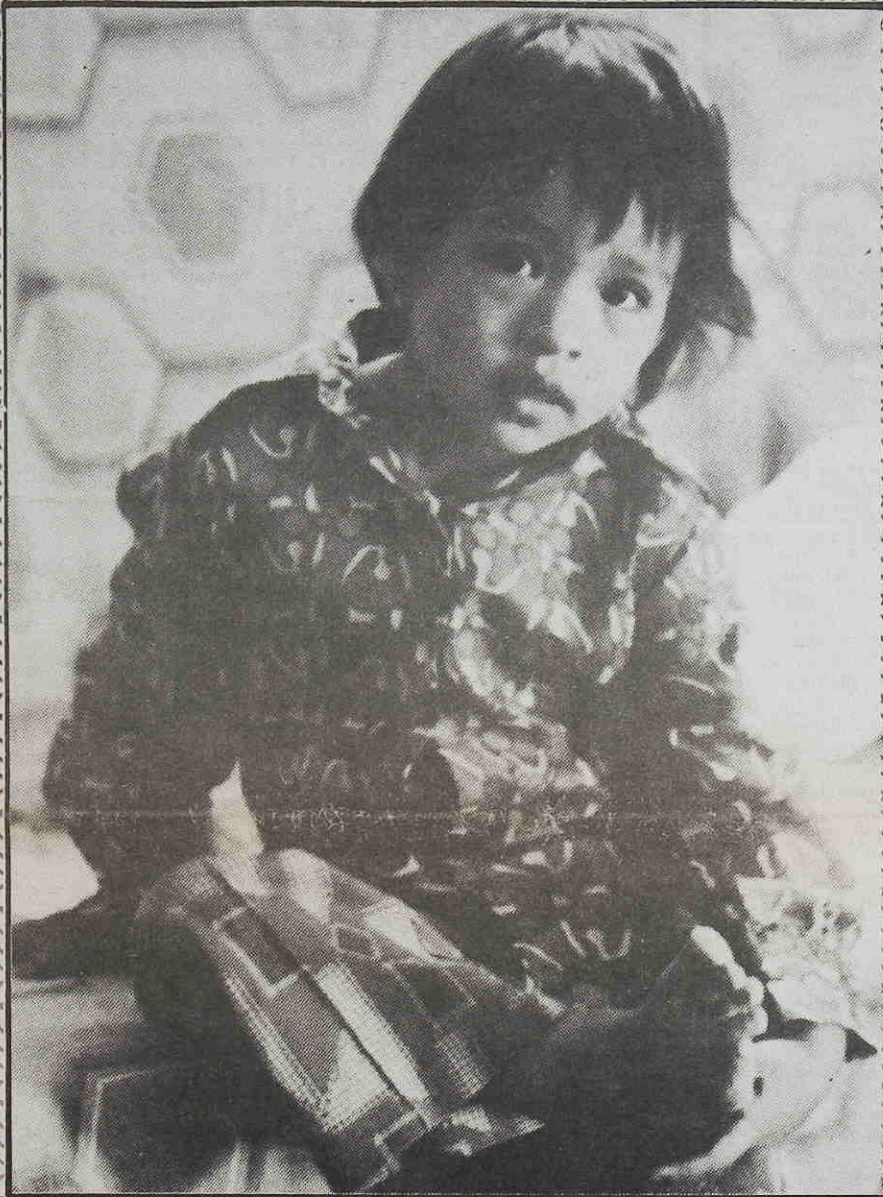


NEW BREED

Vol. 20 No. 2

February 1989



Gabriel Dumont Institute
121 Broadway Ave. E.
REGINA, SASK.
S4N 0Z6

12/89

IN THIS ISSUE:

- MMS 1st Annual
- Reaching Out - GDI
- Reply of the Disabled

Editor's Note

It has been awhile since I last reported to our readership, about four months when I think about it. But everything is good on the home front. In case you were all wondering where I was for that time, I was playing full time mommy to my five wonderful children. Yes, that is right a new little girl came into my life and I was sure happy to spend those few short months playing that role. But now that I am back shall we get down to business?

It seems quite abit has happened since I last worked on our paper. The Metis Society had their first annual assembly, which I hear went off with alot of excitement and enthusiasm. An election date was set and the many candidates immediately went on the campaign trail.

Referring back to the January issue of New Breed, Terry Lusty did an excellent job in covering the whole event. Thanks Terry.

Another annual assembly took place and that was the Gabriel Dumont Conference, Another success!

At the banquet the guest speaker was John Kim Bell, a Mohawk Indian from Kahnawake Reserve near Montreal. With his great poise and enthusiasm he sure knew how to lift your spirits and open your eyes to a lot of issues. The one statement that he said really made me think and that was when he said "Native people are a jealous people". Are we? To find that out we have to take a close look at ourselves and say do we appreciate what our fellowmen are doing with themselves? Or do we want all for ourselves? To me that was indeed a powerful statement.

Another issue that was brought to the forefront at this conference was the future of our children. Our children are indeed our future. Teach them young to love and respect and they too will show you the way. Keep them from being envious of what their fellowmen have and they too will learn compassion. Teach them the positive things in life, for they too will encounter negative. Teach them to respect their elders and appreciate what they have in their ancestral background. For they will grow to be proud of their heritage. Show them the beauty they have inside and let them smile, for what is in them will brighten your lives.

Don't be afraid to laugh or cry for these little ones in their heart only look at the obvious, instead of complicating matters. Yes, our children are our future teach them love and let them lead the way.

John Kim Bell as a youngster growing up no different than we have, wanted something good and positive for his life and for his fellowmen. That he found something that he wanted, worked hard at it and found his dream in life. He also found the way for other fellowmen by showing us that yes it can be done. He therefore has given us courage and determination for our lives to become brighter in whatever field we choose.

Here at New Breed we would like to extend our positives out to our readership and hopefully touch someone. For tomorrow, our future, our fellowmen will bring not one but many bright new individuals out in the open. To you and all I hope that as parents, aunts, uncles, grandparents or friends we will look for the positives and growth of our children and encourage them to keep going, for we are all behind them.

Enjoy and I'll be talking to you again. □

NEW BREED

A Publication of the Metis Society of Saskatchewan

TABLE OF CONTENTS

Disabled Aboriginals	Page 2
Operation Breakthrough	Page 3
M.S.S. Resolutions	Page 4
G.D.I.	Page 5
Talented Artist	Page 8
Legend	Page 10
Hidden Notion	Page 12
Hunting...Remembering	Page 14
Poetry	Page 16
Profile	Page 17
News	Page 18
Letters	Page 19
Kids Page	Page 20

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NOTE: The M.S.S. Elections are unavailable at this time, however, they will appear in next month's issue.

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

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VOICES, THE WORDS AND VISION OF DISABLED ABORIGINAL PEOPLE

In September, 1988, the National Association of Friendship Centres (NAFC) sponsored the "Abilities Conference - Completing the Circle". It was a successful event which marked the first time our people had a national forum to share concerns and needs of our disabled people. The following is excerpted from the Conference Report which was recently distributed. Thank you to the NAFC for undertaking such an initiative. Hopefully the recommendations of the Abilities Conference will be collectively worked upon to ensure improvements in the quality of life for our disabled people. □

PREAMBLE:

The words for the co-title of the Abilities conference "completing the circle" were not chosen at random but were selected to capture in essence the loss within our circle, within our thoughts, if not our hearts, of the people who have long sought an identity and essential relationship within the Aboriginal community...the disabled people in our midst. For too long now their need to belong has been forsaken and their voices unheard.

Many of our people have been stereotyped but the disabled even more so because of their struggle to overcome false perceptions. Their aspirations, needs, feelings and concerns call for equality and the opportunity, to grow and participate as contributing members of our communities and our Nations.

The Abilities conference was an occasion for such growth. Many individuals came together speaking of a common vision, pursuing the goals of increased awareness and sensitivity...learning from one another. There was a spirit of cooperation and sharing between the Native peoples who came from across Canada...people from Friendship Centres, the disabled Native community, government and disabled advocacy organizations but in the words of one Elder in attendance, "there are many words you can put into sharing, nothing said can replace caring."

And now, somehow it is left to us to capture the essence of those words, their meaning and call for the spirit of kindness.

This report will put forth the recommendations in the manner they were presented at the conference. Over the two day event a series of workshops were held to examine the issues, abilities, contributions and needs of disabled Native people.

The conference mandate was not structured as such towards the development of policies or political manifestos but rather through the Elders Circle

and workshops was designed to encourage information sharing and group discussions. Culminating in the identification of obstacles facing disabled people and identifying and recommending ways and means to solve these problems. Through this process a wide range of issues and concerns were brought forward that by their very nature will challenge all Aboriginal organizations and governments.

This report will also reflect the frustrations expressed by participants over the lack of progress by Aboriginal organizations and the ineptitude of governments to influence constructive change.

Disabled Native people continue to find themselves placed in a situation incompatible with both the aspirations of Aboriginal people, society in general and the basic tenets of human rights.

For Native disabled peoples most basic needs have for so long been denied and their cause for justice remains on a political scale, one of low priority. Whenever their rights do become attainable either by law or by Aboriginal custom. Their call for equality in society will have come at an exorbitant cost to human dignity.

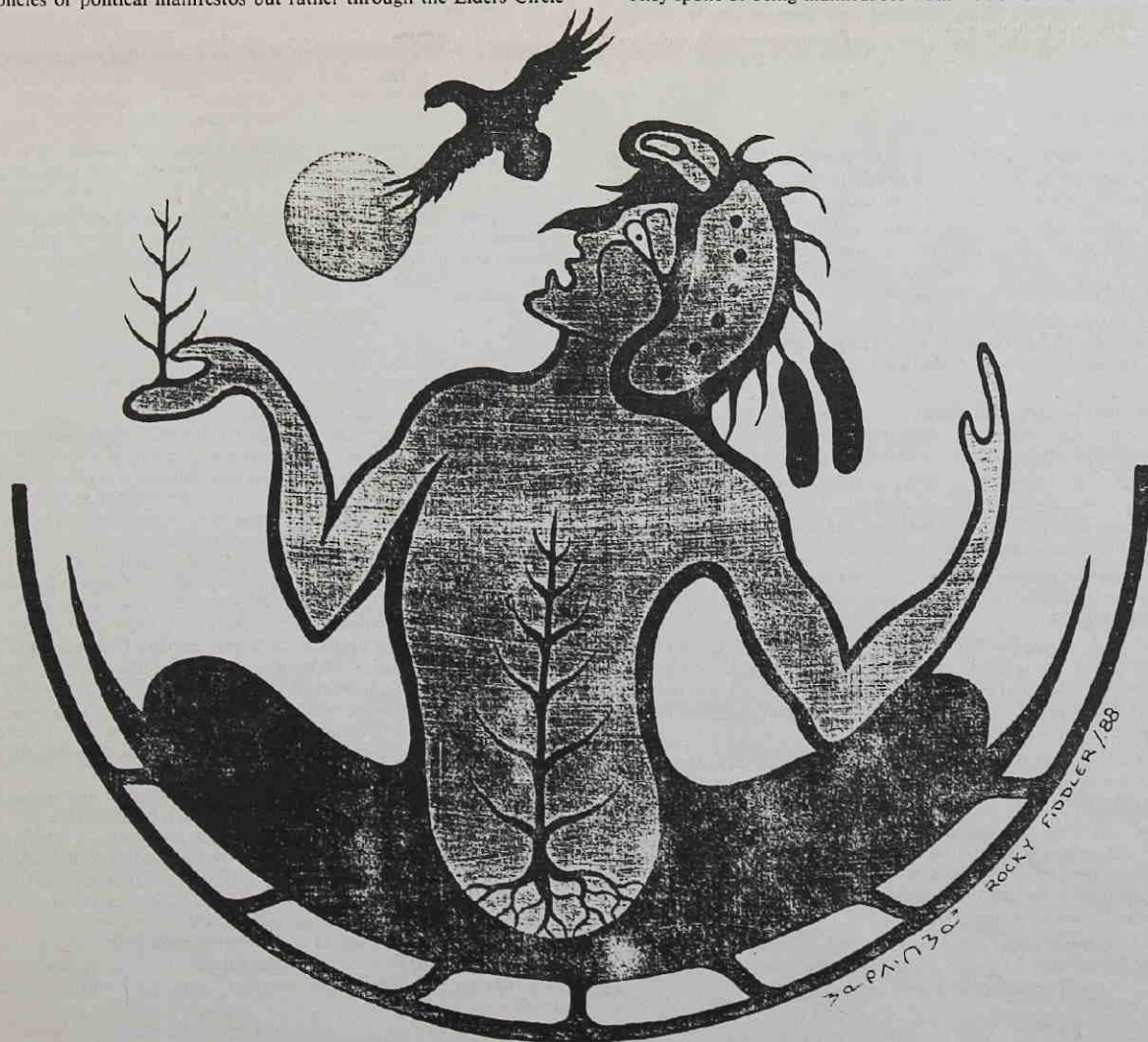
Disabled people should no longer be frozen out of the decision making process involving government policies or the development of community level programs and services. Nor can we afford to contribute to the lingering apprehension and skepticism from disabled Native people about "things ever being made right."

The government's responsibility and duty aside, we have within our own Aboriginal organizations and communities, the infrastructure and the resources, both human and financial to call upon. What we lack as pointed out by the conference participants is the incentive and leadership to do more.

"THE SUN STILL RISES IN THE EAST"

On the morning of the first day, (with 160 people in attendance) the Elders set the tone by sharing with the conference participants their thoughts and feelings on finding and walking the pathway, the "sweetgrass path" through life. They talked of laughter, kindness, friendship and respect. "Things we tend to forget" in our everyday living. But "these are the things you require in everyday life. Kindness to one another signify's the underlying unity of all the Creator's creations, and the sharing of the Earth's gifts."

They spoke of being thankful for what we do have rather than looking for



things we may be lacking. That "the sun still rises in the East" was one Elder's way of saying, "give thanks each day for the Creator's light, each morning for this gift of life. For the opportunities to gain wisdom and understanding. To give as much time if not more for enjoyment as we do the time of sorrow."

Another Elder stated, "the reason we see differences in one another, is because we lose sight of why we are here. We tend to abuse opportunities for learning and showing respect for all life, for all people."

"We still have a purpose and a responsibility in this world. Give (yourself) a chance to do what you are meant to do. Some of us are disabled. We want to do the things that everyone else does, but there is always something that you are good at. That is what makes the circle, what ever you put into life, that is how you make the circle. My message is, regardless of whether we cannot walk, talk or hear, we have a purpose for being here."

After the Elders circle, the conference was divided up into a series of workshops entitled:

1. A Holistic approach to health
2. Physical Barriers
3. Visible/invisible disabilities and attitude
4. Innovative programs and research
5. Community self-help and advocacy
6. Public awareness and sensitivity
7. Legal/Human rights and the role of the Ombudsman

The workshops were repeated to enable participants to take part in at least two workshops of their choice. The resource people and facilitators were for the most part representative of the disabled community or people long active in an advocacy role. Their experiences offered much insight into the issues and needs affecting disabled Native people. The objectives of the conference and workshops were many-fold in nature:

- to raise awareness and sensitivity;
- to educate the individual and the community;
- to identify resources or the lack thereof;
- to identify obstacles facing disabled people;
- to identify ways and means to problem solving;
- to share information on current programs and services;
- to identify areas for research and data collection; and
- to provide direction to the NAFC for further follow-up.

The objectives of the conference were set rather high, in terms of a two day meeting, but the underlying motivation was to plant seeds and to provide through this unique opportunity, an initial process for reconciliation and integration of disabled people back into the Aboriginal community. Friendship Centres as long established community based organizations provide the most logical model in the urban centres of Canada for addressing the problems, the misconceptions and the mistreatment of disabled Aboriginal people.

RECOMMENDATIONS

- * The National Association of Friendship Centres should produce a publication on the outcome of the conference to help people become better aware of the concerns and needs of disabled Native people.
- * The NAFC should also produce a resource manual (national in scope) containing information on existing programs and services available to disabled people. Such a manual should include provincial and federal government ministries and private sector organizations.
- * The NAFC should make greater effort to promote the two program components in the Aboriginal friendship centre programme, disabled access and special projects, disabled awareness to the friendship Centres across Canada.
- * The NAFC and friendship centres should set a goal and a time frame to ensure barrier free design is incorporated in all friendship centre facilities and accessibility is provided for in all centre programmes and activities.
- * The NAFC should begin a process for interaction with the Native media, newspapers, radio and television, and Native communication societies to launch a nation wide publicity campaign on disabled Native people, with the goal of raising public awareness and sensitivity.
- * The NAFC should assume a greater advocacy role with the federal government to secure additional resources for programs and support services at the community level.
- * The NAFC along with other national Aboriginal organizations and their affiliates should begin to promote the capabilities and abilities of disabled Native people with the goal of erasing negative stereotypes and attitude by promoting disabled people "Role Models" in posters, public gatherings, meetings and speaking engagements.
- * The NAFC along with friendship centres should make every attempt to solicit the advice, council and representation of Native disabled people in program planning, policies and future development plans.
- * The NAFC and other Aboriginal organizations should make every attempt to provide the necessary translation and attendant care services for the hearing impaired, physically disabled and the blind in order to allow for the full participation at annual meetings, conferences, seminars, cultural, recreational and religious events.
- * Friendship centres, bands, tribal councils and other Aboriginal organizations should undertake a detailed survey or needs assessment of their communities to identify resources and services or the lack thereof for disabled Native people.

- * Support programs and services by Aboriginal organizations in areas of housing, education, training, recreation, job readiness or employment placement, should be designed or developed with the active involvement and participation of disabled Native people.
- * The National Association of Friendship Centres along with other national Aboriginal organizations should explore the possibility of a joint venture with the federal government to undertake a "Physical Demands Analysis" to examine current labour standards and practices limiting career and employment advancement opportunities for disabled Native people in the civil service.
- * Friendship centres and other Aboriginal organizations involved in providing education, employment, social services, and health programs should reflect cultural and traditional aspects or customs and involve our elders to encourage the development of a more traditional and healthier standard for community interaction and community living.
- * Friendship centres, bands and other community based organizations should begin a process of liaison to advocate and secure greater financial resources for home and family support and attendant care programs in their communities.
- * Friendship centres, bands and tribal governments should make greater efforts to heighten public education, community awareness and sensitivity by sponsoring or providing workshops, seminars and school presentations utilizing representatives, role models or guests from the disabled Native community.
- * The NAFC, friendship centres, bands, communication societies and other Aboriginal organizations should examine the potential theatre, film or video, as a tool, can play to encourage the participation and involvement of disabled Native people. Such involvement can at the same time reflect the creative talents of disabled people and provide a greater means to inform the public of the needs and issues affecting disabled Native people.
- * Friendship centres, bands and organizations representing disabled people, working together, should establish a greater advocacy role in their communities to ensure that the public becomes more aware of the right of disabled people to a barrier free environment. Disabled people should also be consulted on matters of building improvements such as accessibility, angle of ramps, fire safety, width of doors or bathrooms, placement of public utilities, such as phones, fire alarms, light switches, door handles versus door knobs, etc.
- * Aboriginal organizations should begin to provide greater availability of information to the disabled community by producing reports, studies and other relevant documents in the form of braille, audio tapes and enlarged print.
- * The mandate of the Provincial Ombudsman Offices across the country should be incorporated into a Federal Ombudsman Office overseeing the federal government, its ministries and departments delivering services to the Canadian public.
- * Every effort should be made by the NAFC and other Aboriginal organization to ensure a Native person is placed on the Disabled Advisory Board to the President of the Treasury Board Secretariat, who is directly responsible for overseeing the federal government's employment equity policy for Crown Corporations, the Civil Service and the Public Service Commission.
- * If the NAFC is to sponsor another national conference, then every effort should be made to provide a forum for the issues and needs as they affect disabled Native children.
- * Future programs and policies undertaken by the federal government, directly affecting disabled Native people, must provide opportunities for consultation and address by disabled Native people prior to their being incorporated.

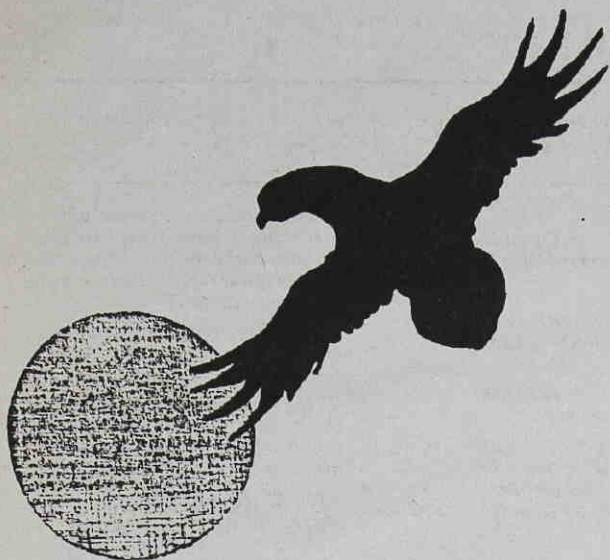
CONCLUSION:

It is true that lately, disabled people, their needs, abilities and contributions have begun to receive greater visibility and publicity in Canadian society and that the federal government is moving ahead in several areas. The high profile fund raising campaigns of Rick Hansen and Steve Fonyo have contributed significantly to this factor. But after listening to the concerns of the disabled Aboriginal people, who attended the Abilities conference, and hearing of their struggle for action, recognition and independent living. One is left with a real sense of their frustration and a lasting impression of their spirit and perseverance to overcome the problems and obstacles they have faced by themselves...for generations.

Will we call down a vision of the future for all of our people? One of fairness, equality and justice. Or do we continue to allow ourselves and our leaders to be misled by government after government, telling us what is best for Aboriginal people. Do we continue to give credence to a now long list of false promises? Whose only lasting impact has been the raising of too much false hope. What is the price Aboriginal people must pay to lift a Nations' spirit and heal a Nations' wounded pride?

We have overcome four hundred years of being told to adapt or adopt. We have faced those blatant policies trying to seal a peoples' fate. Ones of forced relocation, integration and then assimilation. And we are left with our cultural and spiritual distinctiveness intact. But we are also left with outstanding lands claims, broken treaties, the right to self-determination and self-government, competing with the self-destruction and the endless cycles of poverty so self-evident with our youth and in our communities.

Can we retrace the steps of our ancestors back to the rebirth of the Anishnabe Nation? Will we accept our rightful destiny? Will we reach out and complete the circle, that traditional symbol of balance and unity...with all our relations?



VOICES...

"When I was aware that I was a handicapped individual, it was sort of frightening. I was in a hospital, I felt safe and secure there. This is the first workshop that had the interests of disabled Native persons. It makes a person feel very good. I hope that it continues in the future. We have just skimmed the surface on topics. In order to restore the Nation and the pride of our Ancestors we must continue these meetings.

I would like to dedicate a poem, which I wrote, to the assembly and those responsible for this conference."

Many people have their songs to sing,
in many case it is a silent thing.

Some of them have sounds of thunder,
and others are kept quiet and always under.

Some songs which are sung can be very long,
and others can be short and strong.

In many cases it explains the trials on many faces.

There's songs of victory, songs of sorrow,
just waiting for another tomorrow.

Many songs which are inhumane,
usually just for political gain.

There are songs of love from up above
that is sent from God in the shape of a dove.

Love can be spread throughout the land
only if mankind will make their stand.

There is a song I've yet to hear,
where there is no longer fear.

And now I've come to the end of this poem
I wanted my feelings known.

This poem will make you smile,
even if just for a little while.

Poem by Stephen Lytton of British Columbia

If you are interested in receiving a copy of the above report or would like to know more about the initiatives taken in the area of meeting the needs of disabled Aboriginal people, please contact:

Rusty Wilson
National Association of
Friendship Centres
251 Laurier Avenue West-Suite 600
Ottawa, Ontario
K1P 5J6
Telephone: (613) 563-4844

My Experience As A Counsellor With Operation Breakthrough



By John Tourond

I began working with Operation Breakthrough on October 8, 1984. The first week was an orientation period. This included an overview of the definitions of disability. Although I am visually impaired, this was a completely new experience.

Operations Breakthrough was a demonstration project with one unrealistic visible objective. Although it was designed to place people with physical disabilities into employment; it did not respect the economic recession of the time. To find employment for 30-50 people with the private sector in Regina under those conditions was nearly impossible. Many of the employers we approached, were unable to maintain a full staff in their particular business and some were going into receivership due to economic conditions. The most powerful organization in the province (the government) was cutting programs and staff since it had first been elected in. I feel therefore, the designers of the program had completely ignored this factor so that it would fail. Furthermore, Breakthrough was nothing more than an elaborate plan to include the disabled into the welfare reform program.

The orientation process was truly a learning experience. I became aware of several different things, including Breakthrough's limitations. Probably the most outstanding of these was that we were to place only those people on Saskatchewan Assistance Plan (SAP), and not bother with those living on other means.

I learned about the placement and funding procedure of the program. Reviewed the procedure used in registering consumers and the numerous employment categories with which they were familiar. I studied the human rights codes of Saskatchewan and Canada and also studied the affirmative action program which is supposedly practiced in Saskatchewan.

Prior to working at Operation Breakthrough I was unaware of the actual meaning of disability. I believe in order for a person to be so classed as disabled, he or she must display a visible defect. I have, however, learned that a

disability is any disorder which has altered the individual's lifestyle. For an example, people with heart ailment are disabled because they must be concerned with their personal activities. This position taught me that a handicap is a barrier which prevents an individual from doing what he or she desires. While a disability only changes the way in which it is done, I feel that if this approach was to be impressed upon employers and the public; it would help to erase the myths surrounding people with physical disabilities.

Prior to accepting the position, much of my experience centred around alcohol and drug disabilities. I found however, that working with physically disabled people is quite a different facet of social work. Never before had I counselled anyone through the use of an interpreter as I did then with the hearing impaired. I found this to be quite a challenge, particularly in the initial interview. I now understand the intrapersonal and interpersonal difficulties these people must endure. It taught me to appreciate more the ability to communicate with others rather than just taking it for granted. There were some clients who were regarded as unemployable due to attitudinal problems and not because of their physical disability. I was disgusted to learn that several had become nothing more than statistics to other agencies and referred to us when they requested more action on their behalf. We treated every individual as a person and not just a number.

Although Operation Breakthrough was a demonstration project designed to fail; I was able to maintain a realistic level of interest. The knowledge I gained through orientation was undoubtedly a contributing factor to this end. I had always hoped that we would have been able to place more service users into employment. Understanding the definition of disability and the experience I gained while working with the physically disabled people, will always be a great asset. Projects such as this are nothing more than band-aid programs which never amount to anything permanent. □

Metis Society of Saskatchewan

Annual Assembly - January 6, 7, 1989

Motions Carried As Follows:

ADOPTION OF AGENDA

"THAT the 1987 Annual Assembly Resolutions be adopted."

REPORT BY METIS SOCIETY OF SASKATCHEWAN INTERIM COMMITTEE

"THAT we adopt the Metis Society of Saskatchewan Interim Committee's Report."

"THAT we accept the Metis Society of Saskatchewan Interim Committee's Report for discussion purposes."

FINANCIAL REPORT - AUDITOR'S REPORT TO MARCH 31, 1988

"THAT we accept the Auditor's Report to March 31, 1988."

"THAT we keep Horachek Danam Joa as Auditors for 1988-89."

"THAT the five (5) members of the Metis Constitution Commission be elected from the Assembly as a whole."

PROPOSED CHANGES TO THE METIS SOCIETY OF SASKATCHEWAN CONSTITUTION

"THAT the Articles of Incorporation change as to the Incorporation as the Delegate system."

"THAT Bylaw No. 9 shall be amended as follows:

(i) By adding the following paragraph to be identified as paragraph 7:

The quorum for a meeting of the General Assembly being the annual meeting of the Corporation, shall be 250 delegates of the Corporation providing at least one delegate is present from no less than 50% of the Locals of the Corporation."

"THAT the twelve areas remain within the Bylaw."

"THAT there be a provincially-elected Executive comprised of the:

President,
Secretary,
Treasurer;

FURTHER, THAT the Executive can run for two (2) terms of three (3) years each only."

SELECTING METIS SOCIETY OF SASKATCHEWAN ELECTION DATE

"WHEREAS there is a need to hold an election as soon as possible,

BE IT THEREFORE RESOLVED THAT the election of the Metis Society of Saskatchewan's Provincial Metis Council be held on Saturday, February 25, 1989;

BE IT FURTHER RESOLVED THAT nominations for the positions are hereby opened and that such nominations shall close at 5:00 p.m. on Wednesday, January 18, 1989. Nomination papers must be received at the Metis Society of Saskatchewan Head Office by that date and time in order to be valid."

"THAT we have a representative from the South, one from Central and one from the North (on the Metis Elections Commission)."

"THAT the Elections be run out of the Saskatchewan Metis National Council Office."

METIS SOCIETY HEAD OFFICE/NORTHERN SUB-OFFICE

"THAT the Head Office be located in Saskatoon and that the northern people can choose their own location for a sub-office."

"THAT a sub-office be set up in Regina, out of the Riel Local, and that the Metis Society of Saskatchewan and Riel Local cost-share telephone and office supplies costs."

"THAT we select any three (3) nominees on the list of names for the Metis Elections Commission."

"THAT the matter of Auditor General be referred to the Metis Constitutional Commission."

REVIEW OF AFFILIATES

Metis Elections Commission
Ron Rivard
Rose Boyer
Raymond Laliberte

"THAT all staff who sit on affiliate Boards resign immediately either their staff or their Board position."

"THAT the elected people of our organization, namely the Executive and Regional Directors, be appointed to only one (1) Board of our affiliate organizations."

"THAT delivery of N.S.I.M. dollars be accessed by Gabriel Dumont Institute."

"THAT the terms of reference of the Metis Constitutional Commission be expanded to include all the affiliates."

"THAT the Saskatchewan Native Recreation Corporation and the Saskatchewan Native Communications Corporation add representatives from the twelve (12) regions of the Metis Society of Saskatchewan on their Boards."

"THAT all Metis Society of Saskatchewan affiliates should have one (1) representative from each of the twelve (12) regions represented on their Boards."

"THAT the General Assembly of the Metis Society of Saskatchewan mandate Provincial Metis Housing Inc. to deliver its services to the constituents."

METIS NATIONAL COUNCIL

"THAT a working committee of three (3) people be elected from this Assembly to work towards pressuring the Provincial Government in dealing with our children that are now in care."

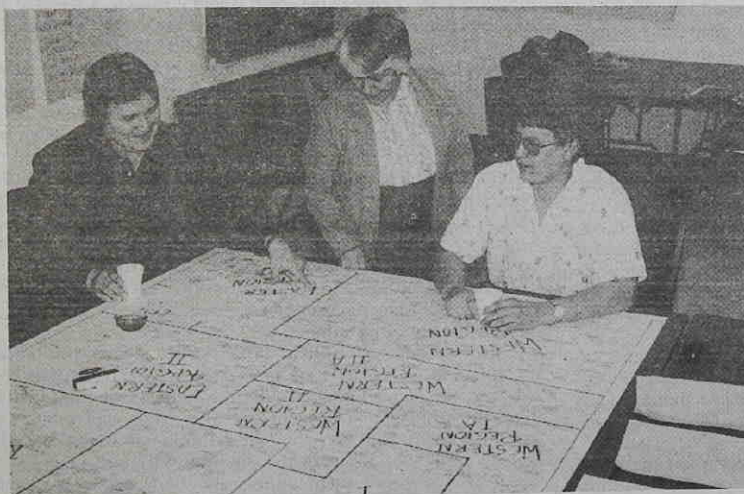
"THAT all six nominees for the Committee structured to deal with Child Care Issues sit on the committee."

Child Care Issues Committee

Alex Sayers
Rose Boyer
Margaret Ruda
Thelma Smith
Garry McCallum
Manley Bishop

"THAT the Metis National Council, as our official national spokesperson, issue a press release condemning the building of the Cando Reactor in Northern Saskatchewan."

"THAT Voters' Lists must be into the Metis Elections Commission Office by February 1, 1989."



Gabriel Dumont Institute of Native Studies and Applied Research Inc.

Annual Report

1988

The Gabriel Dumont Institute, a wholly Native run education institution, is unique in Canada. The Institute was designed to serve the education needs of the Saskatchewan Metis and Non-Status Indian community and continues to do so after almost a decade of its founding.

Through its network of learning centres in many communities, the Institute is able to maintain a close contact with the people it serves.

During 1988, the Research and Development department of the Institute conducted a community needs assessment and used the information gathered to make programming decisions for the year. More than twenty education programs, based upon the needs assessment, were offered during 1988. The graduates from these programs are trained in the skills required to advance the cause of Aboriginal self-government. The Institute is thereby able to play a role in Saskatchewan Native self-determination.

As has been the case since its beginning, all Gabriel Dumont Institute programs are based upon three principles:

- all training and professional education must be fully accredited and recognized;
- all activities of the Institute must be of the highest quality, and;
- all activities are directed toward the self-determination, self-reliance and independence of our people.

The Saskatchewan Institute of Applied Science and Technology (SIAST) through the Native Services Division accredits the Institute's technical programs; the University of Regina or the University of Saskatchewan accredits the Institute's university programs, and Saskatchewan Education or SIAST accredits the Institute's preparatory programs. Quality control of education programs, library, curriculum development, Native Studies, accounting, administration, research and Institute decision making are measured by appropriate research into all aspects of Institute management.

The Institute is incorporated according to the articles of the Non-Profit Corporations Act of Saskatchewan and is governed by a Board of twenty-three Directors. Through this Board the Institute is responsible to the Aboriginal people it serves. □

CHAIRPERSON'S REPORT

The year 1988 was one of growth for the Gabriel Dumont Institute. Program offerings and student numbers were the highest in the Institute's history. This, I believe, is an indication of things to come for Native people.

As we know, education is the key to a better future for us and our children and for generations yet unborn. Therefore, the recent growth of the Institute and its increased capacity to deliver Native specific education enhances our futures. This growth must continue and if it is to do so, all Native people must work together.

Success, therefore, will be based on teamwork: a team composed of committed students, dedicated communities, hard working representatives and elected officials and a well-managed Institute Board and Staff.

We can expect that, given the co-operation and support of our people, 1989 will be another year of growth and professional development for the Gabriel Dumont Institute. □

Thank you.

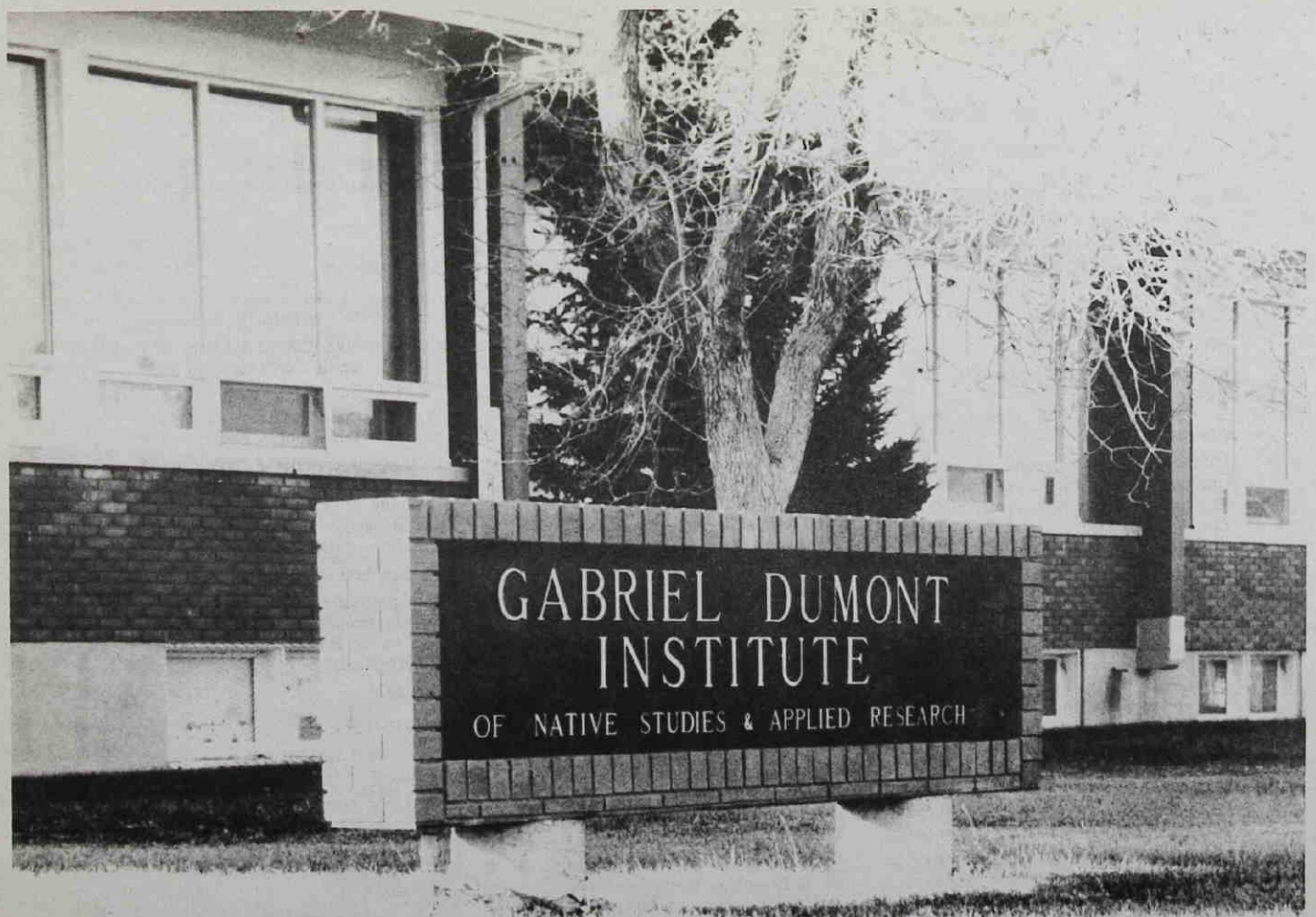
Phillip Chartier

EXEC. DIRECTOR'S REPORT

I am pleased to present the 1988 Annual Report to the Board of Governors of the Gabriel Dumont Institute.

The programs and activities of the Institute during 1988, as in the past, have been determined by the identified needs of our people and implemented according to the decisions of the Board. These decisions are made in light of the New Mandate, as presented and discussed and approved at the 1988 Cultural Conference. Input from the community level is the basis of professional services designed and delivered by the Institute.

1988 was another year of opportunity seized and growth realized. New university programs were introduced to add to our previous offerings. At the technical institute level, the Native Services Division became a meaningful reality and was able to expand on previous offerings and to provide Native specific counselling services on all four campuses of the Saskatchewan Institute of



Applied Science and Technology. In addition, the Gabriel Dumont Institute was able to secure funding for preparatory programs designed to provide academic upgrading for individuals who required it as a precondition for post-secondary education or employment. Overall, the Institute had 492 students during 1988. Based on present projections, it is expected that this number will increase in 1989.

During the year, the Institute had twenty-two programs in communities across the province. La Loche, La Ronge, Cumberland House, Ile-a-la-Croise, Meadow Lake, Buffalo Narrows, Prince Albert, Saskatoon, Archerwill, Esterhazy, Yorkton, Regina and Moose Jaw had or have programs. The Institute continues to strive to establish permanent education centres whenever possible.

The Institute is proud of its graduates. Graduates who enter into professional careers become our public relations people. They serve as visible examples of our success and will, in time, change the prevailing attitudes toward Native people.

As a result of a community needs survey conducted by our Research and Development department and based upon individual community level contacts, the Institute entered into the field of economic development education during 1988. Programs such as teacher education, social work and human justice will continue and be complemented by economic development related education. Another initiative, undertaken late in 1988, was our entry into the kindergarten to grade twelve (K-12) area. Through our efforts, we hope to reduce school dropout rates and thereby enhance the post-secondary education opportunities for our people. Essential changes must be made in the mainstream K-12 system to accommodate the unique culture and interests of Native youth.

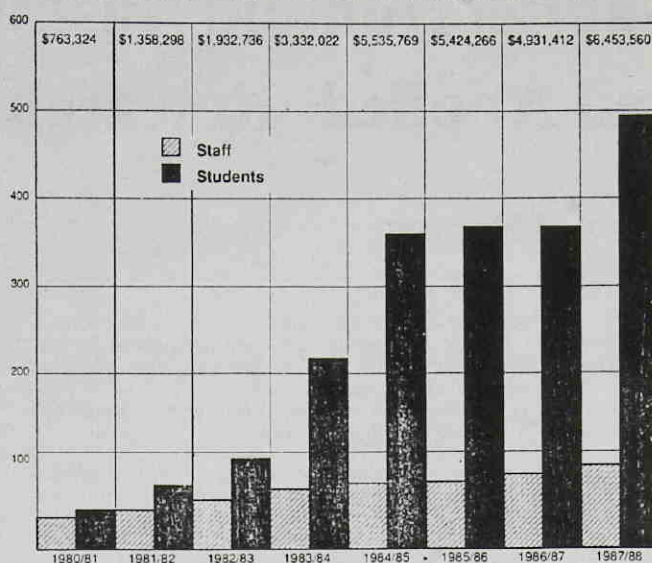
Scholarships were offered to sixteen students during 1988.

In spite of a zero percent funding increase for the core operation of the Institute in 1988, there were no cutbacks in our services, programs or staff. We were forced to increase our efficiency and our delivery actually expanded in terms of student enrolment as the graph at the end of this report shows.

Students, too, felt the pinch of budgetary restraint. They met the challenge and continued to develop as a dedicated group, upon whom the future of the Native community rests. I would like to congratulate and thank the students of their commitment and dedication in the face of adversity.

Although 1988 was a year of fundamental change for the Institute, its Management Board continued to provide effective and wise decision making. For

Comparison of Staff Size, Student Enrollment, and Revenue per Year



their efforts, I extend my appreciation and thanks.

The original goal of the Institute, that is, to assist communities toward self-determination, strength and independence, came a step nearer in 1988. 1989 will see new challenges and new directions. With the continued support of the entire Native community whom we serve, we will continue to move forward. □

Thank you.
Christopher LaFontaine
 Executive Director

Annual Meeting - January 21, 1989 Saskatoon Inn - Saskatoon, Sask.

CALL TO ORDER: Christopher LaFontaine

RESOLUTIONS:

MOTION 011:

Moved by Ingrid Gallagher (Local No. 21)
 Seconded by John Dorion (Local No. 7)

"To restructure the Technical Education Programs (TEP) to include High School training as an alternate route with support from the TEP's."

Carried

MOTION 012:

Moved by Lillian Sanderson (La Ronge)
 Seconded by Maria Campbell (Batoche)

"Whereas the young people are getting caught up in the justice system as a result of family violence, and family breakdown;

And Whereas the Gabriel Dumont Institute is training human development officers;

"Be it resolved that Gabriel Dumont Institute begin negotiating with the governments to set up a program within the justice system to ensure that these students will have jobs when completing the program, but more importantly to address the concern of young offenders."

Carried

MOTION 013:

Moved by Daniehl Porttris (Local No. 33)
 Seconded by Lennard Morin (Local No. 42)

"That Gabriel Dumont Institute re-

cognize that politics is very much a part of Metis education and, as such, should provide opportunity for our election candidates to meet with the students in each program; all efforts should be made to have all candidates' meetings where the students can see and experience them as they behave together, not just in isolation."

Carried

MOTION 014:

Moved by Lennard Morin (Local No. 42)
 Seconded by John Dorion (Local No. 7)

"That the Native Business Management Program be held in Cumberland House effective April 1, 1989, or at whatever date feasible."

Carried

MOTION 015:

Moved by John Dorion (Local No. 7)
 Seconded by Ingrid Gallagher (Local No. 21)

"That any student taking teacher training or a SUNTEP Program take an Aboriginal language class."

Carried

MOTION 016:

Moved by Max Morin (Local No. 21)
 Seconded by Lillian Sanderson (La Ronge)

"That Gabriel Dumont Institute seriously look at developing and delivering training programs in the province of Saskatchewan."

Carried

MOTION 017:

Moved by Maria Campbell (Batoche)
 Seconded by Daniehl Porttris (Local No. 33)

"That any function held by the Gabriel Dumont Institute be alcohol free."

Carried

MOTION 018:

Moved by Daniel Levesque
 Seconded by Eva Peter (Balcarres)

"Whereas the Gabriel Dumont Institute's mandate includes Metis and Non-Status;
 Whereas the Non-Status needs to have representation;

Be it resolved that the Gabriel Dumont Institute recognize the assembly of Aboriginal Peoples of Saskatchewan as the political representatives of the Non-Status;
 Further, be it resolved:

That the Gabriel Dumont Institute include Non-Status as representatives on the Board (The number to be negotiated).

Carried

MOTION 019:

Moved by (Local No. 19)
 Seconded by Ingrid Gallagher (Local No. 21)

"Whereas SUNTEP faculty positions are critical detriments in providing positive role models for our students;

Be it resolved that Gabriel Dumont Institute actively recruit and employ Indian and Metis people for these

positions with a systematic plan of at least 10% a year (To fall within the Affirmative Action Guidelines)."

Carried

MOTION 020:

Moved by Steve Melenchuk (Birch Hills)

Seconded by Kathy Vermette

"That the Gabriel Dumont Student Association understands that all By-laws of the Metis Society of Saskatchewan be considered as recommendations to this assembly. The Gabriel Dumont Student Association would, therefore, make a motion that students be exempt from the bindings of Article 7 of the Metis Interim Report which does not allow students paid through Canadian Jobs Strategy to sit on governing boards in representation of the Gabriel Dumont Student Association."

Carried

MOTION 021:

Moved by Steve Melenchuk (Birch Hills)

Seconded by Daniehl Porttris (Local No. 33)

"That all Gabriel Dumont Institute Programs have a computer literacy course mandatory."

Carried

MOTION 023:

Moved by John Dorion (Local No. 7)

Seconded by Ingrid Gallagher (Local No. 21)

"Whereas many Indian and Metis children in our school systems are experiencing emotional spiritual and other forms of trauma;

"Be it therefore resolved that the Gabriel Dumont Institute develop and implement a culturally-relevant guidance counsellor training program."

Carried

MOTION 024:

Moved by Lillian Sanderson (La Ronge)

Seconded by Nora Ritchie (Local No. 14)

"That a Cultural Program be developed to be instituted into the Gabriel Dumont Institute Programs."

Carried

MOTION 025:

Moved by Max Morin (Local No. 21)

Seconded by Lillian Sanderson (La Ronge)

"That GDI start negotiating with the U of R to start a Bachelor of Native Social Work Program."

Carried

MOTION 026:

Moved by Brian Aubichon (Local No. 11)

Seconded by Steve Melenchuk (Birch Hills)

"That provisions be made for Gabriel Dumont Institute to have a staff position for a Director of Affirmative Action."

Carried



GABRIEL DUMONT STUDENT ASSOCIATION ANNUAL REPORT - 1989

The idea of the Gabriel Dumont Student Association originated in Rosthern, Saskatchewan in 1984. Since that time the Student Association has initiated various changes to build a more unified effective student body.

Some of the accomplishments of the Student Association are:

- 1) More student participation in interviewing staff and students for various programs
- 2) The ratification of the Gabriel Dumont Student Association Constitution
- 3) Cooperation with G.D.I. directors and program coordinators in permitting members of the Student Executive to address the students during orientations.

We are presently attempting to clarify our mandate and expect to have a new mandate ratified by the Student Association in the near future.

Our mandate in the past has been:

- A) To unify students in all centres throughout the province
- B) To be able to lobby with the Gabriel Dumont Management Board, Provincial and Federal Governments for programming concerns of the students.
- C) The Student Association is to act as an advocate for students in areas of concern, whether they be internally or externally.
- D) To promote unity with students in protecting our Metis and Indian Heritage.

- E) To be supportive of G.D.I. in the on-going SUNTEP Program of Native Education and raising the quality of Native Studies in protecting and enhancing our Metis and Indian Heritage.

I was pleased and honored to address students at various graduation celebrations. I was encouraged to see fellow students, who have worked hard, receive recognition for their efforts.

I would like to acknowledge the Gabriel Dumont Student Association and Student Executive for their support, input and participation in the past year.

On behalf of the Gabriel Dumont Student Association, we would like to acknowledge the staff, directors and executives of the Gabriel Dumont Institute for their efforts in the delivery of education programs.

The future of education can only be ensured when we as Native people stay united in supporting our agencies, and particularly in encouraging our students to continue with their education.

I would like to encourage past students to remember who you are and be proud of your Native Heritage. Strive to accomplish much in the trade you have been trained for and take responsibility for yourself and your future. □

Steve Melenchuk
Past President of
Gabriel Dumont Student
Association



Talented Artists Enliven Spirit Of Indian Culture

By Peggy Durant

The importance and the quality of Native art has become more apparent in Saskatoon with the showing by two Native artists Jerry Whitehead and Dennis Bruce. The third person is Yvonne Morrisseau who uses her talent to produce quillwork based on contemporary designs.

Acrylic paints, colored pencil, finely crafted bead work worked upon canvas or matted board have been used by Jerry Whitehead to create impressive pictures. These pictures reflect Indian culture in its finest form.

Jerry Whitehead is a Cree Indian originally from James Smith Reserve who holds a B.A. in Indian Art from the Indian Federated College and a B.F.A. from the Nova Scotia College of Arts and Design. His works have been on display in Nova Scotia, Toronto and Saskatchewan. He has been commissioned and completed murals for the Halifax Summer Pop Symphony, James Smith School and another one for the University of Saskatchewan Hospital. Whitehead has also worked as an illustrator and as a teaching assistant.

Whitehead's skillful blend of rich colors such as magenta, rosy pinks, dark and light blues and yellow and more muted colors bring out the unique quality of the masks and portraits that dominate Whitehead's pictures. Sometimes the pictures are made bold with bright colors; others are more subdued.

In Between Good and Bad is an example of bold colors. Using vivid oranges, blues, yellows and reds, Jerry Whitehead has created a portrait of an angry and anxious face that cries out from the canvas at its viewers.

In contrast Whitehead has used swirls of pinks and blues of colored pencils that blend into a purple background to create the central picture of three which Whitehead calls **Brothers**. The two subdued faces gaze out from the pinkish blue background. The pictures on either side of the **Brothers** are a wash of purple, blue and yellow that create a cloud like quality and a sense of spirituality.

The Dancer is an impressive flourish of rosy pink with the feathers of the dancer's costume outlined with deep purple shadows sketched in appropriate places. The dancer's leggings are enhanced with brightly painted bead work that stand out from the swirling figure.

Another picture of similar pink hues is **The Glance** which is the portrait of two heads located at the bottom of the picture.

Many of Whitehead's pictures are inner laid with muted mask-like profiles. This is particularly evident in **Mask I** which is the profile of an Indian head of orange-yellow hues adorned with multicolored hair and braids. Smaller masks can be found within the larger mask.

Mask II is a very abstract picture which is enhanced through the blend of acrylic paint and colored pencil. Hidden in the swirls of carefully blended blue,

green, yellow and pink are at least 2 eagle heads and a tiny mask. Somewhere near the centre of this mask are two large holes for the eyes that are accentuated with a blend of rosy pink, blue and a slight shading of yellow. This work which has been done upon paper is carefully mounted on a mottled back drop of yellow and orange matted board.

Whitehead has used geometric triangles, angles to add fluency and movement to many of his pictures. This is particularly true of **In Transition** which is made up of reddish orange and yellow rays that form angles as they are extended from the first picture to the second and eventually to the third.

A Third Side To A Story is a more sombre picture of darker blues and greys which once again convey a sense of movement created through the addition of pieces of bead work that seem to swirl around the central point.

These are some of the impressive pictures created by a very talented young artist.

Dennis Bruce, a Saulteaux Indian who was born at Lestock, Saskatchewan 27 years ago and raised on Muskewkwon reserve is another talented young artist whose work has been increasingly on display. The latest showing of his work was at Amigos Cantina in Saskatoon.

Bruce has always been interested in art but didn't become serious about it until his late teens. He is a self-taught artist who was first impressed by the artistic works of the late Sarain Slump who worked as an artist and writer with the Saskatchewan Indian Federated College.

Bruce is serious about his work often working all night to complete a picture. He uses a variety of media to bring out his impressions of all forms of life and his relationships with their surroundings. He sometimes uses a single media such as pencil or ink or charcoal. Other times he combines these adding acrylic or pencil crayons to express his ideas. His subjects vary from portraits of Indian people intermingled with abstract forms to completely abstract forms.

The Future is one of Bruce's most interesting creations where he uses a single media. In this picture he uses pencil sketching to bring out the softness of a very young child's face which is surrounded by the rhythmic flow of her soft hair.

An untitled selection is another pencil sketch of an Indian woman's face surrounded by a cloud of contrasting black and white. In the background can be seen a triangle and a ball.

Celebration for the Eagle is a perfect example of how Bruce's pencil sketching can bring out the facial expressions of a man with an eagle seemingly grow-

Mask II - Jerry Whitehead



Celebration for the Eagle - Dennis Bruce





White Buffalo/White Eagle on velveteen background - Yvonne Morrisseau

ing out of his head.

Another untitled picture is an impressive sketch of the wrinkled face of a very elderly Indian woman who poses serenely holding a circular flower in her withering hands.

Call of the Wild is yet another pencil sketch of a fox, a man in the centre of the picture with his hand over his mouth and an eagle hovering over the man.

While Bruce has used pencil, charcoal or pen to produce the majority of these pictures, he has used acrylic paint to produce **Eagle Moon**. It is an orange and black portrait of a man who has no eyes. Also in the picture is a black and white eagle and a blue moon.

Bruce's work has been shown at trade shows. He has had solo showings in the Nunavut Art Gallery in Regina, at the John Howard Annual Art Auction, the Francis Morrison Library in Saskatoon and at the Indian Metis Friendship Centre during Saskatoon's Folk Fest. One of Bruce's sketches appeared in the Saskatchewan Indian Cultural College 1985 calendar. He has collaborated with two other artists Dennis Smokyday and Jerry Whitehead in producing a work of art. Dennis Bruce will be involved in helping organize a Native artists exhibition at the Jeux Canada Games.

In addition to art shows and his interest in promoting other artists as well as his own, Bruce has been successful in selling his art work to many individuals and to businesses as well.

The art of quilling on deer and other animal hides as Yvonne Morrisseau has learned was the craft practised by North American Indian women long before the white traders introduced silk thread and beads. Because most plains Indian tribes based their quill work upon a tradition that was both holy and sacred, and because she respects this tradition, Yvonne Morrisseau, a long time resident of Thompson, Manitoba, more recently of Robin, Manitoba and now of Saskatoon would personally like to revive the art among Indian and Metis people.

Two years ago, Yvonne Morrisseau attended a quill weaving workshop sponsored by the Manitoba Indian Arts and Crafts in Thompson, Manitoba. Since that time Yvonne has produced many beautiful pieces of quill work and has been invited to give workshops in numerous locations. She has taught the craft in Winnipeg at Pegagus Reserve, Poplar River, Birdtail Sioux, Crane River and Valley River Reserve in Manitoba as well as in the Friendship Centres in Swan River, Brandon and at the West Region Tribal Council in Pine Creek.

Whenever Morrisseau teaches a class in quill weaving, she acquaints her students with the complete process. She begins by bringing in a dead porcupine and showing her students how to remove the over 30 to 40 thousand quills that a porcupine has and how to select those best suited for weaving. Then she teaches her students how to clean, dye and moisten the quills so they can be

used to the greatest advantage. She also encourages her students to learn the art of hide tanning.

According to studies Morrisseau has made of traditional quill work, an original quill worker used leather pouches for the quills, a quill marker of bone, a bone awl, strands of sinew for sewing the quills and a quill flattener made of bone or antler. Today's quill worker uses steel beading needles, thread and commercial dyes. Because of Morrisseau's five years of experience co-ordinating Katimavik activities, she is acquainted with methods of natural dyeing and will use them when it is convenient.

Morrisseau's unique talent, her patience and perseverance is apparent in the work she showed this writer. The basis for most of her work is home tanned orange/brown or white deer hides or black velveteen.

Morrisseau's yellow toned deer hide pow-wow cuffs are made beautiful with the addition of a buffalo head of purple quills with contrasting yellow and orange quills. She has created an impressive looking pipe bag by adding blue colored horse hair tassels, red and orange quill flowers, half moons and swirls of blue, yellow and green quills.

Two pictures, one a white buffalo, the other a white eagle stand out magnificently on their background of black velveteen and are framed with stretchers of red willow. The eagle has been enhanced with a purple eye, some yellow wing feathers and a yellow beak.

Another pair of pictures consisting of two pairs of grey, black and white quilled Canada geese and two brown and tan colored deer create a lasting impression in the mind of the viewer. Each of these pictures is circled by stretchers of red willow and tied with strips of hide.

Morrisseau has some delicately crafted orange bead work around a quilled horse head on white deer hide. This too is encircled with a stretcher of red willow. Accompanying the horse head is a white polar bear with figures in many colors inserted in the bear.

One intricately patterned piece is an Indian head made up of contrasting black and orange quills. The hair of black and the face of orange brown stand vividly from a brown quilled lodge in the background. Interwoven in the Indian head are various forms of animal life. The bear, a beaver, a fish and eagle head are each delicately outlined with white quills.

Another expertly crafted picture is a grey eagle, a brown buffalo and a red Indian figure facing the horizon with a rising sun on one side of the figure and the sketched outline of a moon on the other side.

While Yvonne Morrisseau has made contact with the Saskatoon Indian Survival School and the Saskatchewan Indian Federated College in Saskatoon, she would like to reach other Native schools and cultural centres in her effort to keep the art of quilling alive. □

The Story Of The Ducks And The Poplar Tree

By James Dean Agecoutay

Over the years I have had the opportunity of hearing a wide variety of both, traditional and modern day legends. As a child growing up on the Pasqua Reserve, I can still remember many long winter nights, sitting huddled in blankets around our old pot belly stove, listening to my Great Grandfather, Strong Eagle, telling us many stories about a supernatural Indian hero named, Nanabush. The stories were always very entertaining and interesting but at times some of the stories frightened me. I can still remember old Moosum Strong Eagle teasing me when he knew that his stories had frightened me, but then he would always comfort me by telling me that I had nothing to fear so long as I was a good boy and respected my Elders. Twenty-three years and many mistakes later, I now realize just how true those few words were.

The Elders have clearly shown just how important these legends are to the Indian people. The legends often portray our unique way of approaching life, in general. Legends are a very crucial part of life and are taught to our children for a number of reasons. Aside from providing entertainment through the humour and exaggeration often displayed, they provide something else of a more serious nature. Our legends teach the children about values and beliefs, while at the same time, explain the many wonders and beauty of nature itself.

So, with all this said and done, allow me to share with you a traditional legend about our Elder brother, Nanabush....

One day Nanabush was sitting beneath the shade of a tall poplar tree and began to realize just how hungry that he was getting. The more that he thought about his hunger, the hungrier he got and it wasn't long before his empty stomach began to protest loudly. Nanabush, being ever so lazy, couldn't get himself to get up to go and hunt, nor did he have the patience to set any snares, or cast any nets. Instead, he just remained seated in the shade of that big old poplar tree.

It wasn't long before his hunger became unbearable and he was forced to get up and go look for something to eat. He walked through the forest but could not find a single thing to eat. So on he walked, and on he searched, looking for an easy meal.

Soon he came upon a small clear pond where he decided to stop for a drink and to take a short rest before continuing his search for food. As he sat near the edge of the pond, a small flock of ducks began to circle overhead. Nanabush was quick to notice their presence. He also saw that the ducks were circling the pond to see if it was safe for them to set down upon the water. Immediately, Nanabush began formulating a plan, a plan that would see him eating a duck for his next meal.

As the ducks continued to circle overhead, Nanabush called out to them, "Hello, my brothers! It looks like you have traveled a great distance." The ducks recognized Nanabush and replied, "Hello, Nanabush. Yes, we have indeed traveled a great distance, and we still have a long journey ahead of us."

Nanabush could almost taste roasted duck. He had been carrying his bundle with him to use for catching and cooking his supper and had now thought of a way to trick the ducks into becoming his next meal.

He quickly took his bundle and hid it behind his back, to pretend to the ducks that there must be something special in it; something that they would want to see. The trick worked perfectly and the ducks came closer and closer as they became curious about what could be in the bundle. They talked amongst themselves about what secret thing that Nanabush could be hiding from them.

"Nanabush, what is it that you are carrying in your bundle?" the ducks called out. Nanabush heard the ducks, but instead, pretended that he had not and continued to ignore them. Once again the curious little ducks called out to Nanabush, "What are you carrying in your bundle, Nanabush?" This time Nanabush responded, "I'm sorry, my brothers, I didn't hear what you said. Could you please repeat it for me?"

The ducks asked again, "What is it that you are carrying in your bundle?" "Oh, it's my song bag and I am carrying my songs in it," replied Nanabush. "Sing a song for us then; we would very much like to hear you sing," one of the curious little ducks said.

"But I cannot do that, my brothers," said Nanabush. "Before I can sing any of my songs, I must first build a lodge in which to sing these sacred songs. Perhaps you would be kind enough to help me build a lodge since you wish to hear my songs."

The ducks talked it over amongst themselves once again and decided that they would help Nanabush build his lodge; they were all more than just slightly curious to hear Nanabush sing his sacred songs for them. Soon they had completed the lodge that Nanabush had requested. Nanabush then told all of them to enter the lodge. Joining the ducks, was their friend, the loon.

Once all of the ducks had entered the lodge Nanabush began singing song after song, making them all up as he went along. The ducks never knew the difference and began to dance as Nanabush sang for them.

Meanwhile, the loon, who had remained close to the door also began to join in on the dancing but he would only dance in one spot near the door.

Soon Nanabush realized that he was beginning to run out of words and then told the dancing ducks, "Now, my little brothers, I shall sing you one final song. This final song is called the Shut-Eye Dance. You must all form a small circle, place your heads as close together as you can, and then close your eyes as I sing you this final song." The ducks did as Nanabush had requested and soon they were all dancing in a small circle, heads close together, eyes closed.

Nanabush knew that he had the ducks where he wanted them and that it wouldn't be very long before he would be feasting upon them. He continued to sing and the ducks continued to dance but couldn't see Nanabush getting ready to pounce on them with a large sack he had hidden under his blankets.

Just as Nanabush threw the sack over the ducks, the loon, who was still dancing by the doorway, took a quick peek with one eye to see what Nanabush was up to and yelled at the top of his lungs, "Run for your lives!!! Nanabush is going to kill all of us!"

The ducks scattered immediately but most of them couldn't get out of the lodge before Nanabush had caught them. And just as the loon was about to make good his escape, Nanabush managed to give him a good swift kick in the rear, sending the little loon flying out of the lodge.

That is said to be the reason why the loon, to this day, has a flat hip and cannot walk on land. Even today the loon can still be heard howling in the wilderness and it still looks like he's holding his rear-end.

Nanabush gathered the ducks that were unfortunate enough to get caught in his deadly trap and began to prepare them for his evening meal. He smiled slyly to himself as he prepared the birds for the fire. He was quite pleased with himself because he had no idea as to just how successful his plan would really be.

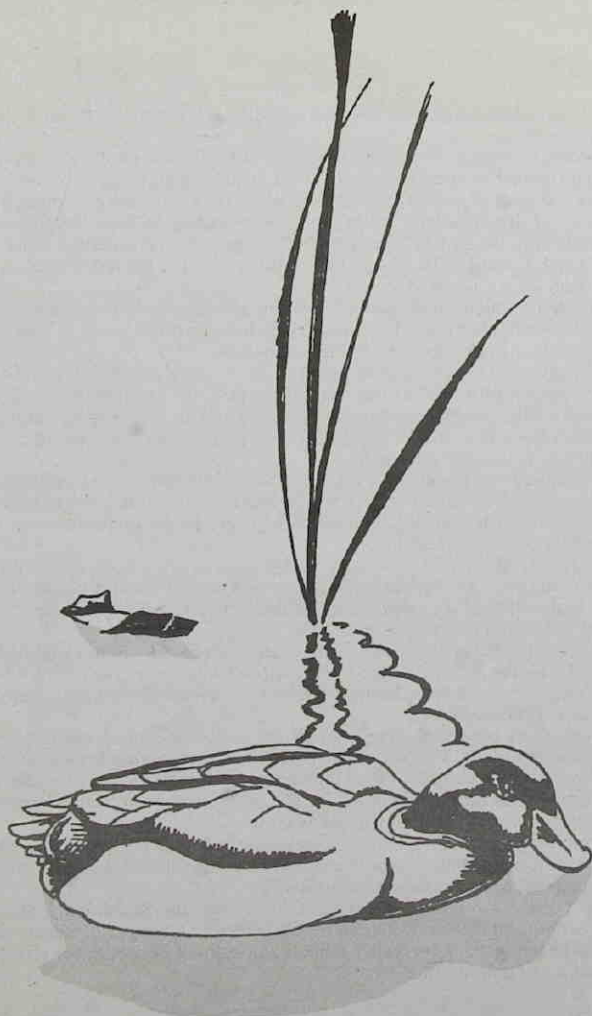
Nanabush, always the lazy one, keeping with his character, decided that he would take a short nap while the ducks were roasting. Once the ducks had all been plucked and cleaned, Nanabush then pushed them into the white hot ashes of the fire. Only their feet stuck out.

Being gifted with supernatural powers by the Creator, Nanabush could not only change himself into any form that he wanted to, but he could also communicate with anything and everything as well. Before he lay down to sleep he gave his rear-end orders to warn him if anyone or anything came near the roasting ducks while he slept. With that he found a comfortable spot to lie down on between two tall poplar trees and immediately went to sleep, dreaming only of the tasty meal that would be waiting for him when he woke up.

As Nanabush slept soundly, two wolves approached the camp sniffing the air in search of the source of the beautiful aroma that filled the forest. Immediately, Nanabush's rear-end began to protest loudly and warn Nanabush of the approaching wolves. The wolves were frightened off and were nowhere to be seen when Nanabush finally got up to see what his rear-end was warning him about.

After searching the camp area and finding no one, he checked the ducks and found that they were still safe and still lying where he had placed them in the ashes. Nanabush got angry with his rear-end because he thought that it was trying to fool him. Before he went to lie down again he checked the ducks and found that they were cooked but were too hot to eat. He decided to push them back into the ashes to let them cool down while he slept for a while more.

Once again he returned to the comfortable spot on the ground between the



two poplar trees. Before he went to sleep he instructed his rear-end to warn him again if anyone or anything came near the ducks.

"Tell me if anyone comes near my ducks, but don't fool me like you did the first time," he said. With that, Nanabush turned onto his side and was soon fast asleep once again.

It wasn't long after Nanabush had fallen asleep when a hunting party of four young Warriors came along. The Warriors were also hungry and once they spotted Nanabush and the roasting ducks, it didn't take them long to realize that they wouldn't be hungry for much longer.

The Warriors began to sneak up on Nanabush and his roasting ducks but before they could get near enough to steal them Nanabush's rear-end once again proceeded to warn him of danger. This time Nanabush didn't listen to the warning and continued to sleep soundly.

Meanwhile, the two tall poplar trees stood silently over Nanabush and watched everything with much amusement. They could hardly prevent themselves from laughing out loud as they watched the Warriors take the ducks. They decided that they would play a little trick on Nanabush.

Nanabush woke up in time find the Warriors eating his ducks. He tried to get up as swiftly as he could but quickly found himself being held down by the branches of the two poplar trees. The trees laughed openly at him now.

"Hey, leave those ducks alone, they're mine!" Nanabush shouted at the Warriors. The Warriors just laughed at Nanabush and continued to feast upon the delicious ducks. Enraged, Nanabush continued to struggle and protest loudly but realized that there was nothing that he could do, since the trees still wouldn't let him go.

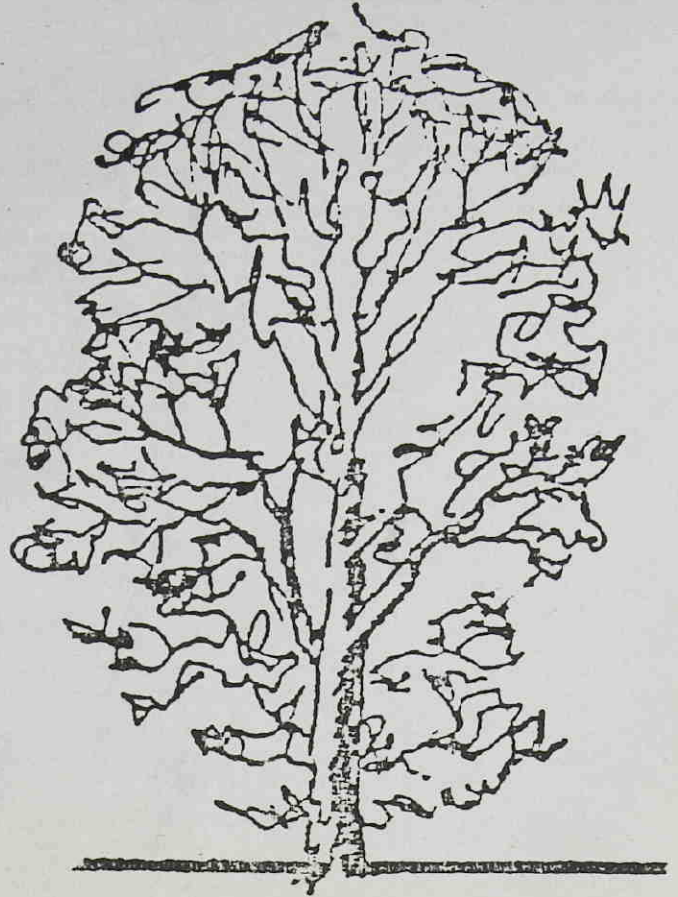
Soon the Warriors were finished eating all of the ducks and were preparing to leave. "Let this be a lesson to you Nanabush. You were being too selfish and greedy to even think of sharing your food with anyone but yourself," the Warriors told him before they left. When the Warriors had disappeared into the forest once again, the poplar trees released their hold on Nanabush.

Nanabush was fuming mad at the trees for playing this trick on him and for helping the Warriors to steal his ducks. He promised the trees a punishment that they would never forget. With that, Nanabush went and got himself a long switch from a nearby willow. When he returned with his switch, he told the poplar trees, "You are now going to be punished for holding me down while those young Warriors ate all of my ducks." Nanabush then began to whip the trees. Each time that he whipped the poplars his switch cut into the smooth white trunks and left telling black scars upon them.

When he was finished whipping the trees, he told them, "From this day forth, my brothers, you shall no longer wear beautiful smooth trunks but will have these black marks. From this day forth, my brothers, you and all of your descendants shall wear these markings."

And there you have it.

Now you know why, even to this day, that all poplar trees have those very distinct markings that Nanabush bestowed upon them when the world was still very young.... □



Challenge '89

Summer
Employment
For
Students

Employers, take up the challenge! Create a job for a student this summer. The Government of Canada, in co-operation with the provinces and territories, has funding available to help eligible employers.

Call your local Canada Employment Centre today!
Deadline for applications is March 10, 1989 or in Manitoba,
March 17, 1989.

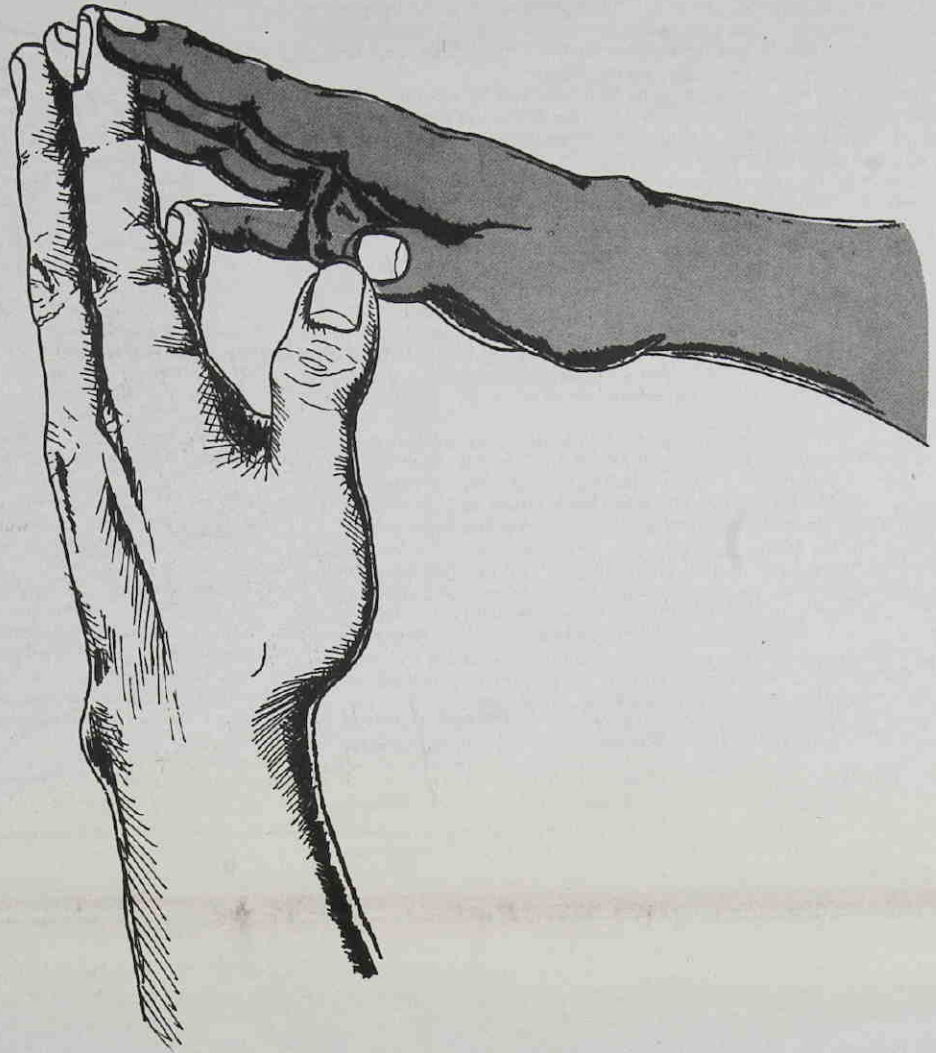


Government of Canada
Minister of State for Youth
Jean J. Charest

Gouvernement du Canada
Ministre d'État à la Jeunesse
Jean J. Charest

Canada

A Hidden Notion



By Mary R. Kellar

It was a blustery winter day, - 40 with the wind chill factor, as Marlene struggled against the powerful force of the wind along Portage Avenue in Winnipeg.

She was accustomed to the cold. Marlene's home was at Island Lake Reserve, many miles north of Winnipeg. What was she doing in a city like Winnipeg, where the people, their customs, and the pungent smells of factories and automobile exhaust were all so strange to her? Marlene came to Winnipeg two months' ago to take up university studies on that giant campus of the University of Manitoba.

How lonely Marlene was at first! She had lived at Island Lake all eighteen years of her life, in the cosy, but small home of her parents, where she shared a life of love and guidance with her two sisters and her brother, all younger than Marlene. Marlene was the first, in her family and from among her cousins, to go to university. In a way, she was making a way for other kinfolk to follow her example and a path of success.

Marlene felt like a pilgrim in a foreign land, even though this was her land given by Manitou to her ancestors. She was glad to have the warm parka, lined with wolf fur, that her grandmother had made for her, and decorated with bright designs of porcupine quills. White people in Winnipeg turned to her and admired her beautiful parka. Marlene's brightly decorated mukluks were formed with great care and love by her mother, a gift that she had presented to Marlene the day she left Island Lake, and with such pride and affection that would overwhelm many southerners. Marlene grew up with love and attention lavished on one another by her whole family.

Marlene missed her family so much that she nearly left her studies in Winnipeg, just three weeks into October. Then she met Ryan.

Ryan was tall and confident, a pre-med student, whose father was a brilliant lawyer in Winnipeg. He was non-Native, and at first Marlene wondered why Ryan would be interested in her. It was obvious that he cared a lot about Marlene.

A short time after they met, it was understood by their friends that they were a couple. They studied together, went to the freshman dance together, and Ryan took her to a movie every weekend.

Last week he asked Marlene to his home to meet his parents and to have dinner with them. Marlene was terrified to meet them. What would happen if Ryan's parents didn't like her? She was afraid of losing her best friend in Winnipeg - Ryan. She thought she was falling in love with him.

Ryan encouraged Marlene to accept his invitation.

"My parents will love you, Marlene."

So she wore the only dress she owned, a pink orlon knit, that she bought to wear to a cousin's wedding a year ago. She had planned to wear her sparkled white and gold beaded necklace. "No, that's too Indian," Marlene thought to herself, and she went without any ornament, instead.

Ryan called for her at six and drove her to his home in West Kildonan. It was a huge important looking house, with a large yard for a city, and a huge, gorgeous blue spruce in front of the house. Panic was felt in her stomach as they approached the door.

Ryan's father and mother greeted Marlene warmly, like her parents would have welcomed Ryan. Only they lived in a mansion compared to the little house Marlene's family lived in at Island Lake. The drapes were a plush, rose velvet...not faded cheap cotton like those at home. The furniture was elegant. Marlene compared the shiny walnut carved endtables, protected by glass tops, that were so vastly different from the plain pine endtables her grandfather had fashioned by his own hand, to be serviceable. The polished mirrors and crystal chandeliers, and the bathroom that was bigger than the bedroom Marlene shared with her sisters, made Marlene feel completely in awe of Ryan and his family. She marvelled that they were so kind to her. Were they just pretending to like her? Would Ryan break off their friendship the next day, with some vague excuse?

The next day Ryan asked Marlene to see the film "The Last Temptation of Christ." It was magnificent. Even though Marlene believed in her traditional Indian beliefs, she related well to this meaningful film. The first "hurdle" in their relationship was successful. Marlene and Ryan were falling in love.

A gust of wind directed flakes of snow on Marlene's glasses. She huddled in a doorway to wipe them, so she could see to make her way to her apartment. Ryan was going to pick her up in an hour, so she had time to shower and dress for their date. They were going bowling after supper at the Viscount Gort. She would wear a jumpsuit. Ryan always liked her paddy green one, and she'd wear a string of Indian beads. Ryan always admired Indian art and beadwork.

"I hope you will teach me how to make a pair of moccasins," he suggested, gently. "I'd love to have a pair something like yours."

"He doesn't know I am making him a pair for Christmas," Marlene thought. She agreed, however, that she would teach him how to make a pair of moccasins.

In her apartment, Marlene was just finishing her braids when Ryan arrived. "Do I look okay?"

"You sure do, my Princess," Ryan replied. Marlene's heart beat rapidly. No one called her a princess before.

"That blueberry bannock you promised. How about tomorrow at nine? Any plans?"

"No...are you sure you're going to like bannock?"

"If you make it, I'll eat it," Ryan answered quickly with a cheerful voice. "Is it a date?"

"Sure." Marlene was happy she had brought that pail of blueberries from home. They kept superbly in the freezer section of the fridge.

Everything was going perfectly for them. If only...Ryan would never meet her parents. She couldn't take him home...ever. He would not like her home. Her parents never dressed up. They were so plain. And they laughed a lot. They were not educated past grade five. Ryan would be shocked. Marlene would be so ashamed. The house was small and rarely tidy. Everyone would sit around the wood heater in the kitchen.

Many of the neighbor's houses were in shambles...without paint...some with broken windows.

There was nothing to do on the reserve...Saturday night bingos...Marlene could not imagine Ryan, sensible, refined and educated Ryan, in a smoke-filled, stuffy band hall, playing bingo.

Their worlds were far apart. Marlene knew it. One day Ryan would break off with her. She shuddered at the thought that the axe would fall. All would be over between them.

Dinner was fine. No deer steaks, but beef.

"One day maybe I could go hunting with your brother," Ryan offered. "I heard venison is really tasty. Never had any, though."

"Yes," Marlene replied, her eyes suddenly sad and her expression downcast.

"What's the matter, Marlene?" Ryan asked quickly.

"I don't think you'd like hunting," she answered, while what she was really thinking, "You won't like my brother. He wears tattered jeans and a floppy hat...and he smells of fish most of the time. That's how he earns his living...fishing." But she said nothing of this to Ryan.

"Aren't you feeling well?"

"No, not too well, Ryan...I have a bit of a cold. Mind if we don't go bowling?"

"That's okay, Marlene." He took her home after supper. Marlene felt tense. Why did he seem to like her Indian-ness anyway? What did Ryan really like about her?

The doorbell rang. CNCP telegram.

"Trouble, Marlene?"

"Yes...my father's been rushed down to Misericordia Hospital. A heart attack. Oh, Ryan, I can't believe it. Dad had always been a strong person. Ryan..."

"I'll take you over to see him now. Then you'll see for yourself how he is."

Marlene winced. Why her Dad could not even fill out a hospital admittance

form. He knew more Cree than English.

"No...that's all right...I'll see him tomorrow."

Ryan was puzzled. "See you at nine? I'll drive you to the Misericordia in the morning...that is, if you wouldn't mind..." Ryan was hesitant.

"Come for bannock and a short visit. But please don't stay...I'll go to the hospital...alone."

It was 2 A.M. - Marlene's telephone rang. She hurried to the kitchen to answer it. Bad news. Horrifying news. Terrible. Her father had passed away. She didn't even see him. His body was to be transported home in the morning.

Marlene packed. She would board that same plane home. It left at ten o'clock. At nine, just as she was about to leave, Ryan appeared. Marlene had completely forgotten about him. He noticed her heavy, red eyes immediately.

"What happened, dear?"

Suddenly Marlene hated this man. She vented all the anger she had stored up. "I hate you. I hate you. I'm not your dear. I hate you. I hate all white people. You hate my people."

Shocked, and then deeply hurt, Ryan backed away from the door. For the first time, Marlene saw him without confidence and without hope, like many of the people living at Island Lake. He trembled.

Still, her anger was uncontrollable.

"I don't ever want to see you again."

Ryan turned, his shoulders rounded, his head down. He shuffled along the hallway, toward the stairwell.

Now they both hurt, to the very core of their beings. Marlene felt faint. Just then Ryan took one last glance back at the woman he loved. Sensing she needed his help, he came back. Compelled by his love, he held her in his arms. This time she did not reject him. "I didn't mean it," she sobbed. "I just feel...so terrible. My father died last night. I didn't even see him. I was afraid..."

"Afraid?"

"Yes, afraid...afraid you wouldn't like my father...my wonderful father...my wonderful family...my wonderful home..."

"Oh, Marlene, my dear Marlene. I love you. I can't go on without you. Marlene, please give me a chance. Please may I go home with you? Please give me a chance, Marlene...please."

"Yes...I need you, Ryan...now, more than ever. Here's the number. Call the airport and see if there's another seat...Canadian to Thompson and then we take a smaller local plane to Island Lake."

There was a seat for Ryan, too, so they arrived together at Island Lake.

By the way, Ryan liked Marlene's family and they liked him. They stayed two weeks. He ate blueberry bannock, and he went hunting with Tom, Marlene's brother. He enjoyed venison steaks. Marlene's mother found Ryan a strength to her, too, in their time of deep loss. In time, Ryan would go to a bingo game. They would enjoy the best of knowing both cultures.

No two people are the same, no matter what their cultural heritage! □

Health and Welfare Canada Santé et Bien-être social Canada

"I Just Dropped By To See Some Friends Of Mine Who Used To Sniff"



Disability and death caused by solvent abuse can be prevented. If you have questions concerning solvent abuse call the 24 hour toll-free solvent abuse information line: 1-800-267-6358

Canada

'The Hunter Becomes The Hunted'

By Jerry Merasty

I recall one winter we had just gone through a very cold spell and finally it had warmed up enough to go out and enjoy the outdoors. I went out hunting squirrels in some thick bush surrounded by muskeg. I think it was around Meadow Lake, but I can't say for sure, because I went there to hunt squirrels and got lost.

I was just a young squirt at the time, but I remember that my father and I had set up camp by the railway tracks, since that was where a lot of squirrels were, (the fur at that time was top dollar).

I was very excited! The night before, while there was still daylight, I had had a chance to do some hunting. I had killed ten squirrels in no time and I could have shot more, but it became too dark for me to shoot any more. Besides, when you're hunting in the muskeg you have to be able to see or else you could fall in a deep hole, or stumble over a tree stump.

I wanted to make a lot of money, so when I heard the train whistle early the next morning, I sprung from my bed. I gathered all my 22 ammunition, and made sure I took my little rubber duck with me (when I squeezed the duck, it would make a whistling sound). When a squirrel answered back, I would sneak up to where I could get a shot at it, and as soon as it stopped to hear another call, I would aim for its head and squeeze the trigger.

My father and I left the camp together, but since two people can't go after the same squirrel, we decided to go in different directions. I was having a lot of fun and every time I heard a squirrel I would run up to it, squeeze my rubber duck to call it, then shoot it.

When I got hungry I looked for, and found a log laying on the ground. I sat down and opened my thermos, drank some chicken-in-the-mug and ate the moose meat sandwich my mother had made for me. I couldn't even enjoy a peaceful snack, because a squirrel scurried to where I was but, as soon as it sat on a tree branch I took a shot at it and finished eating my food.

I suddenly noticed it was getting late. The sun was going down and it seemed like it was getting colder. I decided it was time to go back to camp. That's when I realized that I must have gotten carried away. I discovered that I was lost in this thick spruce forest. I tried to follow my tracks back. Tracks are hard to find in the daylight but now in the near dark, they were impossible to see. I had made a lot of tracks following squirrels so I didn't know which ones would lead me back to our camp. I looked for broken twigs and familiar signs that might help me.

As I was anxiously searching for anything that could point me in the right direction I could hear the howling of some Timber Wolves. They seemed to be coming closer...

I had killed seventy-five squirrels and knew that I should have stopped while there was still plenty of daylight left, so I could find my way back to camp. But I was having too much fun and I didn't want to admit to myself that I could ever get lost in any forest. It's hard to find your way around the muskeg, because in some places I had to walk on a log, crawl under trees, or walk

in the thick bush with snow coming up to my knees to get to where I thought I wanted to go.

All of a sudden I saw the shadowy outline of six Timber Wolves slinking through the trees in my direction. I struggled to take off my backpack, figuring I'd be safer without it. I assumed that they were attracted by the smell of blood from the prairie chicken I'd shot in the willows earlier, or the dead squirrels.

I just got the backpack off when the lead wolf rushed toward me. I could see foam coming out of the wolf's mouth and that killer instinct look in his eyes as if he was about to have me as his next fill. I had just enough time to point the gun at his chest and pull the trigger. I had to stop him so the others wouldn't join in on their intended feast. My heart was pumping like crazy and I was scared to death. I tried to scream, but nothing came out except a tiny yelp, as my throat suddenly went dry.

I knew I had hit him pretty good, because he shrieked in pain and snapped at the wound in his chest, then staggered and trotted away. I only had two shells left and knew that I had to do something more than shoot them, since it was getting too dark for me to see anything.

I gathered some dry twigs and opened the little jar I carried my matches in. My hands were cold, so when I struck the first match it flared and then blew out. I remembered my father telling me to use the moss off the side of a tree to start a fire. I gathered some moss and this time the match ignited it. I added twigs and then larger branches. With the light of the fire I was able to see a bit better and could find some muskeg grass and moss to make a smudge and keep the fire going as well.

The smoke from the fire made the Timber Wolves back-off. I continued feeding my fire by adding dry branches, and larger logs so the fire would last longer. I noticed that the wolves were still nearby, because I could hear them whining hungrily and howling not too far away. I kicked the snow away from the fire and pulled the moss out of the ground and continued dropping it on the fire.

I was getting hungry so I grabbed the prairie chicken from my pack and threw it on the fire. After all, I thought, if the Timber Wolves were to get me, then at least I'd go with a full stomach! I waited until I could get the chicken legs half cooked, and as soon as they began to smell good I took them out. I thought it wouldn't be nice to tease my visitors!! I was chewing the rubbery, meaty part of the legs and swallowing the bits and pieces that were cooked, but hungry as I was I wasn't enjoying it. My mind was occupied by the barking and snarling from the hungry wolves, waiting for me to fall asleep or to let the fire go out. I could just imagine how hungry they must have been. I made sure that my fire didn't go out, because if it ever did, I was sure I would be their next meal. Tending the fire, rubbing snow in my face and saying some fast prayers kept me awake.

I remember this very clearly, because I said to myself, "I'm only eleven years old and this is the scariest time of my life. I desperately want my mother or father with me and all I have is my little rubber duck". I was lost, and here I was in the middle of nowhere, surrounded by a bunch of hungry Timber Wolves. The only bright spots were my fire and the full moon which had finally come out from behind the clouds.

After staying up all night, my muscles were cramped and my bones ached. I could have slept right there, but I was too scared to take a chance so I stood up and stretched instead. This was the best sunrise I had ever seen. I couldn't hear the wolves anymore but they are sly creatures and I thought they might still be out there waiting somewhere.

I listened and wondered which way to go to get back to camp. Even in the increasing light, I was still lost. I was trying to remember what my father had told me about the white things that were on the trees and the direction they indicated. I tried again to follow my tracks but they lead nowhere and everywhere at the same time.

If I was relieved to see the sunrise I was overjoyed when suddenly I heard a train whistle blowing in the distance. I was facing the sun when I heard the train, and since our camp was situated near the railway tracks, I headed in that direction. After trudging through snow drifts and crawling over fallen trees for about a mile, I started hollering for my dad. As my calls echoed in the distance, I heard the distinct, replying sound of a rifle being fired. I knew then that my father, or someone, was firing his gun to let me know he heard my calls. My legs were feeling light as I ran stumbling toward the sound. As I got closer I recognized my father's voice calling to me. I caught my breath and shouted my answer. Was I ever grateful when I finally saw him!!

As we ate I told him about my night in the woods. Afterward we went back to where I'd made the fire. He knew a short cut to the place I had described. It really wasn't that far from camp after-all. It had just seemed forever. Once we found the blood trail of the Timber Wolf I had shot, we followed it until we found it lying dead in the snow. My father carried it home for me.

When we got back home I showed the rest of my family the dead wolf, and told them how I had killed it. They were very proud of me. It made me feel really good when they told me that I was a great hunter! I smiled to myself as I began to prepare the wolf pelt and squirrels, because I knew that the market was good and I'd get a good profit for my sleepless night.

This incident in my young life, left me with an experience that I'll probably never forget. Since then I've had a continuing interest in hunting and trapping. With the help of my father I've learned a great deal and I still go trapping or hunting every chance I get. □



Hunting in Canoe Lake



Canadian Youth... Free pointers for your future.

We have a new 1989 edition of the **Hot-100**, a booklet that's filled with information to help you plan your future.

The **Hot-100** has details on more than 100 Government of Canada programs and services for young people. It tells you who each program is aimed at, what it's about, and who to get in touch with to find out more.

The **Hot-100** can help with finding, keeping or changing jobs; getting into or through school; travelling in and outside Canada; maintaining health and fitness; and coping with personal problems.

We know you will find this booklet very useful. Please write for your free copy or just complete and send this coupon.

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Mail to: The Honorable Jean J. Charest
Minister of State for Youth
Hot-100
140 Promenade du Portage
Ottawa-Hull K1A 0J9



Government of Canada
Minister of State for Youth

Gouvernement du Canada
Ministre d'État à la Jeunesse

Canada

Poetry

WOMEN AND BUTTERFLIES

Are so Special

*To compare the two, one would be a fool
They are both soft, precious and delicate.*

*If you play with the wing of the butterfly,
they crumble.*

A woman's heart, is no different.

*To capture either one, it takes patience and a
delicate touch.*

So the next time you see a

Butterfly.....Smile.

Because you will notice the two are alike.

*Beautiful, delicate, Sensitive
and Precious.*

"May the good Lord look after the Two"

By Brian Fiddler

IMAGINATION

While in a deep trance

I see gold,

The treasure all wish to have

It is I who have it;

The gold is magical

And my body consumes

The light which transcends

Toward my soul;

Oh how mighty I feel,

Magically I have become

An angel;

My Soul is free; I am free,

The treasure has delivered

me to Sanctuary,

Slowly I begin to fall

Down toward earth,

Reality is a painful place

and destroys the magic

and again I am mortal

for my power only lives in imagination.

By Sean Raccio

PRaise THE LORD

I've poured out my feeling

and innermost thought,

I've poured out everything that I've got

I try so hard to do your will,

I pray to Jesus I'll get my fill

I pray real hard each and every day,

I try to live by every word and say,

Help me to change my evil way

to do Your will the rest of my days.

I pray to You Lord Jesus in my hour of need,

grant me strength that I may succeed.

I know Lord Jesus I'm not worthy of You,

show me the way in all that I do.

I will stand brave and I will stand tall.

I've lost my family and I've lost my friends,

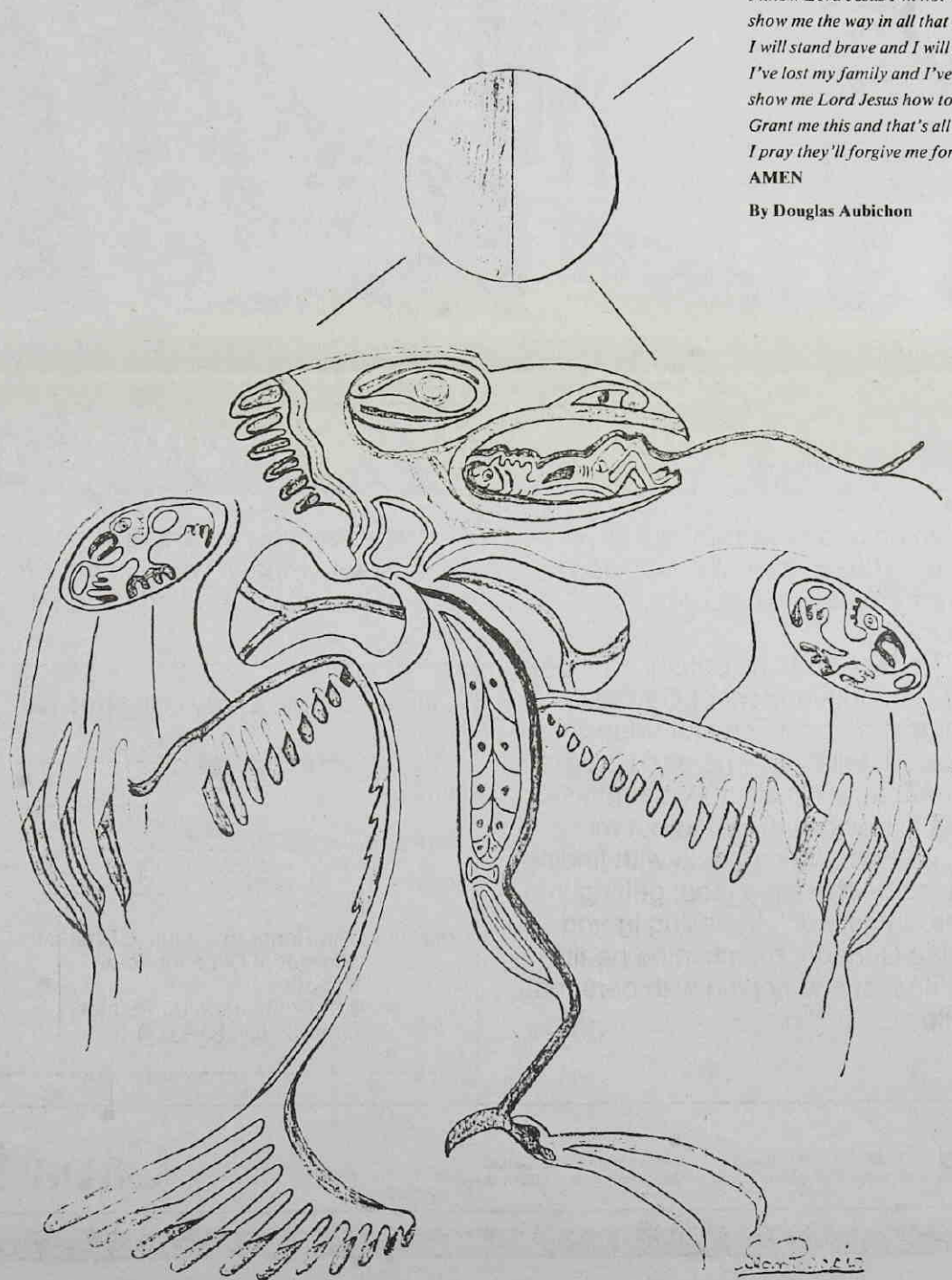
show me Lord Jesus how to make amends.

Grant me this and that's all I ask.

I pray they'll forgive me for the past.

AMEN

By Douglas Aubichon



Profile

John Kim Bell

Reprint with Permission

It seems that John Kim Bell has always known how to conduct himself. A Mohawk born on the Kahnawake Reserve near Montreal, he moved early in life with his mother to Columbus, Ohio.

He recalls that even as a child he was fascinated with classical music and so at the age of eight started music lessons. John practised hours every day and at ten years of age was performing on local television.

His talent and dedication to music, although making him very popular at school was not always appreciated by his classmates who sometimes ridiculed and poked fun at him. He believes that this adversity strengthened his desire and reinforced his love for music. He continued to practise and at the age of twelve added the violin and saxophone to his studies.

John was a good athlete. He excelled at basketball and played at every opportunity. Yet he realized even as a teenager that some sacrifices had to be made. So he continued to play basketball occasionally, but he dedicated himself to his music and during his teen years won many local and state-wide piano competitions.

At the age of seventeen he was asked to accompany local singers to an audition of summer theatre. His ability to improvise and play by ear so impressed the producer that John was hired to be an Assistant Conductor on Broadway. Since that

time he has conducted over thirty Broadway Musicals including the Pulitzer Prize Winning "A Chorus Line" and had the opportunity to work with many people from theatre, television and films to include the Bee Gees.

John has also worked in ballet and opera and was the first Native in North America to become a symphony conductor when he was appointed as Apprentice Conductor with the Toronto Symphony in 1980. He also held the same position with the New York Philharmonic.

Since 1985, he has dedicated himself to creating the Canadian Native Arts Foundation which is intended to be an organization to assist Native people with educational and professional opportunities in the arts.

John's musical accomplishments and his intense desire to help other Native people enter the performing arts has attracted much attention. He has been the subject of two nationally televised documentary films and is rapidly becoming a leading Native activist in Canada.

Throughout his life John's motto has been perseverance. He states that, "A conducting teacher once told me that if you want something badly enough, you will find a way to get it." He has found his way; through hard work and dedication and John Kim Bell has conducted himself accordingly. □

What's Ahead

We're Celebrating our oral Traditions.

A Native Language Festival will be held at the Winnipeg Art Gallery on Saturday, April 22, 1989 in Winnipeg, Manitoba. Individuals and groups are invited to speak, sing, act, debate in the Native languages. For more information call (204) 943-3707.

VISION 2,000

Barriers to Human Rights Organizers in the 1990's. Sponsored by, Canadian Rights and Liberties Federation. In co-operation with, Saskatchewan Association on Human Rights. Conference will be held at the University of Regina on March 18, 1989. For further information phone, (306) 757-8830.

The Northern Justice Society - Preventing and Responding to Northern Crime is scheduled for March 28 to April 1, 1989 in Thompson, Manitoba. For further information call (604) 291-3792.

South Africa: Getting the Real Story.

A journalistic Conference. Sponsored by the University of Regina School of Journalism and Communications, Regina, Saskatchewan. March 16, 17, 18, 1989.

Recipes

CURRY AND RICE (INDIAN)

1st mixture

2 lbs. wild meat, diced
1 tbsp. currants
1 tsp. ground ginger
2 tbsp. oil
1 tsp. salt
1 tbsp. brown sugar
½ crushed paprika bud
2 tbsp. curry

2nd mixture

1 cup chopped celery
1 lb. mushrooms, sliced
Salt
2 green peppers, chopped
1 small tin peas
3 tbsp. oil

1st mixture

Brown meat in sizzling frying pan, heating pan with oil. When meat is brown, add enough water to cover, and add remaining ingredients of 1st mixture. Simmer this for three to four hours. Keep covered and add fluid as necessary. Thicken slightly with flour.

2nd mixture

Cook celery till tender, fry mushrooms in 3 tbsp. of oil. Then add green peppers and fry very lightly. Combine celery, mushrooms, pepper and peas. Just before serving add to first mixture.

RICE Prepare 1 cup uncooked rice in your usual manner. Serve with above mixture. Serves 6.

BONNY BLUEBERRY PIE

Prepare pastry for 2 crust pie. Line 9 inch pie plate with half of pastry. Combine:

¼ cup flour
1¼ cups sugar
1/8 tsp. salt
2 tbsp. cornstarch
¼ tsp. nutmeg
1 tsp. grated lemon rind

ADD:

4 cups blueberries
1 tbsp. lemon juice

Blend thoroughly. Turn into pastry lined pan and dot with 1 tbsp. butter. Place top crust over filling and seal. Bake at 450 deg. for 10 minutes then reduce heat to 350 deg. for 35 minutes.

RASPBERRY AND RED CURRANT JELLY

4 quarts raspberries
2 quarts currants
1 quart water
Sugar

Wash currants, add water and boil till juice from currants is extracted. Strain through jelly bag. Clean raspberries well, mash. Bring to boiling point and cook slowly till soft. Pour into jelly bag. Drain thoroughly. Measure juice. Bring to boil, then for each cup of juice add ¼ cup sugar. Boil briskly to jellifying stage. Test frequently as currants are rich in pectin and it may take only 5 minutes.



BLUEBERRY COBLER

2 cups blueberries or more
4 tbsp. sugar
1 cup flour
1 tsp. baking powder
½ tsp. salt
1 egg, well beaten
¼ cup milk
½ tsp. vanilla
2 tsp. butter
½ cup sugar

Cover baking dish with blueberries, sprinkle with sugar. Sift remaining dry ingredients. Add egg, milk, vanilla and melted butter, stirring just enough to combine. Spread batter over blueberries and bake in moderate oven 350 deg. about 40 minutes. Invert on platter and serve with cream or lemon sauce.

News From Outside The Province

Department Of Justice Canada Offers Ten Law Scholarships For Aboriginal Students

Ontario - The Department of Justice Canada is pleased to announce that ten three year scholarships will be made available to Metis and Non-status Indian students who wish to attend law school beginning in the 1989-90 academic year. A limited number of one year grants are also available to students who have commenced law school. The Department may also award financial assistance to a student wishing to pursue graduate studies in law or to attend a Bar Admission Course.

In May of each year, ten scholarships are made available to Metis and Non-Status Indians, to cover the cost of attending a special eight week pre-law orientation program offered by the Native Law Centre, University of Saskatchewan, in Saskatoon. This program assists students, who usually have some college or university training, to gain admission to a Canadian law school. It introduces them to basic subjects in law and to the environment of a law school.

In September, 10 three year scholarships and a limited number of one year grants are made available to successful students to cover their monthly living allowance, textbook and travel allowance, necessary moving expenses, special shelter allowance and tuition fees.

The Department of Justice Canada is accepting applications for the 1989 summer program until April 17, 1989 and applications for Law School until July 17, 1989. There is no deadline for Bar Admission Courses. For further information and the necessary application forms, contact the Program Administrator, Legal Studies for Aboriginal People Program at the following address:

Department of Justice Canada
Justice Building
239 Wellington Street
Ottawa, Ontario
K1A 0H8
(613) 957-9637

Similar financial assistance is available from Indian and Northern Affairs for registered Indian and Inuit students. □

Indian Taxation Advisory Board Meets

Ottawa - The Honourable Pierre Cadieux, Minister of Indian Affairs and Northern Development, announced recently that the Indian Taxation Advisory Board will hold its first meeting. The Board was recently established to assist in the administration of section 83 of the Indian Act.

Chief Clarence (Manny) Jules of the Kamloops Indian Band was appointed Chairman of the Board following the proclamation of Bill C-115 on June 28, 1988. Bill C-115, also known as the "Kamloops Amendment", was the first ever Indian-led change to The Indian Act. It established the power of band councils to levy property taxes on reserves including on lease-hold developments.

The Indian Taxation Advisory Board will advise the Minister on policy issues, and on individual by-laws. It will also provide advice and guidelines for bands on by-law development. The Board will ensure that the interests of taxpayers and others affected by band taxation are taken into account. □

Attention Native Veterans

Vancouver - Research, by a 100% Native owned and operated production company, is currently underway for an upcoming project concerning the experiences of Native soldiers during two World Wars.

Of particular interest are personal stories and recollections of events from different time periods between 1941 to 1944, information from various 'theatres' would be greatly appreciated especially contact with other Indigenous soldiers, i.e. Maoris, Aborigines, Africans etc.

Stories can be of any nature; humorous or serious, and don't necessarily have to be totally concerned with warfare. Research is also interested in the stories of those who worked in the industries supporting the war-effort at home, primarily those experiences of women.

Please forward any contributions to:

Wagon Burning Productions
592 West 19th. Ave.
Vancouver, B.C.
V5Z 1W6

\$200,000 In Scholarships and Programs

Toronto - John Kim Bell, Founder and President of the Canadian Native Arts Foundation announced that approximately \$200,000 in scholarships and programs will be distributed to Native artists and performers across the country.

When asked about this year's program, Mr. Bell said in part: "...that by providing these scholarships and programs the Foundation is responding to the needs of the Native community by providing real and direct opportunities for success within the arts through education. These scholarships will send a young woman to the University of Western Ontario to study journalism; enable a young Micmac to take dance at the Royal Winnipeg Ballet's professional development school; and an 8 year old boy from Quebec to take piano lessons. These are just a few small examples of this year's recipients."

Mr. Bell went on to say "...that these scholarships represent a 400% increase in the Foundation's disbursement over last year's program. It also shows one small Native organization's ability to break new ground by providing funding for education in this amount in such diverse areas of the arts. As well, the Foundation has united individual patrons, and both the private and public sectors in raising funds so that Native young people can pursue their artistic goals and dreams."

The funds for this year's program were raised primarily at the gala fundraising performance of the Foundation's newly created Native contemporary ballet, **In the Land of Spirits**, held at the National Arts Centre on November 16, 1989.

Foundation programs for this year include: \$25,000 spent to bring 2,000 Native children from reserves in the Ottawa area to see a special matinee performance of the ballet; and the attendance of Native composer and jazz guitarist, Don Ross at the Montreux International Jazz Festival this past August.

The Toronto-based Canadian Native Arts Foundation is the only national Native charity that provides individual grants and scholarships to Native young people. Created in 1985 by John Kim Bell - the first North American Indian to become a symphony conductor - he established the Foundation to provide educational and professional development opportunities in the arts to those Native youth who could not otherwise enjoy the opportunity to pursue their artistic goals.

For further information please contact Judy Tobe at (416) 588-3328. □

A New Canadian Product

SEATMATE Plus Child's Car Seat Quilt

Ontario - SEATMATE'S are high quality polycotton quilts used in your automobile to protect the upholstery and your children.

The bottom panel protects your car's upholstery against wear and tear from children's car and booster seats as well as your child's dirty shoes and boots or spills and mishaps.

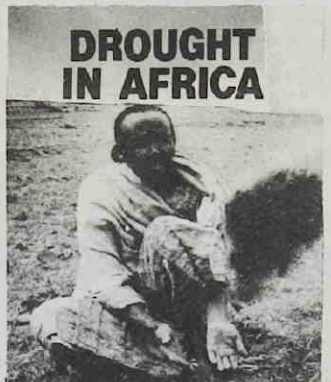
The top panel provides warmth for your child and protection against spills. It can also be easily added or removed via two quick release snap fasteners making it portable for use in the stroller or as a change pad or burping blanket.

The SEATMATE also comes in sizes made to order for wheelchairs and other applications.

All enquiries welcomed. The quilt sets are available in five basic colours; Gray, Red, Tan, Light Blue, and Dark Blue.

Available by mail-order only at the present time, they sell for \$19.95 per set or Two sets for \$34.50 plus \$4.00 postage and handling per order. Send cheque or money order to:

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News From Inside The Province

FBDB Prepares Business Loans Program

Saskatoon - This summer will be another successful season for student entrepreneurs as the Federal Business Development Bank prepares to launch the fifth edition of its Student Business Loans program. Building on the program's past successes, the FBDB will once again offer interest-free loans of up to \$3,000 to encourage Saskatchewan students to start their own businesses and put their creative ideas to work.

The Student Business Loans program is part of the federal government's summer employment program for students called Challenge '89 and will provide young entrepreneurs with start-up money for their summertime businesses. The loans program means jobs for the province's students and an opportunity to learn about starting and operating their own businesses.

How eligible students apply

Interested students must first pick up an application and applicant's guide from a Canada Employment Centre, Canada Employment Centre for Students, or at the branches of the Federal Business Development Bank and the Royal Bank of Canada. The application covers such items as the type of business the student intends to start, the number of employees, projected revenues and the repayment plan for the loan.

Completed applications must then be returned to a local FBDB branch for analysis. If the idea seems sound, students receive a letter of approval which they present to a participating chartered bank and the authorized amount is deposited in the student's account. The loans are based solely on the business merits of each application and

students must repay their loans in full. Participants who repay their loans before September 8, 1989 are eligible for a \$100 rebate.

A Program that works

A number and amount of loans as well as the number of jobs created under the Student Business Loans program have increased for every year since the program began in 1985. Last year, 566 loans representing \$1.4 million created 1,290 jobs in Canada or 2.3 jobs for each loan. In 1987, 490 loans were granted for \$1.2 million. On average, the businesses supported made \$2,000 net profit over the summer.

Most important is the chance the program gives students to sharpen and test their entrepreneurial abilities. A survey of last year's participants revealed that three out of four plan to run their own business again

next summer, and four out of five feel they are more likely to start their own business on a permanent basis in the future as a result of the Student Business Loans program.

The Student Business Loans program will also serve students in Newfoundland, Quebec, Manitoba, Alberta, Yukon and the Northwest Territories. Assistance is available to student entrepreneurs in other areas through provincially administered programs of a similar nature.

The Federal Business Development Bank (FBDB) is a Crown corporation that promotes the creation and development of businesses in Canada, especially small and medium-sized businesses. It provides term loans and loan guarantees, venture capital, and a broad range of management training, counseling, planning and information services. □

Letters

TO WHOM IT MAY CONCERN

My name is Douglas Aubichon. I am a 26 year old Native from Meadow Lake, Saskatchewan.

I have lived in foster homes since the age of four. Both of my parents are alcoholics which is the reason my brother and I were put into foster care. Those foster homes were in Prince George, British Columbia, away from any family that I could have known. But my brother Mick was the only real family that I knew during that time. He was younger than me so therefore I became the protector. To me he was like my own baby. Last year on April 1, he died, and along with him part of me died too.

A lot of times I would cry for him, even to this day I still miss him dearly. Shortly after his death I went crazy to say the least. Thinking of what was happening to me I did some soul searching and at last gave my life to Jesus, for I could not do it by myself.

Today, I am serving time at the Saskatoon Correctional Centre, where I have found something to live for and work hard at it every day. I can't wait to get out and make a new start in life.

In the book of Matthew, it says, when you have faith you can say to this mountain to move from here to there and it will. Nothing will be impossible for you.

It's a hard fight but one I am going to win. □

Yours truly
Douglas Aubichon
Saskatoon, Sask.

The following letter by B. Farley, of Saskatoon was sent to Mr. Allan Jacques, Director General of Employment and Immigration Canada, Saskatchewan Region, and to various

newspapers throughout the province.

Dear Sir:

As a former Executive Director of the NorSask Native Outreach Program in northern Saskatchewan, I am compelled to write about the current situation between your bureaucracy and the Board of Directors of this Association.

The attempt by your Department to downsize and fragment the operating structure of this organization is very shoddy indeed. The process you have chosen to implement is very disappointing and quite unprofessional. You have repeatedly ignored the written support from northern municipal governments, various companies in the private sector that have successfully utilized the Outreach program in northern contracting, but most importantly, the Outreach Board of Directors, whose only fault, it seems, is to operate a program too successfully.

Outreach has accomplished a very commendable track record over the years. No matter how you smokescreen the real issues with meaningless facts and figures, the bottom line is that your local Employment Centre Manager views the Association both as a loose cannon on the deck and a threat to his regional jurisdiction.

As a newcomer to Saskatchewan, you may not know or understand the work and dedication that has gone into this project by northern Native people since 1979. There are few success stories for Native people in northern Saskatchewan; however, for nine years the Board and staff of this organization have shown dedication and pride in their ability to increase job and training placements for northern people. It appears you do not recognize their endeavours and have no intention of

dealing with the real issue at hand.

I urge that you personally get involved with this situation as quickly as possible. The financial budget is not the problem, as you have allowed an increase over last year. What is the problem is that officials in your Department are attempting to remove and relocate middle management positions out of the La Ronge office, and downsize a number of field office positions to half time. In view of projected increases in major construction projects and other programs in northern Saskatchewan, these modifications do not fit with the need to meet the demands of job placement for northern people. They only fit with the needs of the local CEC Manager.

During my three years with this organization, it was my honour and privilege to work and associate with a Board and staff who repeatedly worked far and beyond the call of duty under trying circumstances. They did this, and continue to do this, because of the recognition they receive from community people and others throughout the north, and because of their pride of accomplishment. Don't let them down. □

Yours truly
Bill Farley
Saskatoon, Sask.

The following letter by K. C. Thomas, chairman of the Native Economic Development Program, was sent to the Editor of The Star Phoenix in Saskatoon and various newspapers throughout the province.

Dear New Breed:

The January 31, 1989 article by Maureen Marud created inaccurate impressions about the Native Economic Development Program. The facts are as follows:

1. The purpose of the program is to foster Aboriginal entrepreneurship. In Saskatchewan alone, the program has assisted 72 projects with contributions totalling over \$32 million since 1984. The vast majority of these projects are suc-

cessful and together they are making a significant contribution to the provincial economy.

2. The program provides financial assistance to commercial ventures only if the applicant can demonstrate the economic viability of an eligible project.
3. The program does not provide assistance to a venture that is failing.
4. The program may provide assistance to an entrepreneur who spots a business that has ceased or is about to cease and believes it constitutes an opportunity that he/she can exploit to commercial advantage. To receive program assistance in this, as in all other cases, the entrepreneur must submit a comprehensive business plan to the program demonstrating in detail why the proposed project will likely be commercially successful within the bounds of reasonable commercial risk.
5. The repayable portion of any program contribution is ordinarily paid out of any venture's profits. Only principal is repaid; there is no interest charge.
6. Operating expenses are eligible costs under the program. In the example cited by the article, the program's contribution provided 57% of project costs.

Star Phoenix readers should also be advised that the CFIB representative and the accountant quoted in the article had no prior experience with or detailed knowledge of the program. Their entire understanding of the program came from the reporter. Since the reporter's understanding of the program and of the specific case was faulty, it is little wonder that the quotations from these sources supported the story's inaccurate premise. □

Yours truly
Native Economic Development Board
Kenneth C. Thomas
Chairman

CHILDREN'S PAGE

C A N D Y L E T E L O I V
 S H L I T E A C H E R I A
 U L O O E S C H O O L T L
 G W V C F R I E N D I H E
 A F E Y O U R S C M D N N
 R A K T B L U E C S E T T
 D M I N E G A W H L R X I
 R I S W E E T T X A O W N
 A L S R O S E S E G H Q E
 C Y P P A H E H E S G M C

Valentines

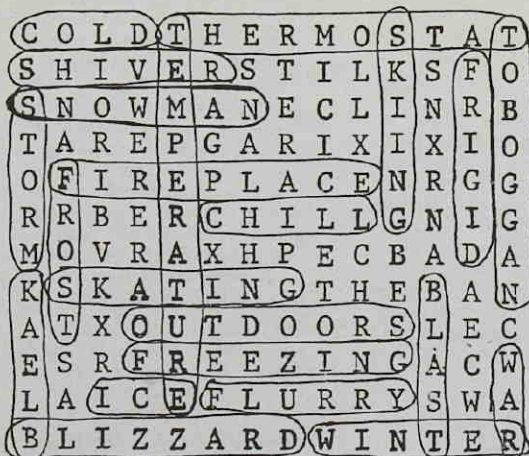
How many words can you make?

FIND A WORD

Blue	Mine
Candy	Red
Card	Roses
Chocolates	School
Family	Sweet
Happy	Teacher
Heart	Valentine
Kiss	Violet
Love	Yours

Answers To Last Month's Children's Page

1. FIND A WORD



OOPS!

Sorry Kids. It seems we missed a word, (Blowing). It won't happen again.

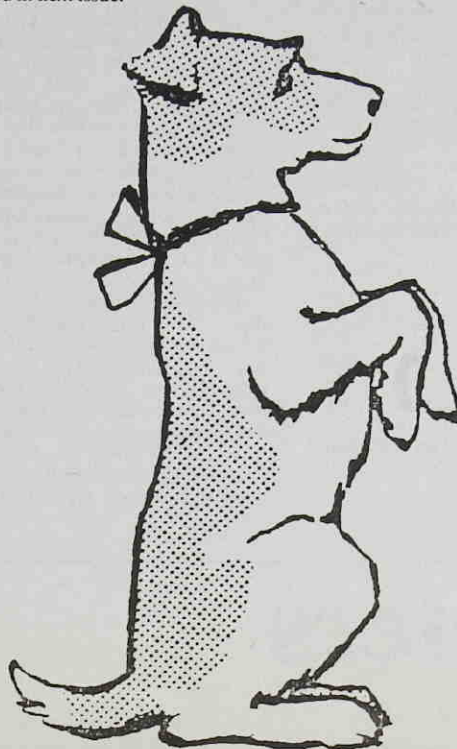
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SEEK AN ANSWER

On the way to school one day, a little girl noticed something small, moving in the bushes. As she moved closer, she noticed it was a puppy with a ribbon around his neck, just like a present. What shall I do with my find, she thought..

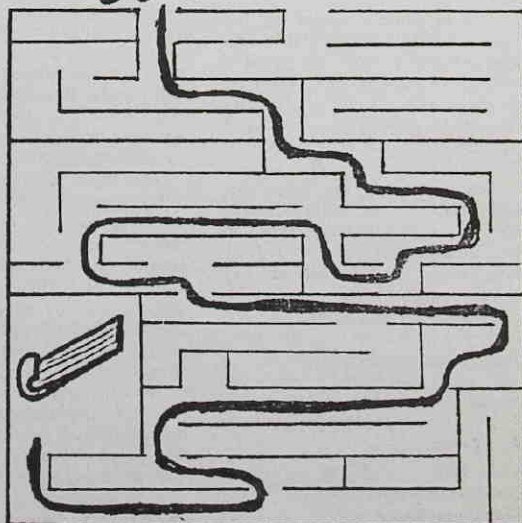
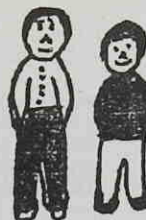
Can you please write and tell us what you would do. Responses will be published in next issue.



2. TEMPERATURE

tempt	mature
met	pert
pet	tree
true	rear
taper	peer
reap	tear
tea	are
eat	era
tar	mate
rat	ate
rate	rate
team	mare
meat	mar
trap	ram
rap	ran
peat	pare
pure	pear
tap	pat
temper	teem
rut	map
part	rapture
tame	ear
mart	ramp
mat	par
treat	tier
tape	true

3. HELP THE CHILDREN FIND THEIR TOBOGGAN



News, News, News

Sober Sports, A Success



Tournament Allstars

Celebration Of The Arts 1989

This is an invitation to take part in a day and two evenings of workshops and performances in the literary, visual, and performing arts, with a multicultural theme.

The event will feature readings by writers from Montreal, Vancouver, Winnipeg, and Edmonton, as well as workshops from many Saskatchewan writers. There will be performances in music and dance, workshops in the visual and performing arts, and displays and discussions throughout featuring many fine Saskatchewan performers and artists.

The day's events will be in the North Battleford Composite High School; the evening's events in the North Battleford Civic Centre.

All events are open to the public. Some of the workshops will be aimed at a younger audience (K-grade-6), others at older students and adults, but we are hoping there will be a cross-section of all age groups at every workshop: if you want to make a kite it doesn't matter if you're eight or 80, you're welcome.

If you, your group, organization, or school are interested in participating, please indicate the sessions you'd like to attend, as we expect many of the workshops with limited enrollment will fill up fast. I've included a checklist for your convenience. Please indicate numbers of people, approximately, and whether you'll be joining us for the meals planned throughout the day of March 10. Meal costs are: Breakfast: up to \$2; Lunch: up to \$3; and Supper: up to \$6.

The Feature Stage in the Cafetorium offers you as a performer, writer, or person involved with the arts an opportunity to take part as well. If you or someone you know has a talent to share, let us know, and we'll make sure you're included.

The only costs to participants will be in the workshops where materials are required. There will be a \$5 fee to cover these costs, where necessary.

This is an extraordinary opportunity to be involved in a celebration of the arts, all arts, and we hope you can be there. □

Brenda Niskala
North Battleford Resident Writer

Regina - On Sat. Feb. 4th the Four Directions Volleyball Club, The Starblanket Indian Band, Youth Unlimited of Regina and the National Native Alcohol and Drug Awareness Program were jointly involved in a unique cross cultural sporting event that took place in Regina which consisted of a volleyball tournament, cooperative/initiative games, feast and round dance.

The major overall theme was to emphasize the promotion of alcohol and drug education and awareness with recreational and sporting events. It is hoped that more and more of these types of events will take place in the future.

The tournament was held at Sister McGuigan High School where it involved five men's teams and three women's teams. The awards were held along with the feast and round dance at the Albert Scott Community Centre. The awards were presented by the president of the Four Directions (Eli Kahnapace):

The men's first place going to the Sask. Indian Federated College (U of Regina), second to the Red Earth Indian Band (Rebs), third to the Four Directions. The ladies first place went to the Saskatoon Friendship Centre Classics, second to the Ochapawace Lonesome Prairie, third place to the Four Directions.

Also at the feast and round dance guest speakers present commented about the ill effects that drugs and alcohol have when abused

within the community. The guest speakers consisted of Corp. Ron Litzenger of the Regina City Police, Professor Bill Asikanac from the Sask. Indian Federated College (University of Regina), Fred Starblanket (N.N.A.D.A.P. councillor) Starblanket Indian Band.

The drum groups present to provide the entertainment for the round dance were the Cree Nation Singers, the Elk Whistle Singers and the Cappel Singers. The Cree Nation singers provided the honour song to the participating teams of the tournament and the victory song was sung by the Cappel Singers in recognition of the winning teams.

Elders were present from various Sask. Indian Bands to provide overall direction and support during the feast, cooperative/initiative games, round dance and awards presentations.

It is estimated 250 to 300 people participated in the feast, round dance and the celebration of Sober Sports. Plans are being under way for a Sober summer Co-ed slow pitch tournament.

For further information please contact:

Kevin Kahnapace
F.D.V.C./Secretary
C/O Youth Unlimited
3304 Dewdney Ave.
Regina, Sask.
Ph. 525-2148

1988 Was An Amazing Year!

Now Watch For The Exciting '89 Season

With standing ovations from Vancouver to Edinburgh, Native Earth Performing Arts, the country's premiere Native theatre company, had a wonderful season in 1988. Not only did they break new ground with a National Tour of The Rez Sisters, but the company was also the toast of the Edinburgh International Festival. Last season also saw the premiere of Coyote City, a new play from Daniel David Moses, an exciting new Native writer, and an acclaimed revival of the multimedia work New Song...New Dance. But wait till you see what's planned for 1989.

April 21-May 21, Dry Lips Oughta Move to Kapuskasing (formerly entitled The Rez Brothers)

It is the flip-side of the immensely successful The Rez Sisters. This time it's the men's turn, with a female Nanabush to confound their lives. The premise is that the women on the fictional Indian reserve of Wasaychigan Hill have decided "women's got no business playing hockey!" The play looks at how the men deal with this situation in the striking, humorous and truly original style of Tomson Highway.

June 6-11, Weesageechak Begins to Dance. A festival of New Native Plays and Playwrights.

This festival will feature the work of seven new Native Playwrights from across the country, all

writing about the mythological figure of Weesageechak, the Cree Trickster and his/her slow revival. These scripts will be workshopped and given staged readings or studio productions. They will prepare the way for Native Earth's 1989-90 season and inject some much needed energy in the current movement to develop and establish a body of quality dramatic literature by Canada's Native writers. Now about the Artistic Director who is behind all of these great dramatic performances.

Tomson Highway was born on his father's trap-line on a remote island on Maria Lake in northern Manitoba in 1951. Tomson is the 11th of 12 children and attended a Roman Catholic Residential School in The Pas, Manitoba. After high school, Tomson spent two years at the University of Manitoba Faculty of Music studying Piano. He graduated from the University of Western Ontario in London with a Bachelor of Music Honors in May 1975. For the following seven years, Tomson's work with Native organizations and Native people enabled him to travel extensively around Canada and to familiarize himself intimately with the network of Native lives and politics in this country. Tomson is now serving his second season as the Artistic Director of Native Earth Performing Arts Inc. in Toronto - one of only a small handful of such organizations in North America. His ambition in life is to make "the rez" cool, to show and celebrate what funky folk Canada's Indian people really are. □

Vision 2,000

Barriers to Human Rights Organizers in the 1990's

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March 18, 1989

Aboriginal Trappers Federation Of Canada

INDIAN, INUIT
AND METIS

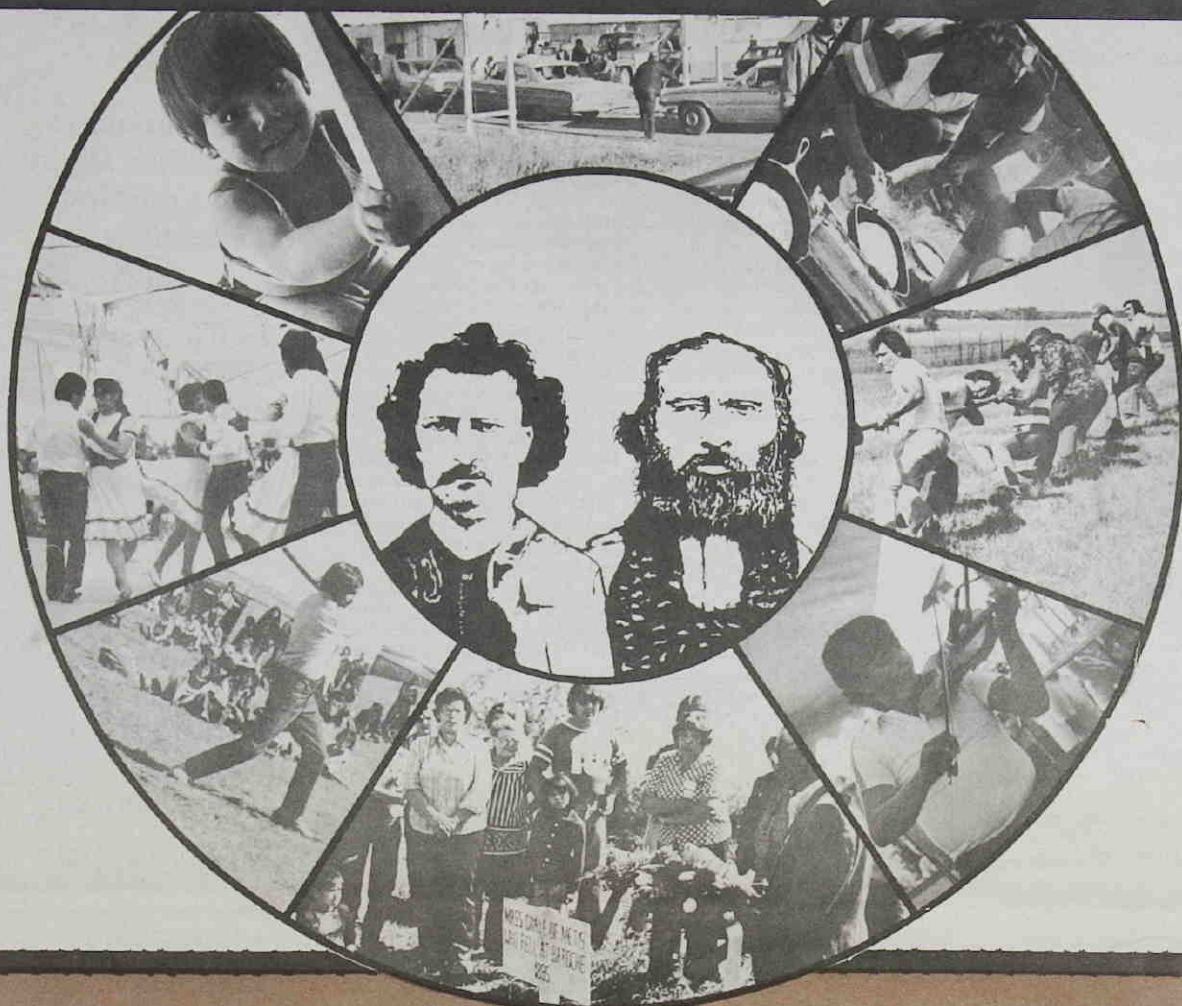
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