



- National Native Conference
- Metis Culture
- Summer Awareness



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NEW BREED

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Old Native and Metis Fiddling in Manitoba

Important collection of Metis fiddle music now available.

By Peter Bakker

Anne Lederman, originally from Winnipeg and now living in Toronto, collected some four hundred fiddle tunes from Metis and Ojibwa (Saulteaux) communities in Manitoba. Out of these, she selected about one hundred tunes for publication. The tunes are played by twenty three Native musicians and they were recorded between the 1960's and 1986. They are available as two sets of two records or on two tapes. These two sets probably are the most important collection of old time Metis fiddle music ever published. Both sets come with a jacket cover, plus a sixteen page large size booklet, illustrated with photographs, describing the backgrounds of the tradition of fiddle playing, the communities, the musicians, the tunes played and the dances that go with these tunes.

Fiddle music has always been an important part of Metis culture, although it is now gradually disappearing. Albert Sutherland from Camperville remembers that they played fiddle every day in the 1930's: 'Them days, when they used to have music sessions, they'd arrange this... "We'll do it here tonight...and the next night your place, and then the other guy." They were going in circles...and that was no drinkin' either, it was just like this, coffee, tea, or whatever they have, wild meat.'

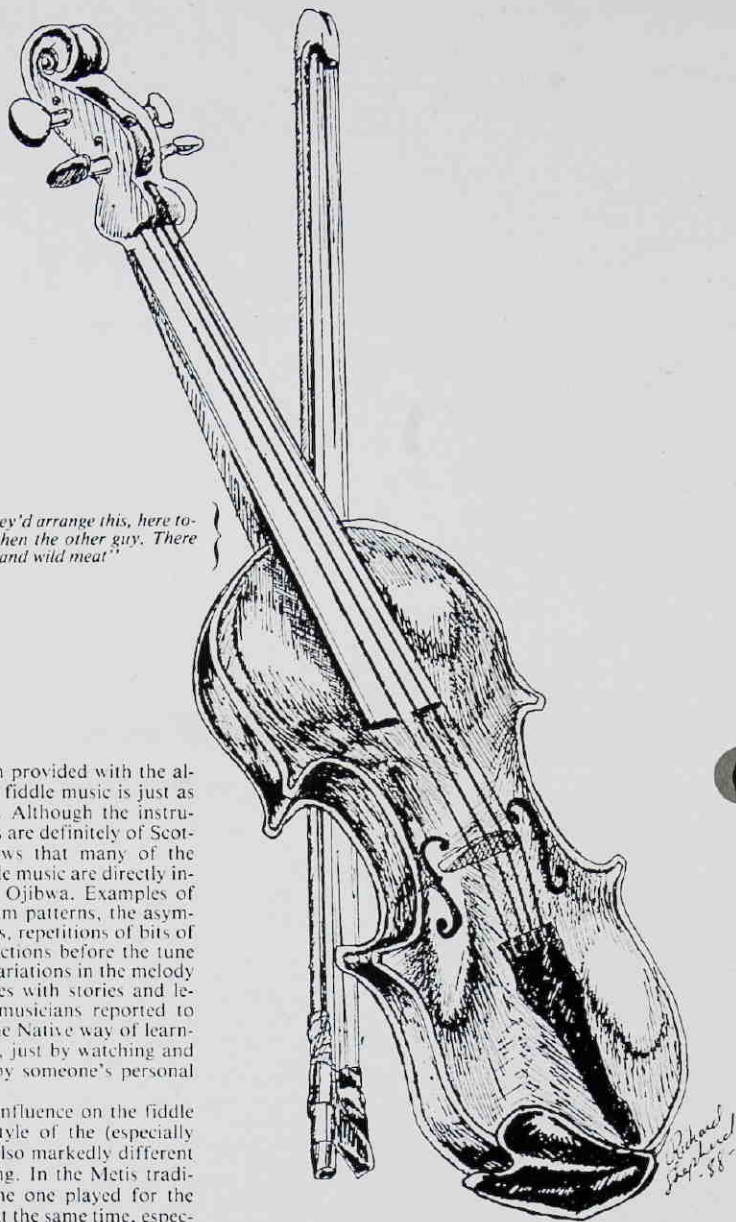
Similar references can be found in old fur traders' journals, who mention the cheerful fiddle parties among the "Halfbreeds".

Metis fiddle music became known to a wider audience through the albums made by Andy de Jarlis from the 1950's to the 1970's. Parts of his repertory consisted of the tunes from the Metis tradition. De Jarlis' versions of these tunes, however, have been straightened out somewhat for his commercial records. The recordings on these new records are much closer to the source. It is a purer form of the traditional Native fiddle music.

Listening to the recordings one realizes how much has changed in the youngest generations. Fiddle music is nowadays rarely heard without an accompanying band. Although some of the fiddle players on the albums are accompanied by bands or by a guitar or other fiddles, there are also recordings where only the typical rhythmic tapping of the feet can be heard. This variety, plus the different musical styles of the individual players and the fact that the albums contain jigs, reels, waltzes and other musical styles, make the records the opposite of dull.

Lederman suggests that the Scottish fiddle music came to the Natives via French Canadians from Quebec. It might just as well be that Quebec fiddle music was influenced by the Metis. The Montreal based North West Company had a Scottish board, but mainly French Canadian employees and the London based Hudson Bay Company had mainly Scottish and Orkney employees. These Scottish trading post workers could have brought these tunes directly to Western Canada via the Hudson Bay. The frequent contacts between French Metis and Scottish Halfbreeds and the fact that French Metis regularly went to French Canada to get an education, might have brought some of these tunes to Quebec.

Apart from that, the Metis are probably the intermediaries between the Scotch tradition and the fiddlers on the reserves. Too much of the Metis cultural heritage has been ascribed in the past to Europeans or to Cree or Ojibwa people. The role of the Metis is much more significant than many historians believe.



"Them days, music sessions they'd arrange this, here tonight, next night your place, then the other guy. There was no drinkin just coffee, tea and wild meat"

Reading the information provided with the albums, one realizes that the fiddle music is just as much Native as European. Although the instrument and many of the tunes are definitely of Scottish origin, Lederman shows that many of the musical features of the fiddle music are directly inherited from the Cree and Ojibwa. Examples of this influence are the rhythm patterns, the asymmetric structure of the tunes, repetitions of bits of melody, the use of introductions before the tune starts off, the improvised variations in the melody and the association of tunes with stories and legends. Also the way the musicians reported to have learned to play is in the Native way of learning: no formal instructions, just by watching and listening, stimulated only by someone's personal desire to learn.

Apart from the Native influence on the fiddle music itself, the playing style of the (especially older) Native musicians is also markedly different from other styles of fiddling. In the Metis traditions, strings other than the one played for the melody line, can be played at the same time, especially on accented beats. These and other features make the Native fiddle music a unique style, born out of the mixture of European and Native musical traditions, to which some innovative features were added.

These albums are an excellent initiative of Falcon Productions, named after the first Metis minstrel Pierre Falcon. The price of the albums is reasonable (\$20, per two record set (or one cassette) plus a highly informative booklet). The revenues of this non-profit production will go to the musicians themselves instead of some faraway commercial record company. Falcon productions must be praised for the publication of this important document, bringing together a valuable collection of a tradition that is, unfortunately, disappearing. These records should be in any household that likes the fiddle music or the old time dance.

Old Native and Metis Fiddling in Manitoba.

Volume I: Ka ete nagamunan ka-kakkwekkci-wank

(Ebb and Flow, Bacon Ridge, Eddystone and Kinostota)

Volume II: Ka ete nagamunan nameko-sipink (Camperville and Pine Creek)

Price: 20 dollars per volume (two discs or one cassette plus an information booklet).

Ordering address: Falcon Productions, 783A Queen Street West, Toronto, Ontario, M6J 1G1.

National Native Conference

By Donavon Young

The Gabriel Dumont Institute recently organized and hosted a national conference for Native liaison officers and elders working in the criminal justice system. The conference was held at the Landmark Inn in Regina May 24-26.

Participants from all across Canada came to the conference to discuss issues related to Native people and the criminal justice system. A total of about 150 delegates and observers took in the conference.

The first day of the conference was devoted to an internal meeting for Native liaison workers and elders to discuss specific problems and issues associated with these positions. Native liaison workers provide a communication link between inmates and corrections management and the out-side community. As well, they provide counselling services to inmates and help to organize programs and services inside the institution. Elders provide spiritual services and healing to the inmates. Tony Desjarlais, Native program co-ordinator for the Gabriel Dumont Institute, chaired this session, the result of which was a call for increased co-operation among liaison workers and elders in providing services to the inmates.

In the afternoon of the first day, Christopher LaFontaine, Executive Director of the Gabriel Dumont Institute, gave a two-hour workshop on Native inmate education and training needs within the context of Native culture. Approximately 75 people took in this particular session.

The conference opened on day two with a keynote address by Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). Mr. Sinclair spoke for the need for more commitment by governments to prevention and intervention measures, such as education and training opportunities and jobs, rather than increased funding for jails and welfare that may cause increased dependency among Native people. He spoke further about the need and right for Native self-government that would per-

Participants from all across Canada came to discuss issues related to Native people

Hosted by



Gabriel Dumont Institute

mit Native people the right to allocate resources to those issues deemed to be the most important by Native people themselves. Mr. Sinclair closed his address by commending the liaison workers and elders for their commitment and dedication to the needs of Native inmates.

On the afternoon of the second day and the morning of the third, four workshops were held, all within the conference theme of education and training as preventative measures. "Native Spirituality in The Prisons", led by elders Dennis Thorne and Cliff Tawiyaka addressed the nature and need of spirituality in the criminal justice system. "Education and Training Programs as Preventative Measures", led by Bev Cardinal, Bonnie Jeffrey and Ernie Sauve, of the Gabriel Dumont Institute, took an in-depth look at how Native-specific programs can actually help to reduce Native incarceration and recidivism. The workshop, "Prairie Initiatives: A Pro-Active Approach to Native Representation", was hosted by Mr. Fred Kolbert of Corrections Canada and examined those initiatives currently being carried out by the federal government. Mr. Hylton of Regina led a workshop called, "Strategies For Enhancing Soc-

ial Justice" and in it the group reviewed the notion of a "just" society and looked at ways to improve Native peoples' quality of life. All the workshops were well attended both days.

In the morning of the second day, the conference heard from Ms. Kathy Louis and Mr. John Bissett of the National Parole Board. Louis, has been a senior member of the Parole Board for the last ten years and is the only Native member of the Board. She spoke about what it is like as the only Native member and how difficult it is to implement progressive policies on behalf of Native people. Mr. Bissett spoke about pre- and post-release policies of the Board.

The banquet speaker was Mr. Don McCaskill, Chairman of the Native Studies Department at Trent University and leading expert on the criminal justice system and law reform particularly as they relate to Native people. Professor McCaskill argued that Native people should be given more control of correctional institutes and should even be allowed to operate their own. According to McCaskill, increased involvement by Native people in correctional centres will help reduce the number of repeat offenders. McCaskill also maintained that Native people should be allowed to participate in the judiciary process, by punishing offenders using traditional means rather than sending them to prison.

The banquet concluded by honouring four elders and one liaison worker. The elders honoured for their dedication and support of Native inmates were Dennis Thorne and Cliff Tawiyaka of Saskatchewan, Sam Augustine of New Brunswick and Wilf Cunningham of Alberta. Tony Desjarlais of the Gabriel Dumont Institute was also honoured for his work as a liaison officer at the Saskatchewan Penitentiary. Each received a Metis sash.

The banquet guests were treated to Indian pow-wow dancers, the Riel Dancers and old-time fiddling to complete a fine evening. □

Drug Abuse In Canada Background

INTRODUCTION

Drug Abuse in Canada is a long-standing and complex problem; it includes illegal drugs as well as abuse of alcohol, prescription drugs and solvents.

The social costs of drug abuse are considerable. Drug abuse causes harm to individuals, families and communities, threatens workplace safety and results in highway and other accidental injuries and deaths.

The economic costs are also substantial. They involve lost productivity and potential, as well as the more concrete costs borne by the enforcement, criminal justice, social and health care systems for which we all pay through our taxes.

For the health care system alone, it is estimated that over 1 million days of care per year in hospitals, psychiatric units and residential care facilities can be attributed directly to drug treatment and rehabilitation activities.

TRENDS

Patterns are shifting. For example, young people are experimenting with alcohol and other drugs at earlier ages. The proportion of adult Canadians using tranquilizers and sleeping pills has increased. Furthermore, there is an increasing tendency toward multiple drug use (i.e. where drugs are used in combination, substantially increasing the risks associated with drug abuse).

New type of drugs are becoming more available in Canada. A more purified form of cocaine, "crack", began surfacing in Canada last year; although its availability here is limited, its use has already reached major proportions in the United States.

Well-known drugs are often stronger and more widely available than previously. High purity levels and increasing supply levels confirm the ready availability of cocaine throughout Canada. While traditionally, supplies have been concentrated in major urban centres, there is increasing availability in smaller and more remote communities.

The size and number of heroin seizures in recent years, together with the relatively stable price of the drug are clear indicators that the availability of heroin is on the increase.

Trafficking in illegal drugs has become big business on an international scale. Canada is not exempt from this trend whether it involves direct consumption in this country or transit of drugs through Canada to other nations.

There is a high level of concern over the issue of drug abuse. A Gallup poll conducted in October 1986 showed 75% of Canadians feel that there is a serious problem with illegal drug abuse in Canada. There has been a visible increase in the number of groups of concerned parents and other citizens formed recently around this issue.

DIMENSIONS

Current statistics are inadequate to measure accurately the extent of drug abuse in Canada. However, there is sufficient data to indicate that drug abuse affects a significant number of Canadians directly, and many more indirectly.

Ontario Addiction Research foundation 1981 figures estimated that 600,000 Canadians were alcoholics; a 1985 National Health and Welfare survey estimated that 16 million Canadians had used alcohol in the past year and 1.7 million had had more than 14 drinks in the past week;

That same survey estimated 1.1 million Canadians using cannabis in the past year;

It also suggested nearly 200,000 using cocaine; Figures provided by the RCMP also provide a clear indication of the scale of the illegal drug trade:

Heroin seizures in Canada have increased from seven kilograms in 1981 to over 62 kilograms in 1985; in 1985, almost 24 kilo-

grams of heroin destined for or transmitted through Canada were seized in foreign jurisdictions;

The amount of cocaine seized in Canada increased from 38 kilograms in 1981 to 109 kilograms in 1985 with foreign jurisdiction seizures of cocaine destined for Canada or through Canada increasing from 48 kilograms to almost 1,200 kilograms;

The amount of cannabis seized in Canada in 1985 approached almost 23,000 kilograms while the number of traffickers investigated in 1985 was 25% higher than in the previous year.

Canada Customs activity reinforces this picture:

Between 1981 and 1986, the value of drugs apprehended increased from \$45 million to \$385 million. □

A Bridge Between Two Worlds

Saskatoon - A "Bridge Between Two Worlds" was the theme of the SUNTEP graduation exercises held in Saskatoon on May 14th at the Holiday Inn which saw 10 people graduate with Bachelor of Education degrees. Approximately 200 guests, relations, and friends attended the evening festivities to celebrate with the graduates that included: Julia Abbott, Ingrid Gallagher, Terry Gossen, Carol Lafond, Sara Loutitt, Karen Maxwell, Kevin Pilon, Naomie Seib, Monica Sylvestre, and Trudy Williams.

In an evening that was filled with relief, laughter, appreciation, and reminiscing, the theme could not have been more appropriate as the graduates were honoured. Duane Favel, master of ceremonies was entertaining as he told jokes English and Cree throughout the evening. Favel purposely mistranslated everything his former highschool drama teacher said in opening remarks. He was the keynote speaker.

Lon Borgerson, who taught in Ile a la Crosse for several years and SUNTEP in Prince Albert and Saskatoon, said the graduates must continue to be strong as they go and face the world. "You have been strong to have survived four demanding years of university life, the professors, internship, financial difficulties, and personal problems. There are two worlds out there and each one of you is a bridge that must bring together the cultural differences, not only for yourselves but your children as well," he said.

Naomie Seib, toasting the families, said she was honouring three families that helped the graduates reach their educational goals. She thanked the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) for having the foresight to develop and negotiate for the funding of the SUNTEP



"There are two worlds out there and each one of you is a bridge that must bring together the cultural differences"

A BRIDGE BETWEEN TWO WORLDS

*You have to look at what is,
And work from that,
In other words,
Work from inside
Work from your heart
And then you go out,
Not out,
And then tear up your heart.
There's nothing left.
It's painful.
You have to be strong
To walk through the storm
I know.
I'm a bridge between two worlds.*

By Alanis Obomsawin

program. She also extended her appreciation to the SUNTEP faculty and staff and fellow students. She particularly gave thanks to all of the families of the graduates who not only provided much needed financial support many times but were always there to provide moral and emotional support when things got a little tough going.

Chris Lafontaine, Executive Director, Gabriel Dumont Institute challenged the graduates to continue working on improving the educational system for Aboriginal people. "The need is there and there is still alot of work ahead of all of us," he said.

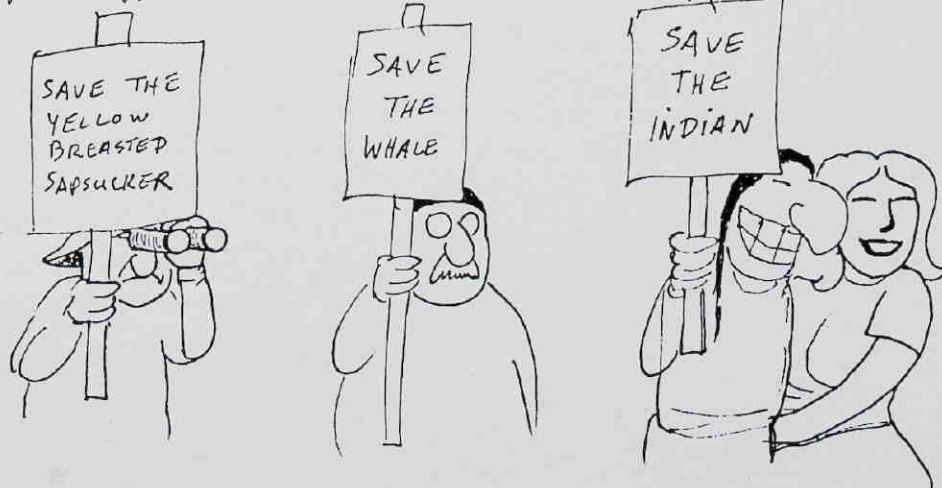
Jim Sinclair, who represented AMNSIS, said he felt good this calibre of teachers will be going out into the educational system to teach young children. He reminded the graduates when they are out there bridging two worlds, "the other side must also be willing to meet you half way." He also said even though other organizations such as AMNSIS may be falling apart as basic democratic rights are ignored, programs and institutions such as SUNTEP and Gabriel Dumont Institute will remain.

Rita Bouvier, representing the Saskatchewan Teachers Federation, said SUNTEP graduates are unique because they represent a cross cultural perspective. "Use it and implement it," she said. Bouvier said she was proud of the graduates and congratulated them for all their hard work and dedication.

Valedictorians were Julia Abbot and Carol Lafond who did a joint presentation in Cree and English, thanking their professors, fellow students, and friends and families for all their support.

The banquet, featuring cornish hen and wild rice, was followed by a dance.

Just for Laughs!



Allen Clarke '87'

Metis Dancing, A Culture

By Tina La Rose

Regina - Bow to your partner....that is the familiar call coming from a lady who has devoted her time, energy and love each Sunday to eager young dancers, at her home, for the past eight years.

It all started out at the Riel Cresaults building on the corner of Winnipeg and Victoria Avenue, where the late John Flamont and Jean Pelletier, knew they had something to offer the people of Regina, their culture.

"At first I didn't think my hobby (dancing) would do me any good," replied Pelletier. But that all changed when she was first introduced to her introductory class. A group of nine and ten year olds, who at first were clumsy and awkward to teach. "But we kept at it, and today those same kids are young adults," proudly exclaims Pelletier.

Over the past eight years, she has seen and instructed over 200 hundred kids, all of whom still call her up for a talk or just to say hi. And the ones who have moved away, they write. "I even have one who is serving time and he calls and I go and visit him. They all call me Mom or they say I am their best friend, because I talk to them and that is important. My house is constantly full and I love it, in fact I don't know what I would do if I didn't have my dance classes, their (students) are great," replied Pelletier. And On Sunday, even if the parents can't drive them, Pelletier says they come somehow. Many who have had babysitting jobs, bring the little ones along and the practise goes on.

It is not like you walk in the house and hear the music and on goes your dancing shoes and straight into practise, Pelletier tells us it is more learning than that. "We sit and chat about what ever, to calm whatever may be troubling them," she says. "And I tell them of yesterday when I was a child. My culture, my heritage, my life, that is part of my lesson to them each week, culture," remarked Pelletier.

And the costumes are all earned she told us. By that she meant not in the paper form but through hard work and determination, the practical part of life, in order to succeed. "I stress homework to be finished and up to par, no tardiness can be accepted and they must learn to communicate with one another. Through these principals we learn discipline, and to care for one another, that too is culture," said Pelletier.

Although Pelletier has had numerous students she has one group in particular that has performed



Square Dancers on Riel Local Float

for various functions throughout Saskatchewan, like Mosaic or conferences and schools, just to name a few. And though their mark in the books may not be overwhelming yet they're well on their way to keep the culture alive. For the performers they have a better understanding of themselves and of elders. At dances you can see them right up doing the two-step or old time waltzes, shyness never seems to be a part of them on the dance floor. An interesting note to keep in mind especially when it means paying a fortune for dance class, this one is at no charge and there has never been a charge. "It is also cross-culture for anyone that wants to learn the Metis dance," concluded Pelletier.

Pelletier, a single mother of eight does the calling and instructing herself, the same ones her uncle sang some time ago. Today that has been passed on to the young men who have been with her for eight years.

To see the efforts these young kids have put into learning their culture is fascinating and inspiring enough to keep the class going according to Pelletier, even though it is strictly self-supporting. They have no facility to call their own except for Pelletier's basement which has seen many come and go and yet take with them, Metis culture.

If anyone is interested in starting up a group or joining one of her many classes, call the New Breed office for further details. □

Letter; to EDITOR

Aaron Greycloud

This letter comes to you by way of an appeal to your readership in support of Aboriginal people of Canada, the Lubicon Cree in particular.

Until 1980 this band of Cree Indians were self-supporting, welfare and social problems were virtually unknown, since then, massive oil development has hit the land where the Lubicon live, hunt and trap. Revenues generated from this development are estimated to exceed one million dollars a day for the resource companies and the provincial government of Alberta unfortunately, the Lubicon have not profited from any resource development that has sprung up around them, instead they are experiencing dependency on social assistance, alcoholism, suicide and chronic unemployment. Today social and health problems have reached a frightening level, nearly one-third of the Lubicon Cree have tuberculosis.

In Calgary recently, Chief Bernard Ominayak announced that the decades of peaceful protest were coming to an end. He (Ominayak) said that the band were determined to stop drilling operations on Lubicon land and will take up arms if necessary. Without their own land base the future of this band is in question, a way of life is vanishing, and so are its people in the name of profit and political expediency. The brutal exploitation of the Lubicon Cree has endured half a century, enough is enough!

Hopefully those of you who read this brief outline of the situation at Little Buffalo Lake, Alberta, Canada will add their voices to the growing tide of support for Chief Bernard Ominayak and the Lubicon band. Letters of support should be sent to:

LUBICON SUPPORT REQUESTED

Dear New Breed:

"I strongly feel, win or lose whatever happens to the Lubicon will happen to all Native people across Canada. It's not just a land claim they're fighting for, it's survival now."

Lubicon Support Committee
C/O P.O. Box 3962
Regina, Saskatchewan
Canada. S4P 3R9

Support the last stand of the Lubicon Cree.

Sincerely,
Mike Quinn, Kevin Daniels

The Trail That Led To The Pow-Wow

By Steve Cowley

The trail culminated with two days of draining Inter-Tribal dancing under the watchful stare of approximately 400 people. While some in the audience were experiencing their very first exposure to an event such as this, others were participating in their initiative moments of full nostalgia baptism. As the voices of the singers pierced the air a-long-side their rhythmic drums, a young man scanned the crowd for a familiar face.

Dean Head, recognized the studious features of his grandmother, Frances Dougnette as she nodded proudly. Beside her sat Blanche, his wife and partner, smiling as she thinks of how nervous Dean felt before this day. She followed his movements as he seemingly disappeared into the noise of colors, bells, and fringes.

Inlaws and friends in the crowd were equally satisfied as they watched him move with the other dancers. Yet Dean understands his appearance at the S.I.F.C. 10th Annual Pow Wow is apart from a selfish exercise in vain indifference. The word that often comes to mind regarding the event is celebration and which apparently fits the emotion, held by both participants and audience alike. This occasion is one of the few attractions left to the public to enjoy. The sights and sounds of positive expression of Indian tradition.

A decision to begin dancing within the circles of the Pow Wow is not as simple as it may appear. While it is true that a person of Indian ancestry qualifies to be involved with the event there is the matter of the fellowship prevalent amongst the dancers. A certain amount of suspicion and reserve can await the newcomer, if it is thought that his or her intentions are not quite related or accepted. However, in the matter of tribal ethnicity, an individual's acceptance into the fellowship is more readily respected if their roots arise from any of the tribal groups whose tradition contains a rich history of dancing.

Dean has parts Sioux blood in him and this lineage is reason for him to be accepted as an individual expressing himself. He readily accepts this opportunity to activate a custom where for many years he doubted his family background. His grandmother is full-blooded Sioux and it is from her that he learned since the age of seventeen the teachings of a culturally rich ancestry.

Dean was born January 1, 1961, in the town of Shellbrook, Saskatchewan, near his mother's reserve. He was the youngest of five and his journey began almost before he could walk. His parents separated and he was put into the care of relatives and then, consequently, into strings of foster homes. From the ages of five to ten he called home the town of Colins, Saskatchewan, where he stayed with his foster parents. It is within this period that he began to notice that he was different in the sense he was unlike his non-Native parents at the time.

His mother returned at age eleven and she took him to Edmonton, Alberta where upon Dean was eventually led to leave home because of his mother's alcoholism. He remembers her as time tends to do as a good woman who simple lacked the ability to care for herself in a city, let alone bring up a child. Later, she passed away as a result of pneumonia when Dean was seventeen.



New Breed Files

He left home at sixteen and lived for the next two years at friend's homes and on the streets of Edmonton. To his credit he continued to go to his high school despite the circumstances and he states he did so only for the fact that his friends were there. He remembers, though, when he slept in old cars and hung around coffee shops, until finally his lifestyle took its toll. At seventeen he was too weak to continue and wound up in a children's center for two weeks.

In that spring the local Social Services gave him a bus ticket to go some place as long as he knew someone there at the end of his journey. Instead, he cashed it in and hitched-hiked to Saskatchewan, where he located his brothers and sisters. That eventually tired him and he once again moved on.

His path took him to Mistowasis Reserve in Saskatchewan, where stability and support found him. This relative encouraged his education and Dean would eventually graduate from high school at the age of eighteen.

Within two years he began classes at the University of Regina, unfortunately though, heavy drinking became apart of him also. But it is also important to note his experimental use of alcohol lasted only for a short period.

Dean eventually met his future wife Blanche Cowley during the process of attending university and it is she along side his grandmother, that he attributes much of the happiness in his life today.

He graduated from the University of Regina in 1984, with a B.A. in Indian Art and he and Blanche would marry in 1986.



New Breed Files

Since that time he has taught with the Department of Indian Art at the S.I.F.C. as a full-time lecturer. This position gives credence to thoughts held by many that determination and the will to succeed does have their rewards.

If Dean's definition of being properson was characterized by self-indulgence and avarice then the Native community would be less another individual to call their own. However, he has known since the age of seven that his path was unlike those around him at that time. He had trouble defining what he could not yet understand and this would plague him for much of his growing years.

He recalls wearing his hair long and donning beaded chokers during his adolescent years. These initial efforts to be Indian failed, as he recalls the experience, because they produced an acting or playing effect. A Hollywood director employs non-Native people to perform Indian and if he can find a Native person that can act it is preferable if his "performance" simulate Indianness.

If Dean's confusion was self-inflicted then his trouble would be more than he could resolve by himself. What he lacked in guidance was by no means a fault directly put on his shoulders. His own history involved separate parents, numerous foster homes and estranged siblings. There was no chance of what many take for granted, a family from which initial social awareness begins and an understanding of how the world is.

The relationship between Dean and his grandmother would essentially create an atmosphere where upon she would begin a tradition with him that is strong even in today's Native society. The custom of orally passing on the teaching and experiences of elders is still a respected passage of learning for young Native people. So Dean gradually understood that his identity was rich in culture and that he did not have to sleep in cars and wear long hair and beads.

A child learns to be dependant as he grows and accepts and translates all information accessible to him or her. This stage of living would carry to the point of independence where decision of livelihood are considered and responsibilities are crucially met. It would seem Dean has reached his area in his life where it would seem to be a contented experience. And yet it is not.

The adult person from whence came the child must now handle the task of interdependence. This appears to be the more difficult stages for strong and willful personalities. However, Dean does not have to fact it alone as he now has a family to support his efforts. The struggle to understand others as they are and to accept them mutually and learning to give comes a bit more freely to those who have learned the lessons of a hard life and who now can sit back and enjoy their lives paths.

Dean knows inside that he is Indian and yet does not have to prove it to anyone any more. That would seem a paradox in terms of dancing in a Pow Wow, where one see's costumes, feathers and drums. But Dean views his participation as a Traditional dancer as a celebration of all sorts. It is a forum where he can share with his people what he has learnt and to give of himself in an expression of thankfulness and gratitude. He dances with his people in mutual exhilaration and pride for this place accepts him and his family.

Sweat forms on Dean's face as he moves to the rhythm of the drum, the singers echoes in his ears, he stares to his side and watches as a boy dressed in the fancy dance nostalgia leaps and jumps, he smiles and moves on. As the day goes on after many Inter-Tribal dancing rounds he is exhausted but his adrenalin feeds his spirit to go on and he gets off his lawn chair and joins the moving mass of young and older dancers.

Florence watches intently as she thinks of how Dean must feel at the moment and a look of happiness forms in her expression.

Blanche forgets the anxiety that she and Dean felt yesterday as feelings of pride begin to occupy her senses as Dean moves into the crowd again, and is gone. □

Lazy Hazy Days Of Summer

...Are you Ready?

LAZY HAZY DAYS OF SUMMER ...ARE YOU READY?

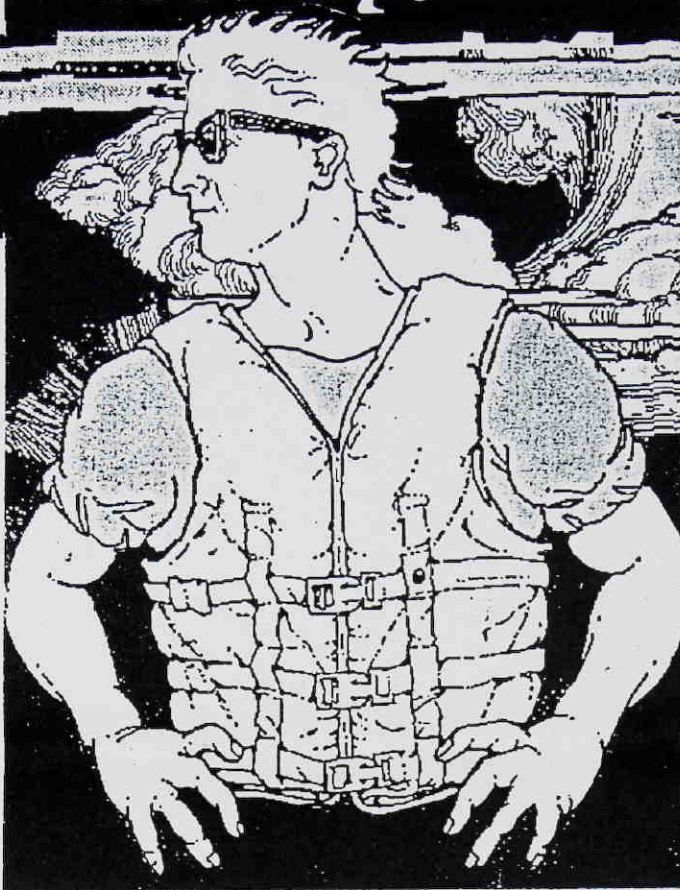
Does the word "summer" bring to mind water-skiing at the cottage with friends? Perhaps the thrill of whitewater kayaking or the speed of windsurfing? Or just the memory of the wind in your hair and the sun on your face as you cruise around the lake in your boat?

Many of summer's pleasures take place on or around the water. Unfortunately many tragedies do too! Approximately one-third of all drownings in Canada are boating related. As many as 80 percent of these could be prevented if people would wear a lifejacket or personal floatation device (PFD) when participating in their favourite water activity.

The Law requires that one Department of Transport (DOT) approved lifejacket or personal floatation device (PFD) be carried for each person on board your boat. This law also applies to sailboards and water scooters. But that alone won't help if you unexpectedly fall into the water. Lifejackets and personal floatation devices (PFDs) are survival aids which are designed to be worn at all times - they can't save your life sitting in the bottom of your boat or back on shore.

Lifejackets and PFD's (Personal Floatation Devices) differ in several major respects. The main feature of lifejackets is their ability to turn an unconscious person onto a face-up position to ensure a clear passage for breathing. Personal floatation devices are designed to keep a conscious person afloat, but have less buoyancy and turning ability than lifejackets. PFD's provide greater insulative capacity and protection against hypothermia than do lifejackets.

After years of research and improvements, today's personal floatation devices (PFDs) are more comfortable, safe, and even attractive. They are available in a wide variety of styles and sizes designed specifically for activities such as fishing, canoeing, sailing, water skiing and windsurfing. Each has unique design features to accommodate the rigors of each particular boating activity. The Canadian Red Cross Society encourages you to wear your personal floatation device (PFD) when on the water this summer.



In an emergency, PFDs can be your "aquatic insurance". Like any insurance policy it's important to understand how to get the most from your personal floatation device (PFD) before you really need it. When purchasing a new personal floatation device (PFD) or lifejacket check to see that the following requirements are met:

- Department of transport (DOT) approval label
- Red, Yellow or Orange in colour
- Sturdy snaps, ties and zippers
- Fits snugly but can easily be put on and taken off
- Warm and comfortable with freedom of movement

Try your PFD/lifejacket out in the water to become familiar with how it works. It should feel comfortable whether on your front or back allowing you to float with your face out of the water. Your PFD should not "ride up" onto your shoulders. Practice swimming to discover the best way to propel yourself.

When purchasing a PFD for your child check to see that it has a label stating DOT approval; a collar for head support; a safety strap between the legs to prevent it from slipping over your child's head; neck and waist ties; and a grab strap on the collar. Make sure that the personal floatation device (PFD) is comfortable, yet snug. Do not buy too large a personal floatation device (PFD) hoping the child will grow into it. In a controlled setting, have your child swim with their PFD on, so he/she feels comfortable with it. Explain how it works and why it must be worn, and of course, set a good example by wearing yours too! Remember, a lifejacket or personal floatation device (PFD) is **not** a substitute for adult supervision.

Finally, attaching plastic or brass whistles to pull-tabs of PFDs or the straps of lifejackets is a wise thing to do. In the event of an accident, the trill of a whistle can be heard much farther than a human voice and will save your breath in the long run.

June 5-11 is National Water Safety Week. The Canadian Red Cross Society strongly urges you to wear your lifejacket or personal floatation device (PFD) when participating in boating activities this summer. A lifejacket or personal floatation device (PFD) can save your life, **But only if you wear it!** For more information on lifejackets, personal floatation devices (PFDs) and general water safety, contact your local office of The Canadian Red Cross Society.

Contact: Diane Hewlett
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Regina 352-4601 or
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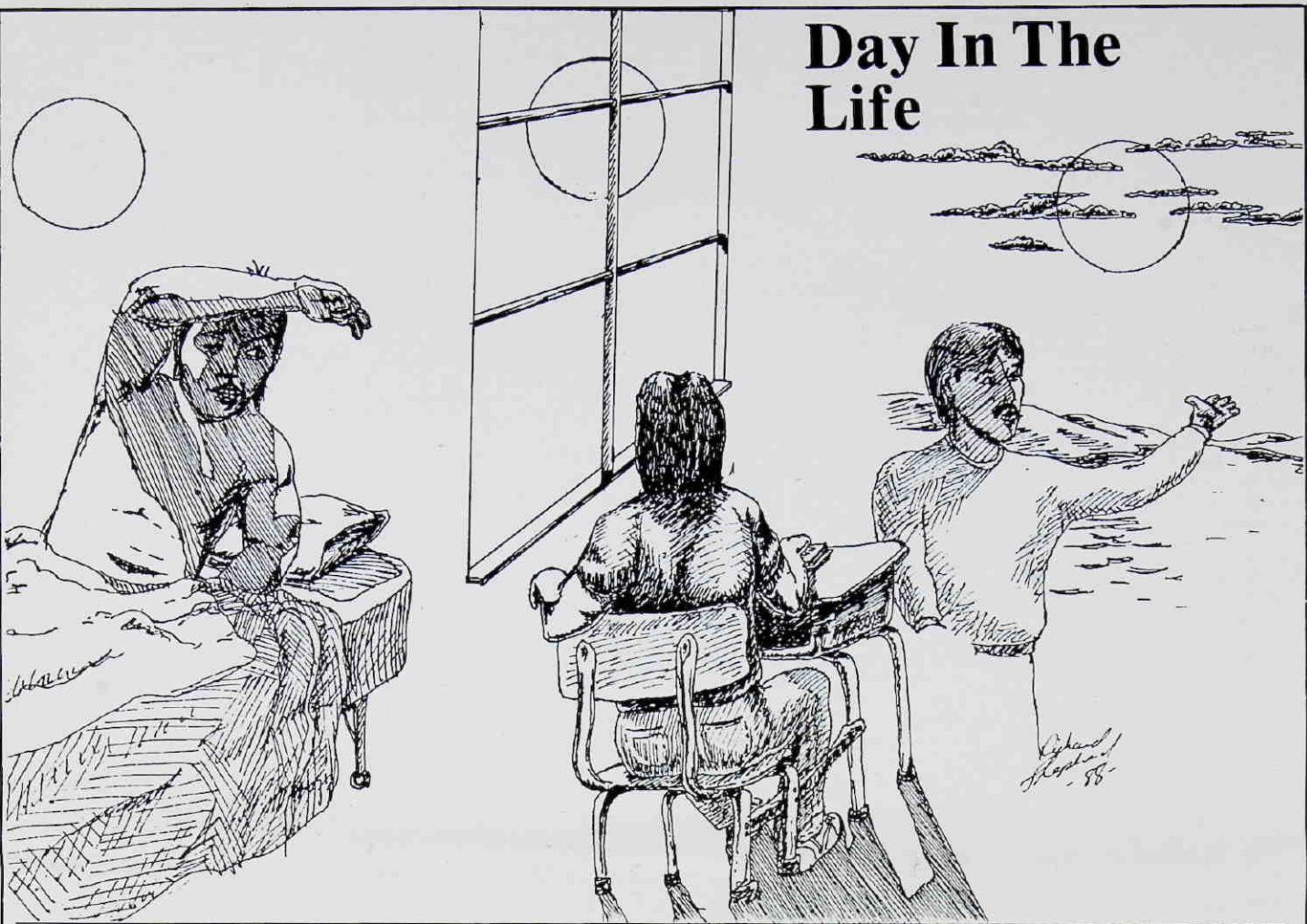
Andrea Martin
Actress and Unicef Volunteer

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Day In The Life



By Richard Shepherd

Over the horizon the bright morning sun slices radiant yellows and reds, it's a new day. James opens his eyes with a great deal of effort and reluctance. "This sun in my eyes is a real pain, I usually get up at the crack of noon", James muses.

James is a young man from the streets of Regina, sifted through the Welfare system of this land. At the age of 16 he set out on his own hoping to find what was denied him as a youth. School was important to him at an early age, he wasn't sure why only that one of the elderly people had mentioned it to him in passing.

"I have my own place now surely I must be doing alright", James was heard to say, "Why does it not feel right", he added.

On his way to school he was awakened by a fellow student, "Hey you, your going to miss your stop"! she nattered. "Just five more minutes mom, I'm tired" James replied.

"I'll see you later" she said, she laughed at the clumsy way he carried himself.

James' friend, Frank and the rest of the heads thought of only of the next high, yeah the next spiff. "Take a hit, James, it'll get you thru social class", Frank exclaimed.

School, to tell you the truth, was a real chore to James, only Music and Art held some possibilities. Auto shop was his highlight of the schedule, tops was smoke break. "Music is my drug, it keeps me warm" James thought out loud, "This is getting really deep, I better take some notes." Cheryl caught his notice, she gave him an, are you sure you're alright look', James turned more shades of red then he already was.

Social class was like watching a badly dubbed foreign movie, you know the ones where they keep talking even after the sounds have stopped. Once again his eyes were distracted by the fluffy clouds and blue sky that seem to cause the birds to sing songs of joy.

James would try to listen to Canadian history, about how the Indians were defeated and land liberated from them. He knew what was coming, the teacher would ask what kind of Indian he was.

The whole class focused on James self-conscious grin, the world at times like that seemed to stop and hold it's breath. "I haven't scalped anybody yet, but I'm a Cree," James responded, Why did they put us on reserves? Because we knew their hair would grow back anyhow.

Walking through the halls to the principal's office was a strange experience to James, different cliches, different styles, he felt so alone with all these people. He finally arrived at the front office, he was no stranger to this place, they all knew him there.

That was the third and last expelling for James, his school days were over. No graduation, that terrible feeling intensified his shame, he still couldn't figure out what it was.

Out in the mean streets, James sold his drugs and did crimes like everyone else. He thought he had so many friends and thought he was having a good time, this was soon to change.

The jungle streets offered people all kinds heavy metal heads, bikers, hookers, weasels, preps and a vast array of other humanoids. By this time it was in the afternoon and things only got worse it seemed.

He began to say, "I think I'm doing alright,

why doesn't it feel like it, there again was that unexplained feeling." That's about the time his daughter was born, the under world was never to be the same again. This is a great responsibility for anyone, even a great privilege. James' situation became critical.

It was now 3:00 p.m. and then came the news of his brother's death, at his own hands. Where were his friends now? Where was his family? Why did he do it? Where do we find a comforter? These questions and more were to remain unanswered, so it seemed.

The drug treatment center is where James found himself. They fed him dinner there and failed completely in answering his nagging questions. "I know that there is still a long way to go," James said, he was starting to grow up. It was late at night, James just turned 24 years of age, he couldn't sleep. What if he missed something? What if he didn't see tomorrow?

Just all had seemed lost, James prays, he earnestly desires a change. It was like an unexpected knock on the door, it was like his eyes were opened. Yes the sights and sounds of a new world were as if opened to him. "I know it was all wrong to live like this, I'm a man now, I'm responsible for my own actions", James said.

The sun rose with greater beauty, much more than he ever knew. The air was fresh, the truth of the reasons for things became clear. From then on, there was no turning back to those old days, days of sheer darkness. No more cold days, even in winter.

James through accurate knowledge of things, set out to do the things that he enjoyed doing mainly, bringing light to others in a dark and twisted world. □

Preventing Heat Stroke

Sporting events, especially ball tournaments are part of Saskatchewan in the summer. Unfortunately, many amateur athletes may not be prepared for prolonged exercise in the hot sun. The results may be heat cramps, heat exhaustion or, in extreme cases, heat stroke.

Heat Cramps - Heat cramps are painful muscle contractions most commonly involving the stomach or hamstring muscles. These cramps are most common early in the season and affect the under-conditioned athlete. They are a result of inadequate blood circulation to the muscles which can be corrected with proper training.

Heat Exhaustion - The symptoms of heat exhaustion include weakness, dizziness, pounding headache and fainting. The athlete has flushed, warm, moist skin and sweats profusely. Heat exhaustion is caused by failure to replace sweat water losses which leads to dehydration and a reduction in blood volume. It is most common in distance runners, athletes in running sports, such as soccer and hikers or climbers active during hot weather.

The Athlete - Lean, well trained athletes have less problems with heat exhaustion and heat stroke than overweight athletes. Muscle tissue contains more water than fat tissue. Also the layer of fat underneath the skin of the obese athlete is an insulator and helps keep in body heat.

Women have more fat tissue than men and therefore have less water content in their bodies. They are generally not in the habit of drinking as regularly and as much as men, so particular attention should be paid to the fluid intake of women athletes.

Heat Stroke - Heat stroke occurs when athletes become so severely dehydrated that they are unable to sweat to lower their body temperature. The heat stroke victim is often in shock, has warm, pale, dry skin and a weak, rapid pulse. Heat stroke can be life-threatening. Athletes can prevent heat exhaustion and heat stroke by following specific guidelines. They should be aware of their own conditioning and methods to replace loss of sweat water.

Children also often do not drink enough water to replace fluids lost during exercise and may become dehydrated. The risk of heat disorders is also increased by the fact that, proportionately, children produce more body heat than adults and their sweating capacity is not as great. Before prolonged physical activity children should be given sufficient fluids. During the activity regular drinking should be encouraged, for example, 150 ml (½ cup) of cold tap water each thirty minutes for a child weighing 40 kg (88 lb).

Replacing Sweat Losses - Sweat is mostly water, so, salt tablets and "sports drinks" are not recommended to replace the small amount of salts (sodium and potassium) that is lost. Sports drinks also contain sweeteners which pull body water into the stomach. This discourages the athlete from drinking much needed water because the stomach feels full. Studies have shown that athletes will quickly replace all of the lost salts through their food.

Water is the ideal beverage for the sweating athlete. Cooled water promptly passes through the stomach into the intestinal tract where it can be absorbed to meet the body's needs. Water should be taken prior to the competition and at regular intervals during it. Thirst cannot be relied upon as an indicator for water needs.

Failure to provide adequate fluids will not only increase the risk of heat exposure or heat stroke but will also affect the athlete's ability to perform.

Written by the Public Health Nutritionists of Saskatchewan.

REFERENCES:

Committee on Sports Medicine, American Academy of Pediatrics, Climate Heat Stress and the Exercising Child, Pediatrics 69:6 808-809, 1982.

Smith N.J., Food For Sport, Bull Publishing Co., Palo Alto, 1976.

Smith N.J., The Prevention of Heat Disorders in Sports (supplied by Karend).

ORIGINATOR: Jan Ayer

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Editor's Thought

By Tina La Rose

Culture.....what is culture? According to Webster's New Collegiate Dictionary it defines the word saying, "it is the customary beliefs, social forms, and material traits of a racial, religious or social group."

Today in our society it seems that our cultural beliefs are weakened by the material and commercialized offers that seem to have priority in our lives.

Yesterday, where our traditional language was often spoken now too is vanishing.

I recall a young man from Northern Saskatchewan who spoke Cree as his first language was shocked to hear his uncle, who had relocated to Southern Ontario where his first language was hardly spoken. But upon visiting the north again spoke fluently in his Native tongue.

What shocked him was that he was able to do that, yet many who have left have lost it somewhat. He has asked his uncle how he was able to manage keeping his tongue. Without hesitating he remarked, "I may work at a place where English is their first language, and that I do, but once home, I think, feel and speak my language-nothing else."

That's the key, to be able to speak your Native tongue is to be able to live it.

Interesting comment, for a man who left the north some twenty years ago but still retained his culture and language. Yet those of us so close to home have failed to live and feel our culture, our identity, ourselves.

However, there are people who have reopened this line and are striving to keep the culture of Yesterday alive. Rev. Tom Ross, is now teaching Cree and Cree Syllabics here in Regina. In this issue you'll read of his reasonings to have such a class.

We also have an article on a single mother who calls, trains and reserves her Sunday afternoon especially for her class in square dancing, jigging and calling. And she also tells us there is room for more.

Till next time, Take care. □

Cree Syllabics Communicating Revealed

By Darlene LeDoux

Cree Syllabics were first invented by a man named Dr. James Evans. The invention gave the Cree Indians a written form for their language. The Cree culture, and the language expresses that culture is a very unique structure and form. His first books in syllabic were made with birch bark and written with soot from a chimney.

The Bible in Swampy Cree was published in 1861, and the one in Plains Cree, in 1920. On November 23rd, 1846, Dr. Evans died, but his hard work in inventing the Cree Syllabics, lived on.

Today, many of the Native people are now losing their identity with their culture and that has sparked a new class out of the Gabriel Dumont Institute. Their mission is to promote the renewal and development of Native Culture with the help of Rev. Tommy Frances who teaches "The Square Method" of learning.

The Syllabic was formulated in 1986 by Frances. He realized the value of learning to speak, read and write the syllabics. Frances saw that the Native people in the Southern communities were losing their language and he needed to help them restore what they had lost. He has since translated into Cree and hold Church services in the Cree Native language.

"The Cree Syllabics, are not only for Native people, there are many other people who do attend the classes, and it's amazing how many really enjoy this culture. We had a class that only consists of Native boys, and that turned out pretty good," said Frances. There was another class that was held at the Regina Public Library for the Na-



(WE HTAMATOWIN)

with each other

tive Communication Awareness. In that class there was a mixture of people who attended.

Cree should be studied along with the thought pattern of the Cree culture. The uniqueness and the beauty that Cree can be expressed as, "a picture thought form with description and action," explained Frances. "The Cree language with its variety and precision makes a highly interesting study," he added.

In conclusion Frances said "If anyone that is interested in the classes he/she should contact the Gabriel Dumont Institute of Applied Studies and Research. The only cost to anyone is the cost of the work books and the classes are held twice a week for eight weeks. Presently, this class is turning out just excellent. "The students not only enjoy attending, but have found it interesting and beneficial, as they say, for years to come," Frances remarked. □

"Shelves of Dumont"

One of the handiest documents I have used over years is a single sheet entitled planning steps. Rarely, do They ever give you a lesson on how to plan. Instead, like life itself, one is given the exam first and the lessons afterwards. Perhaps it may be of use to our readers.

There are nine steps in all, some can be eliminated where inapplicable or redundant, brevity is the rule.

a) Describe the Issue. In a couple of sentences, explain what the problems is. A cause-effect relationship is recommended indicating what is **not** being done or is being hindered with reasons. What is desired?

b) State the Objectives. Briefly identify the broad functions and desired outcomes including the management control or model.

c) Information and Assumptions. What data, assumptions are necessary and why? This is needed for action and to aid the purpose.

d) Identify Sub-Elements or important items needed to lay the foundation for (b) above.

e) Objectives. State broad outcome needed for operational control including criteria for evaluation. Was requirement attained?

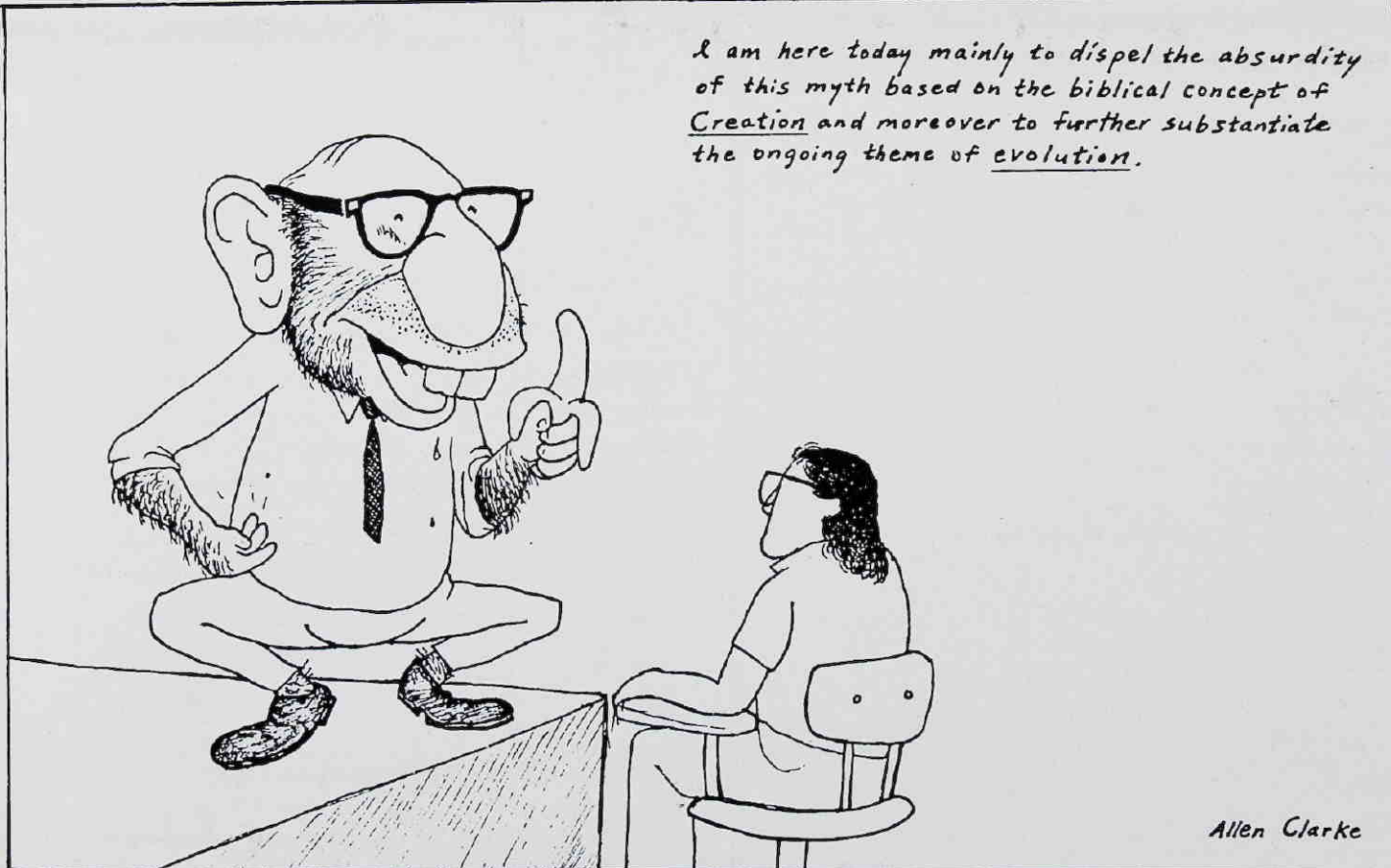
f) Activities Schedule. Activities needed, time required and deadlines as to what comes first.

g) Management Method and Policy. How will task be done, Who does what and list all participants?

h) List Resources Needed. Staff, dollars, expenses etc.

i) Reporting/Evaluation Mechanism. Progress reports to upper management, board etc.

Fairly logical, common sense; the credit goes to anonymous, somewhere in government. □



I am here today mainly to dispel the absurdity of this myth based on the biblical concept of Creation and moreover to further substantiate the ongoing theme of evolution.

Allen Clarke

Native Awards Night

By Richard Shepherd

Miller High School, was the host of the first annual Native awards night, which saw 19 happy recipients accept a variety of awards. Many of these students will recall May the 4th, as the date they participated in. For this night promises to be a regular event.

The purpose of the awards was first; to give recognition to the achievements of Native students, and secondly; to act as an incentive or role models for other students to come, in hopes that they too will finish their education. Thirdly; is to encourage and motivate Native students to develop to their fullest potential.

Native students awards were sponsored by Native and Non-Native people in the community. "Many people thought this would be a good idea", explained Rhonda Fisher, Student Counselor at Miller High School.

The awards went to grades 9 to 11, these are just some of the sponsors of this gala event.

MEDFO and SNEDCO, Riel Local, Dean Head, Allan Sapp, Regina Indian and Native Educational Council, Gabriel Dumont Institute, Fisher Electric.

Both academic and general education programs were not neglected, this gave an opportunity for these areas to be represented. Here is a list of some of the recipients:



Proud Students Displaying Awards!



Photo courtesy of Rhonda Fisher



Pow-Wow Dancer provides solo entertainment

SUBJECT	STUDENT	INDIAN LANGUAGE
1X English	Shannon Nault	MICHIF
1X Math	Eli Robillard	MICHIF
X1 Science	Chris Majore	MICHIF
1X Social Studies	Greg Fayant	MICHIF
X Native Studies	Eddy Missens	Cree and Ojibway
Art	Angela Cyr	Cree
Music	Lorelei Mackay	Dakota
Physical Education	Shannon Nault	MICHIF
Technologies	Eli Robillard	MICHIF
General Education	Kevin Aisaican	Cree and MICHIF
1X Top all round	Alvia Lavalee	Cree
	Lorian Marceau	Cree

"I didn't want this evening to be too formal. I wanted it to be semi formal", Fisher said. "They really enjoyed themselves." Rhonda first noticed that during the presentations of awards in high schools, there were no awards given to the Native students." "I felt that Native students would be discouraged by this, so I took the initiative to start up an awards night", Rhonda added.

This proved to be so, the Riel Cresaultis Square Dancers and the Connaught Pow-wow Dancers came out to put forth their best foot.

The motto for this project is a two part Cree and MICHIF phrase (Onikaniw Neekawneew): Cree, The one who leads: MICHIF they will lead the way. The translation and research was provided by S.I.F.C. Linguistics and the G.D.I. researchers.

"The refreshments were provided by the community, they were very helpful", Fisher said.

These students are paving the way for others concluded Fisher as she coined the phrase, "They who will lead the way." □

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Native Daycare

By Richard Shepherd

Native Daycare is needed through Canada, both on and off the reserves. Julie Lawson of Regina Beach spearheaded the proposal for a Native run Daycare program 1988. This pilot project would begin at Kinookimaw reserve, located in the Regina Beach area.

Julie Lawson has researched these issues at the various levels as a result of her experience working in this field. At the Salvation Army program she learned that children just learned to hate out in the streets of the cities. They also informed her that she should get Native leaders to get some work done for these children, and not leave it up to other agencies.

On Hold

"I've wrote letters to the Government, our children in the real world need these things, (like Native Daycare)," Lawson said. In a Communique to Lawson it openly supports her idea, this was from Bill McKnight (Ministry of Northern Indian Affairs and Northern Development) and Jake Epp (Minister of Health and Welfare). They both gave her the go ahead to approach Indian Affairs and the Federation Saskatchewan Indian Nations (FSIN), for funding.

What is the hold up? The Indian Affairs has put the project on hold for they have informed her that she needs the backing of Native leaders before this proposal can get off the ground. "There is a problem with the policy, they don't have one in this area, there is no preventative



Julie Lawson

Richard Shepherd

programs for child welfare", Lawson added, "We would first set up a policy and then enhance it with new programs, we've had a preamble since 1982."

Some of the obstacles faced are, that there presently are 592 reserves in Canada, who have already adopted their own Welfare system, that would leave 200 others to work with. No questions about it is a very large job for a small group of people.

The proposed project would be a two-fold endeavour, first; it would be a Social and secondly; a business that has the possibility for much growth. "This first facility would be the initiating project, then it has the potential to expand across Canada, according to my research", Lawson added. This complex would employ up to thirty Native people that are qualified individuals, and they would have to have a Native study or know the Native language. It would be a 24 hour, 7 day a week daycare, for ages ranging from 1 to 12. This would enable the parents to engage in work or further their education. They could be picked up daily, or left for the week this of course would be by appointed times. Lawson and her colleagues feel, that this proposal will be beneficial to all involved. Lawson stated that it remains to be seen if the okay is issued from all levels of government. Maybe Saskatchewan or even Canada could possibly see a new concept built on an old one right here.

"Our motto is People Helping People" Lawson concluded. □

Inmate Celebrates First-Ever Graduation

Prison inmate Leo Compain has turned hard time into learning time at Mountain Institution in Agassiz.

His efforts and those of two fellow inmates were recently praised during ceremonies at Mountain Institution marking the trio's graduation from Simon Fraser University's prison education program.

Compain, who is serving life sentence, has completed a bachelor of general studies degree with minors in history and psychology and is attending Friday morning's convocation at SFU. Fellow inmate Ian Muir also completed a bachelor of general studies degree with minors in English and sociology, while inmate William Mackey earned his diploma in extended studies in criminology.

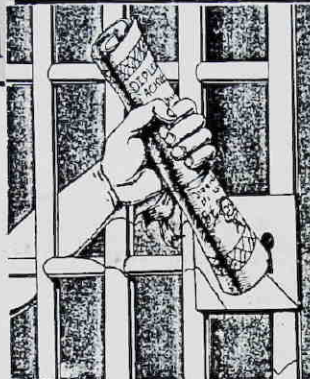
Compain, a 37-year-old Metis who has been in prison for nearly 20 years, received acknowledgement -- and a string of handshakes -- from SFU instructors involved in the unique program and in attendance at the prison ceremony.

Compain started his studies in 1982, a year after academic courses became available at the prison. (SFU became involved in the prison program in 1984).

"I felt I needed to learn to articulate what I felt inside," said Compain, a carver of Native artwork. "I have a trade, but I didn't have much of an education. I knew there was much more I wanted to learn."

Compain, currently on a gradual release program, will need to be granted full parole before he is eligible to continue with graduate studies.

If that ever happens, Compain hopes to become involved in education counselling, particularly among Native people.



"What I've learned here," he said, "has made me see that I'm responsible for my life. I've always thought my activity and participation with the university would help me if I gain release -- and it will keep me out."

Compain's pride in receiving an education is mirrored by devotion to his culture. Through his ties with Native elders in the Fraser Valley, he helped establish a sweat lodge on the prison grounds and was instrumental in the creation of a society -- Xolhemet: Someone Who Cares Society -- aimed at helping Native inmates and parolees.

He is also a pipe-carrier, which entitles him to oversee fasts and perform sacred rituals.

Compain was the first prisoner to become a tutor for other inmates and his next goal is to obtain a certificate in SFU's new program in literacy instruction. A longer term goal is to repay SFU by carving a totem pole for the university.

On graduation day at Mountain Institution, Compain paced nervously behind an audience that had come to the prison for the ceremonies. Wearing a new suit and a proud grin, he admitted he'd left preparation of the speech he was chosen to give until the last moment.

"I think it's because it's only now sinking in," said Compain, the ceremony's valedictorian. "I'm really graduating."

The over-all experience -- from overcoming periodic difficulties in learning, to a newfound ability to express himself -- have helped change his outlook on life, said Compain.

"This is the only thing I've ever graduated from," said Compain.

"It means a lot to me, and it means a lot to my family."

"I have to say I did it for them," he said of his parents and other relatives who attended the ceremony. "They still have an image of me when I first came to prison. I've had a chance to turn that around. That gives me a sense I'm on the right track, and they can see that. Now, I'm walking the right road." □

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Trends — and — Friends



Fashion Spotlight

By Richard Shepherd

The spring sun had not yet set, that's when the Holy Rosary Cathedral hosted the Gabriel Dumont Institute sponsored Fashion Show. The seats in the basement were just about all full, they were in for a good show!

Bev Toto and Linda Lee blew the roof off of that place, with their show they put on. All of the models had little or no experience in modeling. This did not slow these brave souls down, the crowd knew all most all of the models and gave them verble support.

Tradition Native fashions along with a balanced mix of contemporary designs were presented for the crowds approval. Many of these designs were very good, so good in fact that New Breed was privileged in showing a small part of the show.

The models all were volunteers from the G.D.I. program. □

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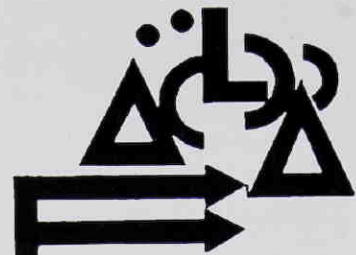
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The base rate for display advertising is \$4.39 per column inch.

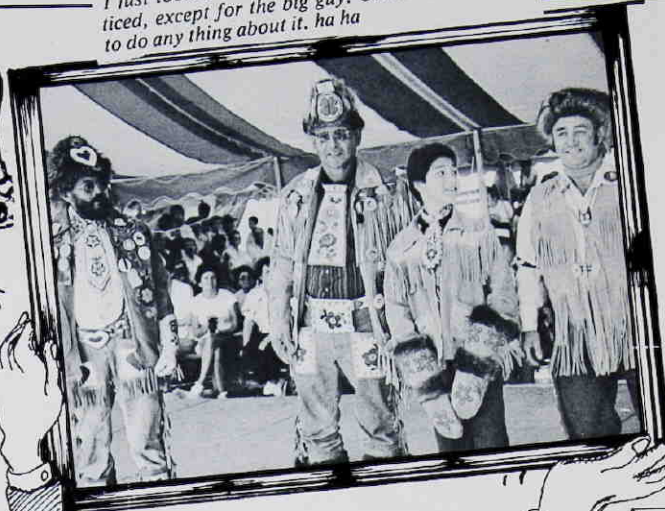
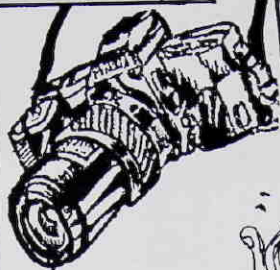
For more information contact:

Photo Of The Month

BATOCHÉ 86' TRAPPERS
I just took over the big guys spot and no one noticed, except for the big guy. Oh well it's too late to do any thing about it. ha ha



JAMIE CONSTANT
Ah.....I think I like you.



SCOTT LAWRENCE
What's wrong with her, I'm half sleeping and she still wants me to play.

Age Discrimination

HUMAN RIGHTS COMMISSION

Jeremy Mather was a 36-year-old university student when he applied for a summer job with a house painting franchise that hires students exclusively. He had experience as a painter and was encouraged by the initial response of the employer.

But the employer then discovered that Mather was 36 years old and his hair was greying. The employer said Mather couldn't have the job because he didn't fit the youthful image of a student.

Mather complained to the Saskatchewan Human Rights Commission that he had been discriminated against on the basis of age, which is contrary to **The Saskatchewan Human Rights Code**. The Commission negotiated a settlement in which Mather received \$875 in compensation.

The Saskatchewan Human Rights Code also protects people from discrimination on the basis of race, creed, religion, colour, sex, marital status, physical disability, nationality, ancestry or place of origin.

In the workplace, the Code stands for the principle that people should be judged on merit, and not on factors that have no relationship to how well they can do the job. An employer is not allowed to base personnel decisions on the colour of someone's skin, for example, or on someone's religion or age.

In this case, the stereotype that older people are not students had a discriminatory effect, and denied employment to a student who was seen to be too old for the job.

Sometimes the reverse situation occurs -- people are denied jobs because they are perceived as being too young. That could be discrimination, too. Hiring decisions should be based on merit and suitability. Rather than making assumptions about a person based on age, the employer should explore factors such as experience and eligibility.

Age is not necessarily indicative of skill, experience, or a sense of responsibility.

All areas of employment are protected from discrimination, including:

- the hiring process -- advertisements, applications forms and interviews;
- day-to-day operation of the workplace -- firing, promotion, demotion and anything else related to the job;
- fringe benefits and wages.

Further information about human rights in the workplace is contained in the following pamphlets: Application Forms and Interview Guide; Human Rights in the Workplace -- An Employer's Guide; Sexual Harassment; Affirmative Action. They may be requested from Commission offices located at:

**802-224-4th Avenue South
 Saskatoon, Saskatchewan
 S7K 2H6
 or
 1819 Cornwall Street
 Regina, Saskatchewan
 S4P 3V7**

Friendship Center Offers Scholarships

Peter Dubois, Executive Director of the Qu'Appelle Valley Friendship Centre at Fort Qu'Appelle, Saskatchewan announced recently, that the Board of Directors had approved the funding of two \$500.00 scholarships for 1988 Grade 12 graduates.

One Scholarship will be granted to a status Indian student from the Touchwood File Hills Qu'Appelle District while the other will be granted to a Metis or Non-Status Indian student, residing within a forty mile radius of Fort Qu'Appelle, excluding however, the City of Regina.

The applicants must, have completed Grade 12 in 1988 and, have been accepted at one of the following educational institutions:

- the University of Regina
- the University of Saskatchewan
- the Saskatchewan Indian Federated College
- the Saskatchewan Indian Institute of Technologies
- the Saskatchewan Indian Cultural College
- the Gabriel Dumont Institute

in one of the following programmes:

- Bachelor of Arts programme in Indian Studies or Indian Languages
- Bachelor of Education programme in ordinary or Indian Education
- Bachelor of Social Work or Indian Social Work
- Bachelor of Science in Nursing (or the Registered Nursing Programme)
- Bachelor of Administration
- Bachelor of Commerce

In order to be considered for one of the scholarships applicants must submit by 5:00 p.m. on the deadline of August 31, 1988:

- an official Saskatchewan Education Transcript
- a letter of acceptance from one of the educational institutions stipulated
- a completed scholarship application form from the Qu'Appelle Valley Friendship Centre

Awards will be based on academic achievement, character and personal accomplishments and candidates may include character references and other pertinent information with their applications.

Application forms and more information may be obtained from:

W. Arliss Dellow
Programme Director
Qu'Appelle Valley Friendship Centre
P.O. Box 240
Fort Qu'Appelle, Saskatchewan
S0G 1S0
332-5616

Cupar School Division No. 28

Invites general applications for teaching positions which may be available in the next school term.

The Cupar Division includes seven kindergarten to grade 12 schools, 1550 students, and a professional teaching staff of 90.

"The Cupar School Division is an affirmative action employer and invites applications from people of Native ancestry SPA 31/87."

News From Outside of Province The First Book On Canada's Metis People -- Their History And Their Concerns

Recently, the Metis have been fighting hard to achieve land settlements, constitutional protection and self-government.

Now, finally, there's a book that chronicles this fight and the history that lies behind it.

The Metis, by Donald Purich (Purr-Itch), is a lively, dramatic and comprehensive overview of the Metis people -- their history, their leaders, their struggle for justice.

The sweep of the book is impressive: Beginning with the origins of the Metis in the era of the fur trade, it moves on to Louis Riel and the Manitoba and Northwest Rebellions, and the fraud committed in the late 19th century to rob the Metis of their land. Turning to the 20th century, Purich covers topics long ignored -- Metis life in the dirty thirties, the Metis revival of the 1960's and the constitutional battles of the 1970's and 1980's.

Clearly written, powerfully argued, this book is bound to attract attention. It is valuable addition to the growing literature on Canada's Native people, and will be widely read -- by Native people, students and scholars, and the public at large.

The Metis
By Donald Purich
\$7.95 paper, \$14.95 cloth
250 pages
Publication Date: May 13, 1988

For More Information Contact:
Margaret Doane
James Lorimer and Co., Publishers

A New Brochure For New Unicef Products

This year's exciting new UNICEF products are being showcased in a brand new brochure. The attractive full-colour catalogue makes year-round gift selection enjoyable and easy, with photographs and descriptions of all the new UNICEF products.

The 1988 selection includes a children's cookbook, jig-saw puzzle, growth chart, 'Games of the World' book, and children's educational hardcover books with pop-up illustrations. Also available is a new selection of year-round greeting cards, featuring Canadian artist John Harvie's "Bow Lake", issued to celebrate the 1988 Winter Olympics.

When you give UNICEF cards and gifts you give twice - to someone you love and to a UNICEF child in the developing world.

For more information on UNICEF products, or a free brochure, call:

UNICEF Saskatchewan
Suite 314, 220 Third Ave. S.
Saskatoon, Sask.
S7K 1M1
Telephone: (306) 242-4922

BE A SURVIVOR



WEAR YOUR LIFEJACKET!



The Canadian Red Cross Society

A PRAYER TO THE GREAT SPIRIT

Each day, O Manitou,
I ask you most humbly
for your wisdom to live
as you have intended,
With strength and love for all;
a sense of fairness and
justice for everyone;
Opportunities for all
to live to the fullest;
serenity and peace
for all of my children;
and life with security
for all the children of
the Great Spirit. Amen

By Mary R. Kellar

READERS

POETRY

SCHIST

For Douglas Cardinal

Once I was whole.
Once, when language was more than a cry
A wild flower whispered worlds.
Once, when the universe had a centre
I held infinity by the tail.

I woo heavens with my cathedrals
but they are made of others' stones.
I lift my voice in prayer
but the words are not mine.

Stones and words
are bitten by freezing skies
Burnt by indifferent suns
Dispersed forever
in heartless space

and, left standing,
I bend low
searching for Blackfoot roots.

By Inge Israel

RECIPES



BEAR STEW WITH SAVORY BALLS

½ lb. lean bear meat
1 onion
1 tbsp. flour
¼ tsp. pepper
1 tbsp. drippings
1 tbsp. vinegar
½ tsp. salt
1 quart cold water

Heat the drippings very hot. Peel and slice the onion, then brown it in the drippings. Shake in the flour and brown it also. Add the water, vinegar, salt and pepper and the meat, cut up small. Simmer for 2 hours. After it has simmered for 1 hour
Prepare:

PRAIRIE CHICKEN TURNOVER

Cold cooked prairie chicken
Salt and pepper
Grated lemon rind
White sauce
Flaked pastry

Finely mince left over cooked prairie chicken. Season with salt, pepper and lemon rind. Moisten with white sauce. Form mixture into balls. Cut the rolled out pastry into rounds. Put a ball of mixture into the centre of each. Wet the edges of pastry and gather them together to cover the mixture. Bake in a hot oven (450 deg.) until pastry is nicely browned.

BAKED WHITEFISH WITH A DIFFERENCE

2 cups flaked cooked whitefish
1 cup cubed, drained pineapple
1 cup mashed, creamed potatoes
¼ cup grated cheddar cheese
1/8 tsp. paprika
6 tbsp. cream
pinch salt and pepper
1 beaten egg
2 tsp. milk

Grease a casserole, arrange the pineapple in it. Add cream, salt and pepper to fish, mix, and spread over the pineapple. Beat the potatoes with the egg and milk, add paprika, and place over the fish. Bake in a moderately hot oven (375 deg.) for 15 minutes. Remove from oven and sprinkle the top with grated cheese. Return to oven for about 5 minutes, or until cheese is melted. Serve hot.

LEMON PARSLEY SAUCE

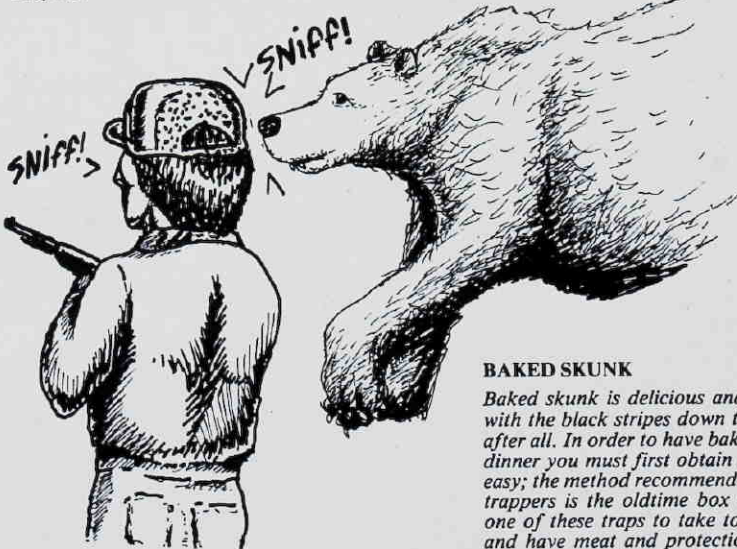
¼ cup soft butter
2 tsp. finely chopped parsley
1 tbsp. lemon juice
¼ tsp. salt few grains pepper

Combine ingredients; melt and heat over hot water.

SOURDOUGH PANCAKES

2 cups flour
½ tsp. salt
1 tsp. soda
1 ¾ cups sour milk
1 tbsp. melted butter
1 tbsp. sugar

Sift flour, salt and soda together. Add milk slowly and beat till smooth. Add melted butter. Fry on slightly greased hot griddle.



BAKED SKUNK

Baked skunk is delicious and these little animals with the black stripes down their backs are useful after all. In order to have baked skunk for Sunday dinner you must first obtain the skunk. This isn't easy; the method recommended by Northern Sask. trappers is the oldtime box trap. You can make one of these traps to take to your summer cabin and have meat and protection at the same time. Once you get the skunk in the box trap the real delicate work begins. Attach a long pole to the box trap and take the skunk carefully to the nearest water hole and drown him. This method is very humane and you can wash the skunk at the same time. After the skunk is drowned skin him carefully and make sure you remove the scent sack under the tail as it might taint the meat. After the skunk is cut up and quartered you put the meat in a pan and sprinkle paprika, sage, salt and pepper along with some onions and you can bake the skunk meat until tender. Invite your mother-in-law, and you no doubt know some politicians intimately who you could invite for dinner? Good Luck!!!!

2 cups flour
1 tsp. baking powder
¼ tsp. pepper
1 small onion, chopped fine
3 sprigs parsley chopped fine
4 tbsp. suet, finely cut
1 tsp. salt
½ tsp. sweet herbs, powdered

Mix all these together, make a stiff dough with cold water. Divide into 12 balls, roll each lightly in flour and drop them into the stew. They will take ¾ hour to cook and may be served on a separate dish as you would potatoes.

Not Quite Advice

Dear Gertrude:

I know we have a problem of forest fires each summer, and I would just love to help put them out. But right in my home I have a serious problem, my husband is constantly burning something with his cigarettes. Please I need some advise!

Signed
Fires at home

Dear Fires:

With forest fires the case is usually devastating. Just because you have a burn here or there doesn't mean for hysteria to set in. Just be thankful your house hasn't burnt down yet.

Gertrude

Featuring
GERTRUDE

Dear Gertrude:

I have this neighbor that constantly looks out his window at us. I've made faces, yelled at him and still he doesn't move. What should I do it bothers me something terrible.

Signed
My Window

Dear Window:

If you have noticed he is looking out, then you must be as well. Have you thought that maybe there is something wrong with him like he can't see or hear you. If that is the case your the one that has the problem and I feel you should evaluate the circumstances first, before you judge others.

Gertrude

Dear Gertrude:

With summer upon us and the bugs and every creepy crawling thing that comes your way, I was wondering if you have a solution to this age old problem of keeping them out of your house!

Creepy Crawler Hater

Dear Creepy Crawler Hater:

Yeh, I do. Since this problem is something most females dislike, and because Mother Nature doesn't seem to be like most females there is not much we can do about it. Except move to a climate where such things don't crawl around, like the north or south Poles. That way you would be free of all these dislikes and many more things like butterflies and sunbathing and more. By the way that was just a reminder that life isn't that bad where these things crawl.

Gertrude



What's Ahead?

25th Anniversary Jamboree to be held in Prince Albert's Exhibition grounds on Canada Day Long weekend. June 30, July 1, 2, 3, 1988. For further information contact Eugene at (306) 764-3431.

Saskatchewan Arabian Horse Show - July 16 and 17, 1988 - Regina Exhibition Stadium, Premiere Performance Saturday Evening 6:30 p.m., \$2.00 admission. Come one, Come all!

2nd Annual National Aboriginal Communications Society Annual General Meeting and NAC Awards competitions July 4-8. For further information write to Sydney, Nova Scotia, B1S-6H2.

Lebret Metis Farm invites you to our first Annual Lebret Metis Farm Days July 16 and 17, 1988. Everyone invited to attend. For more information phone 332-4598 or write Box 1188, Kapachee, Fort Qu'Appelle, Sask. SOG ISO.

July 1st. Canada Celebrations. For financial Assistance contact the Saskatchewan Canada Day Committee, 200-2101 Scarth Street, Regina, Saskatchewan, S4P-2H9 or call (Collect) (306) 780-6620.

Mic Mac Native Friendship Center Pow-Wow July 6-10, 1988, Seaview Park, Halifax, Nova Scotia. For further information write 2158 Gortingen Street, Halifax, Nova Scotia.

We are please to announce that this summer's Buffalo Days Exhibition will again feature a Youth Pavilion coordinated by the Rainbow Youth Centre. Starting Wednesday, June 22, 1988 at 7:30 p.m.

Rainbow is putting out a general call for young people interested in getting involved in this year's pavilion. This is a great opportunity to get involved at the organizational roots. If you are interested in being involved in this exciting project, or know anyone else who might be, phone John Dufort at the Centre (757-9743).

Batoche Heritage Days July 29, 30, 31, 1988 at Batoche Grounds. For further information contact Claude Petit at (306) 757-5990.

AMNSIS Annual Meeting, July 8, 9, 10, 1988 Batoche Grounds. For further information contact AMNSIS at (306) 525-6721.

New Breed

New Breed would like to wish Mr. Albert Roy of Meadow Lake a very Happy 93rd Birthday on June 20, 1988.

Become a UNICEF Volunteer

IT'S A CHANCE TO GROW

For both of you!

Unicef Canada



1-800-268-6364



Ma Hla Hla, Burma



Andrea Martin, Actress and Unicef Volunteer

NEW BREED

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REGINA, Saskatchewan
S4N 0Z6

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