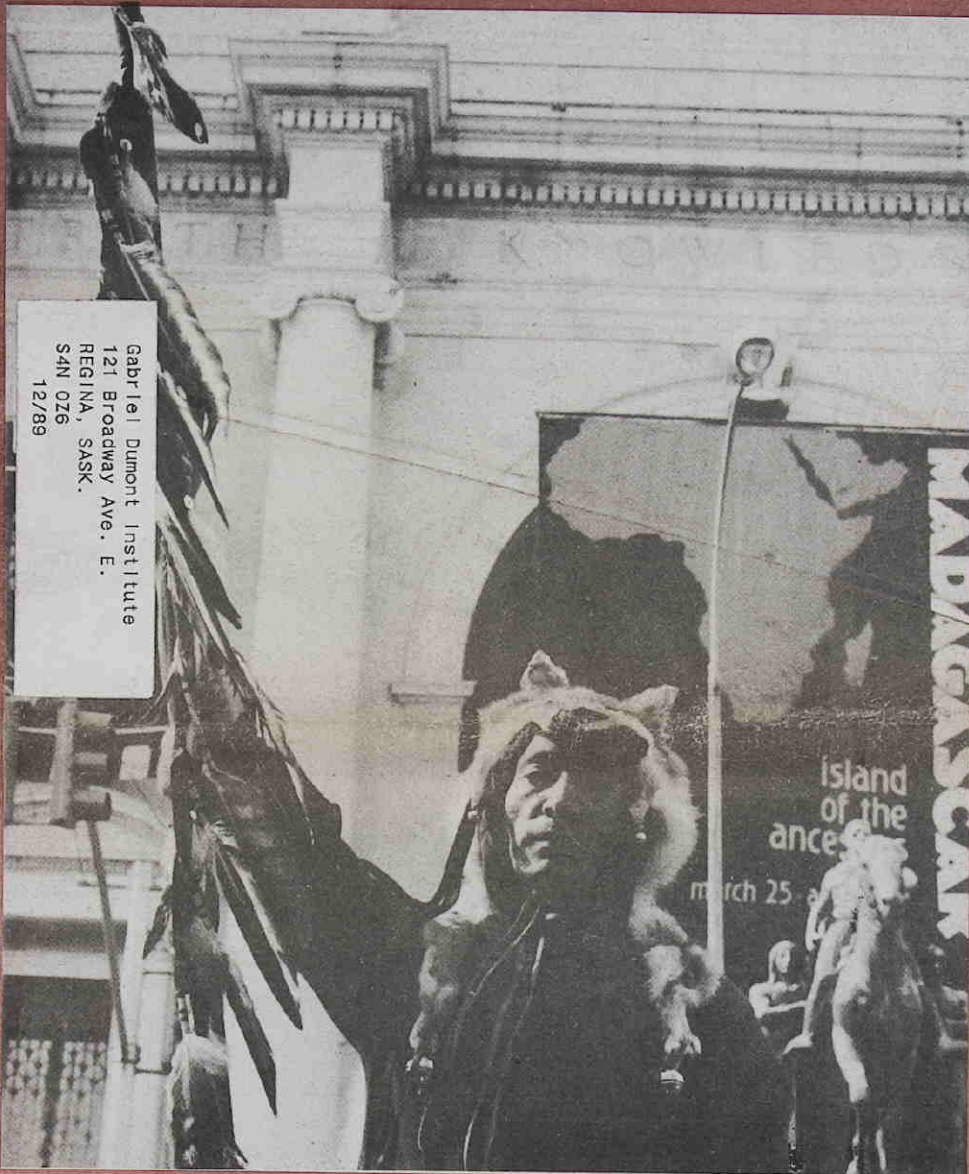


# NEW BREED

Vol. 20 No. 4

April 1989



## ● Spiritual Run Ends

## ● M.S.S. Supports Meech Lake

## ● From Behind Bars

## ● Addicted to ...

# Editor Required For New Breed

## Qualifications:

- Graduation from a recognized school of journalism or equivalent experience and training.
- Training background in the areas of Native Studies, English, Business Administration or Sociology are desirable.
- Evidence of demonstrated experience in research and preparation of news and feature stories, articles, publications, professional papers and for writing experience in other relevant areas, as well as background in art/graphics and photography are essential.
- Knowledge of proof reading and editing techniques is required.
- Oral and written command of the English language.
- Knowledge of the Cree language preferred.
- Experience in planning and organizational ability essential.
- The candidate should have a good knowledge of Native history and culture.
- The candidate should be aware of the Native political scene, locally and nationally and be aware of the concerns of the local people all over the province.
- Preference will be given to persons of Native ancestry.

Please send resume to Saskatchewan Native Communications, C/O Yvonne Nagy, Executive Director, 2526-11th Avenue, Regina, Sask. S4P 0K5.

## Letters

### Dear New Breed:

Please note that effective April 3, 1989 the Regina NAC Centre will resume their service in the rehabilitation of chemically addicted persons.

We would like to take this opportunity to express our thanks to everyone for their patience and cooperation during our recent closure.

Our request is that we are able to continue the working relationship that was shared in the past. If at anytime you have any questions or would just like to drop in for coffee, please feel free to do so. □

**Thank you**  
**Bernie Amyotte**  
Director/Social Adjustment Centre

### Dear New Breed:

Fr. Turcotte School is committed to developing self-esteem in all of its students, a significant portion of which is Native. This letter is soliciting posters, or information, which may be relevant to the Native population. Also, if you have items that have a cost factor, please advise as to the charges, so that we may initiate an order.

We certainly would appreciate any leads you may have in regards to other places where we can locate resources. We appreciate your help!

Verna Bazinet

# NEW BREED

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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.

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

If you are interested in submitting material for publication, please contact:

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Regina, Saskatchewan  
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# Editor's Note

This month's issue will be extra special for me to write in and organize, for it will be my last. That's right, my last but not least in my career move.

About a year ago I decided that I should get involved in an area that I felt most close to. Not that I don't enjoy writing for New Breed, but I strongly believe in order for one to feel content in his or hers chosen field one must feel the satisfaction from within.

New Breed has given me the satisfaction of writing material that I have always hoped would touch our readership in a positive way. We have featured many articles pertaining to real life situations and of course fictitious characters who portray real life happenings.

I have always tried to feature positive ideas for all ages, and that is why I felt a lengthier children's page would be ideal. In our recent issues we have featured a mini quiz in the area of financial spending or saving, to hopefully give the young adult and whoever decides to read the column, some strong points in that specific area. If you like me I always read through the children's page. They're fun and enjoyable and that is our approach to reach areas that most will enjoy.

New Breed, therefore has given me that satisfaction, while yet I still have to take into consideration my self-satisfaction.

I would like to take this time to

thank all who have encouraged me along the way. Who have given me support and who have sent in articles to help me out. Although, I haven't used a lot of the material sent in, I shall inform the person whoever fills my shoes, to continue to use the much appreciated articles, for it is our contributors and readers that make the paper work. You know who you are and I sincerely like to thank-you all.

For some time now you have read my articles that I have written for New Breed, but you have never gotten to know me except through the pen. Allow me to introduce myself.

First and foremost, I am a proud mother of five wonderful children. Two boys and three girls. I have always been interested in the field of counselling, whether it be for personal problems or addictions, and have given my time wherever possible. This decision of moving on is not a sudden one, it is one that I have given considerable thought to and feel very comfortable with.

Seeing the horrors that this world has offered and what it has done to many families and how these addictions have literally destroyed that beauty, has given me courage to extend my hand out and touch whoever will listen. Our people have suffered long and hard and I hope that I can contribute in my small way of turning that around. It is a future

goal of mine to contribute my story to those that have travelled the same road. That road has been hard, but without that knowledge of those troubled times, and without the reaching out that I did, I strongly believe I would not have come to this very decision of moving on.

In a way I will still be reaching out to our readership, for what I have planned for my future will touch many.

Once again, I would like to sincerely thank all who have encouraged me along the way. For now lets get back on track.

In this issue you will read about a young lady in Edmonton who has given us her real life account of her addiction. That story reflects on many whether it be in Edmonton or Regina. I extend my gratitude to her for giving us an insight of this issue. You will also read about a young mother who speaks from within as her child was taken away, at such an early age. These and many more interesting fact based accounts of life are very much appreciated by our staff here at New Breed. For to hear about it as it actually happens to you, I know will encourage us as friends and parents to continue in the search for a better way of life for our people.

I have asked a friend of mine, a brother, to give us a detailed account of life within the justice system. To start us off he has chosen to give us the feelings of what it is like.

He has informed me that he will be talking to other inmates on this subject, so that we, the reader will have this knowledge of life in a hard core prison environment.

I have found that many of us have taken this subject lightly. We can only comprehend what we have been through much less understand something someone else is experiencing, that we have not.

Reaching out and touching someone, even if it is just a hello in passing, can sometimes make a person feel better, and forget whatever is troubling them, even if it is for a short period, you have lightened their hearts.

With spring at our doorstep filling our minds and hearts of warmer days and the good ole enjoyment that comes with the warm weather, I believe it is mother nature's way of bringing us back to life after a long cold winter. Our hearts our raining with sudden life, the way April showers brings May flowers. Oh, doesn't that sound corny, oh well, I think you know what I am trying to get across. Let Spring fever catch you but remember, don't let it bite too hard.

Thank-you again, readers, contributors and of course my family, friends and the staff at New Breed, for your support along the way. Watch for me and I'll watch for you. Take care and God Bless.

Oh by the way don't forget to smile. □



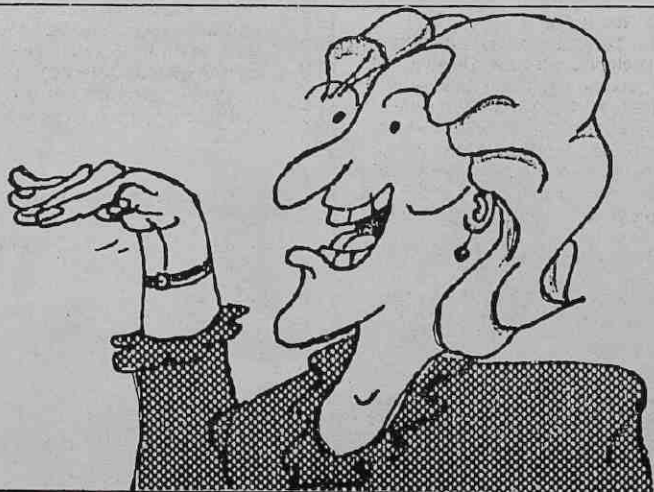
## In Time To Say Good-Bye

By Gertrude

Well it has been sometime since I last gave advice to all those that read my column. But the time has come when we all must say times up and we must move on. I had fun and enjoyed the column while it lasted, but since Tina is on her way to some other place I too must be on my way. For those of you who didn't know how I came to be let me tell you now. I am Tina's right hand man, in a manner of speaking. She invented me and unfortunately

when she went on maternity leave I went on permanent leave, ha ha.

But in leaving, I would like to leave just one more word of advice from an old friend. To all those women out there that think the men wear the pants in the house they are just kidding themselves. Let them think they do to avoid arguments, for we know who really wears the pants. Till someday when we meet again remember, life isn't all that bad. □



# Big Bear Spiritual Run Ends

By Terry Lusty

Jim Thunder's quest has ended.

The Big Bear Spiritual Run arrived at its destination, New York City, on March 21 to request the return of a sacred bundle that had once belonged to Big Bear, a western Canadian Cree chief who gained fame for his role in the 1885 Northwest Rebellion.

According to Thunder, the run left Edmonton, Alberta, last September because he'd been asked by the spirit of Big Bear in a dream/vision to try and return the bundle to the Plains Cree.

There'd been skeptics who said it couldn't be done, that Thunder would never make it out of Alberta let alone all the way to New York. However, he and three companion runners completed the final leg of the 4,400 kilometre run despite the odds. And there were many.

Accompanying Thunder was: Henry Basil, 41, a Chipewyan from Snowdrift, NWT; Fred Sinclair, 33, a Cree-Saulteaux from Cross Lake, Manitoba; and Lindsay Cote, 27, an Ojibway from Bear Island, Ontario.

Doubters were fast laid to rest when all four runners jogged into the heart of New York amid the cheers of approximately 150 supporters and spectators who'd assembled on the edge of Central Park, directly across the street from the museum which has the bundle.

Among those on hand to greet the run were a chief and two Elders from Saskatchewan as well as two Elders from Ontario who praised the merits of the mission. A brief pipe ceremony was conducted and Thunder then presented a thick stack of support letters to an alderman representing the mayor's office. No delegate from the museum or the Canadian Consulate was present as requested.

Although the run itself came full circle, the ultimate objective was not achieved when, on April 6, the American Museum of Natural History refused to honor the request.

In an initial letter outlining his intent to fetch the bundle back to the Plains Cree, Thunder had informed the museum that: "the bundle is homesick, the spirit of the bundle is restless...the spirit of Big Bear longs for the bundle to be brought home to his people."

Regardless of the overtures, the museum was unwilling to part with the bundle. In its April 6 letter to Thunder, the curator for anthropology, Stanley A. Freed, said: "We decided that we cannot comply with your request."

He defended keeping the bundle, arguing that Big Bear's son Joe Pimi (also known as Horse Child) gave the bundle to David Mandlebaum (in 1934) who

Thunder arrives in NY.

was acting on behalf of the museum and who said Pimi had told him to "keep (the bundle) well."

"Therefore," says Freed, "it is our responsibility to honor his wish." Of additional consequence he adds "is the position of other Cree" who have asked that the bundle not be given to Thunder whose relationship to Big Bear, he states, is questionable.

Thunder has gone on record to say that he was adopted by Indian custom by a great granddaughter of Big Bear back in 1985. He adds that there are only two or three opponents and actual descendants seeking the bundle for themselves and that they live in Montana whereas he is trying to get the bundle back to the Battleford area from where it originated and where many, many more of Big Bear's descendants reside.

Thunder has further gone on record to state that a duly called assembly of district Elders, reserve representatives and descendants of Big Bear would determine who and where the bundle would be kept if it were acquired.

When interviewed over a year ago, shortly before he passed away, Mandlebaum admitted that the bundle had not been transferred to him according to Indian tradition. He said he did not learn any of the accompanying songs, prayers or rituals required whenever the bundle was to be opened, handled or closed up.

The bundle has lain dormant now for 55 years in a storage room of the museum among hundreds of Indian artifacts and has not been displayed. It is classified as, "the Chief's Son's Hand 50.2-3739 A-M. While the museum's refusal has been quite a blow to Thunder, it has not been totally shattering because he was somewhat prepared for the outcome knowing that museums do not make it a habit to allow the repatriation of their material goods.

Members of Thunder's support crew claim the announcement does not spell the end. "There are options and they will likely be investigated and exercised," explains Lewis Cardinal who, along with his father, Don, also went the entire distance from Edmonton to New York performing public relations duties, some fund raising and speaking engagements.

Through the course of their involvements, much of the public learned more about Indian life and culture, say the Cardinals.

In the meantime, Thunder and his supporters will take a much-needed break, then consult with Elders and others as they reassess the situation. Until then, Thunder is unwilling to make any statements or commitments as to what his next step will be. □



# When The Going Got Tough....

By Terry Lusty

The going wasn't always easy for runner Jim Thunder, his companion runners, and his support crew.

When the boys had to spend over six months on the road on a daily basis, things were bound to get out of control once in a while, and they did.

There were times they couldn't agree on things and times when they simply got on one another's nerves. It was part of the price they had to pay in meeting their commitment.

Then there were the petty rumors, lies and insinuations from those who were out to defame and sabotage the sacred mission. People suggesting and stating that Thunder was a "phony", out seeking attention, and insincere.

Potential supporters were sometimes led to believe that Thunder had stopped running and that he was denied access to the United States, neither of which was true.

Thunder and company took it all in stride. They were big about it and refused to retaliate. A noble gesture on their part.

Then there were the elements to contend with. Wind, rain, sleet, snow, and heat. Here and there, they got a little behind schedule due to a storm or for other innocent reasons, but they always managed to make up for any losses within a short space of time.

During the first leg of the marathon, the principal runner (Thunder) had to cope with multiple blisters on his feet, short breath (he's a confirmed smoker), and a pulled leg muscle which slowed him up substantially for some distance.

Last but not least was the lack of

capital because the crew had not seen to doing much advance work before leaving Edmonton for New York. With a mere \$135 between five of them, they set out regardless and still managed to achieve their objective, arriving in New York on schedule, healthy and in good spirit.

Jim Thunder lost about 30 pounds but gained immeasurably from his ordeal. As most of his support crew conclude, "he's certainly learned and grown from the experience; there's no way that he comes out a loser even if he didn't get the sacred bundle back."

---

**Wind,  
Rain,  
Sleet,  
Snow  
and Heat**

---



Jim Thunder

Ojibway Elder Alex Kakapsh



New Breed/April/1989

## American Indians Impressed With Coverage!

By Terry Lusty

The director of public relations for New York City's American Indian Community House, Inc. could not believe it! That is, not until he saw it for himself.

But there it was .... in print and within the pages of no less than four of New York City's major daily newspapers including the Times and the Daily News.

The media - newspapers, radio and television - all treated the Big Bear Spiritual Run in a wholesome and positive fashion. "I'm absolutely astounded," said an impressed Rudy Martin.

Martin, who has many years of media work behind him, just couldn't believe the fine reception given the run and Jim Thunder upon their March 21 arrival in front of the American Museum of Natural History.

"In all my years in the business in New York," he announced, "I've never seen the media extend such fine coverage for an Indian event. That's what we like to get here at the Community House," he added. The organization's executive director, Rosemary Richmond, concurs with Martin.

"This was the most sympathetic, the most complete coverage that they've ever done .... there weren't any snide comments .... and I've been working for this organization since 1975."

Richmond concluded by saying that the media "didn't use any double talk to shade what was actually presented .... it was really wonderful that something Native American could get that kind of coverage in New York City!" □

# From Behind Bars.... I Speak

By James Dean Agecutay

Over the past eight years of my recent imprisonment, I've been in a number of Canadian Federal Penitentiaries. I've been everywhere from the Millhaven Special Handling Unit in Ontario, to the Prince Albert Special Handling Unit in Saskatchewan, and now, the Edmonton Institution in Alberta.

Prison can be a very difficult environment to live in even at the so-called, "Best of Times". But when things are going wrong and you find yourself being transferred all over the country, from one prison stronghold to another, miles away from both family and friends, that, which was once "Difficult" soon becomes unbearable.

That's what I found from my own personal experiences, anyway. Perhaps this may not be the case with other prisoners who have shared the same misfortune as me. However, I don't think so. Because as prisoners, we are not so different from one another in this regard.

I am originally from Regina, Saskatchewan. Born, bred and raised there. So it is easily understandable that I was left feeling very much alone when I was transferred to the Millhaven Special Handling Unit in the Kingston Ontario Region.

What hit me the hardest was not so much the fact that I was being sent to one of Canada's super maximum security facilities, which meant that I would be forced to live under some very extreme and harsh living conditions, but that, I was being sent so far away from both family and friends.

When you are in prison, general contact and support from one's family and friends can be very conducive to one's morale and general state of mind. After all, even people who are not incarcerated have the same basic need and desire. The desire to know that they are loved and that someone cares about what happens to them. You do not suddenly surrender this basic human need when you enter a prison. If anything, this feeling is magnified and intensified when one is suddenly forced from his home and family, only to be locked up in a totally alien and hostile environment.

The twenty-one months that I spent locked up in that Ontario prison was perhaps the most difficult time that I have been forced to deal with, out of the eight years that I've been in prison.

It wasn't so much the prison and the harsh living conditions that I had to contend with that led me to say this, for as a prisoner, one soon

learns how to adapt to the environment, regardless how harsh or extreme. If you don't it will soon overwhelm and devour you totally. This is one of the basic realities of prison that you would do best to learn as soon as possible for your benefit and over all well-being.

Prison is not a new experience to me and I found it relatively simple to adapt to. The harsh and inhuman living conditions that prisoners are forced to contend with while incarcerated, in a super maximum security prison. However, what I did find difficult to adapt to was being so far away from my home and family in Saskatchewan. That was one of the few things that I never ever did learn how to adapt to. I merely "Endured" my stay at Millhaven, instead.

When I was in that Ontario prison it was virtually impossible for my family to come and visit me. They, being an average poor Saskatchewan Indian family, could not afford to cover the expenses that such a trip would incur. They were having a difficult time just trying to make ends meet. I knew they couldn't afford to come and visit with me regardless of how much they may have wanted to. And that is what really hurt.

I wrote my family and told them that I didn't want them to make the trip to Ontario, explaining that I would have felt bad knowing that they would have had to really over-extend our meager family budget in order to cover the cost of such a long journey.

It hurt me greatly to tell my family this, and I know that it hurt them as well. But everyone understood that we all had to be realistic about the entire situation.

When I wrote that letter to my family, explaining the visiting situation, I remember feeling like I was on another planet, feeling so far away from them and knowing a mere visit was virtually impossible.

Not only was I isolated from my family and friends while imprisoned in Ontario, I was also isolated from social interaction with other Indian people. At the time that I was at Millhaven, there were only five other Indian prisoners in the entire prison. And although we were in the same prison, our interaction was greatly limited by the way that the Special Handling Unit Program was designed and operated.

Something over the years that we all took for granted, was the company of one another, it was really appreciated when we were able to

spend some time together. Being able to sit in that tiny exercise compound and share some time with another Indian, a brother, was great.

Most of us were from Western Canada, and they too, much like myself, were forced to go without seeing their families as well. We were all virtual strangers in a strange land and an even stranger environment.

Over the months that were to follow, we developed a very strong bond between the five of us. We became a family, a family of brothers, and we looked towards one another for the support and encouragement that one would normally look for within their immediate family and loved ones. But these were not "Normal" times, nor were our immediate family members and loved ones available to us in our time of need.

For support we only had one another. To say that these were very difficult times for us as Indian prisoners does not even begin to explain how it felt to be so totally isolated and alone.

The isolation, did not end there, either. There was more. Being in a super maximum security, prisoners were not allowed to participate in any type of Native Brotherhood Programs. Such as the ones that can be found in other lesser security prisons. This was so because programs of this type were not permitted in. Not only were we not allowed to participate in any type of Native Brotherhood group activities while there, we were also kept from participating in any traditional ceremonies, such as a sweatlodge or pipe ceremony. This was one of the hardest things for me to try and deal with, much less accept.

Not only had the Federal Prison System succeeded in isolating me from my family and friends, but now they were refusing me to carry on with my cultural traditions.

I was however, fortunate enough to receive regular visits from an Elder from Southern Ontario, who would bring me, and the other Indian prisoners, braids of sweetgrass. Sacred items which the prison administrators reluctantly permitted us to have. If it were not for the caring and concern of that one old man who took the time and went out of his way to come to the prison every week, to see how I was doing and to talk with me, isolation would have been complete. I owe alot to that old man for doing what he did for me. I shall always remember him and his kindness for as long as I live.

Finally, after twenty-one months of being imprisoned in the notorious Millhaven Special Handling Unit, it was closed, and all sixty prisoners were transferred to the Prince Albert Institution. Needless to say, I was ecstatic over the sudden transfer.

At last I was back in the land of my people, and family. It wasn't long before I began to once again receive visits from my family, friends

and relatives. And although, the visits in the Special Handling Unit are all restricted glass visits, I was more than satisfied to just be allowed to see my family once again. Hearing their voices again was something words cannot describe.

Four months after my transfer to the Prince Albert unit, I went before the National Segregation Review Board and was granted a transfer to a lesser security institution, the Edmonton Max. January '85, I was flown to Edmonton and have been here ever since.

When I first came to the Edmonton Unit, it was almost like being released from prison altogether. After serving over two years in the Special Handling Unit, where you spend most of your time in lock-up, behind a solid steel cell, and where you are strip searched and handcuffed every time you leave your cell, where you are given an hour each day to exercise in a small and heavily guarded concrete compound the size of a tennis court, one can easily understand my reasons of feeling this way.

Yes, after going through these indignities and many many more, I thought that I had died and gone to convict heaven, when I first walked through the gates of the Edmonton Institution. Now don't get me wrong, the Edmonton Max is certainly no paradise but, in comparison to the Special Handling Units, it does have its benefits.

So then, what is the purpose of all this you ask. Well, to begin with let say that I didn't write this whole article to tell you my life story, for that is not the purpose. I have decided to share with you a part of myself and my experiences to create a scenario that I hope will only help you to grasp the full meaning of what it is that I am about to make an attempt at articulating. For you see, it took me this experience to understand what it is that I am about to say.

Now, since most of you will never go through the prison system, I feel it necessary to then bring the prison system to you to ensure that my message is not only recorded in your minds, but felt in your hearts as well, for you see, I have long since reached the conclusion that it is not always enough to just make people aware of a problem that will inspire them to take some form of positive action to correct and alleviate the said problem. One must also touch their hearts to ensure support. With all that said and done, let me now begin to address the problem which has inspired me to go to such great lengths to bring to you, the Indian community's, attention.

Since my return from the Eastern Regions of the country, I still find myself occasionally experiencing those same feelings of isolation and being alone. These feelings have caused me such emotional turmoil when I was being imprisoned some twenty-five hundred miles away from family and friends. Only now

it's not quite the same type of isolation that I find myself trying to deal with. Yet in many ways it is and it hurts me even more. Its very hard for me to try and explain, much less try to understand and deal with it in a positive or constructive manner. All this is good, but there are times when I still find myself feeling that I'm no closer to my people, than I was when I was being imprisoned on the other side of the country.

Here I am, surrounded by thousands of Indian people, and still I find myself feeling isolated and very much alone. And from speaking with other Indian prisoners who share the same basic challenges and problems that Indian people are forced to contend with when they are in prison. I know that I am not alone with these feelings that I now speak of.

I needed the contact and support of my people, the Indian people, when I was miles away, however, being so far away from them I could understand and accept the fact that there was very little that they could do for me. Now that I am back home and in the midst of my people, the Indian people, there is no real reason why my calls should still go unanswered.

Just because I am no longer being imprisoned on the other end of the country, this does not mean that I no longer need the support from my people. Now, I do not mean to imply that the Indian community should just drop everything that they are doing and come running to my aid simply because I am a prisoner and I need help. No, this is not what I am saying at all. Nor do I mean to imply that the Indian community should cater to all those in prison because it just does not work that way.

I am simply trying to say that there should or could be a lot more community support for the Indian prisoner than what there is today. The calls for assistance and support that come from within the confines of these prisons should be reaching alot more people, than they do.

Outside support from the Indian community means a lot to Indian people on the outside who are going through times of darkness. It's very encouraging to have your people come to your aid in times of need. It shows you that you are not alone and that you have not been forgotten. But most important of all, it shows you that someone actually cares about you enough to stop and help you get back on your feet again. So it's easy to understand the importance and impact that support from the Indian community means to Indian people who are being imprisoned.

In closing, I would just like to say to you, the Indian community, the next time that you find yourself in a position to be of some help to someone in prison, be it a stranger or someone you know, always remember this; he is your brother and he needs your support and prayers.

# Metis Society of Saskatchewan To Support Meech Lake Accord

By Murray Hamilton

At a M.S.S. Provincial Council meeting held in Saskatoon April 6 and 7, the Council voted unanimously to support the Meech Lake Accord.

The meeting had barely gotten underway when M.S.S. President, Jim Durocher requested that time be given to Yvon Dumont, President of the Manitoba Metis Federation and spokesman for the Metis National Council. Dumont addressed the Council stating that he was of the opinion that Meech Lake does not directly affect the rights of the Metis people and in order to reopen talks on the rights of the Metis it would be in the best interests of the Metis to support the Meech Lake Accord. Dumont told the council that at a March 29 meeting held with federal officials he had been assured that the issue of Aboriginal constitutional matters would follow the adoption of the Meech Lake constitutional amendments.

Dumont feels that the sole intent of Meech Lake is to get Quebec into the constitution and until that is accomplished, any further conferences on Aboriginal concerns will not take place. The Province of Quebec, rejected the **Constitution Act of 1982**, by using the now controversial notwithstanding clause. Basically, Quebec has rejected the new constitutional arrangement and has refused to participate in constitutional conferences.

The Meech Lake Accord is essentially a compromise agreement aimed at getting Quebec to accept the new constitution. Mr. Dumont is of the opinion that with Quebec back at the constitutional table, the unfinished business of Aboriginal rights can be readdressed.

Mr. Dumont referred to a letter dated April 4, 1989, directed to him by the Honorable Doug Lewis (P.C. M.P.). In that letter the Prime Minister is quoted as saying in the House of Commons:

"Just as surely as summer follows spring in Canada, we will deal with outstanding issues of Senate reform and Aboriginal Rights, and enhancing the sake of linguistic and cultural minorities in Canada." (Hansard, June 14, 1988, Page 16407)

Whatever the outcome of future talks on Metis rights those words will become as historic as "as long as the sun shines and the water flows".

Dumont stated the rights of the Metis are provided for by ss 25 and 35 of the **Constitution Act, 1982**, but will not be discussed until Meech Lake is ratified. In short, Dumont said the Meech Lake Accord does directly affect the Metis and suggested that the two provinces of Manitoba and New Brunswick may be using Native opposition to Meech Lake for their own ends.

M.S.S. President, Jim Durocher, in a written report to the Provincial Metis Council agreed with Dumont and recommended that the Provincial Council support the attempt to reopen negotiations on Metis rights. Durocher's report also indicated that there may be some willingness on the part of the Government of Saskatchewan to work with the M.S.S. to reopen constitutional negotiations.

It is readily apparent to all parties that any future talks are unlikely unless Quebec is at the table.

A working paper entitled, "Meech Lake Accord, A Saskatchewan Metis Perspective" says, "the Accord is essentially irrelevant to the Metis people - because it fails to address the issue of ensuring our rights in the Canadian Constitution. The paper does however, recognize that passage of the Meech Lake Accord will make it more difficult to reopen and successfully conclude negotiations on Metis rights and self-government. The paper concludes that Meech Lake is often used as an excuse not to reopen talks, and recommends tripartite negotiations based on these five principles:

1. That the federal and provincial governments immediately acknowledge that the Meech Lake Accord and the entrenchment of Aboriginal rights are separate issues.

2. That the federal and provincial governments demonstrate their commitment to separately resolve outstanding Aboriginal rights issues by immediately reopening Section 37 negotiations.

3. That tripartite negotiations to successfully conclude an agreement on Constitutional recognition of the rights of Aboriginal people begin immediately.

4. That recognition of the rights of Metis people be based on the agreement proposed by the Metis National Council.

5. That, immediately after adoption of the MNC proposal, the federal government, affected provincial governments and the Metis people commence negotiations to complete the agreements contemplated in subsection (11) of the MNC proposal.

There are however, many groups and individuals who oppose Meech Lake. The Assembly of First Nations (A.F.N.) is adamantly opposed to the Meech Lake Accord. The A.F.N., is of the opinion that if the Accord is passed hostile provincial governments may have a right to equal participation in future agreements.

In Manitoba where public hearings are being held, Native leaders have opposed Meech Lake, which among other things, recognizes Quebec as a distinct society and gives the provinces increased spending powers. A.F.N., also wants "distinct society" recognition for its various member nations.

There are many among all Aboriginal groups who feel that Aboriginal concerns will never be addressed after Meech Lake is passed, since a section of the Accord requires **unanimous consent** before any issue can be included as an agenda item for future First Minister conferences. According to Smokey Bruyere, former President of the Native Council of Canada, Premier Don Getty, stated that he would secede from Canada if Aboriginal rights were recognized in the Constitution. Just getting Metis rights on the table may prove to be a very difficult process.

There is also concern that Meech Lake allows provinces to opt out of federal programs many of which are essential to Aboriginal communities. Development of Native owned institutions and potential infrastructures for self-government institutions could be severely restricted by provincial opting out.

Meech Lake has caused a division not only in the Aboriginal communities but as well in the Liberal Party of Canada. The liberals are deeply divided on the issue. Federal M.P. Don Johnston quit John Turners caucus over Turners support for Meech Lake. Johnston said Meech Lake alters the fundamental foundation of the country by giving Quebec powers that are substantially different from those of other provinces and generally weakens the federal system.

The decision to support Meech Lake by the M.S.S. provincial Council is a major decision and will certainly have historical ramifications. The decision is also likely to strain already tenuous relations between the Metis and Indian groups.

However, it may well be that our political agendas are quite distinct and while mutual support is desirable it may not always be possible.

In the final analysis more explicit commitment that Metis rights will be addressed would have been preferable to relying on the phrase, "just as surely as summer follows spring...we will deal with Aboriginal rights." Once Meech Lake is passed the Prime Ministers good will can be thwarted by any mal-content premier. Many people feel it will be a cold day in hell before there is an unanimous provincial consent to deal with Aboriginal rights and that Meech Lake constitutes the final terms of surrender. □



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# Boyle Street, Edmonton

By Everett Lambert  
Windspeaker

The point of the needle, or "rig" as it's called on the street, pierces her dark calloused skin. It's a "hit!" Dark red blood shoots into the "T and R" solution in the syringe.

Her breathing calms as she injects the Talwin and Ritalan prescription drugs (Ts and Rs) into the hard-to-hit vein on her lower thumb. "Liz" (not her real name) says she "feels warm all over...(and) pretty high." She had been trying for a frustrating twenty-five minutes to find a vein somewhere on her body which she could hit.

A "hit" occurs when the needle has entered a vein - something hard to come-by when users have collapsed most of the veins in their body. Liz had tried to "shoot up" in her hands, feet, neck and even her chin before succeeding. Some inject their legs and breasts.

"It doesn't matter how long it takes, as long as you get high," she says. It "gives your whole body a relaxation sensation."

"Liz" is one of the many Native prostitutes who work in Edmonton's "drag" area, more properly known as Boyle Street. This occupation supports her deadly habit. Many die from overdose, heart problems caused from the drug, or in some sort of violent incident which goes hand-in-hand with prostitution and the different kinds of intravenous drug use.

The disease AIDS is also a threat, but is something not much heard of on the drag, possibly due to the low rate of education of its inhabitants. Usually, as soon as she "turns a trick," Liz buys a "set" and does her "fix." And so goes the cycle of her average day.

To "turn a trick" means to service one of the many male customers, or "Johns" she comes into contact with. A "set" is another term for a T and R, and a "fix" means to shoot up or inject the drugs into the blood stream.

Twenty four-year-old Liz comes from a small reserve in the Edmonton area and has used the intravenous drugs for the last seven years. In a messy bedroom somewhere near skid road (another name for the drag) Liz and a friend go about their "junky" habit. A braid of sweetgrass is secured above the bedroom door.

Her friend, a 21 year old treaty Indian from the St. Paul-Bonnyville area of Alberta is also a user. He prefers to be called "Lone Wolf." He says he looks

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*"Just let me  
give your little  
virgin veins  
a poke."*

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*“It doesn’t matter  
how long it takes,  
as long as you  
get high.”*

---

up to the wolf as an important part of his Indian heritage. He also comments that he, like the wolf, often likes to travel alone.

Lone Wolf has been on the drugs for five years. For the last two years he has used the drugs “off and on.” He comments that he had once quit for a year but got back into it because his friends were always getting high.

His veins are in comparably better shape. The male anatomy seems to hold out better in the destructive world of intravenous drug use. The more sensitive skin of the female user is much easier “tracked” or scarred as compared to the men. Many men and women of the drag are badly tracked from using the needle.

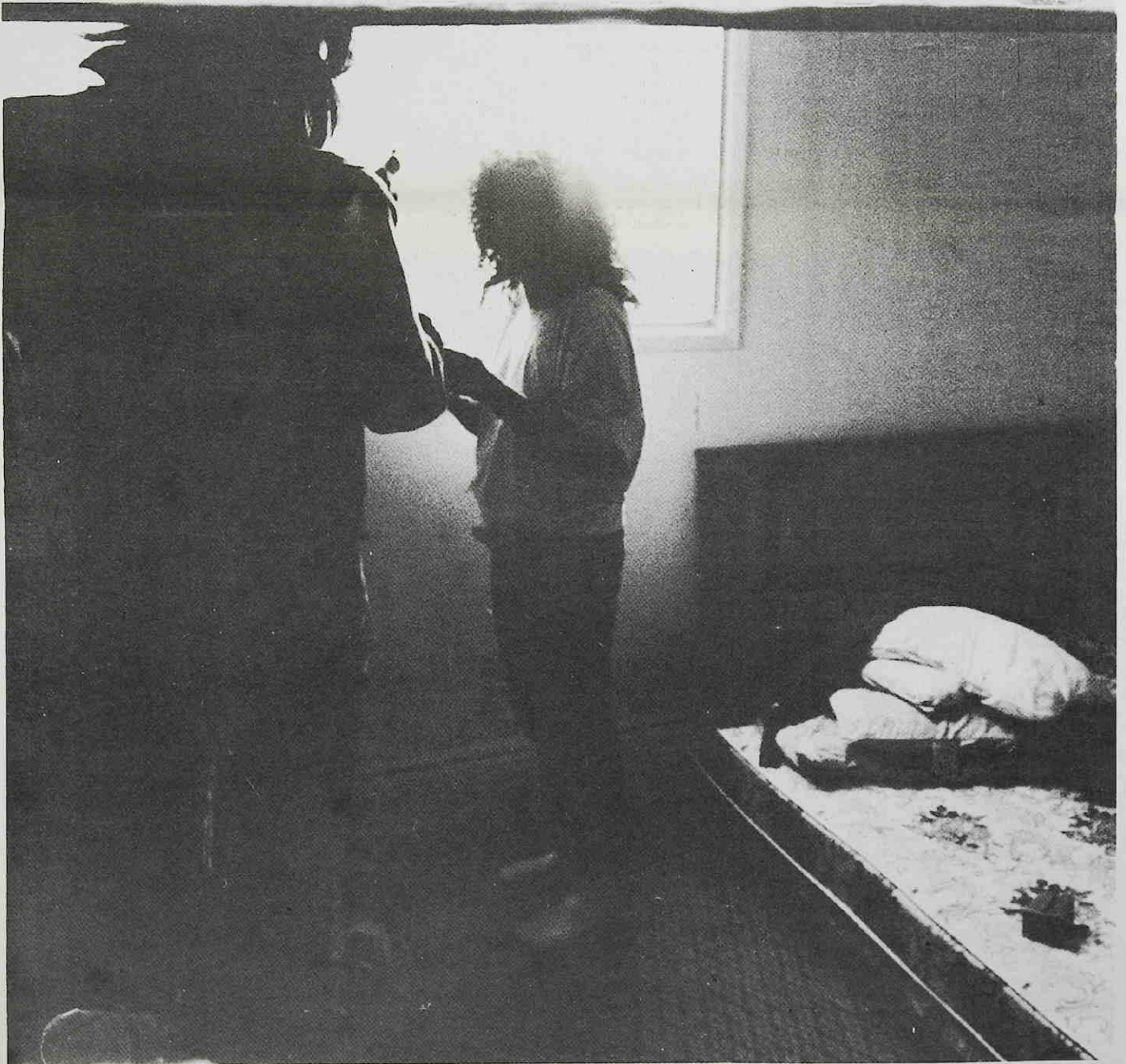
Liz also comments on the emotional scars of the hookers and users. Most come from broken homes or have been sexually, physically or mentally abused in the foster home system many of them have travelled through. She also estimates that 90 per cent of the hookers using Ts and Rs are of Native ancestry. Although many different ethnic groups can be found on the drag there is a strong Native representation.

She recalls the first time she shot up. She was visiting a city cousin who regularly injected drugs into her body. Her cousin asked if she wanted to do it. She said “just let me give your little virgin veins a poke.” Her other cousin “tied her off” (tying or squeezing the arm so blood pressure builds and allows the veins to swell.)

The injection gave her “a real fast rush. I got an ether taste,” she describes, which made her vomit. The feeling weakened her. Since then Liz has grown to crave and live for this deadly drug. She enjoys the high.

But Liz and Lone Wolf have one important message to deliver. Lone Wolf puts it succinctly: “I’m a stupid person for doing it! You lose everything you got. It’s a hard addiction to quit.” Liz agrees. “I lost two kids because of this stuff.”

Lone Wolf concludes the interview with some words of advice for those who might get into it. “To those of you who do it, I hope you know what you’re doing.” □



# The RCMP Wants You

By Everett Lambert

That's the message being sent across the land in an effort to recruit more Natives or other visible minorities into the force. Today Natives and other minorities make up only about 1% of the force's members. Through a new campaign the nation's federal police force hopes to step that up to 5% in five years.

Through the special recruitment drive they also would like to increase the number of women who only make up 6.5% of the force. The program is part of a change in recruiting policy announced by the federal solicitor-general's department earlier this year.

To deliver the message, the Royal Canadian Mounted Police (RCMP) have put together a team of constables from different ethnic groups.

Arrol Crier of Hobbema speaks Cree and has been with the force for eleven years. He is part of the nine-member National Recruiting Team (NRT) which is responsible for carrying out the public relations campaign. Along with Crier the team also includes two women, an oriental man and a negro.

Crier is presently being transferred from the Fort McMurray Detachment and has spent time in both Ontario and Alberta. Before being promoted to Constable he was with Native Policing Branch where he spent his time as a special constable. As part of the program the RCMP are also encouraging and assisting Special Constables to convert to regular member status. Special Constables are either Indian, Metis or Inuit and work in communities with high Native populations.

The RCMP say that although they already have a number of members who are Aboriginal, they are looking for even more. The force feels that many Natives have not considered policing as a career due to lack of information. To address the problem the NRT will travel to schools and universities and visit with professional and community groups to discuss the different career opportunities available through the force. Recently Crier visited schools in High Prairie, Edmonton and points between.

To become a member of the force you must be Canadian citizen and have a minimum grade 12 education. You are also required to be physically fit and able to meet medical, vision and dental standards. It is also required that applicants be of good character, have a Canadian driver's license and be proficient in either English or French.

NRT services are provided for free and persons interested are asked to contact the NRT at (613) 993-6369 or write to: The Commissioner, RCMP, 1200 Alta Vista Drive, Ottawa, Ont. K1A 0R2. □

## Husky Oil



## NATIVE AFFAIRS

Husky Oil is a large oil and gas company involved in virtually every aspect of petroleum activity from exploration and production to refining and marketing.

Husky's Native Affairs function has within its mandate Native Business Development and the employment of Native people. In support of these objectives, the company's Educational Awards Program assists Native people to achieve greater success in professional career opportunities.

These awards are for people of Native ancestry in B.C., Alberta and Saskatchewan who possess suitable academic qualifications, are in need of financial assistance, and who demonstrate an interest in preparing themselves for a career in the oil and gas industry. Individuals pursuing academic studies at the post-secondary level at a university, community college or technical institute are eligible to apply.

Applications for the 1989/90 academic year must be completed and returned by June 1, 1989. If you are interested in getting more information or wish to apply for an Educational Award, please contact us at the address below:

## EDUCATIONAL AWARDS PROGRAM

Coordinator  
Staffing & Native Affairs  
Husky Oil  
P.O. Box 6525, Station D  
Calgary, Alberta  
T2P 3G7

# Opposition To Candu Reactor Grows

By Murray Hamilton

On March 30th, a group of concerned people met in LaRonge and formed an anti-nuclear reactor organization. The group is called "No Candu Unlimited", and will be lobbying to prevent the proposed Candu 3 reactor being located in Northern Saskatchewan.

The group contends that at present northern Saskatchewan suffers from no major polluting force. They feel that the interests of northern communities would be better served through the development of labour intensive pursuits such as; wild rice harvesting, blueberry propagation and commercial fishing. The group also wants to protect the environment for tourism, and many feel that environmental protection is necessary for the continuation of traditional pursuits of hunting, trapping and fishing, which are

often the only means of making a living once mines are closed. The fate of Uranium City is often cited as an prime example.

However, there are many in the north who feel northern development is inevitable, so northerners may as well take advantage of the benefits. Dennis Shatilla, mayor of Buffalo Narrows said that economic spin-offs from the construction of the reactor would create employment and small business opportunities.

Rod Bishop, mayor of Green Lake, has written an open letter to various M.P.s in northern communities and Native groups, in attempt to initiate a forum which would provide an opportunity for both sides to present their information. Bishop feels that the people of northern Saskatchewan need more informa-

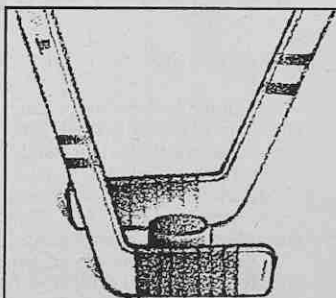
tion on nuclear energy and any resulting environmental social and economical impact, should the reactor be built.

Bishop also stated that an attempt is presently being made to invite a well-known environmentalist, Dr. David Suzuki to come to northern Saskatchewan to speak on this controversial issue. Whatever the outcome, the debate is sure to spark some interesting and provocative debates.

The "No Candu", group can be reached by writing:

No Candu Unlimited  
P.O. Box 405  
La Ronge, Saskatchewan  
S0J 1L0

Rod Bishop can be contacted at (306) 832-2009 or 832-2131 or 832-2124. □



## USA 3. CANADA 1.

Did you know that the average American donates three times more to charity than the average Canadian? And it's not because they earn more money either.

The giving begins with you.



# The Bond

By Mary R. Kellar

I hadn't seen my Aunt Fanny in seven years, and I wondered how she would receive me after so many years. She came to live at Sunny Side Nursing Home while I was teaching in Africa, and I learned from the nurses, that Aunt Fanny spent most of her days closeted in her room, reading and re-reading letters she received from various family members during her seven years couped up in the home. She was deaf and although she wore a hearing aid, Aunt Fanny did not seem to want to socialize with the other patients.

I wondered whether we would have any common ground after these years. My children were now all grown up and living in several different cities across Canada. I had moved two times myself, as different challenges emerged that drew me elsewhere for employment. Perhaps I would stay only a short while, just enough for Aunt Fanny to realize that I am still thinking about her.

I approached her open door carrying a bouquet of lifelike silk flowers. I remembered how Aunt Fanny always felt bad when flowers died, and she could no longer enjoy their colour and beauty. Usually I didn't buy fake flowers, fake Christmas trees, etc., because I like nature to be authentic and alive. However, these "roses" and contrasting "baby's breath" appeared so lifelike that I thought they were real at first, and since the nursing staff was sometimes too busy to properly care for fresh cut flowers, and Aunt Fanny found it difficult to get about with any sense of pleasure, I decided on this artificial bouquet.

My heart pounded with a sense of uncertainty as I entered Aunt Fanny's room. She sat in a straight-backed chair, solemnly and as precisely lady-like as ever. Her hair was combed neatly and tied back with a velvet ribbon. Her dress was her favorite colour, a sky-blue, and trimmed with lace, and she wore her old favorite cameo brooch at the base of her neckline. At first she was not aware of my presence, as she stared ahead of her, as though lost in her own thoughts, probably of her youthful days when she had her home and garden, and the companionship of my late Uncle Peter.

They hadn't any children of their own, but there was a time when their home was always filled with nieces and nephews. I remember one day, when I was about nine, I mentioned to Aunt Fanny that I'd love to have a swing. Promptly Auntie found a flat board, used Uncle Peter's drill to make two holes in it, found a long double-sized skipping rope, and assembled a swing for me held by two maple trees in her back yard. I marvelled at her swiftness in granting my wish. Aunt Fanny truly loved every one of us.

Meanwhile, Aunt Fanny sat quietly and patiently waiting, then she saw me, and I rushed toward her eagerly when her face lit up in a warm, bright smile of recognition. We embraced. How happy she was to see me.

She smoothed her fingers over every silk rose petal, and told me she was amazed at the ability with which humankind can manufacture something that is so lifelike in its replica.

We hugged again, and exchanged greetings, and she asked me to tell her about what I am doing now, and my children, where they were and what they were doing.

I apologized for having been away from her for so long, but Aunt Fanny would hear none of it. She was laughing like a young child, living these moments to the fullest.

We talked about my Uncle Peter, when he was alive, and laughed like schoolgirls over the good times and funny happenings we shared.

Every time I reminded Aunt Fanny that I had to go soon, she began chatting about some other incident, and we laughed together all over again.

She read some of her treasured letters to me. Two of them were more than five years old. We shared news of everyone we knew. There was so much to say to each other.

As we explored her photo albums, we reminisced about her trip to the Yukon, Montreal Expo, and the baseball games when Uncle Peter was umpire for the Blue Jays. And the family picnics and reunions! The fun we had together on Christmases!

We walked down the hall together, Aunt Fanny shuffling in an old pair of open heeled slippers, and marvelled at the view of the city from the large bay window in the sitting room. Aunt Fanny said, "Good day!" to everybody, but stopped to talk with no one.

"I just don't want to get too attached to anyone," Aunt Fanny explained. "I eat my meals alone in my room. Just keep to myself."

"Why is that?" I inquired, for Aunt Fanny was always friendly and outgoing throughout the years I had known her.

"It's like this," she informed me, "as soon as I start to get really close to someone, they pass away on me; the good Lord decides to take them home and He leaves me behind." Her eyes misted with tears. "I lost three friends the first year I lived here, so now I just keep to myself and remember things the way I like to..." Aunt Fanny continued.

Every time I said I had to go, Aunt Fanny had one more thing to tell me, and so I stayed. My heart was warmed over and over again by her enthusiasm for visiting with me. Her eyes twinkled as she recalled my first ride on old Dick, my uncle John's farmhorse. I used to spend many hours riding Dick all around my uncle's hundred acre farm. Today, my farming cousins didn't have any horses, only giant tractors and combines.

Gleefully, Aunt Fanny told me about the time my great-grandmother bought her first pair of low cut shoes, and how thrilled she was not to have to wear high black laced boots anymore.

We laughed about Uncle Peter's old crank-up car. He had to crank the motor to start and leap into the car quickly before the motor died on him, and he'd have to start the same process all over again!

She talked about their first flush-toilet, with a long chain that made such a loud rattling noise everytime it flushed that the children were afraid to use it at first and continued to use the smelly old outhouse.

Finally, after four hours, I had to leave before the nursing staff threw me out, as they wanted to complete some of their duties before the supper hour.

As I was leaving, Aunt Fanny gave me a beautiful carved ship made by my Uncle Peter. I was surprised because I knew how very much Aunt Fanny had treasured it these many years. But she wanted me to have it, and I was thrilled to be so honoured with this keepsake. I promised Aunt Fanny that I would be back soon, and that I would write more often. It seems I left a piece of my heart with her, for Aunt Fanny has remained in my thoughts ever since.

Everywhere there are elderly people who seem to be crying out for someone to share some memories and the bond of family love with them. After we have no more material possessions to speak of, what is it that is lasting? Only the shared experiences of unconditional love, a gift that can never be taken away and that lasts forever. □

# Remember You're An Indian

By Mary R. Kellar

My father is living in the Land of Peace. We miss him greatly. Everyone knew him as a kind hearted, generous man and always poor because he gave everything away to various family members. He was quiet, and he said that in all situations, he must be a "gentleman" so he was.

My mother would be annoyed with him, however, for being a "soft touch". She used to tell him, "You'll just have to assert yourself!". I think of him as having been a fine Indian.

It seems that every day of our lives, we are required to declare or affirm ourselves, whether at work or with family.

We were always told in Church to be humble. The only problem with striving to be humble is that once we think we are **humble**, we tend to pride ourselves for having become humble, so this makes the virtue a very elusive one.

At this point, it's important to distinguish between **humility** and **timidity**.

I have known people who are afraid to talk on the telephone. Their answers are extremely brief, and when they get off the telephone, they heave big sighs of relief. On the job they show the same fears in dealing with the public, often by telephone, and hence, they may be the last person hired and the first fired, simply because they are indeed **timid**.

Sometimes, we are afraid to defend ourselves, even through our lawyers and interpreters. Sometimes there are so many misconceptions given by our accusers, wherever we are that we forget who we are. Certainly, we do not recognize many of those descriptions of us and the events that are said to have taken place. We hear so many negative statements, that we forget who we are, and they prevent us from stating the positive facts to which we are entitled.

In spite of our "best" efforts, we have nagging thoughts that many people do not like us. We are nervous. We don't know what to do, and we think of

ourselves as nobodies.

At these times, it might help if we strengthen ourselves by reaffirming in our minds:

"I am born in the image of Manitou. I have been loving, kind and considerate. I have the right to success, and to peace of mind. I will not give in or even listen to false statements about myself."

It is surprising how much, when we think positively about ourselves, negative thoughts disappear and depression is replaced by new and happy ideas.

One of my friends, a successful Indian business man told me, "There was a time in my adult life when I thought I was completely beaten. I felt weak, frustrated and afraid. All my life I had had negative thoughts about myself. I thought that if I took a job, I would soon be fired, and so I was afraid to begin one."

"Then my wife talked to me about some of the brave things my grandfathers did in their days, and she brought me to the sweat lodge. The elders brought me into their circle and we smoked our long pipes. I began to learn some of our dances and I participated in the pow-wows. I looked to the Creator, for wisdom of strength. Gradually, I became very proud of my Indian heritage and I respected myself as an Indian person. Most of all, I found out who I really am. My back straightened, my shoulders came up and I felt clean and strong. I became a healed person."

Today, I consider myself a successful person. My employer must agree, because he has just offered me a good promotion."

I am pleased for this man, but I am not surprised. He is certainly no snob, but he does assert himself. There is a difference, because in asserting himself, he is merely radiating confidence, because he is a son of Manitou. □

# Horoscopes



## Aries

(March 21-April 19)

"Action" is the word for Aries. You'd rather "do" than plan. You tend to jump to conclusions and skip some of the important information-gathering steps in decision-making, this can cost you—in dollars, time and regret. Take more time. Use your superior adaptability skills, plan and follow through. Curb your tendency to start another project before you've finished your present one. Aries are leaders—but where spending money is concerned, keep to your purpose and be patient.



## Cancer

(June 21-July 22)

The sign of Cancer is the Crab—a retiring cautious creature. Success is easily in your grasp, if you can curb your moody trends. Once Cancer people have formed an opinion, it seldom, if ever, changes. Your tendency to make sure you're right keeps you at a slow, plodding pace towards a goal. Use your well-developed skill at planning and following through. Focus on fun but keep your desire for security. It saves dollars in the long run.



## Libra

(Sept. 23-Oct. 22)

This Sign of the Scales is a symbol of balance. You spend your time trying to equalize the situations in life. This interferes with your ability to make sound decisions because you want to balance the scales rather than analyze the trade-offs. Your intuition is phenomenal. You are ruled by instinct rather than reason. Your desire for justice will make you reject a soundly-analyzed decision in favour of the "underdog". Focus some of your amazing aptitude to solve problems for others on yourself.



## Capricorn

(Dec. 22-Jan. 19)

Capricorns are conscientious and sincere. You are determined to the point of stubbornness. You like to make your own decisions and approach each situation with thoroughness and perseverance. You prefer your own opinions rather than the free advice of friends. You love responsibility but do not always assert yourself. You approach all decisions, especially those involving money, in a patient, plodding manner. Your adaptability and restraint help you manage your money and your affairs very well.



## Taurus

(April 20-May 20)

The sign for Taurus is a bull and Taurus people are often "bull-headed". Your process for making decisions is very good. You gather facts, remember them and are eager to use them. Once a decision is made, you often won't change it. Strong-willed, self-reliant Taurus "want what they want when they want it!" Cultivate restraint. Your persistence will always ensure your action plan is carried out. Focus more on alternatives and consequences before acting. Soften your "bull-in-a-china-shop" approach. Let your generosity and friendship influence your plans and your practicality influence your spending.



## Leo

(July 23-August 22)

The sign of the Lion denotes an impulsive, exuberant nature, filled with courage, spirit and determination. Pride is a trait of this sign. The enthusiasm you show is often mistaken for egotism. You have great confidence in your decisions and your ability. Your impetuous desire to accomplish things may prevent you from analyzing situations thoroughly before springing to action. You are less likely to evaluate the consequences of each alternative. This can prove costly in terms of time, money and energy. Gather the information you need. Focus your exceptional imaginative skills on problem-solving.



## Scorpio

(Oct. 23-Nov. 21)

Scorpios, like scorpions, are individualists who adapt to many conditions. You are quick and sharp in attacking and making decisions. Your willingness to take risks often makes you reject the safer solution. Those risks are often carefully calculated and pay great dividends. You have self-control and practical intuition. Your self-control keeps you from being impulsive — especially in your spending. You are a shrewd buyer. You tend to want to make other peoples' decisions for them. Focus your shrewdness and your stick-to-it abilities on problem-solving.



## Aquarius

(Jan. 20-Feb. 18)

Aquarians are humanitarians. You are a persuasive leader with a sincere concern for others. Your inquiring mind and discrimination helps you sort fact from fiction. You make good financial decisions. Your agreeable, calm, nature helps others have confidence in your decisions. Your sense of duty ensures a careful analysis of the consequences and a benevolent course of action. Good money management is the course you follow.



## Gemini

(May 21-June 20)

Gemini people are active, clever, skillful and versatile, often unpredictable, due to the dual nature of this sign. The one thing to always expect from Gemini folk is the unexpected. You will try anything but drop it quickly. You have a natural talent for acquiring skills and take it for granted you've learned all there is to know about a subject. The old saying "easy come, easy go" applies to Gemini people more than any other sign. You can make money easily and squander it. Gemini products many born gamblers. Curb your impulsiveness. Focus on stability and an even approach to decision-making and spending.



## Virgo

(Aug. 23-Sept. 22)

You possess an analytical mind, quick to note facts and retain them. The Virgo temperament is very orderly, wanting everything in its proper place. Your approach to decision-making may get bogged down in the details of the decision. Your love of detail may bore others. You assume your way is the right way. Examine the alternatives and consequences but also the trade-offs and opportunities.



## Sagittarius

(Nov. 22-Dec. 21)

Sagittarius people are "straight shooters", direct, purposeful and honest. Your happy nature is due to your ability not to worry or fret about details. Your carefree attitude can be a source of annoyance to friends and family. You know how to make money but extravagance is not your way. You may be accused of being a miser. You are adept at gathering knowledge and using it. Concentration is a key factor, which you apply well. Let the fun side of you temper your fundamental trait of cool, detached decision-making.

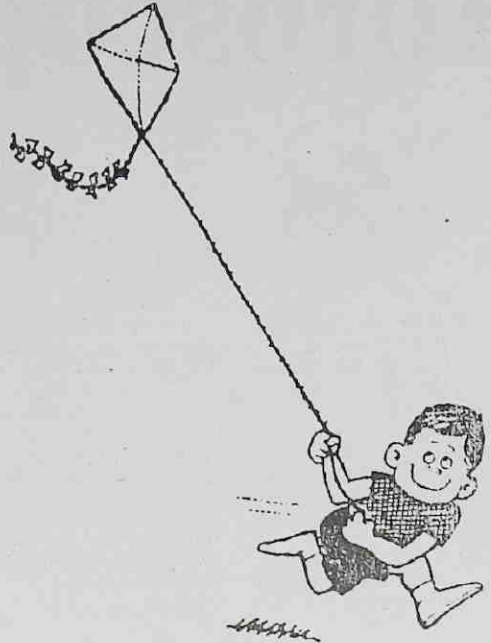


## Pisces

(Feb. 19-March 20)

Pisces people crave companionship. You are generous and can be imposed upon. Decision-making skills come to you naturally. You have a good memory and are good at research and details. You are intellectual and quiet. You strive for perfection but may procrastinate to make sure you're right. You have a good business sense, which usually helps you get ahead of the game. You can be tempted to share all you have. Your quiet industrious nature helps you plan many successful courses of action with great financial benefits. □

# Children's Page



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

**FIND A WORD**

- |         |        |
|---------|--------|
| BIKE    | SING   |
| BIRDS   | SMILE  |
| BOOTS   | SPLASH |
| CLOUDS  | SPRING |
| FLOWERS | STORMS |
| FUN     | SUN    |
| HAPPY   | TOYS   |
| RAIN    | WARM   |
| SCHOOL  | WATER  |

**APRIL CRYPTOGRAM:**  
 G REPRESENTS P  
 A REPRESENTS S

AGMEAQSVW SV BQD GCGGMDA SA  
 E LXAB YLLXV ASWQB SV  
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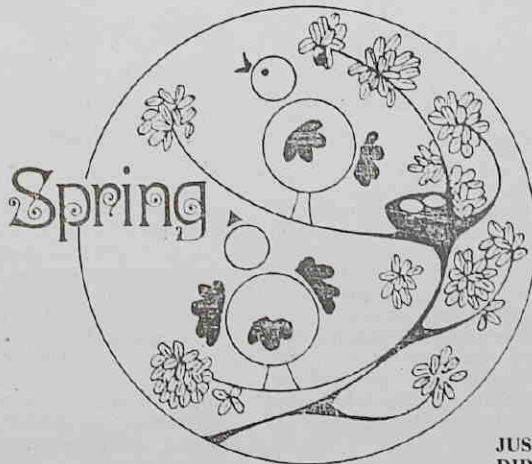
**SPRING-TIME**

**HOW MANY WORDS CAN YOU MAKE?**

**ANSWERS FROM MARCH**

**EASTER: WATCH FOR PETER-COTTON-TAIL AND GOODIES THAT ARE HIDDEN.**

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



**EASTER:**

- ARE
- AT
- ATE
- EAR
- EAST
- RAT
- RATE
- REST
- SAT
- SEA
- SEAT
- SEE
- SET
- STAR
- STARE
- TAR
- TEA
- TEAR

**JUST TO MENTION A FEW? HOW MANY DID YOU FIND?**



Must be interested in little children responsible, patient, level-headed, safety-conscious, honest, fun and at least 12 years old.

Do you meet the qualifications?

Babysitting can be a great way to make money. But, as with any job, it's a responsibility and you'll be faced with some important decisions. Here are some tips which can help you do a good job:

#### How can I get babysitting jobs?

. Babysit for your family or relatives to gain experience.

. Ask your parents and relatives to recommend you to their friends.

. If your neighbours have kids, get to know them, then offer your babysitting services.

#### How much should I charge?

. Ask friends and parents what the usual rate of pay is in your community.

. Rate may vary according to the number of children and if you're expected to do extra work, like fixing a meal.

. Very often, parents will tell you what they're willing to pay.

#### What can I do to prepare for the job?

. Find out if a babysitting course is offered in your community.

. Check your library for books on babysitting.

. Ask your Mom or Dad. They can give you suggestions on what parents expect and how to look after children.

#### What should I ask the parents before they leave?

. Where they are going.

. Telephone numbers of where they can be reached, a neighbour or relative, and doctor, fire department, poison control centre and police.

. If any of the children need special care, for example, are there any allergies, or does someone like to sleep with the night light on?

. To show you around the house—the fire exits, children's bedrooms, kitchen, first aid kit, etc.

. The children's bedtimes, if they can have a snack and what they can have.

#### What if the children cry when their parents leave, or don't seem to like me?

. Be confident, smile, and redirect their attention to something fun.

. Be prepared: bring a toy, book, tape or game.

. Tell them about your pet, your brother, the things you like to do.

#### crying and can't tell me what's the matter?

. Ask the parents what you should do before they go. They know what usually calms down their baby.

. Check the diaper, give the baby its soother or bottle.

. Take the baby for a little stroll inside the house. Speak gently, stop and look at interesting things like plants and mirrors.

. If nothing seems to work, call the parents.

#### What if the kids won't behave?

. Remain calm and reasonable.

. Try to divert the bad behaviour with an interesting project you can do with them, such as a board game, I Spy, reading a story, colouring.

. Make compromises. Say you'll read two bedtime stories if they'll be good, or, you'll bring a special treat next time (some sugarless gum, for example.)

. Never use physical punishment.

#### What do I do if the parents are late? Can I go to sleep if I'm tired?

. If they're more than half-an-hour late, phone them if possible and see if there's a problem.

. If you can't get in touch with the parents, phone your parents and ask what to do.

. If you can't seem to keep your eyes open, find some small activities to do: check on the children, put toys away, tidy the family room, write a letter.

#### What do I do if someone phones or comes to the door?

. For phone calls, first ask who is calling then say Mr. or Mrs. X is unavailable right now and could you please take a message.

. Don't say you're the babysitter or when you expect the parents home.

. Keep the doors locked. If you know it's not the paperboy collecting, or the neighbour returning a cup of milk, don't answer.

#### Can I make myself a snack? Use the stereo? Have a friend over?

. In all cases, ask the parents first.

. Often parents will leave a snack for you, but if they don't bring your own next time.

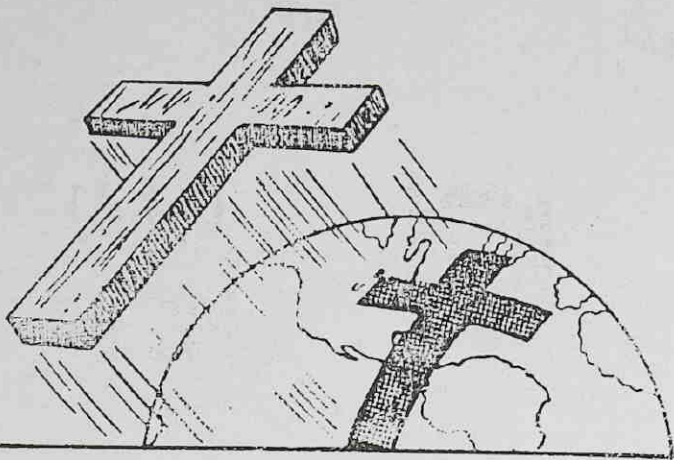
. If you want to listen to a record or tape, ask first. Get the parents to show you how to use the stereo. This can be an advantage if the children have story or song tapes they like to listen to.

. If the parents say it's O.K. to have a friend over, make sure your friend meets the parents before they leave. Your friend must accept part of the responsibility of babysitting and follow your rules. □



# Religion VS. Christianity

By Louise Moine



My first introduction to religion was when I became a student in an Indian residential school, which was strictly a religious institution, operated by priests and nuns.

Besides learning the three R's we were thoroughly instructed in the basic beliefs of the R.C. church. There were always two priests in the school, one was the supervisor of the whole school and the other the overseer of the boys, since this was a segregated school. The boys had their own buildings and the girls had theirs. It was the overseer of the boys who gave us an hour of religious instruction every day of the school week, from 5 p.m. to 6 p.m. We were required to study and memorize the answers from our catechism. When we knew all the answers, we were prepared to make our first communion, which was usually around eight or nine years of age.

From then on, we received Holy Communion at early morning mass, providing we were free from mortal sin. From our catechism we learnt about heaven, hell and purgatory, where the souls of those who died were sent, depending of course, on the kind of life they led, while on earth. But should they receive the "Last Rites" otherwise called the sacrament of Extreme Unction, and ask for forgiveness? If they did, then they would have a good chance to make it to heaven or purgatory for a period.

More than anything else the punishment of hell was deeply stressed at the school. We were taught that hell was a pit of intense fire, far worse than any fire on earth, abiding with devils, who were there to torture the souls who died in mortal sin. Purgatory was also a place of fire, where the soul of those who died in venial sin would go to burn, but only for a time, until prayers and masses were offered and money was donated, eventually they too would enter the kingdom of God. Those whose souls went to hell would spend all eternity there!

Eternity! Eternity! Where will you spend eternity? This was a hymn I heard the Salvation Army singing on the streets of Swift Current. In my younger years, I pondered and tried to figure out the depths of eternity, was it, forever and ever with no end? But never could, so I finally gave up.

Oh, we believed in hell alright, but that was in the far-away future. In the mean time we grew up behaving like little demons, pulling stunts behind the sister's back, if and when we were apprehended, we could lie with a straight face. It was true we weren't angels in spite of all the praying we did.

From the time the bell rang to awaken us at 6 a.m. we dropped on our knees and repeated our first prayer. After washing and dressing, we headed for the chapel to attend low mass, wearing our little black veils during the week and our white ones on Sunday. With our eyes closed, so as to avoid distraction, we learnt to memorize even the longer prayers, while our thoughts wandered to far more interesting places.

Besides praying to the Lord Jesus, the Virgin Mary and St. Joseph, we were taught to include all the different saints, as we were informed that each played a different role, depending on the problem concerned and would therefore respond. To this day if I lose or mislay some thing, I pray to good St. Ann or is it to St. Anthony?

The sisters taught us to sing hymns in English, French and Cree and we also learnt to sing the mass in Latin. We always wore religious medals and scapulars around our necks, believing that this would ward off evil spirits and keep us from sin.

If and when we were rewarded for good behavior we always received religious items, such as a rosary, prayer book or a small statue. We didn't study the bible that much, but we had books with stories of the bible written in a simple and interesting way with colorful pictures.

Once a week we confessed to a priest, I remember mine wore a long black beard and always brought me an orange. There was no need to examine my conscience, as my sins were always a repetition of the same, following the ten commandments and the seven deadly sins, only the number of times were changed. The priest always gave me absolution and for my penance, I would have to say three Our Fathers and three Hail Marys and three Glory Bees.

A cross had been erected on the summit of the hill near the school, this had been done to show that the first missionaries had taken possession of the re-

gion in the name of Jesus Christ. Throughout the year, when the weather was feasible, we would climb that hill and repeat the prayers of the "Way of the Cross". When we reached the top of the hill, we would all kneel and repeat more prayers. During the lenton season, besides making the fourteen stations of the cross every day in the chapel at 4 p.m. we were asked to deprive ourselves of the things we enjoyed most and to make extra penance in atonement for our sins.

As children, we accepted and took everything for granted, if we questioned, we were told that life and death were a mystery and that no mortal being would ever understand.

The priests in this institution were an order of the Oblates and unlike the Jesuits fathers did not work for pay. The sisters were an order of the Grey Nuns, better known as the Sisters of Charity's they too donated their labour. So in this respect they were following the true christian way of life.

After spending six years in this religious institution, my parents who had taken up residence in the village of Ponteix, decided to have us transferred to the public school there. So it was here that we, the four younger members of the family continued on with our education. Since this was a predominantly catholic community, we also continued on with our religious way of life. We attended church regularly, as we had been warned that to miss mass on Sunday constituted a mortal sin, so of course we tried to abide by all the rules set by the R.C. church.

On this one Sunday I heard the priest tell the congregation, that they were obligated to give at least ten cents to the collection. Every family had their own pew, which they had to pay for by the year. Ours was upstairs where the organist and choir was stationed. As we entered the church we always dipped our right fingers in holy water and made the sign of the cross, and as we entered our pew, we made the genuflection. This we did out of respect of the tabernacle, which was believed to contain the sacrament of Jesus. My mother believed that as long as we went to confession and received Holy Communion, we were behaving and walking the narrow path of righteousness. Actually, I never minded going to church, it became a good habit with me. Besides it was an occasion to wear my best clothes and to show off my new hat. Everyone was obligated to wear some kind of head covering. Besides being a place of worship, the church gave me a feeling of being on an equal footing with all who came to pray.

In spite of her deep religious convictions, my mother was broad minded as she never objected or tried to stop us from attending the protestant church with some of our little friends. We even joined in their programmes and choirs, thus learning to sing some of their hymns.

To me then the most outstanding ceremony of the R.C. church, in those early years, was the celebration of the mid-night mass, which was naturally held on Christmas eve. Why did I look forward to this great event with so much fervor and anticipation. Even as I look back now, there was nothing else that could compare with this grand and religious service. At this time every catholic went to confession and received the sacrament of Holy Communion, during the service. The church was packed to capacity and of course there would be special music and singers. One person I shall always remember was one of our neighbors who sang like a nightingale. It was easy to see that she had taken voice culture. Though she was petite her voice was strong and powerful and would fill that church with a melody unsurpassed. When she sang that beautiful Christmas carol "Minuit Chretien" (O Holy Night) she naturally sang it in French. It seemed like a little bit of heaven descending down to earth and the moment I had been waiting for. For I have never heard nor will I ever hear again a voice that so truly reached my heart.

Then there was the Requiem mass which was a service held for the death of a catholic. It was only in high mass that the Requiem was sung. In a low mass only prayers were said and no music. One of course was more expensive than the other. Now that all this has changed and these services have been discontinued and not used at funerals, I realize too late how deeply these services meant to me.

The aftermath of all this religious training caused me to grow up to be a fanatic, believing that my church was the one and only true faith. I believed that only catholics entered the kingdom of God. Whenever the topic of religion was discussed, I would naturally try to convince others of different faiths that mine was the only true one. But as the years went by and I grew up, I somehow learnt to tolerate and accept other people's beliefs, which I found were not as fanatic as mine. There were times when I even envied the protestants, as they seem to have more freedom of worship. They weren't obligated to attend church every Sunday and most of all they did not have to confess to a priest. So it came to pass that little by little I drifted away from the R.C. church. Finally to top it all, I married an atheist so ironically I went from one extreme to another and I too became an atheist, but only for a short time. Taking into consideration that what you have been taught in your childhood, comes back to you in your latter years, and since I wanted so much to believe, I joined the United Church, when a minister of that order started holding services in our little village.

Though, throughout my lifetime I have had the opportunity of attending churches of different denominations and found that they all prayed to the same God. So initially, I feel that one can worship God in any church, but I found the United Church to be more modern and moderate in it's beliefs. Finally I began to understand that christianity is not necessarily based on religious worship. One can attend church regularly, pay their dues etc. and still not be christians. It is the life we lead that counts. The capacity to love is one of God's greatest gift to man. If you have love and compassion in your heart, you will know the true meaning of life.

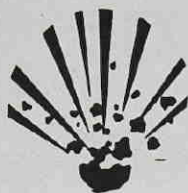


# Do You Know What These Symbols Mean?

Teach your children the meaning of these symbols and keep hazardous products out of their reach.

In case of poisoning, call your doctor or poison control centre immediately. When seeking treatment, bring the container with you.

For further information, contact your local Consumer and Corporate Affairs Canada Office.



**EXPLOSIVE** -- this symbol tells you the product can explode. Keep such products away from all sources of heat, and that includes leaving them in your car on a hot summer's day.



**POISON** -- all products labelled with this symbol are poisonous and can kill if swallowed.



**CORROSIVE** -- a product bearing the corrosive symbol can cause a nasty chemical burn. Therefore, avoid spilling it anywhere on your body.



**FLAMMABILITY** -- a product labelled with this symbol can catch fire easily, so, keep it away from all sources of heat and flame.

## Making Muscle

Many young wrestlers, body builders and football players are preoccupied with "making muscle". They want to build muscles to increase their strength and weight or to improve their appearance.

The nation's athletes are spending millions of dollars annually on all kinds of dietary supplements to aid them in this pursuit. These "magic aids" range from energy pills and protein powders to bee pollen and sea weed. However, they rarely improve performance and can pose some dangers.

Muscles are constructed primarily of protein, and many athletes think they must consume large quantities of protein in order to maintain their muscles. Proteins are made up of chains of small parts called amino acids. There are many amino acid supplements on the market which are supposed to increase muscular and athletic performance. However, muscles need **all** the essential amino acids, not just one, to create protein. As one noted sports nutritionist put it, "It's sort of like playing scrabble with only the "E's" - you can't spell any words." Also, amino acid supplements are very expensive. If you want the amino acid, arginine, for example, you could eat a tin of tuna fish and get double the amount in a supplement. Of course, the important point is that eating extra protein doesn't make your body build extra muscle. The excess protein is burned as fuel.

Athletes who eat too much protein are bound to eat too little carbohydrate (starch and sugar). Carbohydrate is what the body uses for energy - and energy requirements can be extremely high for practising athletes. Without taking in enough carbohydrate for energy needs, the body will turn to protein for energy. Protein, however, is a very inefficient fuel, and when used for energy, it leaves extra nitrogen behind. That means extra work for the liver and kidneys, and can possibly lead to dehydration (since the kidneys need to dilute the nitrogen with water in order to pass it out in the urine), loss of appetite, and diarrhea. Any time you eat more protein than your body needs, the problem of getting rid of the extra nitrogen comes up. This is why unneeded protein supplements are not a good idea for athletes, or less active people.

There is no mystery about the types of protein athletes require. Red meat in general, and steak in particular, has come to be identified with the strength of steel, but the body is not nearly so selective. The body can make good use of many types of protein, from both plant and animal sources. As a protein source, steak is no better than poultry, fish, cheese, eggs, or balanced combinations of vegetable proteins.

The main and most efficient fuel for muscles during vigorous exercise comes from carbohydrate. This carbohydrate is stored in muscle tissue as glycogen, with an extra supply stored in the liver. However, body stores of glycogen are limited, and so athletes are encouraged to replenish the body's supply of muscle fuel by eating carbohydrates several times throughout the day. Nutritious carbohydrates such as breads, cereals, pasta, potatoes, rice, fruits and vegetables should be regular components of meals and snacks.

There is no scientific evidence at this time to indicate that athletic performance can be improved by modifying a basically sound diet. Many studies of extremely active persons, both young and old, have shown that a normal, well-balanced diet best meets the daily demands of any athlete. □

Written by the Public Health Nutritionists of Saskatchewan.



# Filing A Complaint: Now What Happens?

## Saskatchewan Human Rights Commission

### Complaint Procedures

Complaints may be filed with the Saskatchewan Human Rights Commission when a person believes that The Saskatchewan Human Rights Code has been violated.

The Human Rights Commission is a group of persons appointed by the provincial Attorney General to administer Saskatchewan's human rights law. It employs a professional staff whose duties include the investigation of complaints.

The Human Rights Code protects certain fundamental freedoms, such as freedom of expression and assembly and prohibits discrimination against protected classes of people. More detailed information on the Code is available from offices of the Saskatchewan Human Rights Commission.

### Investigations

Complaints received by the Human Rights Commission are handled by Human Rights Officers.

The person filing the complaint is referred to as the complainant. The person or persons against whom the complaint is made are called respondents.

The first step in an investigation is an initial informal inquiry to decide if the complaint falls within the jurisdiction of the Human Rights Code and if reasonable grounds exist to believe that the Code was violated. If it appears that the Code may have been violated a formal investigation will begin to determine if the complaint is valid.

Human Rights Officers have the authority to interview persons who may have information about a complaint. They can also examine relevant records and documents, including employment records.

All evidence gathered by an investigation is analysed. That analysis is reviewed by the Chief Investigating Officer, the lawyer for the Commission and the Commission's Director and Assistant Director. If the evidence supports a complaint an attempt is made to negotiate a settlement.

If an investigation does not produce support for a complaint, the complainant may appeal the investigative findings directly to The Saskatchewan Human Rights Commission and request that the evidence be reviewed. Should the Commission support the original finding, a complainant can make a further appeal to the Attorney General requesting a review of the investigation.

### Settlements

When evidence supports a complaint the Commission's lawyer will

attempt to negotiate a settlement that will compensate the complainant for damages caused by any discriminatory act. All settlements must be agreed to by all parties including the Commission.

Settlements may include an apology, changes in discriminatory policies, compensation for lost wages or other expenses and payment for humiliation and loss of dignity. Settlements are voluntary and binding upon all parties.

### Boards of Inquiry

If a voluntary settlement cannot be negotiated the Commission will direct the Attorney General to appoint a Board of Inquiry. Members of Boards of Inquiry are appointed by the Attorney General and are independent of the Human Rights Commission. It is a Board's role to decide if, based on the evidence provided to them, the Code has been violated.

If the Commission decides not to recommend such an inquiry a complainant may appeal that decision directly to the Attorney General and request that an inquiry be established.

A Board of Inquiry will consist of one or more persons and will hear the evidence presented to it by those involved with the complaint. It has the power to subpoena witnesses to appear before it.

The Commission's lawyer will, on behalf of the Commission, present evidence to support the complaint. The complainant may, at their own expense, have their own lawyer present at any hearings.

The respondent may have a private lawyer present to present their case or they may choose to represent themselves.

Should a Board determine that the Code has been violated it may order those damages it considers appropriate be provided to the complainant.

Decisions by Boards may be appealed to the Courts if one of the parties believes an error in law was committed.

### Conclusion

Few people like to make complaints to the Commission and no one wants to be the object of a complaint. However, the role of the Commission is to determine if a complaint is valid and seek damages if the investigation shows that to be the case. Investigations are carried out as quickly as the resources available to the Commission allow. Cooperation with an investigation by the staff of the Commission will ensure that all relevant information is considered. □

# Race Relations Committee Urged For Saskatoon

By Murray Hamilton

A race relations committee to investigate claims of racial discrimination has been recommended to Saskatoon city council.

The proposed committee is a result of a report entitled, "Race Relations: An Action Plan for the City of Saskatoon." The report states, "racial tensions caused by prejudice, racism or systematic discrimination. . . ." should be looked at by a committee with a focus on the cultural makeup of Saskatoon.

The report recommends that the committee be comprised of two members from the school boards, one member from the Saskatoon police department, the Multiculturalism Council, the Community Health Unit and provincial Social Services. The report also recommends that two members from the Native community, as well as seven from the public and two from City Council comprise the committee as well.

The major task for the committee would be to receive and act upon complaints of prejudice, racism and discrimination. The committee would also review and recommend changes to city personnel policy, law enforcement, recreation, housing, education, and other public services.

Councillor Pat Large, has told council on several occasions that she is quite concerned about race relations in Saskatoon and has stated that some action had to be undertaken to alleviate racial tension.

Ed Holgate, vice-president of the Saskatchewan Association on Human Rights told Saskatoon City Council recently, that racism is a growing problem and concern for this city.

The Native community in Saskatoon is well aware of the problems, and their concerns were reinforced by sensational headlines surrounding the traffic death of two Native children killed in Saskatoon, in early April.

Nora Ritchie, president of Metis Society Local No. 11, indicated that she would like to see someone from Local No. 11 be appointed to the said committee. She also voiced her concern that the committee become not just another committee, but one that will work with the people.

To reinforce her remarks, she referred to the community liaison committee established in 1979, to improve relations between Native and non-Native residents which has been ineffective and has produced few positive results.

Ron Camponi, newly elected M.S.S. Area Director for Saskatoon and district felt that the Indian and Metis community should be consulted before any action by such a committee is undertaken.

Unfortunately, there are those who refused to accept that racism is a problem in Saskatoon. Paul Jackson, a column writer for the Saskatoon Star Phoenix, indicated in his article on April 16, 1989, that city council's creation of a race relations committee amounted to "reckless spending". Jackson, further stated that, "the only ones alleging racism are those who have run a foul of the law", and that the only racism in Saskatoon was anti-Americanism.

Jackson suggests that those crying racism are not adhering to "our", traditions and laws. Exactly what Jackson meant by "our", is unclear, however many people experience racism without breaking any laws.

As a resident of Saskatoon, I have seen racism and prejudice in the school system, in minor hockey, in short it is rampant, and prevalent in all aspects of Saskatoon life. How people like Jackson, can actually be paid to write such bunk is a sign of the ultra conservative era in which we live.

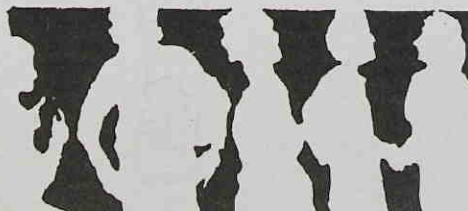
The report which spurred the creation of the race relations committee was tabled with Saskatoon City Council on April 10.

If nothing else, perhaps the committee will provide even more evidence that racism is a problem in Saskatoon. If not for the sake of minorities, but for those like Paul Jackson, who choose to keep their heads in the sand. □

## Notice

Sask. Native Sports has moved. Anyone needing various information on up-coming clinics or workshop may now contact Claude Petit at:

Sask. Sport Admin. Building  
Rm 225-101 Gyles Place  
Saskatoon, Sask.  
Phone: 244-6100



# Death Song

By June Shirley Sparrow

The ebony night was solemn and silent; it was like an ominous charcoal cloud trying to hush the singing sparkle of the brilliant stars in the heavens. I turned away from the bay window and went to the bassinet to check on my newborn son before retiring. Keith's pink, angelic face was peaceful and serene, like a cherub was whispering special secrets that only he could hear. I leaned over his crib and brushed his dimpled cheek with a kiss. "I love you so much, my precious boy. See you in the morning." I went to bed and slipped into a dreamless sleep.

Upon awakening, I glanced out the window. The grey dawn mist was hushed and somber, like silent geese gliding through hazy skies. I lay in the soft feather bed and lazily rubbed the sand from my eyes. Suddenly, like a lightening bolt striking the still waters, my mind and body jumped to alertness. "Why had my baby boy not cried in the night for his milk?" My knees trembled as I ran to the cradle. I was intensely afraid to touch my infant. In my heart I instinctively knew that the death song had already been sung. Keith's sweet spirit had left that still and lifeless shell. "Why did you leave me so soon, my beloved son?" I reached into the crib for my child and screamed a silent cry of anguish. I held my baby to my heart, incredibly hoping and praying that some of my life would flow into his limp and lifeless body. "Goodbye my darling son! If you must go back to your creator, I release you from my heart to spread your wings and fly home. Like a mist that is here for just a short while, I will see you again; and we will sing a joyous song of reunion." □

# Birthday Greetings

By Mary R. Kellar

It was late afternoon, when my telephone rang and my friend, Elda, suggested, "I'm alone today, and this is my birthday. May I come over? I have something I would like to bring you."

I was delighted, for although I had had a busy day, I welcomed some time with one of my best friends.

"Shouldn't I be giving you something?" I asked, when Elda arrived with some birthday cupcakes she had baked and a beautiful bouquet of spring garden flowers."

"Oh no, I just wanted to have some happy moments with you, to share my celebration!" she replied.

We had a good visit, talking about her children and mine, about an upcoming wedding, the progress of our spring garden planting, and the beautiful weather we had been experiencing.

As Elda was leaving, I thanked her for reaching out to me, and bringing me happiness on her special day.

"My teenagers were in school, and I was lonely," I remarked.

After Elda left, I pondered about this pleasant experience, and Elda's idea about bringing happiness to someone else instead of spending her birthday in solitude.

Not long after that, I called another friend on her birthday. She was crying because she was alone and she believed that everyone had forgotten her. While her sadness was understandable, I could not help but think that had she reached out to someone else, she would have enjoyed her birthday instead of feeling dismal and uncared for. That other person would have been glad, probably to join her in a small happy birthday celebration.

We cannot wait for someone else to act. Instead of feeling loneliness and self-pity, we are better to reach out and share with someone else. This gesture does a lot for our self-esteem and we have an opportunity for sharing, too.

We can sit by ourselves, or use the powers of blessing other people, shown to us by Manitou, and given as an example, through Elda. Thank you, Manitou, for your Spirit of sharing and bringing happiness, which I experienced through my friend. □

# Recipes

## LAKE TROUT

*Cooked in Pressure Cooker:*

*1 small lake trout, cleaned and scaled  
butter*

*1 cup water in cooker with rack*

*Wrap trout in cheesecloth and place on rack with water in cooker, or brown fish in bottom of cooker if desired. Place cover on cooker. Allow steam to flow from vent to release all air from cooker. Place indicator weight on vent and cook 8 minutes with stem at cook position. Let stem return to down position.*

## CURRIED FISH

*½ lb. cooked fish*

*2 large onions*

*1 apple*

*1 lemon*

*½ pint stock from fish*

*1 tbsp. curry powder*

*1 cup boiled rice*

*Salt to season*

*Peel and chop onion finely. Fry until a nice golden brown. Peel and chop the apple, add to onion with curry powder. Moisten with stock, season with salt, simmer all together for 30 minutes. Add fish, cut in nice size pieces. Add to curry mixture and heat through. Before serving add lemon juice and parsley. Serve with boiled rice.*

## PAN FRIED FILLETS

*¾ cup evaporated milk*

*1 tsp. salt*

*1-16 isp. pepper*

*½ cup flour*

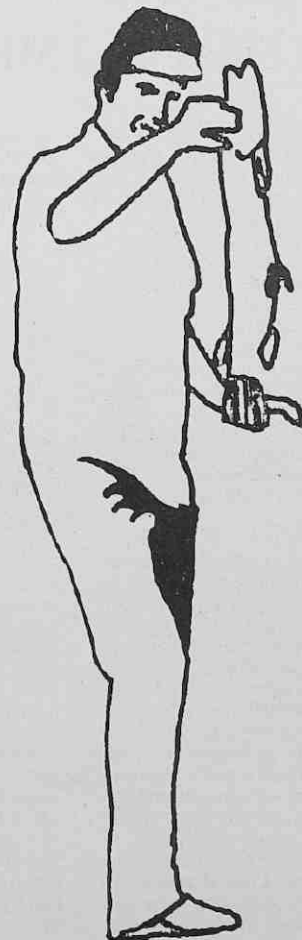
*½ cup yellow cornmeal*

*1 tsp. paprika*

*Salad oil*

*8 large fish fillets*

*Combine milk, salt and pepper. Mix together flour, cornmeal and paprika. Pour oil to depth of one-quarter inch in heavy cast iron skillet. Dip fish in milk mixture. Coat well with flour mixture. Place pan about four inches from hot coals; heat until fat is hot but not smoking. Add fish. Fry four minutes. Turn carefully. Fry three to four minutes longer or until fish is brown and flakes easily with a fork. Drain on absorbent paper. Yield: four servings. □*



# News, News, News

## Firm Leadership Needed On Aids Awareness Education

Regina - The problem our young people face in receiving inadequate information on AIDS in Saskatchewan has reached the point where firm leadership is needed from the provincial government, rather than the half-baked solutions of the past, Saskatchewan New Democrats said today.

"A recent study by Queens University shows that Grade 11 students in this province are below the national level in AIDS awareness, receive far less instruction in schools than the national average, but are more sexually active than the national average," Education critic Pat Atkinson pointed out.

"This points to the conclusion that there is a major failing on the part of the Department of Education when it comes to informing our young people on the facts of AIDS. That must be corrected immediately," the Saskatoon Nutana MLA said.

"All the government is prepared to do at this time is work on a curriculum which would then be available to local school boards, for them to decide whether or not it will

be offered to students. That's not good enough.

"The Department of Education has to show some courage and leadership in this issue. It has to recognize that this problem won't go away if we just close our eyes to it," she said.

"Instead of a pilot project in a small number of schools, we need a program where every child in Saskatchewan has ready access to factual information on AIDS.

"The failing is also that of the Department of Health," Health critic Louise Simard said.

"What we have in this province is a program of newspaper ads and brochures in drug stores. It is obvious that we need a much more proactive program for information of this disease," the Regina Lakeview said.

"What we need is a counselling and education system for parents, youths, and health care professionals, funded by the department of Health, and providing the most accurate, up-to-date information," Simard said. □

## Band Signs \$6.3 Million

Sakimay, Saskatchewan - Bill Cooke, Regional Director General of Indian Affairs and Northern Development, joined Chief Samuel Binnie of the Sakimay Band to mark the signing of an Alternative Funding Arrangement (AFA) agreement between the federal government and the Sakimay Band Council. The agreement is worth \$6.3 million over four years.

"This agreement establishes a new relationship between the Sakimay Band and the federal government," Mr. Cooke said. "The Sakimay Band Council will be fully accountable and responsible to their members on a wide range of programs."

"I believe this new financial agreement will allow the Sakimay Band to streamline its services to our people and more effectively address those needs which we ourselves have prioritized," Chief Binnie said. "The Sakimay Band may not view this agreement as an integral part of our definition or expectations of self-government; however we do feel this agreement is a positive step towards enabling bands to exercise more responsible and accountable decisions on behalf of our people."

Under the AFA agreement, the Sakimay Band Council will be responsible for managing programs relating to land, membership, edu-

cation, social development, capital facilities, community services, band management and resources, and economic and employment development.

Bands operating under AFA do not receive more funds than they would if they continued their former relationship with the federal government. Rather, AFA provides the mechanism for band councils to be the managing authority for the funds on an ongoing basis. It allows increased flexibility and scope in decision-making for the council in meeting the local needs of their community.

Individual communities wishing to negotiate Alternative Funding Arrangements with DIAND must be able to demonstrate a capability to manage funds and programs, and agree to meet minimum program requirements. These requirements are based on the Minister's obligations under the Indian Act, and on the need to ensure that the health and safety as well as the individual rights of community residents are protected.

Five other Saskatchewan Indian bands have signed AFA agreements with the federal government in the past 18 months. Across Canada, one tribal council (consisting of 13 bands) and 22 individual bands are now operating under AFA. □

## Job Re-entry For Regina

Regina - The Honourable Bill McKnight, M.P. Kindersley-Lloydminster and Minister of National Defence, announced on behalf of Employment and Immigration Minister Barbara McDougall, the approval of \$392,330 in funding for a Job Re-entry project in Regina co-ordinated by Atira Consulting Inc.

Thirty women will receive training in life and work skills to help make the transition from social assistance to stable employment. Participants will receive on-the-job training to assist in making informed career choices.

"The project will encourage

those women, through work experience and training, to find jobs which will improve their present financial situation," said Mr. McKnight.

The Job Re-Entry program, a part of the Canadian Jobs Strategy, provides financial assistance to women returning to the labour force to help them make the transition from home into the labour market.

For further information contact:

Ralph Machin  
Program Development Unit  
Canada Employment Centre  
Regina, Saskatchewan  
(306) 780-5928

## Norsack, CEC Reaches Agreement

The Board of Directors for Norsack Native Outreach Association Inc. and the Canada Employment and Immigration Commission have reached an agreement for the 1989-90 Operations Plan. The new budget provides for an increase in travel monies to serve the northern communities, as well as a 4% overall increase in salaries.

The feared closure of the La Ronge Head Office to the public has been averted. An agreement was made to provide only those services not offered by the local CEC office, which will avoid what has been called a duplication of services. The La Ronge Outreach staff will continue to provide assistance to people having difficulty in completing applications, resumes and forms. The staff will assist clients in identifying the proper agencies or channels that are available to deal with specific situations.

Outreach will also remain active in ensuring that people of Native ancestry have access to employment and training and that local residents

are considered first for employment and training opportunities.

In response to a request from the Athabaska Training Council, a field office will be opened in Wollaston Post in early June.

The Head Office staff has been re-organized to allow for the staffing requirements in the new field office. By combining the positions of East Side and West Side Co-ordinator to one Co-ordinator's position, the added requirements at Wollaston will not necessitate an increase in staff. The Head Office staff are prepared to all pitch in, in order to maintain the same level of service to the public.

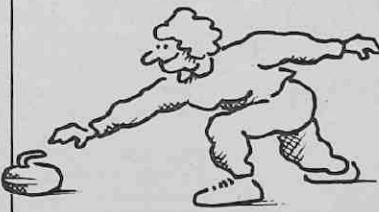
The field office responsibilities remain unaffected by the new agreement. The offices will continue to offer a wide variety of assistance services to their communities, including employment and training applications and referrals, maintenance of active files on the local labour supply and government/non-government agency liaison. □

752,763

THAT'S HOW MANY CANADIANS ARE CURLERS

Way to go, Canada!

PARTICIPATION



## SAC Presents Brief

The Saskatchewan Action Committee, Status of Women has told the Saskatchewan Commission on Directions in Health Care that poverty is one of the most pressing health issues to be dealt with.

"We tend to forget that poverty and what accompanies it -- a deprived diet and inadequate housing -- cause and perpetuate many more commonplace but less newsworthy health problems than cancer, AIDS, and Alzheimer's disease," SAC spokesperson, Jan Joel, told commissioners.

"Elevated rates of death and disability among the poor have been found in every country where the relationship between social class and ill-health has been examined. In Canada, 50 percent of all single mothers live on incomes as low as half the poverty line", said Joel.

In its brief to the task force SAC will note that the spending priority of the Department of Health has been on such health problems as

drug and alcohol abuse. It will also point out that the province has made significant cuts to all kinds of social services that help individuals avoid falling into the kind of hopelessness and despair that often lead to self-destructive, addictive behaviors in the first place.

"If we neglect to look at the barriers that prevent people from pursuing healthy lifestyles when we address the question of health care, we will completely miss the mark in terms of creating health care policy that is both humane and cost-effective," said Joel.

The Saskatchewan Action Committee's presentation will also look critically at provincial government cuts to the school-based dental program, the prescription drug plan and community-based health programs for seniors. It will condemn the lack of shelters and programs to aid victims of violence as well as the almost complete lack of abortion services in the province. □

## New Policy For Assistance Program

Ottawa - Pierre H. Cadieux, Minister of Indian Affairs and Northern Development announced recently the changes in the Post-Secondary Student Assistance Program.

"These changes were required to permit greater fairness and consistency in the administration of the program, more focus on performance and graduation, greater Indian control and support for the goals of Indian self-government and economic development," the Minister said.

The program will be maintained at its current funding level of close to \$30 million and will benefit over 15,000 students in the coming year. "In size, level and scope of assistance, I believe that this program is unparalleled anywhere in the world," stated Mr. Cadieux.

From July to December 1988, meetings involving over 500 bands, organizations and associations were held.

Mr. Cadieux also acknowledged that Indian people had demanded that free post-secondary education be recognized by treaty and that a moratorium be placed on any changes until this issue was resolved. "For the government, the position is crystal clear -- treaty refer-

ences to education do not include post-secondary education," he said. "However, the government has funded this special program to ensure that a significant number of Indian students attain university-level qualifications."

The Minister noted that, in response to suggestions from Indian students, educators and governments, several changes had been made to the draft proposal that was circulated in July. These included a new approach to the time limits on allowances, adjustment to the rates of assistance, retention of an appeals process and the creation of a Strategic Studies Scholarship of up to \$3,500 annually.

"This new policy is generous, fair and can be administered by Indian authorities in ways which best meet the needs of their students," Mr. Cadieux stated. "I firmly believe that as a direct result of our consultations, a student assistance program which supports the goals and aspirations of Indian and Inuit communities has been achieved."

The new policy will be effective April 1, 1989 and will apply to all applications for the 1989-90 academic year. □

# Election Appeals To Be Heard

Just when you thought it was over the politics in some Metis Society regions may be just heating up. The Metis Society Elections' Commission has received nine appeals to date. Following is a list of appellants, incumbents and the respective position contested.

Appellants	Incumbent	Position Contested
Bruce Falcon	Ralph Kennedy	Western Region IA
Merril Fiddler	Clovis Regnier	Western Region II
Cyril Roy	Winston McKay	Eastern Region I
Edwin Pelletier	Gary Martin	Eastern Region IIA
Rena Gervais-Sinclair	Gerald Morin	Provincial Secretary
Robert J. Mercredi	Lillian Sanderson	Northern Region I
Leon McAuley	Philip Chartier	Provincial Treasurer
Nora Ritchie	Ron Camponi	Western Region IIA
Clem Chartier	Jim Durocher	Provincial President

Ron Rivard a member of the Metis Society Elections Commission along with Rose Boyer and Ray Laliberte said the appeals will be heard April 29 and 30. The Commission will meet at the Gabriel Dumont sub-office in Saskatoon with appellants being given the opportunity to make oral and written presentation to the Commission. To date the Metis Society elections held Feb. 25 have cost approximately 55,000 dollars. There was no speculation on which appeals were likely to be successful, however it is evident to all the whole process of can be quite costly.

New Breed will up-date this information in up-coming issues. □

## Native Theatre School July 10 to August 20, 1989

Are You Indian, Inuit or Metis and interested in Theatre?

Since 1974 the Native Theatre School (NTS) has been giving people of Native ancestry the opportunity to explore and express their heritage through the Art of Theatre.

If you attend the NTS you will learn basic performance and theatre skills including:

- ☆ Improvisations
- ☆ Scriptwriting
- ☆ Community Theatre
- ☆ Design and Production
- ☆ Dance
- ☆ Movement and Voice
- ☆ Storytelling
- ☆ Puppetry
- ☆ Technical Studies

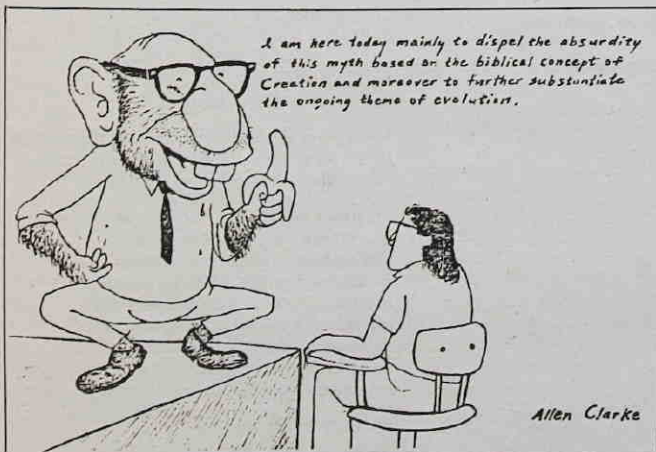
You and your fellow students will also create a play that expresses your personal experience.

During the tour of the play you will also be able to visit reserves in Southern Ontario.

To apply just follow the application outline on the poster and send all the information required.

For information call: (416) 972-0871.

The Chair  
NTS Committee  
ANDPVA  
Suite 204  
9 St. Joseph Street  
Toronto, Ontario M4Y 1J6



# Poetry

## A SPRING RAMBLE

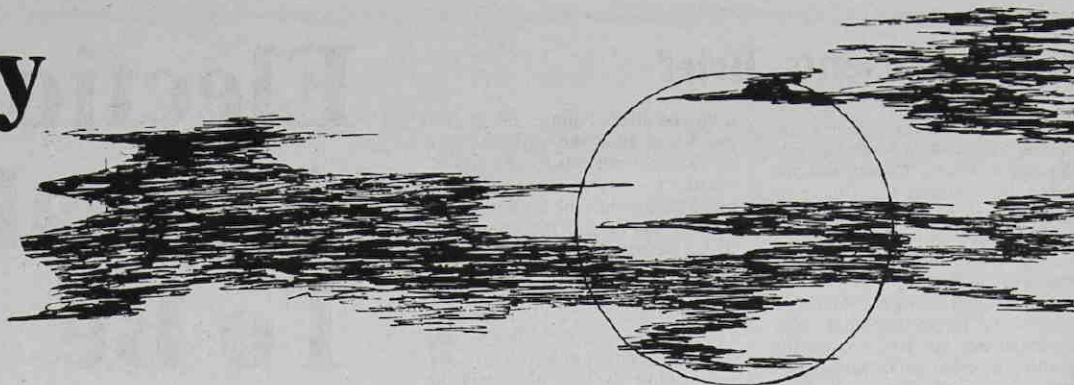
*I spent a whole afternoon  
sitting in grass on a hill,  
an observer of God's world  
and yet a part of the scene,  
spending hours contemplating  
blossoms of a wildflower,  
While I ponder my part as  
an eternal living being  
partaking God's universe.*

By Mary R. Kellar

## GRASS MESSAGES

*A child once said to me  
"What is the grass?" as she  
brought me handfuls of it;  
"What is it?" I knew no  
more than she, and yet I  
walked on its softness for  
more than some fifty years;  
Maybe it's handkerchiefs,  
gifts sent from God, scented  
with His love and gentle care,  
His knowledge of our needs  
and things that bring us joy  
and carefully engraved  
in the tiny corner  
of each blade of soft grass,  
we find the initial  
of our blessed Creator.*

By Mary R. Kellar



## CHE-CHO-TER ("MORNING DEW") BLUES

*They don't sing about your beauty along  
Tamiami's Trail,  
pretty Che-cho-ter of the Seminole's  
Micosukee;  
Before pageants and fashion shows, you were  
Flor'das first Southern belle,  
while you stood or weaved beside the earthy  
chickee;  
In colorful dress befitting a rainbow in the sky,  
when you danced the Green Corn Dance in the  
Everglades,  
Or rowed a draft-canoe under an orange sun's eye,  
you were the first "Miss America" before that  
crown was made.*

*Delia, warriors 'll die just to win half of your  
heart,  
your beautiful figure still puts me in a sweet  
trance,  
Your face expresses the dignified beauty of all  
Earth-Women from the gods,  
you'd do justice to any beauty contest or royal  
throne or dance;  
Oh, they'll never make you a magazine's center-  
fold,  
though your body's like a natural-born goddess  
on Earth;  
But you're my cover-girl, pin-up and "Miss  
Universe" in one roll,  
and I swear against modeling agents who never  
saw you first.*

*Your lips are more enchanting than those of Mona  
Lisa's fame,  
a princess by Apache heritage you're worthy of  
a lover's song;  
I still marvel at your cosmic beauty with  
passionate eyes aflame,  
Dorothy; your rich hair that's black, wavy and  
long!  
Who wouldn't want to kiss the finest set of cheek-  
bones  
I've seen North, South, East or West or any  
latitude;  
If Hollywood dames saw you, they'd prob'ly go  
out and get stoned,  
then men'll point your beauty in the Dragoon  
Mountains' solitude.*

*What can I say about you Eva-Sun-Goes-Slow,  
young woman of the Crows I eyed gatherin'  
chokecherries;  
Your slim figure in panel belt moves constantly in  
my mind, and so,  
I'd love to caress your refined black hair in a  
hurry;  
But they'll be no t.v. cameras for you on the banks  
of Wind River,  
to catch your slender beauty in decorated skin  
dress;  
That you'll never star in a movie, sometimes make  
me shiver;  
Culture hero Old Man Coyote, too, must be  
mournin' against the West.*

By McArthur Gunter



## VOICES

*His voice is a glimmer in the silence  
of this midsummer morning  
still as the dew on prairie wool  
it touches me silently as I walk  
the paths among the aspens,  
the Balm of Gilead  
in the thickets where once  
his Fathers stalked the deer.*

*Blue mists of dawn like fragile dreams  
shaped by the west wind echo his words.  
I know his bones are dust among the roots  
of the dogberry bushes but our spirits  
become one liquid note  
like the song of the meadow-bird.  
Still he speaks from somewhere  
far away or somewhere near,  
nearer than the waters  
which are my flesh.*

*Grey with the taste of years our two voices  
whisper a monologue a chronicle  
the names of heroes mark the space  
between us. My ears await the sound  
of their horses running, the sound  
of drums, but they are silent now  
only the echo of their names if left  
Sitting Bull Riel Big Bear Dumont  
like a dirge written on stone.*

*From some ancient campfire he sings me now  
the chant of the sacred Sundance. It warms  
the coldness in my foreign blood.*

*I suppose he knows I intrude upon his land  
against my will breathe reluctantly  
this air heavy with the memories  
of lingering spirits. Perhaps we have  
in common this one awareness, that  
my skin like his will soon  
be neither red nor white  
but grey beneath this soil  
on which I stand.*

By Mary Bazylevich

# Mamaw Okawimow (Our Mother)

By Miriam McNab

**Cochin** - Annually, for the past five years, on the eve of Mother's Day, the traditional Round Dance circle has selected a woman to be honoured as Mother of the Year. The women are chosen on the basis of a number of qualities. That they have successfully raised children and raised them according to traditional values; that they have led good lives and represent a positive image of women and mothers are only a few of the virtues these women possess.

In May 1988, the Round Dance people selected Mrs. Christine LaPlante, age 68, of Cochin, to be honoured as Mother of the Year. Mrs. LaPlante embodies the virtues and values that many people respect and admire. She was born on the Moosomin Reserve on May 5, 1920, the second child of Alexander and Mary Blackstar. She has five brothers and one sister, the younger of whom she had to raise after her mother died. She grew up on Moosomin until 1937 when she married Joseph LaPlante, a Metis originally from Willowbunch.

Mrs. LaPlante raised eleven children of her own: Philip, Ernestine, Alandina, Eileen, Arthur, Daniel, Noble, Mary, Marlene, Gary and Doris. As well, she adopted six other children and often looked after foster children. Her children have gone on to be successful in their fields of endeavour. She now has 27 grandchildren. Her husband passed away in 1987.

Mrs. LaPlante is one of a handful of remaining Red Ticket holders. When she married a Metis, she was given a Red Ticket and allowed to keep her Treaty number and the rights that go with it. She remembers voting in band elections and she still collected her annual five dollars. Her husband and children did not have the rights that she had. It is interesting that since Bill C-31 changed the Indian Act, Mrs. LaPlante was lumped together with those being reinstated and she now perceives a diminishment of her rights and status.

Joseph and Christine LaPlante raised their family on the outskirts of the Moosomin Reserve. When her husband was away working on construction, Mrs. LaPlante would have to shoulder much work, including hitching up the team of horses to the sleigh to fetch water from the spring two miles away. A particular mishap she recalls involves that team of horses and her smallest son, Gary. As he was sitting on the wagon waiting for her, the horses suddenly became frightened and started running away almost upsetting the wagon



and the small boy with it. Mrs. LaPlante had to run in front of the team to stop them and as a result she suffered a broken arm. Gary was rescued unharmed (we think).

Mrs. LaPlante's children have yet to hear her speak English. She has always been a Cree speaker. Nevertheless, she felt it very important for her children to continue their education, often driving them to and from school on the horse-drawn sleigh. Mrs. LaPlante has retained many traditional values and encourages her children and grandchildren to hold onto their Cree language. She still prefers a traditional diet of wild meat and her bannock is wonderful.

When asked to comment on her life, Mrs. LaPlante said through interpreters, that she has had a happy life and has no bitterness. She has enjoyed life fully and accepted what has come her way as God's will.

On the issue of Metis or non-Status Indian identity, which affects her family among countless others, she said she has never thought any different of these terms. She had committed herself to her marriage to a Metis and she has no mixed feelings about the decisions of her various children to either take Indian status under Bill C-31 or retain their status as Metis. Culturally, all her children are the same to her regardless of their legal status.

When asked what words of advice she would pass on to the younger generations, it became clear that modesty and humility are other virtues Mrs. LaPlante possesses. Daughter Alandina interpreted this: "She doesn't think so much of herself as to go around telling people what kind of life they should lead." Rather, it is clear that Mrs. LaPlante sets a shining example for others by the life she leads. For instance, her total abstinence from alcohol and other common vices, helped her to maintain a strong and stable family unit. Prayer is important in her life, according to either the Indian or white religions. Mrs. LaPlante is described by others as caring, loving and forgiving, exemplary motherly qualities.

On Mother's Day eve this year, May 13, 1989, Mrs. LaPlante will hand over her honorary title to the next Mother of the Year at a Round Dance she is hosting at the Moosomin School gym on the Moosomin Reserve, near Cochin, Saskatchewan. Typical of her generous hospitality, Mrs. LaPlante welcomes everyone to attend. □



# What Can We Do To Protect Mother Earth?

By David Suzuki

Reports about global pollution, atmospheric degradation and destruction of the wilderness seem to assault us daily. In an atmosphere of heightened sensitivity about the urgency of acting to counteract planetary decay, we need solutions that are at once effective and profound.

There are many practical steps that can and must be taken immediately. You can be a conservationist in your daily life: recycling, using cloth instead of disposable diapers, composting kitchen leftovers. You will be amazed at the reduction in garbage. Use your power as a consumer to exert pressure by what you choose to buy. Urge stores to use only biodegradable plastics; ask supermarkets and fast food outlets to replace foam containers and other wasteful packaging. Point out the energy wasted by having doorless refrigerators and freezers in food stores. Don't buy leaded gas. Support politicians who have serious environmental platforms as well as groups working to protect the environment.

The most pressing challenge is to try to preserve as much of the remnants of untouched wilderness as possible and to impose severe restrictions on pollution. At the same time, we must keep our sights fixed on the long-term horizon.

We are in a turbulent period of change when old assumptions about growth and progress must be radically and quickly redefined. Only with a profound ecological awareness of our place in the natural world can we begin to frame effective action.

There are important perspectives from which to begin that reassessment. For example, the air, water and soil that we depend on are finite and whatever we put into them will eventually be recycled through all life forms, including us. We can benefit from the advice of Mohawk Indians to reflect back over seven generations of our ancestors and ahead on seven generations of our children before making a major decision. We have to learn to "think globally and act locally."

Each of us, by our actions and priorities, contributes to the fate of the earth. According to the 1987 Brundtland Commission Report on world environment and development, we in the affluent 20 per cent of the world, consume 80 per cent of its resources. Clearly, the industrialized world must reduce its per capita consumption of both non-renewable and renewable resources. In my youth, we saved, mended and reused things that are now discarded. We have to relearn how to recycle and conserve.

As consumers, each of us can exert power by what we buy or don't buy. Thus, for example, if it matters that Japan is a major predator of tropical rain forests and marine life, including whales and dolphins, consumers can express their protest by refusing to buy new Japanese goods. At a more local level, we can choose more durable goods, buy environmentally friendly products, invest in energy conservation, drive less and walk more. We can register our preference for less waste in packaging of products or chemical contamination of food by the products we buy.

We also have power as voters — that's what has made politicians take the environment seriously in the first place and now that we have their attention,

we have to press for more than cosmetic action. Bureaucratic squabbling over turf, liability and responsibility should not hinder quick and meaningful action in an emergency such as an oil or PCB spill. Elevation of the federal Minister of the Environment to the priorities and Planning Committee is a good start. But long-term ecological considerations should override any other priority in government programs. Government initiatives must first clear the question "Will this affect the environment?" Governments must define tough environmental legislation and stop bowing to pressure by bending pollution standards. Legislation should provide strong incentives to reduce waste and pollution.

Federal and provincial governments have embraced the Brundtland Commission's goal of sustainable development. But that requires a radical rethink about government itself. Current government practice shows that maintaining growth in the economy has become the very reason they exist. In a time of diminishing wild-erness and resources, we need a different set of goals and purpose. A royal commission should examine every aspect of Canadian society in the context of a changing world.

A fundamental weakness in democratic government is the necessary confinement of political "vision" within the interval between elections. We must extend the political horizons of politicians by assessing a government's record on environmental protection rather than growth in GNP, consumption or profit.

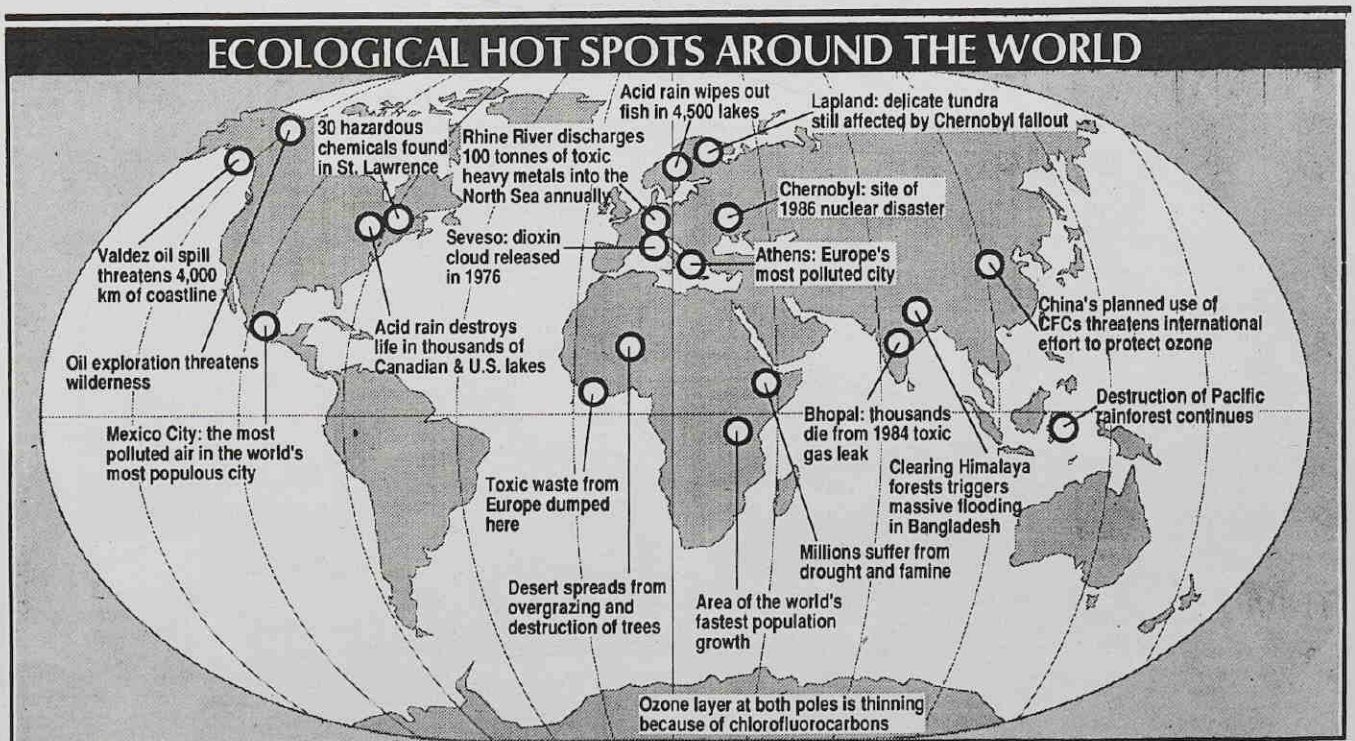
One of the weakest aspects of environmental protection is the environmental assessment. Too often, government priorities and industrial pressure groups predetermine the outcome. Any new projects proposed by government or industry must first pass an environmental assessment that is carried out by an organization independent of government and private industry and empowered to set the criteria and time frame for a proper scientific study. And environmental assessments must go on and accumulate data even after a project is approved.

Global economics as much as overpopulation is the cause of the enormous output of toxic products, waste and despoilation of wilderness and natural resources. The drive to maximize corporate profit subsumes all else, especially something as ephemeral as the environment, yet the "private sector" has responsibilities to the public that go beyond payment of taxes and maximizing profits for shareholders. They must define and justify "reasonable" profit.

And business cannot continue to use air, water and soil as if they are simply sources of raw materials or dumping grounds for wastes, when they are the very support system for all life on earth. The true price of a manufactured item has to encompass the extraction of material for its production through to its final disposal, the so-called "cradle-to-grave" cost accounting.

It is only when all segments of society recognize that we cannot go on with business as usual—that we have to adopt a more holistic, ecological attitude—that we will begin to divert ourselves along a new path. Deliberately choosing to live in balance with the world that sustains us would be a true measure of progress.

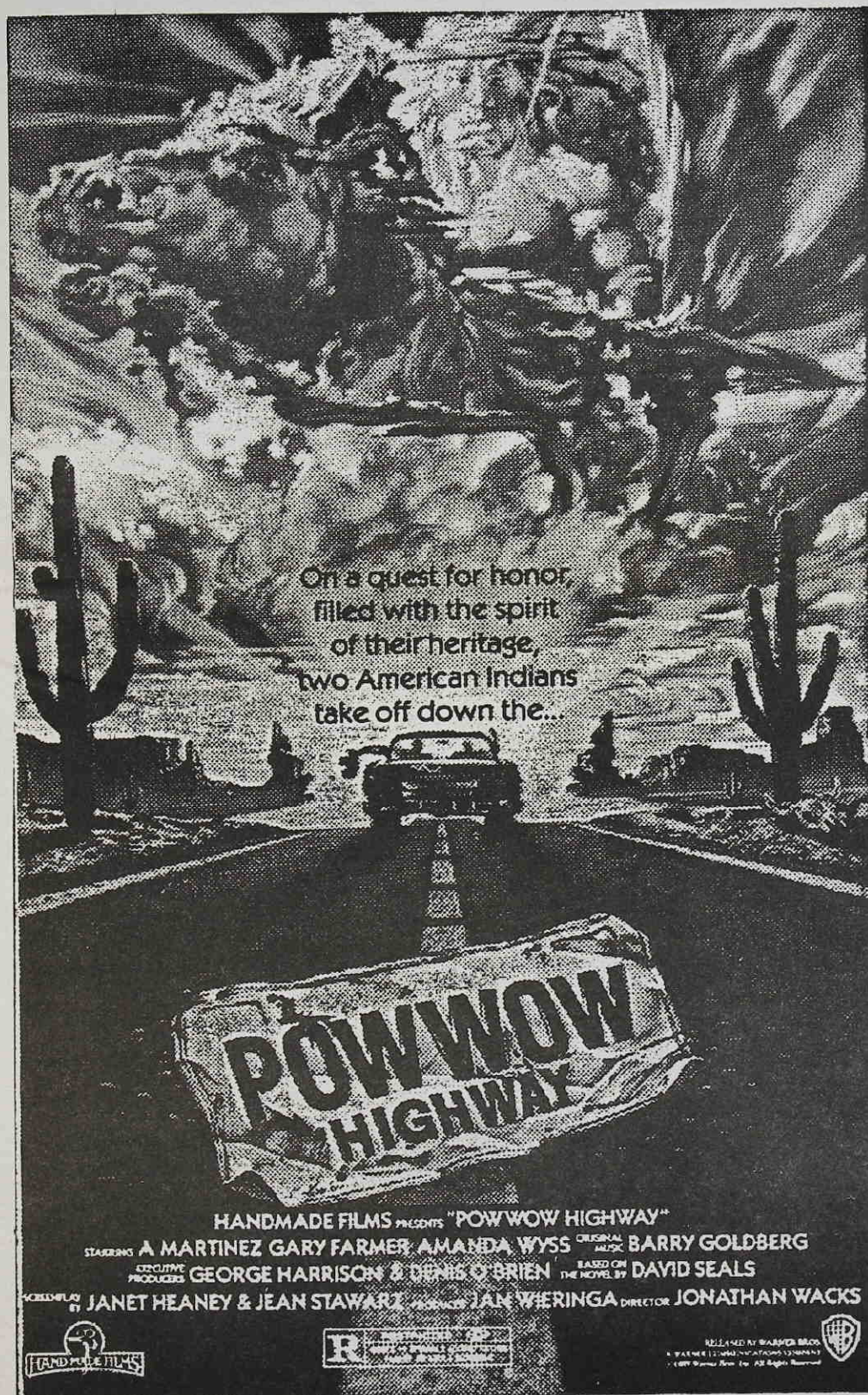
David Suzuki is a science columnist for *The Globe and Mail*.





# Powwow Highway

Directed by Jonathan Wacks  
Released by Warner Bros.



By Terry Lusty

This road, shared by two opposites, leads to many side roads that take one through the cultural and mystical maze that constitutes Indian reality in an era when such is supposed to be long gone and forgotten. Obviously, not so.

The take-off point of this film is an Indian reserve at Lame Deer, Montana, where Philbert Bono (Canadian Mohawk Gary Farmer), a 300 pound Cheyenne, purchases "Protector, the War Pony" (a 1964 Buick) in exchange for some smoke and a flask of rye.

Based on a novel by David Seals, *Powwow Highway* abounds with cultural diversity successfully portrayed through innuendos and symbolism such as the offering of a Hershey chocolate bar because Philbert hasn't a cloth offering to give to the spirit world. The act, to say the least, is an example of self-denial for a man with an insatiable appetite.

Buddy Red Bow (American part-Blackfoot A Martinez), a fellow Cheyenne, hooks up with Philbert and convinces him to drive him to Santa Fe, New Mexico, where his sister Bonnie (Joanelle Romero) has been unjustly imprisoned after being setup by authorities to divert Buddy's energies from opposing a strip mining operation on his home reservation.

Character traits are obvious, with Buddy being aggressive, radical and possessing military experience from campaigns in Vietnam and *Wounded Knee* (1973). Philbert is quiet and somewhat introverted, although he eventually comes out of his shell and lays down the law with Buddy, who forever tries to have his own way.

Heading south and while Buddy is asleep, Philbert turns his trusty steed around and bears northeast for the Black Hills of South Dakota for a powwow. En route, he scales a small sacred mountain where he receives a spiritual revelation and becomes "the soul" of the movie. Though the film smacks of Indian spirituality and ritual, there are no Indian Elders as was the case in *Little Big Man* and a few other films circumscribing the Indian world.

Still, the movie is the stuff of legends and does employ Native actors and actresses.

Buddy's impatience is shattering at times, like when he completely blows his cool and attacks a retail store manager and merchandise after a car stereo system he purchases fails to function. Actually, while in the midst of his tirade, Philbert manages to get the stereo working. Or, when Buddy goes for the jugular of an unsavory character at the powwow.

Eventually, the duo make their way south to Santa Fe, break out Buddy's sister from jail, and high-tail it back down the highway with the law in hot pursuit.

Bankrolled by George Harrison, *Powwow Highway* is a comedy-drama sure to elicit some genuine laughter from viewers, especially Natives who possess a deeper understanding of indigenous culture, values and attitudes.

The film, which had its premiere March 20 at New York's Playhouse Theatre, should be appearing in Canadian theatres in the near future. You'll enjoy it. □

# Another Approach For Athletics

By Bruce Spence  
SIFC Student

It's taken a long time for the Saskatchewan Indian Federated College (SIFC) at the University of Regina to build itself up. From just a handful of students and faculty a decade ago, enrollment has jumped more than 700 and the College has become the country's only Indian post-secondary institution with the clout to award university degrees. Nestled among SIFC's larger Indian Studies, Indian Languages, Business Administration, Education and other programs, is the Athletics Department.

Canadian and American universities pump huge amounts of money into their athletic departments. Their teams compete on a regional and nation-wide basis and the players can step into high paying professional leagues right after graduation. And if a career in sports eludes a college athlete, there's always the degree to fall back on.

SIFC Athletics employs one full-time coordinator and four part-time coaches to oversee the operations of four major sports teams. There are the Free Spirits ladies volleyball team, coached by John Kwong; the Spirits men's volleyball team coached by Mike Bob; the Pumas men's basketball squad coached by Lorne Armstrong; the Chiefs men's hockey team coached by John Omerond. Fifty-five athletes are currently active in the program. Team names are going to be changed to one name more reflective of SIFC. The teams have uniforms, some equipment and first aid

kits, but little else. They have to use rinks or gyms belonging to one of the Regina school boards, churches, the University of Regina or the city's Parks and Recreation department.

According to Athletics Coordinator Milton Tootoosis, SIFC has no immediate plans to start football or fencing teams but a fledgling rodeo club is in the works and a soccer team is also a possibility. He adds there are other plans to raise this department's profile.

Right now these teams are competing in local corporate style leagues and in tournaments. "They usually do very well in the leagues and we're getting to be pretty well known around the Indian tournament circuit," Tootoosis says, pointing to a large filing cabinet whose flat top is lined with various trophies. "Some SIFC student teams have also won University of Regina intramural championships."

Tootoosis says athletics and university education can go hand in hand. His department's goal is to provide high calibre competition in sports while students work towards their academic goals. He says it can be difficult for an aboriginal student to make the University of Saskatchewan Huskies or the University of Regina Cougars but SIFC can provide an alternative.

A double-barrelled approach is being used to raise the profile of athletics at SIFC. One approach is to maintain the current level of on-going league and tournament play

while at the same time getting more involved in organizing major tournaments. No time is being wasted here. SIFC hosted the 1989 North American Indian Volleyball Championships March 17, 18 and 19. This tournament is sanctioned by the National Indian Athletic Association (NIAA), a United States based organization consisting of people with college educations and an interest in promoting healthy, developmental competition for Indians. NIAA organizes annual national basketball and fastball championships. Tootoosis says this is the first time NIAA has sponsored a volleyball tournament and he expects teams from Western Canada and the northern states to enter.

The other approach, which at this point is based more on hope than concrete commitment, is to get SIFC involved in intervarsity competition through membership in the Canadian Colleges Athletic Association (CCAA), an organization of small colleges with 95 members from British Columbia to the Maritimes.

SIFC applied for CCAA membership last fall through the group's local affiliate, the Prairie Athletic Conference (PAC). If CCAA membership is approved, SIFC would be placed in this conference. College teams would then compete against teams from Saskatchewan Institute of Applied Science and Technology (SIAT) campuses in Prince Albert, Saskatoon, Moose Jaw, Regina and against teams from the Briercrest

Bible College in Caronport and the Canadian Bible College in Regina.

As a result of the fall application, SIFC was placed on "exhibition status" by the league. This has allowed College teams to play exhibition games against PAC teams. They look good. The ladies volleyball Free Spirits placed third in one PAC tournament and won another one. The Pumas played in a PAC tournament, got blown out by an American college but held their own against other PAC teams. In hockey, SIFC Chiefs have played several matches. They were beaten twice by PAC's number two ranked team, the Palliser Beavers from Moose Jaw, they split a two game series with the league's top team from Saskatoon's Kelsey Institute and they've managed to dominate the Briercrest Clippers winning two out of three games with them.

But CCAA membership is still a long way off. Although SIFC membership will be discussed at a meeting this spring, Tootoosis says "two years" would be a more realistic time frame.

For the more immediate future, the students have school work to worry about. If a student athlete's marks drop too low, he or she is dropped from the team with very few questions asked.

Maintaining academic standards and playing has been a problem in the past, Tootoosis says. In years to come, the College will be looking for athletes who demonstrate an ability to do both. After all, SIFC is first an educational institution. □

## SIFC Running Out Of Space

Regina - For the eighth consecutive semester enrollment at the Saskatchewan Indian Federated College (SIFC) has increased.

Final figures for the Winter 1989 semester at North America's only Indian controlled university college show 772 students registered, an increase from 747 students registered in the Fall 1988 semester.

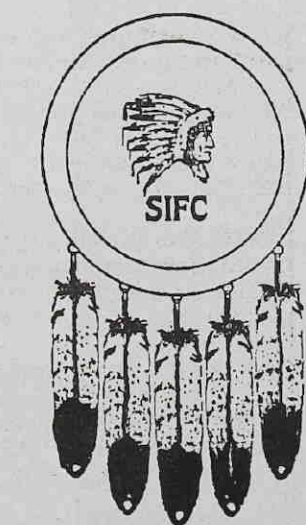
SIFC's course offerings also continue to rise and the College is running out of classroom space at the University of Regina campus.

"Through our various programs, SIFC is offering 123 course sections," Garry Anaquod, SIFC's acting registrar says. "It will be a considerable challenge to find sufficient room for future increases in course section offerings on the Regina campus."

This winter new programs are being offered at the Regina Correctional Centre and at Meadow Lake through the College's Department of Continuing Education and Extension.

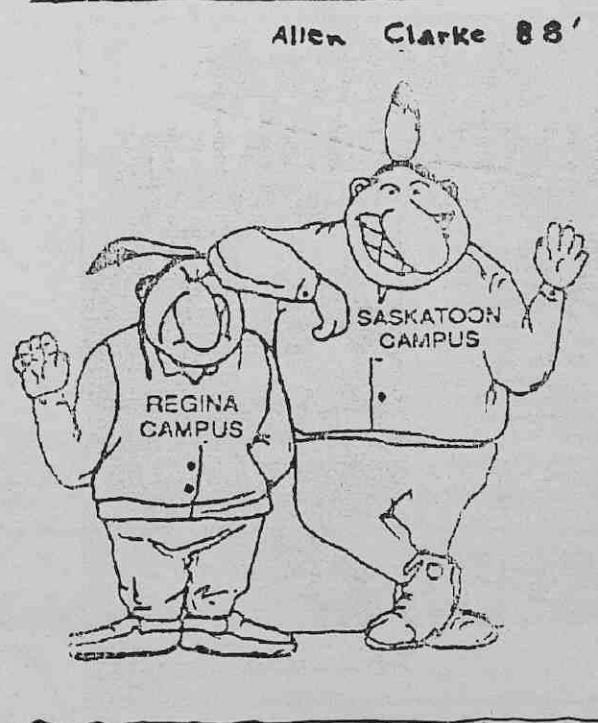
Seventy-seven percent of SIFC's students are registered as full-time undergraduates. Twenty-three percent are part-time undergraduates. Part-time student registrations have more than doubled over one year ago.

SIFC operates classes at two campuses - one in Regina and one in Saskatoon - in addition to offering extension courses in a number of lo-



cations in Saskatchewan and Alberta. Fifty-nine percent of SIFC's students attend in Regina, 19 percent in Saskatoon and 22 percent through extension classes.

Almost 100 students attend SIFC from out of Saskatchewan. The only province or territory without students at SIFC is Prince Edward Island. □



# Upcoming Events

Schedule of events for the Circle Project Assoc. Inc.:

## Judo Club

Monday, Wednesday, Friday  
6:30 p.m. - 8:30 p.m.  
Continuous Intake

## Recreation Nights

Tuesday - 7:00 p.m. - 9:00 p.m.  
Thursday - 7:30 p.m. - 9:30 p.m.  
Open To All

## Fitness Workout

Monday and Wednesday  
5:00 - 5:45 p.m.  
Sunday - 7:00 - 8:00 p.m.  
Donations Go To Lunch Program

## Boys Club (Age 6-14)

Thursday Evening  
6:30 - 7:30 p.m.

## Kids Movie Night

Thursday 6:30 - 8:30 p.m.  
Movies Will Be Posted  
Free To All

## Youth Leagues

Monday 7:00 - 10:00 p.m.  
Includes Volleyball, Basketball and Fastball  
Albert School

## Youth Fastball/Slow Pitch League

Starts In April

## A.A. Meetings

Monday/Wednesday  
For Further Information Call Circle Project

## Lunch Program

12:00 - 1:00 p.m.  
Children - Free  
Students - .25 cents  
Adults - \$1.00  
Only Open During School Duration  
For further information on all events please call Call Whitecap at (306) 347-7515 or visit the centre at 625 Elphinstone Street, Regina, Saskatchewan, S4T 3L1

The Indian Elders of Saskatchewan are honoured to announce the spiritual unity of tribes gathering to be held July 23-29, 1989 at Ashams Beach, Pasqua Reserve, Saskatchewan. For further information contact: The Spiritual Unity of Tribes Committee, Box 37, Edgeley, Saskatchewan, SOG 1L0

## Lebret Metis Farm Days

August 5th and 6th. Anyone interested in donating either financially or displaying their works or sending in trophies may do so by contacting Pat Currie at Box 1188, Fort Qu'Appelle. All participants are asked to please make contact no later than June 30.

**Welcome To Our World.** Regina's Mosaic theme for this years event. June 1,2,3, 1989. Passes go on sale May 1. \$7.00 for adults for 3 days, \$5.00 for junior and seniors for 3 days, which includes bus transportation. 12 and under free. New this year will be the one day pass at \$4.00. For more information call 757-5977 or 757-5990.

**Regina's International Children's Festival.** June 13-17, 1989. For oodles and oodles of fun join us. For more information on the various events call 777-7605.

**Big Valley Jamboree - Bosco Society.** July 20-23, 1989. For more information call 584-0025 or 1-800-667-7899.

**Big Valley Round-Up - Bosco Society.** Events include Rodeo, Chuckwagon races and much more. For more information call 584-0025 or 1-800-667-7899.

## Lac Ste. Anne Pilgrimage Alberta Beach, Alberta

Plan to attend 1989 Centennial Celebrations Mini Pilgrimage: (2 weekends) July 8-9; July 15-16/89, Annual Pilgrimage: Saturday, July 22 to Thursday, July 27, 1989. For information call (403) 459-7177.

The Native Perspective proudly presents the 3rd Annual Good Times Jamboree to be held in Lac La Biche, Alberta on the Victoria Day long weekend May 19, 20, 21. For further information, phone Ray Fox or Nancy Thompson at 403-623-3333 or FAX. 403-623-2811.

IANE next meeting will be May 17 at the Holy Rosary Cathedral - 2140 Cameron Street. Registration at 6:30 - meeting starts at 7:00 p.m.

SCAR next meeting will be May 9 at 7:30. Meeting held at Holy Rosary Cathedral.

## Riel Mosaic Pavilion Basket Social and Dance

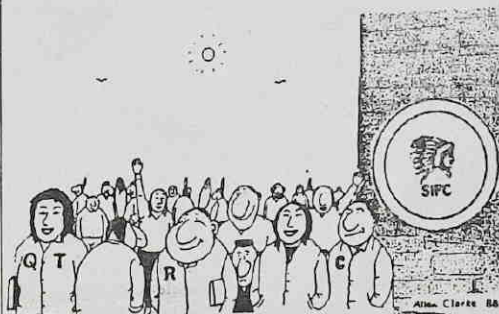
Northwest Leisure Centre, 1127 Arnanon St. N., Regina, Sask., May 12, 1989. 9:00 p.m. - 1:30 a.m., Tickets: \$8.00/single, \$15/couple.

For advance tickets call Karen at 775-2385. Tickets will be sold at the door for \$10.00 per person. Music supplied by "The Edsels". So ladies pack up your baskets and come out for a good time!

## SASKATCHEWAN INDIAN FEDERATED COLLEGE

University of Regina

*A University College All Your Own*



As an **SIFC student**, you are offered the *best of both worlds*. We are federated with the University of Regina and all programs and activities offered on campus are *open to you*. Students are members of the overall university community, yet have the **richness of services** afforded to smaller colleges.

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**SIFC** also provides a personalized **Student Services** department to help you plot your academic course and realize educational success. **Indian Elders** assist in the personal, social and cultural adjustment to university life.

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**Check out your options today!**  
Write for an information package:

**SIFC Information Services**  
118 College West  
University of Regina  
Regina, SK S4S 0A2



## A Miracle in the Making

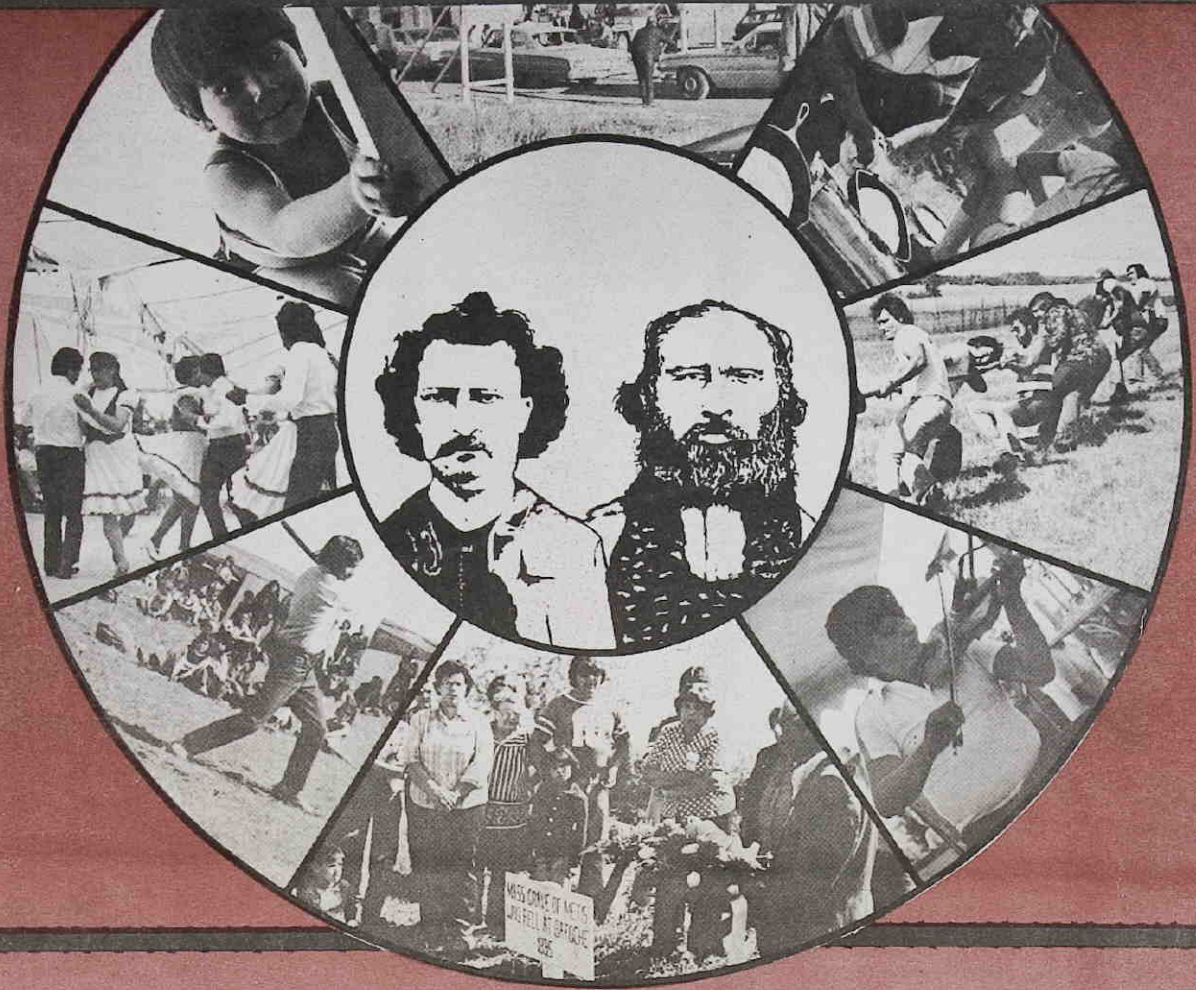
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