had to consider whether the chosen artifacts would stand up to six years of traveling to nearly a dozen museums. Exhibition planners further had to contend with the documentation of the collections stored in the Soviet Union. Much of the information a-

bout the artifacts had been handwritten in the 18th and 19th centuries. Since then, the Russian Alphabet has undergone several revisions, and special linguistic skills were required to help decipher the archival material.

William W. Fitzhugh, an anthropologist at the Smithsonian's Natural History Museum, heads the North American exhibition curatorial team; Sergei Aroutiounov of the Institute of Ethnography in Moscow heads the Soviet team.

A 352-page catalog, edited by Fitzhugh and research coordinator Aron Crowell, is available. The catalog, with 375 color and 125 black-and-white illustrations, contains essays by an international group of scholars. The cloth (\$45) and paper (\$24.95) editions may be purchased through the Smithsonian Institution Press, Dept. 900, Blue Ridge Summit, Pa. 17294.

### HISTORY OF THE COLLECTIONS

In 1741, Vitus Bering, a Danish explorer sailing for the Russian Czar, journeyed eastward to the southern coast of Alaska. There, the expedition encountered the excep-

Russian explorers followed Bering--trading, visiting, painting and collecting artifacts from the Aleut, tional hunting and fishing peoples that would become legendary for their ingenious adaptation to their bountiful, if harsh, land.

Eskimo, Athapaskan and Northwest Coast peoples. Settlements were established along the coast

### EXHIBITION TOUR SCHEDULE

Please confirm cities and dates with Dee Bennett at SITES (202 357-2693).

National Museum of Natural History Smithsonian Institution Washington, D.C.	Sept. 23-April 2, 1989
Seattle Center Seattle	May 14, 1989-Oct. 15, 1989
American Museum of Natural History New York City	Nov. 26, 1989-March 25, 1990
Indiana State Museum Indianapolis	May 6, 1990-Sept. 9, 1990
(Location to be announced)	Oct. 21, 1990-Feb. 24, 1991
Anchorage Museum of History and Art Anchorage	April 7, 1991-Aug. 11, 1991
Canadian Museum of Civilization Ottawa, Canada	Sept. 22, 1991-Jan. 26, 1992
Moscow, Leningrad and two other cities in the Soviet Union	1992-1994 (Dates to be announced)

# NEWS NEWS NEWS

## HUMAN RIGHTS NOW

REGINA - The Regina Amnesty International Group is hosting the 1988 provincial conference on October 21 and 22 at Luther College, University of Regina. The theme of this year's conference is HUMAN RIGHTS NOW to coincide with A.I.'s international appeal. The aim of the international appeal is to get all governments to ratify the world's human rights treaties, to bring their own laws and practices into line with them and to act to protect human rights worldwide.

The 1988 conference begins Friday, October 21 from 8:00 p.m. to 11:00 p.m., with a wine and cheese social including music and entertainment. The conference workshops and lectures are being held on Saturday, October 22 from 8:30 a.m. to 4:30 p.m. The keynote speaker is Lorna Crozier, poet, writer and lecturer at the University of Saskatchewan, Saskatoon. The registration fee is \$15.00. For further information, please contact Gordon Barnes at 352-2621 or 584-9242 or phone Charlene Kramer at 787-2262 or 757-7059.

# NEWS

## Metis/Non-Status Still Together

Prince Albert - The Board of Governors of the Gabriel Dumont Institute of Native Studies and Applied Research at its regular meeting at Saskatoon, on Thursday, September 8, 1988, reaffirmed their commitment by motion, to Metis and Non-Status Indians, to students and to funding agencies. Bernice Hammersmith, Chairperson, stated "we will honor our moral and contractual obligations. The recent referendum conducted by Touche Ross will not have a negative affect on the work of the Institute. We will continue to provide service to the Metis and Non-Status population of Saskatchewan."

The results of the Referendum held on August 20 favors a separation in the political organization, 53% to 47%, therefore, it appears to signal a change in the representation on our Board structure of the Gabriel Dumont Institute. AMNSIS presently have four positions on our 23 member board. The status of these four positions will be discussed and determined by the Management Board at a later date. The official results of the Referendum will be reported by court-appointed Touche Ross to a hearing scheduled for September 14.

Ms. Hammersmith announced recently that whatever the coming political changes, we will honor existing agreements which commit that the Institute programs will continue to serve both the Metis and Non-Status Indian people of the province. Ms. Hammersmith also noted in her prepared statement, "The Gabriel Dumont Institute is named as a respondent in the court action and we will make this representation to the court at our earliest opportunity."

"The students in our programs have expressed some alarm to me," she said, "about whether these programs will continue, and I want to reassure them that there will be no cancellation or interruption of classes. The board has made this commitment by board motion." The Gabriel Dumont Institute Board of Governors reaffirmed their commitment to students and funding agencies because of the speculation, rumor and misinformation that has found its way into our community.

"Hopefully, this will arrest our peoples concerns so we all can return to the more important issue of educating our people." □

For more information contact:

**Bernice Hammersmith**  
Prince Albert  
764-4765

## Attention Native War Veterans of World War I, II and Korea

The Native contribution to Canada's war efforts in this century have been overlooked until now. The Gabriel Dumont Institute is putting together a book for publication across Canada on the Native contribution to the fight for freedom and democracy. Veterans of the army, navy and air force who served overseas are asked to contact the Gabriel Dumont Institute so that their story can be recorded and included in the book. Regina residents please phone 522-5691. People from elsewhere in Saskatchewan can phone toll free by dialing 1-800-667-9851. Please ask for Don McLean, and arrangements will be made to interview you.

## Agreement-In-Principle Signed

Fort Rae, N.W.T. - Prime Minister Brian Mulroney signed recently an Agreement-in-Principle to settle the Dene and Metis land claims in the western Northwest Territories with Dene Nation President Bill Erasmus and N.W.T. Metis Association President Mike Paulette. The signing concludes almost eight years of negotiation.

This Agreement-in-Principle sets out provisions for a settlement which will provide the Dene and Metis with ownership of 180,000 square kilometres of land and cash compensation of \$500 million. As well, a settlement will give the Dene and Metis a share of any future resource royalties the government collects in the settlement area.

The Agreement-in-Principle guarantees the Dene and Metis a strong and ongoing voice in management of land, wildlife and renewable resources in the settlement area through their participation and membership on management boards. They will also receive preferential hunting and fishing rights and exclusive trapping rights in the region.

The signing of the Agreement-in-Principle allows negotiators to begin work on the Final Agreement, which will form the basis for federal settlement legislation. This work will proceed over the next 18 to 24 months in tandem with the selection of specific lands for Dene and Metis ownership. □

## Scared Bundle Retrieved

Alberta - A "sacred bundle" in safe keeping at the Canadian Museum of Civilization in Ottawa for the past eight years, was returned to representatives of the Blood Indian Reserve of Cardston, Alberta, at a meeting held on June 22nd, 1988.

The bundle, containing land claim documents and Indian treaty papers had been delivered to Prime Minister Pierre Elliott Trudeau on April 29th, 1980, and had been carried to Ottawa by a team of Native runners in the first Indian Unity Run. At the Prime Ministers request the bundle had been stored at the Museum.

The bundle and documents were returned by Museum Director, Dr. George MacDonald to a delegation of Blood People led by Denis First Rider. Many of the members of the group had been in the team of runners who delivered the bundle to Ottawa in 1980. Mr. First Rider expressed his appreciation of the Museum's care of the sacred bundle.

Speaking for the Museum, Dr. MacDonald said, "The Board of Trustees was pleased to arrange return of this artifact to the Blood Tribe. The Museum of Civilization is aware of the significance this object has for Native people and we were happy to comply with the recent request received from Chief Roy Fox of Cardston for its return."

The bundle was to return to the Blood Reserve in Alberta on foot carried by Native athletes participating in a second Indian Unity Run. □

# POEMS

## THE PAST

*My past is but a dream  
A thing unreal  
Or so it seems  
My past is sealed*

*I look back with sorrow  
At my used up tomorrow  
That I threw away  
Thinking only of the day*

*It's as though I didn't exist  
For a tomorrow the future held*

*I loved everyone I chanced to meet  
But then gave up with defeat  
For none could love such as me  
A born chooser of tragedy  
But yet so high*

*And if they did  
without a doubt  
I killed their love and threw it out*

*I was a roamer  
I chase the lands  
Seeking thrills in every corner*

*Of things I did  
I shudder to think  
From the wells of hell  
I took a drink  
And never stopped to think*

*I had cars and women  
Broken hearts without a thought  
It made me unhappy  
To think of all the hurt I brought*

*For I had fame  
Everyone knew my name  
I did what others wanted to do  
I dared and did and liked it too*

*But now the past is dead  
I want to get it out of my head  
For I'm looking for a brand new  
start  
A tomorrow when love can fill my  
heart*

**By Jerry Tom Merasty**

## THE EVENING

*When walking late in the evening,  
you'll see the stars slowly beaming,  
Sometimes you wonder where God  
is,  
just look around, you'll never miss*

*When walking late in the evening,  
you can see the river steaming,  
God took special care to make man,  
He has let us do all we can.*

*When walking late in the evening,  
she looks at herself in the stream,  
God has given us the gift of life,  
we are thankful for our own lives.*

**By Angela Longjohn**

## I WONDER IF I COULD??

*Could I speak and not yet talk?  
Could I die and still live?  
Could I run and not yet walk?  
Could I go and not yet move?  
I wonder if I could?*

*Could I love and not know it?  
Could I care and not show it?  
Could I whisper and not yet speak?  
Could I be crazy and yet sane?  
I wonder if I could?*

*Could I work and not yet work?  
Could I write and not yet write?  
Could I sing and not yet sing?  
Could I cry and not yet cry?  
I wonder if I could?*

*Could I be and not yet be?  
Could I think and have no thoughts?  
Could I wonder and be a dreamer?  
Could I live and not yet live?  
I wonder if I could?*

**By Naomi Abotossaway**



LISA

*Lisa, I don't like to be perplexed,  
but day after day you sit  
dead centre in the classroom,  
the vortex of activity swirling round  
your centre core of stillness.*

*Responding to Friday feelings of indulgence,  
I say,  
"You may work in pairs,"  
and the scuffle of desks  
muffles the bantering chatter  
as partner friends are sought  
to ponder once again  
the fate of Juliet and her Romeo.*

*"You may work alone if you like,"  
I quickly add,  
knowing that nineteen won't divide by two,  
and certain the remainder of my sum will be  
Lisa.*

*Lisa, who wears her beauty like a deerskin dress,  
supple and soft and smooth,  
who watches the world with wide and  
apprehensive eyes,  
fawn-like,  
sensing the omni-present threat  
of known and unknown alike.*

*Lisa, whose Indian summer days are over,  
and is now, like some wild thing,  
compelled  
to winter in an alien land,  
harsh, indifferent, white.*

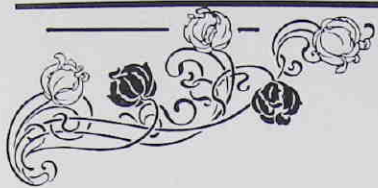
*And Lisa, when at last I catch and hold that  
elusive glance,  
sad and accepting,  
I try to reassure that pain will pass,  
that prejudice is just a word,  
a word that they have learned to spell  
but cannot understand.  
Silent and still  
you stare at the book;  
the hum of voices wraps you round,  
like a cocoon,  
protected then, and ready to emerge,  
to poise for flight  
at last  
at the sound of the bell.*

*I watch you flutter to the door  
and pause,  
timid and uncertain,  
before you flee.*

*I want to speak,  
but I say nothing,  
do nothing.*

*And I let you go.*

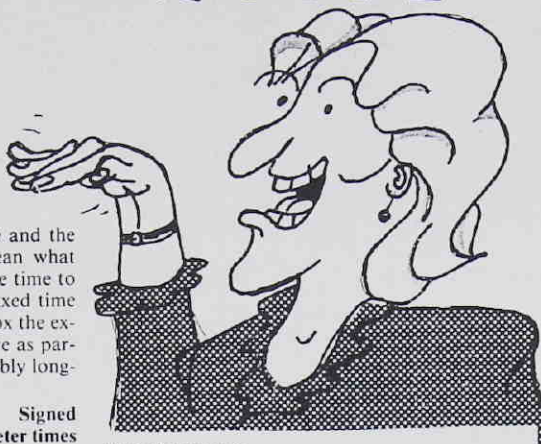
**By Sarah Adam Crooks**



# QUITE

# ADVICE

## NOT



**Dear Gertrude:**

Well thank goodness summer is gone and the kids are back where they belong. I mean what would we do with out school? It gives me time to have the house cleaner longer, more relaxed time and most importantly to give my voice box the extra rest that it needs. What do you say we as parents call for longer school days and possibly longer education terms that are mandatory?

Signed  
Lovin the Quieter times

**Dear Lovin:**

Boy are you selfish, just think of those teachers who have kids at home, as well! While parents like you wish school was longer, teachers are striking for more pay and now you know why. And now the government has declared schools as non-smoking, just try to imagine your quiet day without Oprah Winfrey and the good ole' java and tobacco?

Gertrude

**Dear Gertrude:**

I'm fed-up, with BINGO, that is. Not only has it wrecked my marriage and bank account, it has our children playing the game to see who does the dishes. And the amazing thing is that my wife is the caller. Who ever invented the game should be shot. Please I need to know if there is anybody out here that feels the same way.

Signed  
Bingo Depressed Male

**Dear Depressed:**

If a marriage is going to fail or a bank account, then it is going to fail. If I was you I'd try the game first, but in all honesty we are all full of our own faults. Try counting your blessings instead of your miseries. And yes there are other people out there that feel the same way. I gave up Bingo and now I am at the Race-Tracks.

**Dear Gertrude:**

I'm addicted to alcohol and severely depressed. I've tried going to different groups for help like Alanon and church but still have not quit. My nose is looking like well like the jolly old man and my hands shake quite rapidly all the time. Please don't tell me to join A.A. because I only like to drink alone. I can't imagine sobering up with a bunch of alcoholics. What suggestions do you have?

Signed  
Drunk Again

**Dear Drunk Again:**

For a person whose hands shake pretty bad your letter was legible. And yes, I won't tell you to quit or join A.A. But what I will tell you is your nose is an indication that other uncomfortable changes will occur. Maybe what you could do is find someone who has all those unsightly traits and imagine yourself in his or hers shoes? It is worth a try.

Gertrude

**Dear Gertrude:**

Do you believe that woman are the evil of the world? My husband thinks we are because we are descendants of Eve. I may have done some rotten things in my life, but I really don't think that I can call them evils. Now he says that the evils he does are the direct result of living with a descendant of Eve. Do you think that he is telling me something?

Signed  
I'm not Eve

**Dear I'm Not:**

You bet he is. Sounds like he is saying in a round about way that he is having an affair and can't live with himself. And to cover his story he is justifying himself by blaming women in general. But there is one thing that we as woman should remember and that is someone told Eve to partake of the fruit and it sure wasn't a woman. It was a man disguised as a snake, which is not far off from what I call my other half, sneaking, slithering and slitherly.

Gertrude

# What's Ahead

1) The Regina Branch presents, The '88 SGS Seminar, Roots and Routes of our Ancestors Oct. 21-22, 1988 at The Sheraton Center. For more information call Louise at (306) 543-0760.

2) November 1-3, 1988, at the Edmonton Convention Center a Conference on Native Education. For more information call (403) 462-5550.

3) First National Canadian Indian/Native child Welfare Conference, November 8, 9, 10, 1988 Fredericton, New Brunswick. For further information call (506) 363-3084.

4) Fifth Annual Journalism and Education Training Conference, March 9, 10, 11, 1989, Tulsa Oklahoma. For further information call the Aboriginal Multi-Media Society of Alberta at (403) 452-1428.

5) The Northern Conference - Preventing and Responding to Northern Crime, March 29 - April 1, 1989, Thompson, Manitoba. For further information call (604) 291-3792 or 291-4564.

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