

# NEW BREED

## Inside this month

- Northerners Oppose Pulp Mill
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- Keep On Trucking
- SIAP Signs 3 Year Agreement
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## RECOGNIZING OUR LEADERS; PAST AND PRESENT: PMWC AWARDS BANQUET

by Ona Fiddler-Berteig

Three awards were presented at the Second Annual Provincial Metis Women's Committee Conference on Economic Development in Regina on March 31st during the banquet where 170 people gathered to honour Metis women.

The Metis Business Woman of the Year award and the Community Development Participation award are annual awards. A special award in the form of a painting was presented to Mr. Jim Sinclair, past president of AMNSIS for his past leadership and for his support

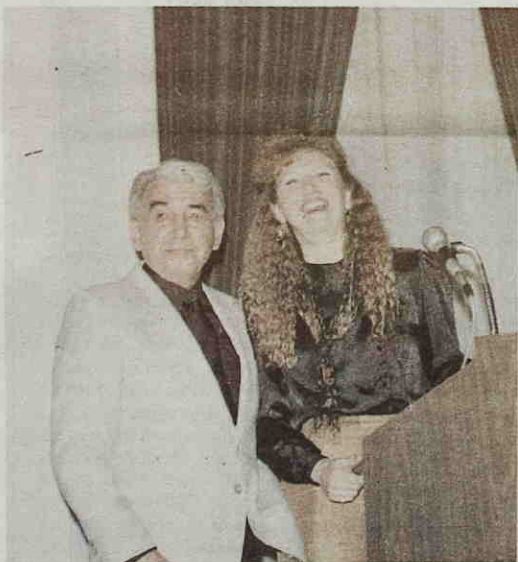
for the development of the PMWC.

Jean Salter who is the President of the Metis Society of Saskatchewan Pontex local and who is the owner and manager of the restaurant/bakery in Pontex since 1983 received the Metis Business Woman of the Year award. Ron Camponi, a Metis business man from Regina presented the award.

Mr. Keith Coombs, Executive Director for the Metis Economic Development Foundation (MEDFO) received the honour of presenting Bev Cardinal the Community Development Participation award.

Ms. Cardinal is presently the Director of Native Programming for SIAST and the former Director for the now defunct Prairie Metis Economic Development Corporation.

Rose Boyer, President of PMWC and Dona Racette emphasized the importance of recognizing and honoring leaders now, not 100 years later. "It's the way we honour our leaders today that will shape our future," Ms. Racette stated. She further added that "Women have to step forward and support each other in all their endeavors."



Jean Salter

Photo Credit: Ona Fiddler-Berteig



Bev Cardinal

Photo Credit: Ona Fiddler-Berteig



Jim Sinclair

Photo Credit: Ona Fiddler-Berteig

## BATOCHÉ: A MAGICAL PLACE

by Lorna LaPlante

"In the spring of eighteen-fifty-five, brave men laid down their lives..." Rocky Woodwards haunting lyrics and catchy melody in When the Sun Sets Over Batoche bring a lump to my throat. I am not an overly sentimental person, but being at Batoche gives me a feeling that I can't quite pin down. Have you ever been to a place where you get that feeling? It's like you can feel or sense the history of the place. Perhaps it is magic!

Metis heroes defended their homeland against encroachers at Batoche in 1885. The very same soil we walk on today was walked upon by great men like Gabriel Dumont and Louis Riel. Gabriel Dumont himself is buried in the Batoche cemetery! His brother Isadore lies in nearby St. Laurent. If you sit quietly on the hills overlooking the riverbanks you can hear history in the wind blowing past your ears. You can smell it in the air, taste it, see it but mostly you can feel the magic and the presence of our Metis heroes. A walk through the Batoche and St. Laurent cemeteries will give you

their names.

Even the Parks Canada Cultural Centre isn't too bad. The government really did a splendid job in this instance. The museum displays look ready to move. There are real life sized Metis mannequins that really took me by surprise. The film shown several times each day is one you can't miss. It realistically portrays the 1885 Metis resistance at Batoche. More importantly, it captures that certain feeling. I must confess that I watched it at least twice a year since 1985 and still sit enthralled. I once sat through the French version with equal enthusiasm and I

am a unilingual Anglophone!

The Metis Society has held "Back to Batoche" days for over 20 years now. This is a celebration of Metis heritage and a tribute to Metis heroes of the past. I am told that the Metis people of the area since the 1880's celebrated on July 24. This year the Metis Society will include that day as the kick off of the annual assembly.

As a kid in the early 70's my mom dragged me out there with her because as a Metis Society employee she had to work there. I soon began to enjoy the festivities as all teen-

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## CHAIRMAN'S MESSAGE



It seems apparent that our protestations and pleas regarding termination of the Native Communications Program to the Department of Secretary of State fell on deaf ears. The fact that Gerry Weiner, Minister of Secretary of State, took the time out to listen to Ray Fox, President of the National

Aboriginal Communications Society, of which Saskatchewan Native Communications Corporation is a member, does not mean he heard anything we had to say. Mr. Weiner reiterated his position regarding the funding cuts made to Aboriginal communications programs, which is that the decision

made was a tough one but would not be rescinded. Basically this sums up the amount of success we had in Ottawa, as far as lobbying the Federal Government goes. There were, however, other successes, one of which is the growing movement of solidarity amongst Aboriginal people throughout Canada, a direct result of the unjust decisions made by the Secretary of State Department. There was no differentiation made between a Salish, Metis or Mohawk or any other Indigenous nation when the cuts were made. It was Aboriginal cuts, bottom line.

Although some Aboriginal communications societies will cease to publish in the near future, we, the Saskatchewan Native Communications Corporation, must say again that we will continue to publish the New Breed paper after the Secretary of State funding is spent. To give you an idea of where we're at, we did not lay off staff when it was confirmed we would no longer receive funding, we went out and hired two more.

We are developing a system that will generate the revenue needed to meet production costs of publishing New Breed when the Government funding runs out. I am confident that we will succeed in doing so.

We believe it is of the utmost importance that we continue to publish an Aboriginal newspaper. There are literally thousands of reasons why. Each individual reader is important and considered a reason. A good illustration of this is the case of Donald Marshall Jr. of Nova Scotia, whom I was honored to meet in Ottawa. Junior, as he is widely known, was wrongfully convicted of a crime he did not commit. He was sentenced to prison and served approximately eleven years before it was realized by the judicial system of Nova Scotia that they had imprisoned the wrong man. While the mainstream society had written him off and shelved his case, the Micmac News had not. In fact, in a highly publicized press conference in Ottawa on March 23, 1990, Donald

Marshall Jr. credited the Micmac News, an Aboriginal Communications newspaper, as being instrumental in eventually bringing about justice. He is a free man today.

With that, on behalf of the Saskatchewan Native Communications Board of Directors and staff, I thank those who have been supportive of our cause. And a special thanks to the Board of Directors of the Metis Society of Saskatchewan for their vote of confidence in us.

As Mothers' day rolls around again, I would like to take this opportunity to recognize the tremendous strengths and contributions of Native women. In the face of all kinds of adversity and hardships, women take responsibility for all manner of tasks, and especially for the stability and well-being of our families, the very backbone of our nation. God bless you all and have a happy Mothers' Day!

Sincerely, Gary LaPlante

## FROM THE EDITOR



It seems that no one reads the paper (New Breed) or chooses not to remember that New Breed is not going to quit publishing. As reported in the March issue, the Board of Directors (SNCC) are doing everything they can to ensure that New Breed continues.

In fact we have new staff members, Wanda McCasslin and Richard McKay are responsible for advertising. We have two practicum students starting Laura Lyn Houle and Julia Bignell, we have a few dollars for freelance and of course Tracey Weitzel, the office Manager and myself are here. So come on guys, give us a break and lend us your support, place ads, sell subscriptions, write letters to us, send pictures, let us know

what's happening in your community.

I'm getting real tired of pessimism and hearing, "When are you guys shutting down?" We are not shutting down. As evidenced by the previous statements, we are indeed expanding. But we need your help to improve the quality of the paper and to enable us to get a handle on who's who at the zoo.

What about Uranium City, has everyone moved, I haven't heard from anyone there. How about Moose Jaw, Moosomin, Swift Current Duck Lake... Does everything important happen in Saskatoon, Regina and Prince Albert. Is no one playing ball, dancing, fundraising, graduating, no new programs, no new locals. Have the

Metis joined the mass migration out of Saskatchewan? Do we have to go to Manitoba or Alberta to find news about Metis? Maybe everyone's a Bill C-31 now.

It is nearly impossible for us to highlight positive developments in Native communities if you don't let us know what's happening.

Isn't anyone moving into a new business or expanding? Does anyone care about Meech Lake, Batoche, the Metis Society, education, funding cuts...

I'd really like to start a page to welcome new additions to the Metis Nation, send pictures of your newborns for our welcome page.

So what if you're not a journalist, send photos, points of information and contact people. We'll fill in the blanks with a telephone interview. If you really want to share your news, let us know beforehand so we can try to get there and cover the event (we try to hitch rides whenever possible.)

If you like your paper and want to see it continue to publish, give us a hand. After all it is YOUR paper. It highlights positive developments in your communities.

Remember that New Breed is your paper, not the Metis Society's, not the staffs', not the Board of Directors', but the only owners of New Breed are the Metis of Saskatchewan.

## Batoche: A magical Place.....Cont'd



Washing up at Batoche Photo Credit: One Fiddler/Retiring

agers do. I now take my children out there for family company and cultural experiences.

I am saddened by the dividing crowds at Back to Batoche Days. To me it is something all of us should not miss. I would not go to Craven or any other events if it meant I had to miss out on going to Batoche. I hope we can all find the time and money to meet this year.

Back to Batoche 1990 promises to be a lot of fun. As a member of the planning committee I have to say we will have a terrific show. Cultural events will include: jig-

ging, fiddling, square dancing, bannock baking, Mr. and Ms. Batoche contest and a talent contest. Sporting events include: mens and ladies fast-ball, slowpitch, tug-of-war and horseshoes. New events include: Chuckwagon races, Miss Canada Metis contest, Native Fashion show, Air Forces fly-bys, boxing card, fireworks, bingo and Indian dancing.

Affordable fun days will be provided as well as night time babysitting.

### S.N.C.C. BOARD OF DIRECTORS (1990)

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## LETTER TO THE EDITOR

by Diana Leis

I am alarmed by the recent approval by the provincial government for Millar Western of Edmonton to build a "zero-effluent" pulp mill at Meadow Lake without holding a public inquiry. This lack of public participation shows a complete lack of respect for the people of Saskatchewan who will be affected by this project.

I have several concerns about this mill. I am not convinced by Mac Millar that the "closed-loop" system of evaporating the waste water and then recycling the steam back into the mill will guarantee that no poisonous wastes are released. Will there be any solid wastes left or any gases released into the air? Whitecourt, Alberta has been plagued with a black soot containing traces of heavy metals and a smell of sewer gas from a similar CTMP mill in their community. Holding ponds lined with polyethylene (plastic) will be used if there are any problems with the "zero-discharge" system. We all know how safe these ponds are.

The second major issue is the effect of the destruction of 10,000 acres of forest every year. I am not convinced by Mr. Millar's and Ron Barsi's claims on Keewatin Country that clearcutting counters the effects of fires, increases moose populations, improves trapping, does not increase the greenhouse effect, will not harm the fish, and will not create deserts in northern Saskatchewan. I want to know the reports of trappers and hunters and the number of animals in clearcut areas. I don't think the present practice of replanting less than a third of the logged areas is sufficient to regenerate the forests.

I think that the removal of too many trees from the sandy soil of

northern Saskatchewan will reduce the amount of rainfall, increase temperatures, decrease the number of animals, and result in deserts.

I also oppose the government spending over \$100 million on this project in a year of severe budget cuts to every service in Saskatchewan. The 125 jobs created at the mill will not compensate for the loss of employment for the small loggers and saw-mill operators (who have already had their quotas reduced), trappers, fishermen, hunters, and tourist operators. The royalties from this forest operation will also not cover the loss of revenue from hunting, trapping, fishing and tourism.

I'm not convinced we need more paper or wood products. We already waste millions of tonnes of paper every year and recycle only 20%, compared to Japan which recycles 95%! If the government has money to spend, why can't they fund recycling plants, conservation education, diaper services to reduce pampers use, small locally-owned sawmills and logging, furniture making, trapping, fish processing, wild rice, organic gardening and other food production, education, health, the elderly, youth, disabled, etc., etc., etc. No one will get rich from these enterprises, but at least we would have a safe environment, food to eat and more jobs and services.

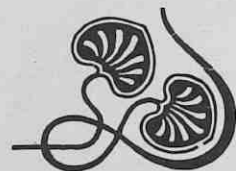
It is still not too late to demand a full scale public inquiry in all the northern communities. Letter to Grant Hodgins, Minister of the Environment, and Premier Grant Devine will help. We can control what is done with our tax money.

For those of you interested in more information, there are very good articles in the March editions of New Breed and Briarpatch.



by Gordon Sayers

The recent cuts in funding to Native core funding and the funding for Native communications is another slap in the face to the Aboriginal peoples' fight to rectify our loss of heritage in our fight towards settlement of our claims. Under the pretext of making funding cuts in all sectors it seems strange that the cuts to Native institutions are those that would hurt the Native cause the most. Our communications budget has been helping to fund magazines like "New Breed" that are allowing us to hear and learn about Native concerns and



the opinions and good deeds of other Natives who are striving to rectify the gross injustices that have currently and in the past been done to us. Now with this funding cut many of these magazines will have to close their doors, once more leaving us with no means to communicate with each other. When someone is pushing a good cause or an injustice it will take months for many of us to hear of the cause and give input and help right the wrong. This was not by accident but by design. The Tories once more are showing exactly how they feel about Native rights. Cut them! Wipe them out! Ignore them! Suppress them!

## Letters/Opinion

## LETTER TO THE EDITOR

by P. Settee

Saskatchewan residents are being asked for their input into whether a pulp mill should be built in Meadow Lake. The response has been varied from the positive prospects of badly needed employment to valid concerns of the impact such a project will have on the environment. Once again big business has come to the ordinary working and unemployed people of Saskatchewan and proposed a project which will of course supply badly needed employment. The cost? Sure the environment will suffer but we need work don't we? Talk about an illusion of choice. We are not being offered any choice in this project, even though we are asked for our opinion. What are the alternatives if we decide to preserve nature and vote against the pulp mill? More unemployment. Native communities are fully aware of the repercussions of massive unemployment.

Northern people who live off the land have been all but displaced by corporate interests. Trappers are, not so slowly, being squeezed off

the land in the interests of companies such as Weyerhaeuser and foreign owned mining and exploration companies.

Northern Saskatchewan has some of the last fresh drinkable water in the entire world. However after the recent Cameco radioactive water spill in Wollaston Lake, this is highly questionable. Northerners know that all the northern water systems are connected and that any "development" will effect not only the location of development but many other communities along the way.

The impact that pulp mills have on fresh water is devastating and undisputable. One only has to take a drive by our own Pulp mill here in Prince Albert and see the aerated water, "which is safe to drink." No one in their right mind would drink the sludge which comes out of there. Yet all people downstream who depend on the Northern Saskatchewan for their water are forced to drink this stuff.

Again big business offers have us over the barrel. Either we accept this risky business or go without work. It's as simple as that. Mean-

while the corporate profits to this type of venture send them rushing to the bank at the expense of the safety of the local environment.

What ordinary Saskatchewan people need is some real choice and real alternatives and not just settling for the crumbs of big business. We need economic development that preserves the environment and responds to peoples needs not corporate profits. We need development that gives people employment with dignity not development that is planned in some board room often in another country by men with only dollar signs in their eyes. In short, we need a say in how our communities will be developed and managed, outside and corporate stakes barred. That is not what is being offered to us by the Meadow Lake Pulp Mill Project.

It has been said that we are living at five to twelve on the environmental clock. If we don't take action now, a few years down the road will be too late. Further we have to consider the future of those who will come after us namely our children and our children's children. Is this kind of environment we want them to inherit?

## NO ELECTION FOR RIEL LOCAL

by Daniehl Porttris

Approximately six weeks ago, xeroxed sheets began appearing; they announced elections March 24, 1990 for Riel Local Executive. There was one posted at Gabriel Dumont Institute. On it, there was no information about who the returning officer might be nor where any information might be obtained.

This reporter called Norma Belanger, the outgoing secretary of Riel Local, on or about February 23, 1990 trying to get nomination information. It made sense to contact the only person on that executive that was ever available. At that time, she was unaware of any procedure but insisted that there would be a local newsletter outlining procedure and other pertinent information. That newsletter has still not been seen.

In the meantime, there were no announcements. There were no polls. There was no election. There may have been no interest. There may still be no interest.

But there were appointments: five of them. The first was Jean-Paul Claude as returning officer. The rest were: Clifford Laroque as President, Doug Morin as Vice-President, Ray Hamilton as Treasurer and Norma Welsh as Secretary. All by acclamation.

One may well ask, officers of what? If you asked that question, you would be in much the same situation as most of the people that supposedly belong to Riel Local Inc. The answer would be: the executive of Riel Local Inc. who are supposed to represent the interests of the Metis members of Regina's only local of the Metis Society of Saskatchewan. One would also be hard-pressed to find out just exactly by whom, with

what, where, when and why were they appointed.

Last week, March 19, word came down the pike that the election was unnecessary because the executive had been named by acclamation. In conversation with another member of Riel Local on Thursday, this reporter found him surprised and uninformed about the newly-named executive. He admitted that he had planned to run again but had not heard anything about where to get information or nomination forms. There was no discussion about the relative merit or otherwise of any of the candidates. There was no point in it.

By the same logic, though, there would appear to be some question about the ability of this executive to represent the Metis of Riel Local. In fact, there would appear to be some question about the very existence of Riel Local - nobody has voted or come forward to ask to vote. There has not been a single meeting in the last year that has had a legal quorum, even though the past executive managed to illegally record one quorum using various non-members to flesh out numbers.

This reporter called Clifford Laroque at his home Tuesday, March 27th, to inquire if the news was accurate about his appointment. Cliff said that it wasn't offi-

cial yet because he had just managed to get his nomination in Thursday, March 15, which was the deadline for nominations. Also, there was another deadline set at noon, Tuesday, March 27th for protesting the election. When I talked to him that evening, he still hadn't heard for certain and he had no way of contacting Mr. Claude, the returning officer. When asked why not, he replied that Jean-Paul absolutely refused to provide a phone number. Clifford was waiting to be informed.

This reporter called back on the phone that evening of March 29th to confirm Clifford's appointment. Clifford days that he was informed by way of a letter that Jean-Paul Claude left for him at the offices of Gabriel Housing in Regina.

At this time, he has still been unable to make contact with outgoing President, Chris Lafontaine, in order to effect a smooth takeover of the business of Riel Local. There is, in fact, still no office for Riel Local although April 2, 1990 has been set as the date for the transfer to the new executive.

There is now only one serious question to be answered: does Riel Local Inc. actually exist as anything other than a paper organization? If so, would the real members of Riel Local step forward, please.

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## Letters/Opinion

### WE FIGHT, THEREFORE WE ARE!!!

by John Leippy, reprinted from *Drums of Freedom, March issue*

The struggle has been long, it has been continuous, sometimes it was only a flicker. At other times...a raging fire, it smolders on, even now. We must never allow it to be extinguished, never.

Our capacity to forget is every bit as important as our capacity to remember. That is why we should not be angry, nor even surprised that while only a few generations have passed since Native peoples suffered nation-wide massacre both physical and cultural, almost unexampled in human history, there are many among us who already almost forgot. But we, the warriors, dare not resign ourselves to this forgetfulness. For the sake of the future we dare not forget what happened to "Native" peoples in the last two centuries of mechanized civilization, in the heart of "cultured" Canada.

This campaign of destruction and extermination did not come about suddenly. It was worked out over the years, at times systematically, at other times haphazardly and with little preparation. It wasn't until the late 1800's that the idea of "Reservation" was arrived at. Then, of course, they quickly set up various ghettos, areas, etc, where the Natives would be allowed to live. Of course to implement this and induce a free people

to give up their way of life took a few acts of bloodshed, the minor massacres and major humiliations and degradations which were, in fact, the preliminary experiments all carefully calculated and studied. The experiments were directed to test the reactions of both the Natives and the civilized world. What they discovered was that it was possible to destroy a way of life and many of its institutions, also that they could murder in the hundreds if not thousands because, as it was "Native" peoples, the world would remain largely unmoved.

Step by step, year by year, stage by stage, the civilized butchers turned our people into panic-stricken, disunited mass of people, striving only to live and forgetting that sometimes the only hope of living is to risk one's life. Some warriors didn't forget.

Dark night, the darkest of all nights, descended on the First peoples in Canada, Thousands of people from all the tribes were driven from their land. Thousands of men and women were shot, drowned, burned out starved to death. When civilized man became a beast, the Native peoples ceased to be regarded as human beings. There is no room here for self-delusion. It was not only the

government and business interests along with their friends who regarded Native people as germs to be destroyed. The whole world which called itself "enlightened" got used to the ideas that perhaps the Indian is not as other human beings.

Just as the world does not pity the thousands of cattle led to the slaughter pens, equally it did not pity-or else got used to the thousands of Native people taken like sheep to the slaughter, by war, disease and neglect. The world does not pity the slaughtered. It only respects those who fight. For better or for worse, that was the truth.

It is against this background that the modern struggle of today takes shape. The ongoing struggle for freedom, dignity and self-determination. The most recent fight revolves around many things, government, the campaign against big business to stop them from doing as they please in the North, etc. The struggle also includes the right to education, the right not to be discriminated against, and the hunting and fishing rights which were never surrendered or given up. These are the immediate causes of the present fight. I stress the word "immediate" for in every struggle and in

every revolution, must be distinguished from those immediate causes which merely determine the time of their outbreak.

This new revolt springs from the earth. The old stories of the First Nations and the strength that they drew from contact with mother earth are now legends. The renewed strength which comes to the First Nations now and especially to the younger generation, from the contact with the soil of their ancestors and their ways, is no legend but a fact.

A new generation is here and it has turned its back on fear. It has begun to fight instead of to plead. It fights in the courts, it stands at the roadblocks, and marches arm in arm in the demonstrations. For nearly a hundred years the First Nations, as nations, have not borne arms, and it is on this most complete disarmament, as much psychological as physical, that the present day oppressors calculate and take advantage of.

What they do not realize is that with the return to the ideals and earth of the grandfathers, the way of the warrior has been restored. Those things in total have strengthened the young warriors capacity for sacrifice, capacity for sacrifice is the measure of a struggle and the father of victory. When you continue to assert, even when threatened by violence or prison, that the land is yours and that you have the right to self-determination, not only are you unconquerable but you are assured ultimate victory for the idea

of truth.

You must realize that a struggle for liberation is very serious indeed. But a decimated people have few options; one is the way of revolutionary struggle. With this comes two fatal words, which have changed history and have made history, I fling them into the arena of the First Nations struggle. Freedom or death. Two great simple words.

You must steel your heart against doubts and against alternative solutions which usually are not solutions.

What use is there in writing memos? What value in endless negotiations? If you are attacked by a grizzly in the bush, do you try to persuade him that it is not fair to tear you to pieces, or that he is not a bear at all but an innocent lamb? Do you send him a memo? No, there is no other way, if you do not fight, you will be destroyed. To fight is the only way to salvation.

When Descartes said, "I think therefore I am," he uttered a very profound thought. But there are times in the history of peoples when thought alone do not prove their existence. A people may "think" and yet its sons, with their thoughts and in spite of them, may be turned into a herd of slaves or into welfare dependents. There are many times when everything in you cries out; your very self-respect and dignity as a human being and a warrior lies in your resistance to evil and tyranny.

We fight, therefore we are!

### CUMBERLAND'S DREAM "A BRIDGE"

by Lennard Morin

Cumberland House is Saskatchewan's oldest municipality, and is located on an island accessible by ferry in the summer months and ice crossing in the winter months.

Problems occur when water is released from the E.B. Campbell Hydro Dam, creating water level fluctuations. The ferry gets stuck in the summer from low water levels and the opposite occurs in the winter, when water levels rise at the river banks.

Every fall we build wooden ramps so that the residents could travel over the high water on the river banks. This past week, these ramps were submerged in the water, including fuel and transport trailers.

The people of Cumberland House have patiently, persistently and vigorously pursued the Provincial Government with the possibility of achieving our goal and dream, which is, the reality of building a bridge across the Saskatchewan River, (841 feet), to allow year round access to the local residents, similar to what other citizens enjoy elsewhere in the province.

Our struggle and challenge has been aimed at getting the Provincial and Federal Governments to recognize its mandate for the habitants. We need more than Devine inspiration, and band-aid approaches. The only solution is a

bridge.

We have lobbied and petitioned Provincial and Federal Highways Ministers, obtained support from surrounding municipalities and other political parties.

Recently a Bridge Steering Committee was formed, endorsed by the Provincial Minister of Highways to identify and encourage cost-sharing arrangements for a bridge.

The recent settlement with Saskatchewan Power Corporation and Provincial Government include a bridge as part of the settlement and the monies (\$13 million dollars) may be used for paying the total costs of the bridge, but only if the community chooses to do so. The community will definitely not get "suckered" in by using economic development payments for the bridge. It is the responsibility of the Department of Highways to provide such projects.

Part of the Agreement included promises during "Conciliation Process" to match the Provincial 13 million dollars with 13 million dollars from the Federal Government as part of the Indian Act, they own 50% of the total assets. That has not come into existence. Cost implications can be resolved through federal and Provincial contributions and local long-term borrowing.

The settlement included opportunities for self-sufficiency, but accessibility is needed to success-

fully promote Cultural/Economic/Social Development.

The community is in need of reducing its isolation, broadening its social outlook and business/employment opportunities through the improvements of transportation linkages.

During provincial negotiations,

when the government refused our proposals, the community residents illegally constructed a dam at the Tearing River to raise lake levels. This demonstration was a prime example, as this was a manifestation of the frustrations of being ignored and neglected for years when we obeyed and followed regular channels.

This David and Goliath confront-

ation cannot continue and other measures are inevitable, such as complaints to the "United Nations Commission or Human Rights" or if the situation warrants it, "a hunger strike, a demonstration with purpose and dignity."

We need a bridge, as a further stimulus to economic growth in the region. The local townspeople are tired of swimming across the river.

### Introducing NEW BREED's New Advertising Sales Representatives



Photo Credit: Oms Fidler/Borteg

Sask Native Communications Corporation is pleased to introduce the two newest members on staff, Rick McKay and Wanda McCaill as advertising representatives.

They will be marketing the NEW BREED paper to all native and non-native organizations wishing to place advertisements in the upcoming issues. Currently they are in the process of preparing a promotional package consisting of rates, discounts, distribution, and other advertising information. Rick and Wanda would be pleased to discuss with you your advertising needs. Give them a call at our toll free 1-800 667-7622 (effective May 15th, 1990) for our current and potential clients wishing to place advertisements.

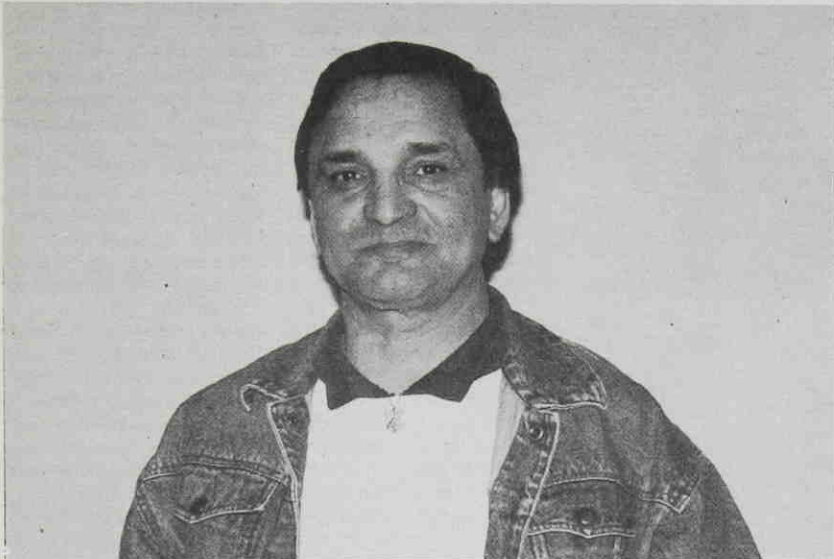
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Welcome Aboard Wanda & Rick!!!!



## Women's Issues

### ECONOMIC DEVELOPMENT: KEY TO SURVIVAL



Jimmy Durocher

Photo Credit: Osa Fiddler/Bereng

The President of the Metis Society of Saskatchewan, Mr. Jim Durocher reaffirmed his commitment to the struggle for survival of the Metis of Saskatchewan. In an address to the participants of the Second Annual Provincial Metis Women's Conference on Economic Development Mr. Durocher emphasized that "Economic Development is the key to survival." The following is the speech he delivered to the participants:

First, I want to thank you for giving me the opportunity to speak to you today.

As women, you have seen the results of the loss of our economic self-sufficiency...You have seen the results close up...You have seen the loss of dignity, that goes with welfare dependency...You have seen the breakdown of many of our families...You have seen our communities disintegrate... You have seen the lives of many of our young people ruined by alcohol and drugs.

You know the problems because the Metis women have suffered more than any group in this country. But more important than knowing these problems, I am confident that you will play a major role in developing solutions to these problems.

I am here to listen to your advice, to hear your solutions to economic problems, and to seek your direction so I can work on your behalf to improve the opportunities which are available in your communities and to help you get access to the resources and services you need to help our people in your home communities.

I think all of us realize that real economic development, not the make-work approaches of the past, is the key to the survival of Metis people.

One hundred years ago, before Saskatchewan became a province, the Metis were here. In those days we were a strong and independent people who made our living har-

vesting the resources which nature made available to us.

We didn't over-harvest the resources. We didn't pollute and destroy the environment. We didn't see the lands and resources as something to be exploited for short-term gain.

We had strong families living in strong communities in harmony with nature. You and I are not so naive as to believe that nothing has changed in the last one hundred years. Nor do we believe that we can return to the old way of life. We know that we must change. We know that we must adapt to the changing times.

During the past year, I have talked with people throughout the province and they are all telling me that our top priority must be land and self-government. Just as high on the priority scale is economic development. I am taking that message to government and they are starting to listen, but it is an uphill battle, because they are stuck on their old way of doing things - self-help social programs = short term projects.

I have consistently told governments that we demand the right to regain our economic self-sufficiency. To do this, we must regain full access to our traditional lands and resources so that we can use these resources in ways which will allow us to earn our living, and survive as people in today's economy.

During this conference, I hope you will not spend a great amount of time hashing over the source of our problems, deciding where to lay the blame for the conditions many of our people and communities now face. I hope that during this conference you will define new solutions, set new priorities and give me new directions to help our people to regain our self-sufficiency, our dignity, so that, today, we can begin to rebuild the kind of future we want for our children.

It has taken several generations of misguided decisions by govern-

ment to help create the problems we face today. And we know that it will take several years of hard work to overcome these problems, to rebuild strong families, strong communities, and self-sufficient people.

That is our goal. No other is acceptable, nor should we tolerate attempts to impose any other goals on us.

We can only live with the pride, dignity and self-respect, to which we are entitled, when we regain control over the decisions which affect our daily lives and our future well-being, when we again have control over our own livelihood, when we have regained control over our own destiny.

Governments ask: "So why don't we just get on with it, why don't you create your own opportuni-

ties?"

In the north, we can't just get on with creating the means of making our living because development policies that are controlled in the south, have deprived us of the lands and resources which provided our livelihood in the past.

In the south, we can't just get on with it because many of us don't have the training we need to get good jobs and we don't have access to the money needed to start new businesses.

For Metis and Non-Status Indians, we are trying to get MEDFO running properly. We are working to get regular funding secured so we don't continue to waste time playing bureaucratic games with Ottawa. MEDFO has to begin operating in a way which responds to real needs in our communities.

Based on your advice and your support, I will work to help our people regain the control we need to make our solutions work.

I believe there are three basic principles that must guide future resources development. 1) New developments must be implemented in a way which is in harmony with our way of life.

2) Our people must get a fair share of the benefits of resource development. 3) Our people must have more control over our traditional resources.

Just before closing, I want to again emphasize that I believe that opportunities will only be ours when we have regained control over our own resources.

For this reason I have begun discussions with the provincial government: to obtain control over large tracts of land for our economic use; to take over management of resources and restocking of our lakes; to take over market-

ing and processing of resources; to take over the provision of government services; and to obtain a fair share of resource revenues for our people.

The province has indicated that they are willing to look at establishing a Metis land endowment for economic development and transfer and control of water, fish and timber resources.

I have also discussed these issues with Roy Romanow and the NDP and they have indicated that they are interested in looking at an approach similar to the one recently adopted in Alberta. Land set aside for the Metis and ownership and control of resources.

I don't know how fast we can get these improvements in place, but I believe that we should take advantage of each opportunity as it becomes available.

I need your advice on setting our priorities for negotiations. I need your direction on how we want to implement Metis control and most of all, I need your support so that we can put up a united front in these negotiations.

I know that we will have internal differences and I know that governments will try to play the old divide and conquer game, so I ask you to work with me to develop our plans.

Once we have gained control over the resources, we can develop joint venture agreements to ensure that all groups are fairly treated.

In closing, I want to congratulate you on the great job you have done with this conference. I congratulate you for remembering our past leaders. A sign of a great nation is honoring and recognizing our past history. I urge you to give credit where credit is due. Madam chairperson, ladies, thank you for taking the time to listen.



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## Women's Issues

### WOMEN IN BUSINESS: METIS WOMEN ON THE MOVE



PMWC Executive: Mary Weigers, Secretary; Rose Boyer, President; Leona Sarchuk, Treasurer

Photo Credit: Ona Fiddler/Bertelg

by Ona Fiddler-Bertelg

"If Metis women become more involved in the entrepreneurial development of their regions, the need for social programming would be decreased and money might be generated from within to finance special programming," stated Rose Boyer, the President of the Provincial Metis Women's Committee of Saskatchewan Inc. (PMWC).

The PMWC is a two year old organizations whose focus is on economic development for the Metis and Non-Status Indian Women of Saskatchewan.

At the second annual PMWC in Regina on March 30-31st the magic words were self-reliance, self-sufficiency and independence. These words were an integral part of every speech or statement made.

Speakers such as Dona Racette, the Consultant/Coordinator for PMWC and present Executive Director for the Regina Friendship Centre, Ron Lagimodiere, private consultant for economic development, Jim Demchuk, Executive Director for the SaskNative Economic Development Corporation (SNEDCO), Darlene Hinks, City

Council Regina, Mary Weigers, Vice President PMWA, Lois Frank, entrepreneur, Jim Sinclair, past President AMNSIS, Ron Camponi, SaskNative Housing and Jim Durocher, President Metis Society of Saskatchewan offered their support and encouragement.

Ms. Racette discussed the roles women can play in the development of Aboriginal people. "I don't want our leaders to come to us every three years and ask us for our vote. They must ask us for our participation and we have to be ready to give it," she stated. She further added that, "The days of grants after grants are gone...We've been talking as a people about self-reliance for the last decade. Its time women took an active role in economic development." Ms. Racette urged women to examine the feasibility of businesses in their communities and suggested that in the North, spin-off support business opportunities would soon be ready for development.

Ron Lagimodiere challenged women to investigate business ventures and funding agencies. He delivered a brief information session on Native funding agencies

for business and simultaneously acknowledged the under-representation of women in business. Jim Demchuk echoed Mr. Lagimodiere's sentiments by informing the participants that the SNEDCO wanted 25% of all loans

to go to women in business. A quota, he pointed out that is difficult to fill if good applications are not sent in.

"There are a lot of men out there who are afraid women will do it better. They know that when women do something, they don't give 100%, they give 120%," Mary Weigers emphasized. "Women are often their own greatest enemy," Lois Frank pointed out.

Ms. Frank discussed in her keynote address how working women have been socialized to believe that childcare and home making are their primary responsibility. "Women often feel guilty when they work out of the home: they believe they should be at home baking cookies. As Native women we have special problems, we seem to grow politicians like weeds, we don't know how to network with the "old boys club" and inadvertently we often sabotage our own people through destructive criticism," she stated. Ms. Frank further emphasized that women can be successful more easily than men because they don't have large egos to contend with, have more stamina and find it easier to take a negative experi-

ence and turn it into a positive.

Jim Sinclair was given a special award for his past leadership and for the role he played in the formulation of the PMWC. In his accepting address he commended Aboriginal women for their past support and their achievements. He urged all women to participate directly in present day politics and processes. He urged women to unite, organize and oppose Meech Lake because it would hamper or eliminate long and short term economic development strategies. "I know women will do it because they always have. You provide unity for us," he stated.

Ron Camponi had the honour of presenting Jean Salter of Pontex with the Metis Business Woman of the Year award. His presentation was direct and clear. "Welcome to the 90's...and here come the women," is the statement which best reflects Mr. Camponi's presentation.

Dona Racette, the advisor to PMWC in a later telephone conversation reported that the conference was a unqualified success and that feedback was very positive and encouraging.



Donna Racette (podium)

Photo Credit: Ona Fiddler/Bertelg

### BUSINESS WOMAN OF THE YEAR

by Liz Millard reprinted from *Gavelbourg Tribune* April 09, 1990

Jean Salter, owner of the Pontex Bakery and Restaurant, was presented an award as "Metis Business Woman of the Year 1990" as part of a day long conference sponsored by the Provincial Metis Women of Saskatchewan organization. The conference, held Saturday, March 31 in Regina ended with a banquet at which the award was presented.

The Metis organization's goal

is to foster and facilitate entrepreneurial and community development for Saskatchewan Metis women. Salter sees the organization as an opportunity for her to network with other women in business.

"There are no women's business associations in our area as such, so participating in this group helps me connect with other women interested in business and community development. The conference I just attended stresses economic development which is a priority for me." Salter has served as a delegate and as a workshop coordinator for the group.

Salter who has been in business since 1983 has involved herself in committees and organizations that centre on economic growth and diversification. She is a member of the Southwest Saskatchewan Community Futures Committee which is a federal group geared to boosting growth in the southwest. As well, Salter currently is Chairperson of the provincially sponsored Tourism Committee which is working on specific plans to increase tourism in the area.

"My involvement in these groups gives me a chance to work

towards breaking our dependency on agriculture. Diversification is vital to our area if we are to survive. I have a business and like others I want my business to survive and flourish. Unless we find ways to retain our population and increase tourism to our area, all our businesses will continue to suffer," said Salter.

Salter began a bakery in 1983 and in 1986 she purchased a fast food restaurant. The bakery was moved in the restaurant building on Central Street in Pontex where it continues to operate. Salter employs three bakery staff and four restaurant staff. During peak summer months, additional employment is provided for students. The Bakery produced products for

wholesale and retail markets. The restaurant is family style restaurant with a fast food menu. Salter is also a Town Alderman and a member of the Board of Directors for the Pontex Credit Union. Salter's business philosophy is community centred. "I can't see myself operating my business in a vacuum. I have to be involved in all aspects of community development because all those aspects ultimately affect my business. Working with others who are involved in business and economic development teaches me so much and helps me with my own development as a business person."



# R.C.M.P RECRUITING ABORIGINAL WOMEN



Photo Credit: Ona Fiddler/Berteig

Inspector Brian Lynch - "We would like to see a great many more women on the force."

by Ona Fiddler-Berteig

The R.C.M.P. are recruiting for their special constables program. Inspector Brian Lynch, the coordinator for Native policing in Saskatchewan would like to see a great many more Native women in the force.

"The majority of assaults reported are in the Native community. We would like to train special constables to deal especially with family violence," he disclosed in an interview. Mr. Lynch was one of the main actors in the Aboriginal Women's Family Violence Forum. He expressed his commitment to decreasing the incidence of family violence by encouraging the formulation of the Aboriginal Women's Advisory Committee, a committee which could be the umbrella group to advise Solicitor General and tell the R.C.M.P. what is required for addressing the abnormally high incidence of family violence in the Native community.

"Women are the main victims; so therefore the first step is theirs in all areas. We should be policing for, not of Native communities," he reported. Inspector

Lynch acknowledged the criticism R.C.M.P. receive from women in many cases of family violence. He disclosed that police often experience burnout and become cynical when after years of intervention the problem doesn't go away and the woman returns. "Police officers are mostly frustrated, not racist, although some are," Inspector Lynch emphasized.

The Special Constable Program was initiated in 1975 and trained 8 Native people. Today there are 80 Native officers of which seven are women. Inspector Lynch predicted that by 1991 there would be 100 Native police officers in Saskatchewan.

The R.C.M.P. hopes to recruit 8 Aboriginal women this year. The basic qualifications for entrance are good health, a driver's license, minimal standard of grade 10 or equivalent and a five year commitment. A 19 week training course is undertaken in Regina and followed by a posting for a 6 month on the job training position. Starting salary is \$30,558 annually. Information on the program and applications can be found at most R.C.M.P. detachments.

# Women's Issues

## A MESSAGE FROM HONOURABLE J. GARY LANE, Q.C.



I welcome the opportunity to contribute to this issue of New Breed magazine dedicated to women.

As Minister of Justice and Attorney General of Saskatchewan, I am responsible for the operation of our justice system and for family laws in our province. When the values and attitudes of our society change, it is my responsibility to ensure that our laws and the operation of the police services, courts and correctional facilities that make up our justice system keep in step.

One of the most important changes during the past 20 years has been society's recognition of women's issues. Women are still in most cases the less powerful members of our family units because they are less powerful physically and they may have less education and earning power. But because more and more women are making their concerns and views known, society is recognizing that laws and programs must be provided to protect the rights of individuals who live within the family unit.

One area where women are particularly affected is family violence. It is estimated that physical abuse of spouses occurs in as many as one in ten families. The majority of individuals who commit these acts of violence are men and most of these men are under the influence of alcohol and/or drugs at the time of the offense.

In the past, many women have

not reported abuse. Research shows that sometimes victims do not report being abused because they believe that the police and justice system cannot help them. Although committing acts of violence against other individuals has long been against our law, there was a time when the prevailing attitude and belief of western society held that a family unit was not to be interfered with. This attitude often meant that cases of abuse were first of all, not reported, and if reported, not necessarily pursued.

In 1983, I took steps to ensure that our province will take action when abuse of a spouse occurs. I directed police and prosecutors that charges must be laid in wife battering cases where there is enough evidence to lay those charges. I also directed that both the police and the prosecutors in our justice system must give wife battering matters high priority.

However, the justice system can only provide part of the answer. Family violence must be stopped through programs that are preventative, that take action to stop such incidents and to provide support to families who are trying to change the patterns of abusive behaviour. More than a women's issue, family violence is an issue that affects our entire society, and all of society must work to change the values and attitudes that allow or encourage the abuse of women.

As Minister of Justice, I am also responsible for the treatment of women who break the law. Although only 10 percent of the people who are sentenced to correctional facilities are women, statistics show that the number of women being convicted of crimes and being sentenced has been steadily increasing. Also, most of the women in our provincial correctional system are of Native ancestry.

To effectively respond to the needs of Native female inmates, the Pine Grove Correctional Centre offers Native Elder counselling, annual pow-wows, sweet grass ceremonies and educational programs that incorporate information on Native culture.

In 1989, the Department of Justice also established the province's first Community Training Residence for female offenders. The Gabriel Dumont Institute operates the residence under an agreement with the government to ensure that the programs and education offered meet the particular needs of Native offenders. The Community Training Residence Program is an important part of the corrections system because it helps with the rehabilitation of female inmates by giving them the opportunity to live in a group residence setting, attend

school or training, receive counselling for problems and possibly hold down a job.

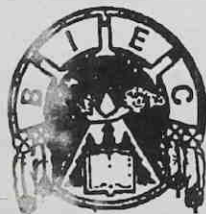
The Saskatchewan Department of Justice is also working to help women with their economic burdens. Recognizing that most single parents in our society are women, and that many single parent families live in poverty, the government introduced the Automatic Enforcement of Maintenance Orders Program.

When a woman receives a court order for maintenance payments from her former husband, she can register the maintenance order with this program and the payments will be monitored to make sure they are being received. If they are not being received, the Maintenance Orders Program can take action to ensure that maintenance payments are made, by taking action to have part of the former husband's income sent directly to the Maintenance Office, or have the former spouse's federal government cheques sent to the maintenance office rather than the former husband.

Since it was started in 1986, the Maintenance Enforcement Program has collected well over \$12 million in maintenance payments on behalf of claimants. The program helps to remind former spouses that the court has ruled they still have a duty to provide for their family, and it also helps to ensure that families receive the money they are entitled to on a regular basis. Although the program cannot provide a guarantee, it is making a big difference. Before automatic enforcement, estimates indicated that 80-90 percent of maintenance payments were not being made, and now less than 40 percent are not being paid.

Saskatchewan Justice is also working to reform family laws and revise court services to help people solve family disputes in a reasonable way. By encouraging a process of negotiation, we want to ensure that the individuals involved can come to an agreement without necessarily having to go through long, expensive and bitter court battles. The court process may not be the best way to resolve family disputes.

As Minister of Justice and Attorney General, I believe we have taken many steps to improve the treatment of women and the rights of women in our society. The problems of violence, women who come into conflict with the law and the economic inequalities resulting from divorce cannot be entirely solved by the justice system. However, the actions we have taken and will continue to take within the Justice system will help to ensure that women are treated with dignity, respect and equality.



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# Women's Issues

## ABORIGINAL WOMEN: UNITING AGAINST FAMILY VIOLENCE

by Ona Fiddler-Berteig

"Family violence is not a women's issue, it is a community issue," stated Lillian Sanderson, member at large for the Aboriginal Women's Council of Saskatchewan (AWCS), board member to the Metis Society of Saskatchewan (MSS) and political activist for Northern Saskatchewan. Ms. Sanderson was one of the approximately 30 Native women who attended the Aboriginal Family Violence Forum in Saskatoon on March 29.

The Forum was hosted by the Solicitor General of Canada and the R.C.M.P. The mandate was to explore prevention programming at the community level, discuss coordinated efforts by various government departments and determine the feasibility of establishing an advisory council to the various criminal justice agencies.

Representatives from the AWCS, the Saskatchewan Treaty Indian Women's Council (STIWC), the Provincial Metis Women's Association (PMWA) and interested individuals were present.

Also present was Glenda Cooney, Regional Director for Solicitor General of Canada, Inspector Brian Lynch, coordinator RCMP Native Policing, Wally McNab, Assistant Coordinator for RCMP, Brenda Daley, a well known family violence consultant and trainer, Lyn Daniels, parole supervisor and 3 Native Special Constables.

Together this diverse group of individuals discussed how the incidence of Family Violence could be decreased from the personal, community, political and justice system perspective.

Ms. Cooney, in her opening address stressed the roles that women have had in the past in social issues and pointed out that as the care givers in their communities, and as the representatives of the group which experienced

the highest incidence of Family Violence those present had insights and expertise which were badly needed in the justice system.

Inspector Lynch echoed her brief address. "Its very apparent the justice system doesn't work," he stated. He further added that, "Police aren't solving the problem. We've got to hand over most or some of the responsibility back to the community." Inspector Lynch called on the women present to set aside their political differences and unite to address the escalating incidence of family violence.

"We are here to listen...We want direction. We have the ears of the Correctional Service of Canada, the National Parole Board and the Ministry Secretariat. We can lend support to you." he emphasized.

In the first round of talks those present emphasized the difficulties which they experienced as mothers, directors of crisis programs, leaders and Native women. They discussed personal, cultural, funding, policing, political and strategic problems they encountered as they worked towards helping victims of family violence. Lyn Daniels pointed out that male perpetrators in many ways are also victims of family violence. "There are no programs for male perpetrators. A real void exists. Those men who are released go back to being husbands and fathers," she stated. She pointed out that treatment for victimizers is not on anyone's priority list. Ms Sanderson was quick to point out that in La Ronge, the community which she is from has a support group for batterers and that it was slowly growing to encompass more men.

Statistics show that 1 of every 10 women in Canada has experienced violence, but a recent study done specifically on Aboriginal Family Violence released evidence that 8 of every 10 Native women experience violence and that 4 of every 10 Native children



Glenda Cooney, Regional Director, Solicitor General, and Jackie Gusaas

are abused in some way.

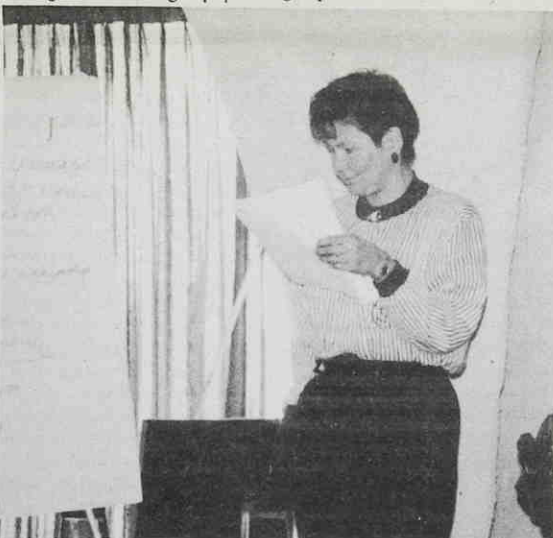
In February of 1989 the Federal Government announced the release of 40 million dollars towards the issue of family violence. Bev Laliberte, who is presently the Northern Coordinator for AWCS, out of Buffalo Narrows, was one of the many women who received the announcement with enthusiasm and high expectations. Her enthusiasm has somewhat been reduced as she presently still finds herself trying to find operating dollars for a safe house for one of the highest incidence areas for family violence in Saskatchewan. Directing her brief address to a representative of one of the funding agencies present Ms. Laliberte stated, "I am really sick of hearing, 'send in your proposals,' We've been doing that for the last two years. Its so frustrating and discouraging when you can only go so far and then everyone tells you, 'its not our responsibility'."

Bev's situation is rather unique in that efforts from the Buffalo Narrows Native Women's Association have secured a building for a safe shelter as the result of negotiations with the town council who finally gave their full support for the initiative. Now the local can't seem to find program delivery dollars as the Department of In-

dian Affairs, the Saskatchewan Alcohol and Drug Abuse Council, and other departments find reasons for not providing the necessary dollars. "I don't care who owns or operated the shelter now, I just want to see it operational," Bev emphasized.

The Forum was viewed as a success as the 3 major provincial Aboriginal Women's groups pres-

ent did agree to set aside their political differences in favor of a concerted effort to decrease the incidence of family violence. The advisory committee will consist of 2 members from each Womens Organization and government representatives who will meet before the end of April to formalize the terms of reference for the group.



Bev Laliberte, Northern Coordinator, AWCS



Photo Credit: Ona Fiddler/Berteig

Wally McNab - assistant coordinator RCMP Native Policing

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## ISKWEW - WOMEN HELPING WOMEN

by Vidya Vara/Adele Rall/  
Valerie Burns

Iskew/Women helping Women is a Community Development Project funded by the Health Promotion Directorate, Health and Welfare Canada, and sponsored by the Prairie Albert Cooperative Health Centre. This project is designed to meet the needs of abused women and their children. The goal of Iskew is to enhance the ability of women and their children to become independent of family violence. (Refer to the March issue of New Breed for an explanation of services provided by Iskew.)

As we have mentioned in our past article, Iskew hopes to broaden its scope of services to increase support for abused Native women. To make this a reality Iskew and West Central Native Women have recently agreed to work together on researching family violence among urban Native communities in Prince Albert by using tools of participatory research. Currently official statistics indicate that one out of every ten women is battered by her spouse whether it is husband or common-law. Wife battering creates a crisis calling for immediate help for all people involved. But the abuse doesn't end after the crisis. Long term support services are needed to break the cycle of violence and to help victims feel empowered in their lives. Empowerment is a product of people having control in decision making. Since Iskew has opened its doors two years ago, the staff have done a number of workshops in the community to build, develop and increase awareness around the issue of family violence and provided support for a number of women.

During the course of their work, they have identified the need for more research to make the services culturally relevant for Native women, especially urban Native women. In order to do this we need information about the needs of this group. By adopting a holistic approach and looking at problems in a social and cultural context a better understanding of the problem can be achieved resulting in improved services. Research into wife abuse is only about a decade old. The past research stresses on crisis support as the immediate need but services

cannot end there. Crisis support in spite of its high significance in reducing the pain is not enough help in our over all improvement of life independent of family violence. The new research hopes to get some answers to address these needs in order to be able to design appropriate programs in providing services. This would in turn lead to empowerment of women who receive these services. The services are not designed from top down but with target populations input.

Input from target population is hoped to be achieved by involving members of this population in conducting research. The researchers are not outsiders but those who have experienced violence in their own lives and are urban Native. Their role will be to research traditional knowledge, values and strengths.

Judith Marshall has experience in using participatory research in Mozambique in mobilizing cooperatives into action. In her words "A conventional research project collects data and leaves the peasants producing while the researchers arrive at results. A participatory research project systematizes the data and returns it to the community for collective discussion and local plans of action." Participatory research emphasizes the concept of people naming their own problems and working out their own solutions.

On March 12, Iskew had conducted a workshop with Judith Marshall as the workshop leader to help people involved in providing services to battered women in the community in understanding what is involved in participatory research and how to go about it.

This workshop was aimed at identifying the value of researching family violence using this approach. With this as the first step, Iskew with close cooperation from West Central Native Women would like to work toward finding better ways to meet its goal "to enhance the ability of women and their children to become independent of family violence." This workshop was also aimed at increasing community awareness to the issue of family violence and to help us move into the next step of networking with the community agencies to provide improved services in a coordinated fashion to the target population.

## Women's Issues

### A REVIEW OF THE NATIONAL SYMPOSIUM ON ABORIGINAL WOMEN OF CANADA

by Colleen Youngs

The purpose of the National Symposium on Aboriginal Women of Canada: Past, Present, and Future was

to address the need to generate Canadian scholarly research on Aboriginal Women of Canada, to establish a national forum in which community workers and scholars involved in the field of Aboriginal Women can share ideas, concerns and research data, and to promote and acknowledge the importance of this subject on a national level. (Symposium Agenda)

Jeanette Armstrong spoke powerfully and eloquently about the shared reality and legacy of Aboriginal Women of Canada during the keynote speech. She said "that the influences of a patriarchal and imperialistic culture upon a people, whose systems were fundamentally co-operative units, has not only been devastating, but de-humanizing to a degree that is unimaginable." She spoke of the role of Aboriginal Women as a role, "of immense power...to all societal functioning." She spoke of the "fundamental right of parents to determine their children's culture and heritage and therefore what their children learn." These rights were taken from Aboriginal peoples, when their children "were seized from their homes and forcibly placed in sterile, military-like, hostile institutions called residential schools...The resultant breakdown in our communities, emerged, from helpless parents left with nothing to live for and children raised in racist hostility and dispassion." She further writes that the struggle of Aboriginal Women is to "nurture, to protect, to provide and to heal in an environment in which Aboriginal Women have been trodden to the edge of total despair in a country boasting of its high standards...These aboriginal Women who have survived these battles, who have struggles against all odds shows the strength and the power that they are. It is that strength and power that will ensure the survival of the next generation where genocide is an everyday reality.

Many papers and workshops followed over the next few days. The structure of the conference ranged from the presentation of formal academic papers to workshops. The issues covered areas of academic and historical research to current cultural, social and political concerns of communities. I felt that the connecting thread that wove through this spectrum of issues, was the implicit call for self determination, the need for control over every sphere of activity affecting Native Women.

The panel on health issues reaffirmed the need for access to appropriate health programs. They

pointed to the need for Native People to design and develop their own health programs in conjunction with other health professionals. The panel examined the role of women as care-givers struggling to meet the basic needs of their families, including their parents and their children, while facing appalling socio-economic conditions that many Native people experience.

The importance of oral histories was discussed in the context of the historical record of Native women. For example, a series of oral histories from Plains Cree Women described the way in which women used traditional skills to make significant contributions to the food supply during the depression. Their impressive and extensive knowledge of wild food was often critical to survival.

The workshop about the Gwich'in Language and Cultural Programs demonstrated how a community controlled project could be successful. It began with a proposal by Joan Ryan in connection with the Arctic Institute to offer her skills as an anthropologist to any community that identifies a need. This Gwich'in community wanted to reclaim its language and culture. People were selected by the community to attend daily courses in their language, a language largely lost due to the impact of the missionaries. This reclaimed knowledge generated feelings of self-worth and a strong positive cultural identity. The group organized a ten day trip to the bush with a group of elders and a group of schoolchildren to engage in traditional activities. The importance of this socialization cannot be underestimated. The elders told stories and taught the old ways, emphasizing the value of being Gwich'in.

The panel on literature led by two Non-Native academics raised many difficult questions about the politics of representation and about the politics of difference. This presentation centred on the reality of racism, oppression and economic dispossession as examined in the novel *Slash* by Jeanette Armstrong. The continuum of history to fiction as parts of the same circle, not as polar opposites, was also raised. In Western Thought the written word as "History", as "the truth" has been privileged over oral tradition. This has censored, suppressed and delegitimized the truth of oral history.

The problems inherent in a first world feminist practice that does not recognize difference were raised. The importance of accepting difference, and the importance of cultural autonomy were stressed. The ensuing discussion questioned the role of non-Native Women whose academic work focuses on issues concerning Native Women. Some Native

Women felt that non-Native Women have no role there, that this work is for Native Women to define and do. Some Native Women felt that non-Native Women can play strong roles as advocates in support of a different voice. They felt that non-Native Women could be helpful to the struggle in different ways, but that it was important for them to know when to step aside. The responsibility of non-Native Women is to address their own racism, to listen to Native Women's concerns and needs, and to question simplistic representations of Native Women. Unfortunately it is not possible to cite all the presentations made.

At the plenary session the speaker was Beverly Hungry Wolf. She spoke at length on the power of Native Women, to "reclaim our place, we are not powerless."

The conference evaluation began with Jean Goodwill. She said Jeanette Armstrong's keynote speech had set the pace for the symposium. She pointed to the progress Native Women have made and noted the number of Native Women in public office in the North West Territories as a very progressive and positive situation.

Alanis Obomsawin then spoke about the need for social change to create a better place, "this gathering together (brings) a feeling of power... (you) are not alone in what you are trying... (there has been) progress made and accomplishment... (it is time to) take your place... more and more Native people should get politically involved... through all the chaos and destruction Native people still survive. In the future; they (universities) should honour those people from whom university scholars learned, by awarding them degrees. There is a need to continue to dialogue, to share thoughts and power, there is a need to come together."

Criticism of the symposium for non-Native Women engaged in academic work that examines the social/economic/political conditions of Native Women are far-reaching. We must question the appropriateness of our own work; we must examine how our research is conducted. We must ask; who does the work empower; who does the work benefit; who controls the final product? Can we break through our own racial, cultural and ideological blind-spots? If so, to what degree? Will we know when to step aside? What can we do to help support a different voice within academia?

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# Women's Issues

## VIOLENCE: A TREATABLE ADDICTION

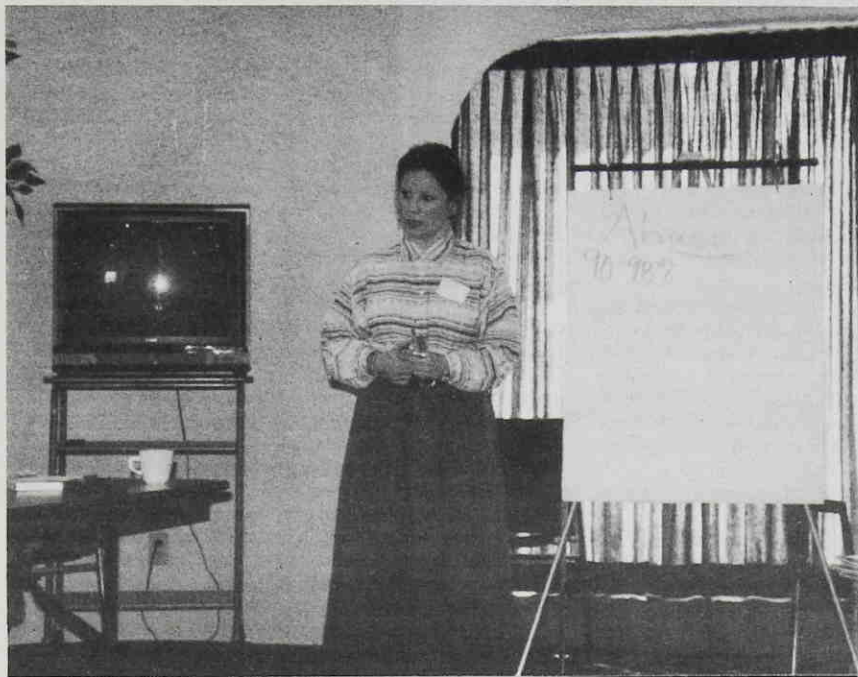


Photo Credit: Ona Fiddler/Berteig

Brenda Daley, "People abuse ... can be compared to substance abuse."

by Ona Fiddler-Berteig

"People use chemicals, violence and mood altering activities to meet their needs," stated Brenda

Daley, as well known family violence consultant and author of *The Spirit Weeps*. She further added that "People abuse is a pathological relationship with a mood alter-

ing activity and can be compared to substance abuse."

Ms. Daley was addressing the participants of the Aboriginal Family Violence Forum in Saska-

toon on March 29th. Her discussion included a brief sketch of the behaviors associated with addictions and introduced the concept of addictive mood altering activities. A concept which suggested that people can get high from activities such as violence, sex, Bingo and gambling, similar to that from chemicals.

Ms. Daley described family violence as initially cyclic and in a manner, functional. "Violence releases tension, in increases a sense of power and it masks emotions. There are rage junkies," she stated.

Ms. Daley cited a basic model which sees a new couple on a honeymoon: reality sets in with its attending stressors...tension builds and people don't have the necessary skills to deal with it...violence occurs to relieve the tension and return to the honeymoon stage is obtained as couples, "kiss and make up." Ms. Daley suggested as time passes the time the cycle takes to complete itself becomes shorter and shorter. Annual outbursts of violence become quarterly, then monthly...The activity itself becomes the addiction, not the alco-

hol which is often cited as the cause of family violence. "The couple now share a secret and it creates emotional dependency," she emphasized.

The bottom line of Ms. Daley's workshops was that the addictions must be acknowledged and be replaced with a positive activity, an activity or behaviour which provides a more effective release for stress without creating more. She stated, "Recovery is to not be in denial and to be willing to feel and be honest; to try new thoughts, feelings and new behaviors."

NOTE: The previous article is the writers impression of the major points of the workshop and invites readers to obtain copies of Ms. Daley book or contact the Nechi Centre for detailed information.

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## WOMEN IN TRADES

(NC)-Heather Watt wanted a decent pay cheque, job security and the chance to be creative. She achieved her goal inside a massive boiler at a British Columbia pulp and paper mill.

Pat Oakes-Scattergood was looking for freedom and the chance to prove herself doing a different kind of job. She found what she wanted by balancing precariously on steel girders high above the ground.

Mary Jane Vaughan loved the outdoors and longed for a sense of gratification after her day's work. For Vaughan, that meant helping load a 400-pound beam onto a truck while a handful of men looked on.

Watt, Oakes-Scattergood and Vaughan are among a small but growing number of women who have decided to break out of the mould of women employed in low-paying clerical and clerical service jobs.

Each has a forged a successful career in the sometimes rough and tumble world of skilled trades. They're pioneers in occupations long considered the sole domain of men and each wouldn't have it any other way-even if the road to success has often been hindered by obstacles which threatened to throw their employment path off course.

These women are not alone. According to Statistics Canada census data from 1986, the number of women in construction

trade occupations - like carpenters, pipefitters and construction electricians - increased to 18,250 for 5,125 between 1971 and 1986. In 1971, women comprised .9 percent of all those in construction trades; in 1986 they made up 2.5 percent.

The stories of Watt, Oakes-Scattergood and Vaughan are among those of 12 tradeswomen featured in "Building the Future: Profile of Canadian Women in Trades," a publication prepared by Kate Braid, a Vancouver carpenter and writer, for the Women's Bureau, Labour Canada. It profiles the working experience, struggles and triumphs of tradeswomen and lists some of the organizations that provide information and resources regarding training and work in the trades. "Building the Future" is designed to help Canadians become more aware of the employment opportunities currently available to women in skilled trades.

### LIKE ANOTHER LIFE

Watt has helped build, repair and maintain boilers and other sophisticated equipment at oil refineries and pulp and paper mills across British Columbia. She had also handled steel work and welding at hydro-electric dams in B.C. shop which builds machinery for the pulp and paper industry.

"It's like another life compared to white collar work," says Watt, who grew up in Oakville, Ontario

and at one point considered becoming a lawyer.

After deciding against a career in law, Watt tried sales and advertis-

ing before turning to design drawing. While working on plans for a methanol processing plant in B.C., she convinced herself

hands-on construction work was more satisfying than sitting at a

Cont'd page 12

## Saskatchewan Native Addictions Council Corporation "A New Beginning"

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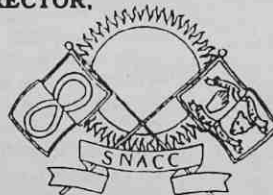
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Arlene Goulet, Director of  
Field Operations

*The Metis Economic Development Foundation Inc. (MEDFO), began its' operations in September 1986. The Foundation has gone through several upheavals in that time, as well as a review process on how best to operate its business activities. Now with the process fairly well established, MEDFO is ready to move forward.*

*In the past few months MEDFO has been operating with a skeleton staff of two people, which has made it difficult in trying to keep up with client requests. Now that the Federal Government has approved interim funding until the end of August 1990, MEDFO can finally proceed with the backlog of requests.*

*MEDFO is pleased to announce they now have a new Director of Field Operations in place. Her name is Arlene Goulet, and she originates from Cumberland House, Saskatchewan. Arlene has been working in the area of economic development since July 1985, at Indian And Native Affairs Secretariat (SINAS). In her capacity of Research Officer for SINAS, she worked and assisted in the Saskatchewan Agricultural and Rural Development Agreement (SARDA) Program, which was then in place to assist Metis and Non-Status Indian businesses and projects.*

*While working at SINAS, she was placed on the SNEDCO Board of Directors, by the MEDFO Board of Trustees. She served on the SNEDCO Board for a short time before applying for a Loans Officer position with SNEDCO. She was hired for the position of Loans Officer for SNEDCO, and worked there from October 1987 to March 16, 1990.*

*Arlene began her new position with MEDFO, March 19, 1990, and is currently busy reviewing their policies and*

*procedures. Arlene's next task will be hiring field workers to assist her in gathering information on MEDFO's clients.*

*These economic development field workers will initially be gathering basic information from each client. This information will be similar to what the Canadian Aboriginal Economic Development Strategy (CAEDS) and the Saskatchewan Native Business Development Programs are requesting.*

*In the future, MEDFO will only be proceeding with business plans once a request has been submitted to the client by the CAEDS or SNBD programs. In this way the client is not given any false hope as to whether their project will proceed or not.*

*Hopefully, with this process in place, response to clients will be faster. They will know sooner as to whether their business ideas are economically viable, and whether they will be going through the expense and time of having a business plan developed.*

*The economic development field workers Ms. Goulet is in search of are those with good writing skills and experience in working with Metis and Non-Status Indian people. Prior work experience in the economic development area, university degrees in economics, commerce, or business administration would be assets for these positions.*

*Anyone interested in these Field Worker positions, and who fits some of the above criteria, please send your resume to: Ms. Arlene Goulet, Director of Field Operations, 201-2022 Cornwall Street, Regina, Saskatchewan, S4P 2K5, (306) 757-7355.*

### STANDING COMMITTEE ON ABORIGINAL AFFAIRS

The Standing Committee on Aboriginal Affairs will soon begin two major studies:

**1) ABORIGINAL LITERACY ISSUES:** From April 1990 to June 1990 (approximately), a study of literacy as it affects aboriginal people will be undertaken. This will include a review of literacy issues with respect to English/French as well as aboriginal languages. Public hearings on aboriginal literacy issues will be held. The Committee invites interested persons or organizations to make submissions to the Committee. Groups interested in appearing before the Committee by letter or telephone as indicated below. A schedule of hearings on aboriginal literacy issues will be announced at a later date.

**2) ABORIGINAL LAND CLAIMS:** Following the Committee's study of literacy issues, an examination of the process by which "specific" and "comprehensive" land claims are negotiated and settled will be undertaken (without prejudice to any claims negotiations). This analysis will include self-government issues as they relate to comprehensive claims. Public hearings on the subject of the specific claims negotiations process, will begin in the fall of 1990, at times and places to be announced. Background research will proceed in preparation for later hearings on the comprehensive claims process. The Committee invites persons and organizations interested in appearing before the Committee during either or both of its separate hearings on the specific and comprehensive claims settlement processes to inform the Clerk of the Committee by letter or telephone. A schedule of hearings on both of these issues will be announced at a later date.

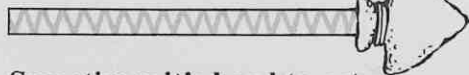
Finally, the Standing Committee on Aboriginal Affairs is pleased to announce the completion of its report on the Committee's review of current issues affecting aboriginal people. A copy of this report entitled "unfinished Business: An Agenda For All Canadians in the 1990's", may be obtained by contacting the Clerk of Committee.

The Clerk  
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## Women's Issues

### SASKATOON WOMEN: TAKING THINGS SLOWLY

by Ona Fiddler-Berteig

On March 24, thirty Aboriginal women met in Saskatoon to discuss the possible revitalization of the Saskatoon local to the Aboriginal Women's Council of Saskatchewan.

Julie Lariviere, the principle coordinator for this meeting was optimistic about the future of the local. "We have about 12 women who come to all our meetings, but we still have to determine what it is we will focus on when we do actually start working on something specific."

The one day meeting was designed to allow Aboriginal women to meet each other, discuss issues, meet members of the provincial council and determine possible strategies for future development.

Participants in the workshop were a diverse group and attended for a wide variety of reasons, however the majority were in attendance to increase their awareness of issues and to find ways in which they could work towards the betterment of Aboriginal people.

"We have to keep women interested and involved in this groups activities and move slowly to ensure that everyones commitment remains intact," stated Julie. The group has taken steps to increase participation by opting for an informal committee structure, eliminating membership fees and waiving elections until participation is greater.



Some of the participants

Photo Credit: Ona Fiddler/Berteig

### CALLING ALL WISE WOMEN: A DIRECTORY OF WOMEN IN CANADA SPECIALIZING IN GLOBAL ISSUES

by Liz Willick

United Nations research indicates that 70% of people working in the fields of environment, development, peace and justice are women. The U.N and its members, including Canada, have undertaken major commitments to full equity for women. They include many important resolutions on enhancing women's role in decision and policy making; yet by and large women have few opportunities to influence government spending priorities and economic and social policy. Yet recognition of the need for equality rarely means equal access for women's

voices in education and policy processes.

Have Canadian women been involved in decision-making about economic development in their communities? Would women endorse increased military expenditures as a priority? Would their priorities be on social spending, public services, job creation through sustainable development, decentralization, community development? Are women interviewed about health, environmental management and toxic wastes—except as victims or mothers of victims? How often are women consulted about rural community and agricultural development policies, despite inti-

mate familiarity with their effects?

To help correct this imbalance, a Directory of Women in Canada Specializing in Global Issues is being published by the Canadian Council for International Development. (CCIC is a coalition of non-government organizations concerned with global development.) The goal is a well-researched, accessible listing of Canadian women with expertise relating to environment, development, peace and security. The book will be bilingual and will reflect the many cultural backgrounds of Canadian women. With the current cuts to funding for women's programs, the high-

lighting of women's contributions to major survival issues is especially crucial.

The Directory is intended to counter the general—and erroneous—impression that men are experts and women have little to contribute to analysis, debate and decision-making on major development issues. It will be a resource for locating women speakers, workshop leaders, consultants; for conferences, seminars, workshops, media work. Among those profiled are academics and politicians, community activists and theologians, teachers and organizers. The editorial committee tried to reflect Canada's cultural diversity in its selection process by

seeking regional, sectoral, Native and visible minority representation.

In addition to the 250 women whose profiles are included in the Directory, a comprehensive computer data bank listing many other Canadian women and their areas of interest will be housed at the Canadian Research Institute for the Advancement of Women.

The Directory will be in bookstores in May. It can also be ordered from CCIC. For more information on the Directory or the data bank of women specializing in global issues, contact Dorothy Goldin Rosenberg at CCIC #300-1 Nicholas St. Ottawa, K1N 7B7.

### Women in Trades ... cont'd

drafting table. She decide on a career as a boilermaker "because it was a thinking, challenging, varying kind of a trade."

Watt gathered information about the trade from a boilermakers' union hall in Burnaby and in 1982 enrolled at the Pacific Institute of Technology, now the British Columbia Institute of Technology. After 6,000 hours of paid apprenticeship training she joined the workforce as a boilermaker.

Watt says her career offers excellent pay, security, creativity, the chance to meet different people and an active workday that keeps her in top physical condition. She earns \$26 an hour, including benefits, and because she's assigned jobs through her union hall, she never works on the same job site too long and rarely tires of her work.

Her job is an outlet for the creativity she once utilized as a designer.

"I like steel, smelling it and feeling what you can do with it. It is interesting work...when I finish a job it's a real rush to say, ya, I built it. Most men and women rarely

have the chance to see the results of hands-on work."

She laughs off suggestions that the dust and grime she endures over the course of her work week makes her less feminine. "What I do is no dirtier than changing a baby's diapers or wiping a floor behind a fridge. Besides, I get a coffee break every two hours and time-and-a-half for overtime."

Watt feels her career has more potential than law would have offered.

"I have skills that are transferable. I can use them anywhere in the world. Lawyers can't do that without being called to the Bar in other countries. For me, that means security of employment."

Oakes-Scattergood joined the Iron-Workers Union as a welder in 1974 and later became an iron worker. She began working at the Darlington Nuclear Project east of Toronto, where she was promoted to a supervisory position. Presently she is working at the Hydro station in Pickering.

She enjoys the feeling of "freedom" and "power" her job offers. "I think I like taking a risk. I love

proving I can do it, partly to somebody else but mostly to myself. I like the accomplishment too, of saying, "I helped put that up," says Oakes-Scattergood, who lives in Port Perry, near Toronto.

After working in a window and door manufacturing plant in Winnipeg, Vaughan became the first female apprentice shipwright at Canadian Forces Base Halifax. Today, the Windsor Junction, N.S. resident is a safety inspector. "This is very tangible, gratifying work. At the end of the day you can see what you've done. You don't have to depend on your co-workers to be happy; the work can make you happy."

Vaughan says working in a trade has encouraged her to take on other pursuits she would have never considered before, such as car repairs. She finds the work and the challenge very satisfying.

But while the women are happy today, it wasn't always that way.

Because they're women, working in jobs dominated by men, they have been confronted by many obstacles their male counterparts never faced. Men

have usually been responsible for their problems.

While in training in B.C., some of Watt's male, fellow students swore at her, stole her test pieces and eventually vandalized her car. And later when she was working in the field, she was given menial jobs, like making coffee.

Oakes-Scattergood remembers foremen who tried to embarrass her in front of her male colleagues. She must constantly prove her abilities.

"It's almost like they wait for you to make a mistake. You have to prove yourself again and again, whereas they don't even notice a guy. They won't remember his name when he's gone but they will remember yours."

Watt says the harassment can be tough on a woman trying to make a career in a skilled trade. But her advice is simple. "Don't back down from a challenge."

Vaughan liked the men she apprenticed with and found humour an excellent tool for dealing with the teasing and horseplay at work. "I found I could get around the stress by joking with the guys,

showing them I can laugh at myself and at them too. You can't argue with them. That's what they want you to do and there's no winning."

Watt urges women to ignore those who say women have no place in the trades. She says they should explore the career possibilities the trades have to offer, even though information can be hard to find.

"Most women don't know it's a possibility for employment for them. They should look into it because they do have choice in their economic outlook, they have a chance to have intellectual independence."

For more information on "Building the Future: Profiles of Canadian Women in Trades," contact Margaret Rudolf at Labour Canada in Hull at (819) 953-0156.

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# Profiles

## LOIS FRANK - BUSINESS WOMAN



Lois Frank

by Norma Belanger

Lois Frank is a businesswoman from the Blood Reserve, south of

Fort MacLeod. She was awarded the first-ever Female Entrepreneur of the Year Award in Calgary in 1989. Lois was chosen over a

total of sixty-two nominees and twelve finalists in the city of Calgary.

Frank & Associates Ltd. received no grants or contributions when it began its operations five years ago. Lois started and has brought her business to a successful level with only a \$1,000.00 line of credit. She had no start-up loans, no grants and no outside financial help. Frank & Associates has now opened their third office in Lethbridge. As well as computer and business skills training, Frank & Associates is also involved in Agribusiness. Her corporation is spearheading an Innovations Project under CJS aimed at urban Native employment. This project will be used as a model for Native employment training in

Canada.

Lois, like many young Aboriginal girls, left high school for marriage and family. However, she returned to complete her high school diploma and a University degree in Family and Human Development, and a minor in Psychology from Utah State.

As a new businesswoman, she found it difficult to gain credibility as a young Aboriginal woman. It was difficult to convince businesses to hire her students, which were either Aboriginal or immigrant women.

She has persevered and through sheer determination and will power she has created a company that is competitive in the mainstream. She was recently quoted as saying, "I am very proud of my

Native heritage but being Native is not an issue in business. Native people have been victims of extremely bad public relations over the years, we must be competitive to cross cultural boundaries."

Lois demonstrates that barriers can be overcome, whether they are cultural or sexist.

She delivered a humorous but biting keynote address at the banquet for the Provincial Metis Women's Association and offered advice and encouragement to those in attendance. Lois' advice, "Far too often we go outside to look for solutions to our problems, but I believe we can find the answers within our own people and our own resources."

## JANET MCDUGALL: FROM THE SIDELINES



Janet McDougall

by Ona Fiddler-Berteig

There are hundreds of people whose daily activities are worthy of commendation. The individual who gives of their time for athletic activities, the person who bakes

for a full day to raise dollars for a children's program, the person who goes door to door selling tickets and the person who instills a sense of pride and dignity in their children by simple actions. There are many people whose daily

struggles for survival and contributions to local activities are not known or acknowledged.

There are people who juggle work, school, parenting, home-making and volunteerism to ensure they and their children will take their rightful place in society. These people are rarely recognized for their contributions and commitment. They remain anonymous and are tagged as "supporters for so and so's endeavour or project." These anonymous givers are the backbone of community development, they are the basis of empowerment of local initiatives and as a whole are often solely responsible for social development.

More often than not these people are women. Women volunteer the most time to community activities and historically can claim to be the main agitators for social improve-

ments.

In the Aboriginal community it is principally women who raise awareness on issues such as family violence, education, child care, housing, upgrading...

Janet McDougall is one such individual. Ms. McDougall is the President of the Metis local in Estevan, a single parent of 3, an upgrading student and board member to SNCC (New Breed). She also works part time in radio advertising and in other community activities.

In her capacity as local President, Janet has helped bring educational workshops to the area on family violence and spirituality and plans to seek other formal education programs for the area.

With the cuts to the social programming in the last budget, volunteerism is a must if services are to be maintained or initiated.

Ms. McDougall likes to keep busy. "I get a lot of satisfaction when we (the local) accomplish something and it is also a personal challenge to do something positive here," she said.

Volunteers such as Janet need to keep busy, but they also need support and encouragement from their peers.

Janet is very modest about her activities in her community. "There are many people who work on the sidelines to improve conditions locally. They need the support of their peers, encouragement and recognition for their efforts," she stated in a telephone interview. "I am very proud to be a part of the movement to improve conditions for Metis people. I hope that other locals are able to get things happening in their communities also," she further added.

Congratulations Janet and the many others for a job well done.

## A TRIBUTE TO A NATIVE MAN - JERRY POTTS



Photo Credit: Provincial Archives of Alta

Jerry Potts - "Metis Guide, interpreter and buffalo hunter made himself invaluable to NWMP in Alberta and Sask. in the late 1800's."

by Heather Andrews

When Blood Indian Namo-Pisi and her Scottish husband Andrew Potts first looked at their newborn son Jerry in 1840 they had no way of knowing that his name would go down in history. Alberta's early days would have been far different if Jerry Potts had not been here!

The tough little scout, called "Old Jerry" by all who knew him, led many white men through blizzards or through huge expanses of unsettled prairie to safety. He helped the North West Mounted Police track down whiskey traders near Fort Whoop-up who were taking advantage of the people after feeding them their poisonous booze.

In 1885 he held pow wows with Blackfoot, Peigan, Blood, and Stoney Chiefs and prevented their tribes from becoming involved in the North West Rebellion. Jerry encouraged friendly relations between the Native people and the white settlers. And during the signing of Treaty 7 he was an

active mediator.

But these great deeds were representative of only one side of Jerry Potts. He often got into trouble himself. Once, he and two Mounties successfully located and arrested two whiskey traders. When the party arrived back at the fort, however, it was discovered that Jerry, who had been riding in the wagon with the liquor, had joined the traders in completely disposing of the evidence -- by drinking it all!

When Jerry's father died, a Scotsman named Andrew Dawson helped to raise the young lad. Dawson taught him English, adding to the five Indian dialects his young protege already knew, and Jerry was used as an interpreter on many occasions.

He never used many words when one word would do. Often a prominent chief would speak to the Mounties in his Native tongue for several minutes. When the policemen turned to Potts for a translation, Jerry would sum up the oration. "They damn glad you

are here," was the simple reply on one such occasion.

Jerry lost both his wives during smallpox epidemics, and many of his children died at an early age, although Joe and Charlie, two of his sons, survived and have descendants living now in southern Alberta.

When Jerry died of lung haemorrhaging at Fort MacLeod at the age of 56, in 1896, he had served the North West Mounted Police for 22 years, and he had been made a special constable. His ability to get along with both Native and White societies, his unflinching sense of direction when guiding across the unmarked prairies, and his knowledge of languages had made him invaluable in the settlement of our province.

The police gave him a military funeral with full honours, calling him "faithful and true," a great tribute to a magnificent Metis Elder.



# Photo Page



**Provincial  
Metis  
Women's Committee  
Inc.**

**2nd Annual  
Conference  
Participants**





# GOVERNMENTS, CORPORATIONS COLONIZE NATIVES, NATURE

## Environment



Hills are stacks of trees

Photo Credit: Paul Hanley

by Paul Hanley

The assault on the environment in northern Saskatchewan by southern Canadian and multi-national corporations is accelerating. This exploitation goes on today, as it has for over a century, without adequate consultation with or consent from the original inhabitants of the area.

Lumber, pulp, mining, power plants, and tourism generate billions in revenues, often at the expense of the environment. These development practices are non-sustainable. The original people receive little in benefits to compensate for the loss of their resources, their way of life, and their right to self-determination.

Northern Saskatchewan is a colony; corporate colonization is facilitated by the provincial and federal governments. To add insult to injury, corporate practices and government regulations increasingly undermine the livelihood and way of life of traditional resource users -- trappers, hunters, and fishers and most Native people live in conditions reminiscent of underdeveloped Third

World nations.

As I drive deeper into the north-land poplar and spruce forest, listening to Gerald Morin's calm, articulate analysis of the situation in the north, I considered how little I knew about my own country.

I was driving toward Beauval from Saskatoon with Mr. Morin, the Secretary of the Saskatchewan Metis Society, to attend a meeting of northwestern people concerned about the latest and perhaps most dangerous stage in northern colonization. Miller-Western and the Saskatchewan government have begun construction of a pulp mill in Meadow Lake, a mill with a big appetite for trees.

Ten thousand acres of forest will be cleared every year. No environmental or social/economic study has been undertaken to determine the environmental and human costs of this mega-project.

The construction of another Saskatchewan pulp mill is part of a large scale move to turn Canada's boreal forests into paper. Alberta's forests have already been auctioned off. Saskatchewan has begun to follow suit.

I say that I don't know my own

country. I knew that this country was founded on a fundamental injustice against Aboriginal people. This is our history, our



The beautiful north before clearcutting

Photo Credit: Paul Hanley

heritage. It can be acknowledged and accepted, but there is no way to alter what was done.

subsist on welfare, with all of the associated social problems that accompany it, resource companies extract and export the wealth of northern resources and the environment. Morin estimates that a billion dollars flows south every year. This wealth could be the economic base northerners need.

But government policies support resource extraction in several ways. Regulations, such as environmental laws, are soft, making it easy for business to move into the north. Taxes are low and industry is subsidized by government investments, either in the companies or in infrastructure such as roads.

Governments are also squeezing local people out of the area. For example, in 1982, provincial rules reduced the boundaries on northern municipalities by 90%. This allowed companies access to crown land that had been in the control of local people. "The communities become like local economic prisoners with no ac-

cess to their own area. Forestry and mining interests override traditional Aboriginal economic rights to use the land," states Morin.

This is part of an old pattern. The Metis Society discovered that orders in council of the provincial government fifty years ago granted six townships of land to the town of Green Lake as a "Metis Reserve." This case is now being brought before the courts. In the meantime, third party interests such as forest companies, have incorporated this land as part of their Forest Management Lease Agreement. The townships could conceivably be clear-cut before the land claim is settled.

While the government is lax in its regulation of industry, new regulations are putting the squeeze on traditional land users. Trappers are now requested to fill a quota of furs annually or they lose their licenses. Domestic fishing licenses are made available only to those who were fishing prior to 1982 or in cases of ex-

treme destitution.

It seems that the northern Native people are in effect being pushed out of their country. The only option, especially for youth, is to move to cities in the south. With the people out of the way, development can proceed without any restrictions.

Morin made it clear that the Metis do not oppose northern economic development, but the keys to accepting development schemes include settling long standing land claim questions and changes to the style and process of developments.

Outstanding questions such as the Metis claim to land entitlement, in Green Lake and other settlements, must be addressed first. When Native entitlement is recognized, business can negotiate for sustainable land use that conserves the northern environment.

Ecologically sound forest man-



Children who will inherit the north

Photo Credit: Paul Hanley

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# Environment

## NORTHERN NATIVES OPPOSE PULP MILL



Lawrence Yew, Max Morin, Jim Favel

Photo Credit: Paul Hanley

by Paul Hanley

Native residents of northwest Saskatchewan met Thursday, April 19 in Beauval to voice opposition to Miller-Western's Meadow Lake Pulp Mill. They are concerned that the pulp mill will lead to the destruction of the northern forests.

About forty people, including four northern Mayors, village councilors, representatives of the Metis Society, and treaty Indians decided that the time had come to take a stand against corporate exploitation of the north. Elder Louis Morin, President of the Northern Trappers Association, said that "we have to take a stand now before our forest is gone and we lose our economic base."

Max Morin, Beauval area director for the Metis Society, pointed out that the Meadow Lake pulp mill is just a focal point for general concerns. "Corporations are taking \$700 million dollars out of the

our land."

Speaking in Cree and English, speakers enumerated a history of broken dreams in forestry and mining developments. "Northerners have never reaped social and economic benefits from northern developments," claimed Gerald Morin, Secretary of the Saskatchewan Metis Society. "Northern development is a story of colonial-style oppression bartered for a few jobs to buy us off. Now they are going to clear cut the forests and destroy the environment. It will be the end of our way of life."

Traditional land users are angry that government regulations are beginning to eat into their income by placing minimum quotas on trapping and limiting domestic fishing licenses, explained Max Morin. Trapper Louis Morin commented that "traditional land use is more than a source of income, it also supplies food for our children." He recommended that public meetings be held in all of

called after 150 northern people were turned away when they went to Meadow Lake looking for work at the mill's construction site. Rod

Bishop, Mayor of Green Lake, stated that this experience was typical. "After decades of so-called northern development, decades of empty promises, conditions in the north are worse than ever. Northern development is development for everybody else but the north."

Bishop commented that the day after 150 northerners were turned away from the mill site, five people from Green Lake were given jobs because of a feared political backlash. "When we called this meeting and invited the Mayors from north eastern Saskatchewan, the provincial government suddenly called a meeting to discuss northeast environmental issues in La Ronge, saying that today was the only day they could meet. They are trying to prevent a united front on environmental issues."

Bishop commented that one advantage that Native northerners now have is widespread public concern about the environment among southern whites. Environ-

mentalists, including the lawyers that halted the Rafferty-Alameda project, will back-up the Metis environmental concerns. Gerald Morin added that Natives in British Columbia were currently challenging forestry development in court, based on their claims to traditional land use.

Philip Chartier, of Buffalo Narrows stated that, "Aboriginal land claims issues must be settled before any further corporate megaprojects take place. But Native people often feel compromised in supporting economic development schemes that they don't really like because there is no movement on land claims."

In fact, the Meadow Lake District Chiefs are half owners of the company holding the forestry leases from which Miller-Western will receive its trees. The District Chiefs are participating in the project with the aim of bringing economic development for their people.

Cont'd Page 17



Beauval

Photo Credit: Paul Hanley



Rod Bishop

Photo Credit: Paul Hanley



### GABRIEL DUMONT INSTITUTE of NATIVE STUDIES AND APPLIED RESEARCH

Applications are now being accepted for entrance in September to the SASKATCHEWAN URBAN NATIVE TEACHER EDUCATION PROGRAM. SUNTEP is a University degree program for Metis and Non-Status Indian students. It is offered by the Gabriel Dumont Institute in conjunction with the Universities of Saskatchewan and Regina. Tuition free courses for qualified students are offered in Regina, Saskatoon, and Prince Albert and lead to a Saskatchewan teaching certificate and a Bachelor of Education degree. Special admission for mature students is possible; a demonstrated desire to become an effective teacher is necessary. Space in the program is limited, so act now.

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# METIS SOCIETY OF SASKATCHEWAN QUESTION PULPMILL AGREEMENT

## Environment

The Metis Society of Saskatchewan (MSS) is dismayed by the quick decision of the Minister of the Environment allowing Millar Western to proceed with construction of the pulp mill. The organization is not convinced that statements with respect to environmental protection, particularly zero effluent and cutting practices.

"The Metis Society of Sas-

katchewan needs absolute proof that there will in fact be adequate environmental protection, assurance by the owners of the venture are not sufficient" stated Jim Durocher, Metis Society President.

"We are also concerned with the location. With the high unemployment in northern Saskatchewan, and with the bulk of the forest in that area, if environmental con-

cerns are met, the mill should be further north."

"Coupled with this, if the Metis are to become self-sufficient, we believe that the provincial government should assign its 49% ownership to our people so that we can establish an economic base," added Mr. Durocher.

The other members of the Executive also have concerns, particularly with respect to the issue of

land and resource rights.

"I don't believe that such as major economic initiative on Aboriginal lands should take place until the legitimate rights of the Metis to a land base has been dealt with. As a Metis people, we still have valid Aboriginal title to the land and its resources," stated Philip Chartier, Metis Society Treasurer.

According to Mr. Gerald Morin,

Metis Society Secretary, "A project of this scope and nature will invariably affect the traditional resource users of northern Saskatchewan. We can't support such an initiative, unless the consent, cooperation and involvement of the traditional resource users is in place."

## Governments, Corporations Colonize Natives, Nature... cont'd

agement provides jobs and valuable forest products; it is also compatible with traditional resource industries such as hunting, fishing and trapping.

While government is prepared to provide subsidies for corporations, the same rules do not apply for traditional resource industries with development potential. With the proper support, traditional resource industries could be modified and expanded. Fisheries would benefit from restocking programs and good management. Local processing would provide needed jobs. Markets could be found for "rough fish" such as suckers. Rice and wild foods are

another promising industry. Tourism also has a great potential -- but not if the forests and waters are destroyed.

Environmental destruction and racist colonialism are remarkably similar.

People and the environment are really one, interdependent system, but people make nature separate, extract the wealth it has to offer, and return nothing to renew it. We use lakes and rivers as a sewer.

People who live close to nature normally assume that nature has a living spirit. It is treated with respect; people ask nature's permission to make use of its products.

In order to exploit nature, indus-

trial societies came first to believe that nature was just a machine, not endowed with spirit. This attitude toward nature has seriously threatened our future by undermining the quality of the environment.

In effect, nature has become like man's colony, it is without rights and respect. In this respect, our relationship to nature parallels colonialism.

Colonialism used to go something like this: we want what you've got and we're more powerful than you so its ours. If you're lucky, we'll give you something for your land and resources.

Racism was used to justify the land grab: if the conquered people were thought to be less than human, it was easy to justify their exploitation, slavery, even genocide.

Modern colonialism is gentler.

Armies aren't needed, but no one negotiates with the local people for permission to use or exchange resources. It is now called economic development. Racism takes the form of paternalism: "These poor people need our help to develop. We'll educate them, give them jobs." Once the mine or mill is operating, however, the promises are soon forgotten.

It is not surprising to find that where nature is assaulted, Native people are also threatened. This is the history of colonialism in the Americas and it still goes on; in the Amazon Native communities are being wiped out as invaders move in to clear cut the forest and build mines and dams.

Environmental destruction and colonialism stem from the same values and ways of thinking. These values destroy the victim

and corrupt the oppressors. New values are needed if we want to live in unity with nature and with each other.

It makes sense that environmentalists and Native people are forming alliances around the world, the movement to save the Amazon is a good example.

We have our own Amazon in Canada: the northern lands and forests, part of a global environment, are being cleared and the Indigenous people are being pushed out. It's easy to raise concern about what happens on the other side of the world. We feel quite righteous in condemning the Brazilians for destroying the rain forest. But we needn't look that far afield -- the same thing is happening in Canada today.

## Northern Natives Oppose Pulp Mill ... con't

Indian participants in the meeting questioned whether the participation by Indian Bands had the support of the people. Many Indians live off reserves in northern villages and towns and are not represented by reserve governments. One Indian speaker commented that while he supported Native involvement in saw mills and selective forestry, he could not understand why any Indian leader would support clear-cut forestry practices.

Paul Sylvester, himself a former Chief, said that "we need a grassroots educational program so that people understand what is really happening here. I won't be bought off with promises of revenues and jobs as long as there is a rabbit running."

Only one participant, Guy Bouvier, the area director for the Metis Society in Meadow Lake, supported the pulp mill. His recommendation that the Metis try to buy into the project to take advantage of economic development received no support.

The meeting agreed that northern Natives must have control of their land before development takes place. "With control of the land," said Max Morin, "companies would have to come to us to negotiate land use and we would decide on development."

The meeting appointed a committee to develop a strategy on Miller-Western's project. It was agreed that legal and political means would be exhausted before resorting to direct action such as blockades.



Meeting Participants

Photo Credit: Osa Felder/Rising

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Submissions of poetry, short stories, testimonies, essays, novel excerpts and photography are welcome.

Send a biography with your work stating your tribal affiliation and other information you wish to include. Also enclose a S.A.S.E. if in Canada.

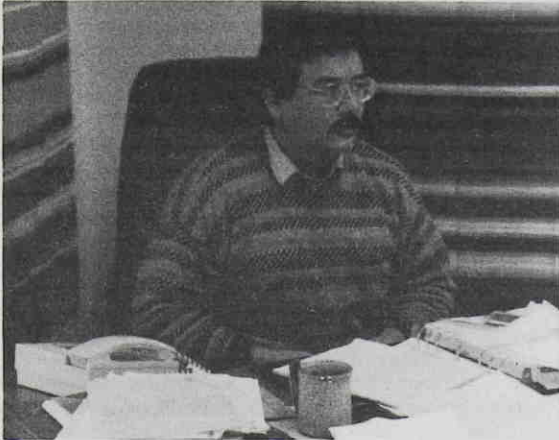
Deadline for submissions is November 1990. Send material to: Connie Fife - Editor, P.O. Box 1634, Winnipeg, Manitoba, R3C 2Z6.

The publisher will be Sister Vision Press, Toronto, Canada's first Black Women and Women of Colour Press.



## Local

## COMMENTARY



Nap Gardiner

Photo Credit: Osa Piddler/Bereng

by Nap Gardiner

I understand that Christopher Columbus was Italian. When he landed, the North American Aboriginal people were welcoming, kind, and sharing. As a matter of fact, we have been so open, so sharing, so giving, we have been enslaved, persecuted, and have trusted the European culture to an overwhelming point. We respect the strangers. I think we still respect the Europeans as we did on first contact in 1492. It does not seem however, that his respect is being reciprocated.

Many Aboriginal tribes and clans in Canada have carried their cultures throughout history with their elders. Others have painted theirs on cave walls as memories

that can be easier to transcribe. Many, unfortunately, have completely forgotten. The one part of Aboriginal culture that has survived thus far, is the languages. This integral link to identity, although fragile, has been maintained. How much longer depends on the alertness of it's carriers to understand what causes cultures and languages to decay. For some, it is not hard to grasp the tendencies of the European culture and how it transcends to minorities. Others, unfortunately, cannot see the consequences of a loss of culture because the price of identity has been ingrained as painful and undesirable.

For some years now, the governments in Ottawa have seen fit to understand the importance of

multiculturalism of this great country. The debate of founding cultures to have exclusive rights in a constitution is the largest debate now in Canada. There is an unfairness about, say some small provinces. It is the French and English issue. It is their cultures that will be threatened if one has special powers over the other. That is a no no Canada cannot have inequality. Canada stands in high esteem in the international community as caring. It seems that it cares for just about everyone else but it's original founding race, the Aboriginal people.

As Aboriginal people, we are faced with a gigantic task of submitting ourselves to regaining a bit of the past to understand the present. Historians recognize this process is crucial to any human and institutional growth. We do not number very many. The vast expanse of land that separates our brothers require measures of communication that are being used within and for the rest of the country. It is unfortunate, even though there are regulations requiring some access of cultural programming in existing mainstream media outlets, many of us do not process the skills to transform this access into meaningful communication with our people.

Since the first days of our contact with Europeans, we have never had the opportunity to fully participate in our own well being. As we begin to understand ourselves, this participation or lack of it, will be much more clearer. However, the need for large amounts of fi-

nancial resources makes it that much more difficult. Today we are faced with those obstacles. Just a few short weeks ago, the federal government that holds the responsibility to enhance our independence, has decide that we do not need to communicate with each other. There are many questions to be answered here. In Canada, this would only be fair.

The CBC, one of Canada's largest communications systems which has given access to much of Aboriginal Canada, gets much of their money from public coffers. The Canada Day celebrations get millions to project the beautiful, multi-cultural and fair country that Canada is. The Senate, an institution that is held in high regard by many in this country, as Aboriginal people hold their elders in high regard receive an increase in funding this year. Of course, I can't forget the increase in funding to Indian Affairs. Indians are a good career for those bureaucrats in Ottawa.

On the other hand, there are more food banks in Canada than ever before. Cuts have made to women's organizations, friendship centres, Aboriginal leadership organizations and so on.

Is this a fair country? Is this the country that goes in the forefront of every peace keeping mission when some unfortunate country wants to stop fighting? Is this the country that respects the languages and cultures of all who are citizens within it? Is this the country that provides for the hungry, the homeless and the destitute in a

Christian sort of way? Is this the country that gives refuge to people from other countries whom are persecuted by dictatorships, unfairness and inequality?

I used to be proud to consider myself a Canadian. Probably because I love the land. I still do. Nevertheless, as a citizen I need explanations to my government's decisions to cut back programs to my people who are at the bottom of the food chain already. I especially want to find out why the government says these actions are for the benefit of all Canadians, and for our grandchildren. It despairs me even more as I see that presently, as Aboriginal people in Canada we have a one in four chance to reach adulthood. Can there really be a better future for my grandchildren?

The other questions are directed to us, the Aboriginal people of this country. Indeed, in all fairness it may be justifiable to protest much that has happened to us since colonial times. But, now, where do we really stand in the eyes of this country. From our point of view not theirs. We have a past, at least in part, to tell us how we got into this mess in the first place. We have a culture, that needs a good looking at. We have children that may have a chance to grow up as proud people. We have some choices, although sometimes few. We have ourselves, if we could sit down and talk together. Do we wait? If so for what? Do we even care?

## NATIVE PRESIDENT AT UNIVERSITY OF REGINA

by Leon Soup

The University of Regina is now boasting the first ever Indian student body President in a Canadian University.

Danielle Woodward, from the Poomans reserve, won the students presidential election by a landslide of votes.

"This win (as U of R student president) shows Regina that Indian people will not sit around anymore," said Woodward who attends the Saskatchewan Federated College (SIFC). "Indian people are finally getting involved."

This is not Woodward's first time in the student political circle. Last year she was SIFC's Student Union President and was one of the leaders who rallied against the E-12 guidelines.

Currently, she is on SIFC's board of governors to the U of R Senate.

"I didn't want to get involved

with the politics this year and for that reason I never ran for SIFC President," she said. "I was asked a number of times if I was considering running."

Woodward, 30, said she was very confident before the votes were counted because she had support from most of the larger groups such as the Women's Centre.

But her main support came from SIFC students. SIFC has about 800 students attending the main campus at the U of R and these elections had the highest vote turn out from SIFC students.

Woodward said one reason that SIFC students never vote is they are unfamiliar with any of the candidates. She said this year they all came out to support her because she was the only Indian.

"SIFC usually never participate in the U of R general elections. This is the first time they ever really voted."

## Husky Oil

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NATIVE AFFAIRS

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## Local

## SAVED - PRESERVING WILDLIFE FOR THE FUTURE



Photo Credit: Ona Fiddler/Berteig

Gordon Sayers

were found in and around the spill area.

The secondary impact of contamination is yet to be determined, however deer and carnivores such as the coyote, bear and wolf have been affected via ingestion. The spill was contained before it reached the salmon hatcheries, but the underwater world will take years to rejuvenate themselves through natural progression and reproduction.

Mr. Gordon Sayers is the President of the Paynton local of the Metis Society of Saskatchewan. He is one of the many individuals who viewed the disaster with increasing alarm as statistics rose and environmental experts revealed the potential secondary impacts of the spill. "We must do everything in our power to save these species. They are our connection to our past and to our religious beliefs and customs," he wrote. He also pointed out that the economic benefits to Canada are around 9 billion annually and the creation and maintenance of 185,000 jobs from wildlife.

Mr. Sayers is one of a few whose alarm did not dissipate as media turned their attention elsewhere. In 1989 he began investigating

possible ways to save the wildlife and protect the environment. "The one way I see (to save wildlife) is so simple that I wonder why no one else has done it yet," he stated in an interview. Mr. Sayers is presently gathering the support of organizations, individuals and government to develop the Saskatchewan Aboriginal Voyagers Ecological Disaster Corporation (SAVED).

The primary goal of this organization would be the trapping and removal of wildlife from the site before the spill reached them and to save those who have been impacted.

Mr. Sayers described the mechanism to do this as a team of trained Native trappers who could use all kinds of traps to safely and with the least amount of stress on the wildlife remove them to safety until the area is cleared.

"Native trappers are the only people who would have enough nerve to hold and clean a beaver," he stated.

Mr. Sayers has gained the support of the Metis Society of Saskatchewan, the Provincial Trapping Association and is presently undertaking the task of convincing organizations such as the World Wildlife Fund, all major oil

companies, the Green Peace Organization, individuals and others.

Mr. Sayers reported that an estimated \$40,000.00 was spent to save each seal from the 1989 spill and emphasized that billions of dollars are spent on clean up with minimal amounts slotted for saving the wildlife.

"I'm not against oil companies and I realize that as long as we need to consume oil to survive as a people we will have to deal with the disasters we have seen in the past," he stated. He further added that, "All people have a vested interest in the preservation of wildlife but that it will be Aboriginal people who will remain the protectors of the wildlife because it is they who have the commitment and expertise to do so." Mr. Sayers will continue to pursue the further development of SAVED and to garner support and input from governments, organizations and individuals.

by Ona Fiddler-Berteig

On March 24, 1989 at Prince William Sound the Exxon Valdez struck a reef and spilled 11 million barrels of crude oil into the North Atlantic. The immediate impact

of this disaster was well documented via extensive media coverage and expert analysis. In terms of numbers 993 bodies of the total 13,000 known sea otters were recovered, 130,000 sea birds were victims, and 300 eagle corpses

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For more information on registration and ticket sales for WRITING: The Future contact the Saskatchewan Writers Guild toll free (in Saskatchewan):

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The Saskatchewan Writers Guild acknowledges the generous support of: Future Corporation, Saskatchewan Lotteries and CBC Radio.



## Local

## BACK TO THE 50's: RIEL LOCAL FUNDRAISER



Clifford LaRocque



Limbo Dancer

by *Ona Fiddler-Berteig*

The Riel Native Employment Centre, a Riel local program hosted a successful fun filled fundraising dance according to Clifford LaRocque, the new President

of the Regina Riel Local since April 2. "There wasn't as many people in attendance as previous years, probably because of the location and it was also lent, but about 180 people attended," he stated.

Many of those in attendance participated fully by dressing in 50's and 60's style. About a dozen prizes were distributed for best costume, best dancers, doorprizes and others.

Highlighting the evening activi-

ties was a limbo contest. Nearly half of those in attendance participated amidst gales of laughter and shouts of encouragement.

The dance occurred on the same weekend of the Provincial Metis Women's Annual Conference and

many Saskatoon Metis were there to join in the festivities and offer their support.

Funds raised will go to the Regina Mosaic, the Riel Local and the Riel Native Employment Centre.

## HISTORY OF PINEHOUSE



Leonard McCallum

by *Leonard McCallum*

The first recorded history of Pinehouse was in 1899, when a missionary made his first visit. The first inhabitants who lived in the area were Dene people. They left the area in 1901 because of a severe smallpox epidemic. This epidemic killed half of the population that lived at Pinehouse. The surviving residents left the region, emigrating to either Patuanak or Stanley Mission.

Presently, in 1990, the community of Pinehouse consists of approximately 850 people who are of Cree and English ancestry.

The village of Pinehouse is situated on Pinehouse Lake, approximately 220 kilometers northwest of La Ronge and 380 kilometers north of Prince Albert, in north central Saskatchewan. From 1911 to 1939 there was a priest by the name of Father Rossignol, who visited the six or seven families that still lived in the region after the smallpox epidemic. In 1939 these families got together to form

a village. The Bishop gave permission for a small church to be built. With the establishment of the church, more people came to Pinehouse to settle and the local Catholic priest became known as the authority figure during this period.

Further developments included the building of a school. The school was built in Pinehouse in 1948. This development brought happiness to the community because now the people would not have to relocate in order to send their children to school. This is one of the factors which formed the community which exists today.

Also in 1947, a house was built for a manager to operate the Hudson's Bay Company store. The exact date of the Company's establishment in Pinehouse is unknown. A co-op, however, was built in Pinehouse in 1970. Throughout this period, and from its earlier beginnings, the economy of the community was based on trapping, fishing and hunting.

In 1901, there were other people who moved into Pinehouse from the surrounding communities of Beauval, Ile a la Crosse and La Ronge. These people integrated into the area well because they were also traditional land-users. The people respected their land because that was the only resource for survival. There was freedom, friendship and respect for one another. Everyone did things together. The people lived close to each other and even ate together. It was like one big community family. It was like this until the government began to replace the peoples' traditional lifestyle. Many different inventions were developed that could replace the harder times with a much easier time for the people of Pinehouse.

The government became interested in the economic richness of this community. The traditional way of life is now largely a thing of the past. The dependence on the land has been replaced with dependence on goods and services from outside the community. Incomes, housing and employment are now largely reliant on social assistance and make-work projects of the government. This has, however, been largely a function of the lack of opportunities, which would enable the people of Pinehouse to integrate themselves with the larger society of which they are rapidly becoming a part.

In 1961, the housing programs of the government started building their CMHC-standard of housing in Pinehouse. These houses were to replace the traditional housing of shacks and log cabins. Gradually also these houses were re-

placed by prefabricated units, many of which exist in the community today.

In 1963, the provincial governing bodies developed a format for Pinehouse. The L.A.C. was a council made up of six local people who were elected to be the governing body of Pinehouse.

All financial matters were handled by the northern Municipal Council. In 1976, however, the L.A.C. revised its municipal status so that they could have more control. Once they were defined and became an official corporate body, the Local Advisory Council has chosen to take control of their financial management and, therefore, handle their own administration.

The economy changed as changes were made to the community of Pinehouse. The government began make-work projects within the community and occasionally people would take a job rather than going out to trap or fish. The jobs on the market looked easier and meant fast money and also people got weekends off. Alcoholism began to take control of people at Pinehouse. With the jobs that were available, more people were taking off to La Ronge by plane, to get a supply of booze. People were being fired because of too much usage of alcohol. This led to many problems within the community. We were no longer one big happy family. The people of Pinehouse were changing with the system, losing the traditional lifestyle.

In 1978 a road was constructed into Pinehouse and more inventions of the government came to Pinehouse. There has been a great change in Pinehouse since the

road was constructed. People began buying vehicles and leaving for the weekends. Children have started to better their English since television reception was improved. Alcoholism problems were becoming worse because the government did not understand the peoples' need of peace and freedom. Also, the people had a low level of education.

The change has been affecting the Pinehouse people in a lot of ways. They have drifted apart from the sharing moments of traditional lifestyle to bitterness toward the government and defeat, to alcoholism leading to recovery. This brief historical sketch gives an understanding of the length of time of the transition period from a traditional way of life to Pinehouse's present state.

Hopefully, with the leadership we now have there will be greater protection. Negotiations will take place for the betterment of the community, and the people. With the leadership's potential, they have already set up a better planning stage for economic development at Pinehouse so that future developments will not surprise the people. Many people have gone out to further their education so they can better compete in the job market that is out there in Pinehouse, and also so they can better be a part of that whole new world. People are now more aware of what can happen if they do not take a stand and take part in what is happening in the community. With the leadership behind the people, the community is assured that it is going in a positive direction because nothing goes without the local leadership's final review and approval.



# RED RIVER CLUB FOUNDED



Gillis Lavalley - "This is a club where Metis businessmen can support each other ... like the Italian or Greek Clubs."

Photo Credit: Osa Fiddler/Berco

by Daniehl Porttris

Regina - Something new has happened in Regina. For the first time in many years, Metis men have gathered together for a purpose other than to talk about Metis politics. This event wasn't accompanied by a lot of fanfare; maybe,

it should have been.

On the initiative of David McKay, interim representative of the Metis Society S.W. Area III, the Red River Club (as it is tentatively being called) held its founding meeting at the Saskatchewan Hotel on Thursday evening, March 22, 1990. Invitations were

extended by word of mouth and about thirty Metis men from a number of different professions attended. Plenty of coffee and conversation was available.

The main attraction of the evening was an opportunity to meet the Mayor of Regina, Doug Archer. He took this time out from

his busy schedule to meet Metis business and professional people. He spoke about the need for discussion and for working together to solve mutual and community problems.

Before Mr. Archer's appearance, the long-suffering attendees were playfully subjected to such fines as were deemed necessary for the purposes of raising funds. For example, Butch McDougall and Ray Hamilton were fined for being late; then, everybody else was fined for being on time and embarrassing the main speaker. Dan Pelletier was fined for wearing a tie; Thom Ireland was fined for dressing casual. By the end of Dave's opening remarks, the enforcer (Ed Pelletier) had collected \$42.00, all earmarked for the hot lunch program at Rainbow Youth. Everybody breathed a sigh of relief that Dave's speech was short.

To warm up the crowd before Mayor Archer's talk, Ed Pelletier spoke as President of Moose Jaw Local and President of the Moose Jaw Friendship Centre. He outlined the work going on at the Centre and gave a short history of their successful hot lunch program.

Dave says that this type of thing

will be a permanent feature of future meetings: at least one or two profiles of a local business or program will be presented by the persons involved. The overall purpose of the Red River Club is to provide Metis with the opportunity to network; that is, to meet and relate to other Metis business people in a professional, non-partisan atmosphere. Dave hopes, "These meetings will result in a greater exchange of ideas and services in a mutually-beneficial fashion."

So far, the main effort has been to recruit Metis men although there has been no effort to actually exclude women. A decision on this question is not imminent and will depend, to some extent, on whether there is any interest on the part of Metis women to take part in the meetings.

The next meeting will be held at 7:00 p.m. April 25 again at the Saskatchewan Suite of the Saskatchewan Hotel in Regina. This will be a golden opportunity to meet Lynda Haverstock, leader of the Saskatchewan Liberal Party. There will also be Metis presenting profiles of the businesses they are involved in. Interested Metis are welcome to attend.

## YORKTON METIS SOCIETY ANNUAL MEETING

by Dale Leftwich

On March 3, 1990, the Yorkton Metis Society held its' annual meeting. At this time new Board Members and a new Executive were chosen. The individuals who will now be looking after the concerns of the Metis people of Yorkton are: President - Edwin Pelletier; Vice President - Patsy Pelletier; Secretary/Treasurer - Ramona LaFontaine; Board Members - Morris Ladcau, Brian Pelletier, Frank Morrisette, Frank St. Pierre, Barry Pelletier, Karen Johnson. All positions were filled by acclamation.

These people have their work cut out for them as there are some important questions facing the local at this time. The first and foremost of these questions is what to do with the Metis Hall. The city has demanded that the taxes be paid on the building or it will be taken over. The Gabriel Dumont Institute has offered to buy the hall for what is owing in taxes and then offer courses out of the building. If this decision is taken the premises would be put to good use but it would no longer be the 'Metis Hall.'

Another situation that this local will have to deal with is the future of Parkland Housing. Parkland Housing is the low rental housing Authority in Yorkton. It has fallen on hard times recently and CMHC has threatened to pull its'

subsidies. If this happens, rents will jump up to full market values. There is also the question of control of the estimated \$1,000,000.00 in assets of the Authority. In Prince Albert control of the Native Housing has been given to a Non-Native real estate agency and that could happen here.

As well as the district meeting on March 3, there was an area meeting on March 4. Present for both meetings were Gary Martin, Area Director; Gerald Morin, Murray Hamilton and Leon McCauley.

Gerald gave a report on the activities of the Metis Society of Saskatchewan and then with Edwin Pelletier gave an update on the Constitutional Commission which they are both a part of. Leon and Murray were present to talk about housing and education programs from the Gabriel Dumont Institute.

Dennis Langan gave a report on MEDFO and Gale Pelletier reported on the loss of government funding to the New Breed newspaper. There was a strong feeling expressed that the New Breed could and should continue to function with funding supplied by advertising and subscriptions. If the government pulled the funding it could no longer threaten to pull its' funding so the paper becomes a more independent tool of the Metis people.

## Next Issue June 1

- Saskatchewan Addictions Council Corp. Celebrates 20 Years of Success
- Metis Society of Saskatchewan: Meech Lake
- Prince Albert Metis Local Donates \$10,000.00
- University Grads.



## GABRIEL DUMONT INSTITUTE of NATIVE STUDIES AND APPLIED RESEARCH

invites applications for the position of SUNTEP FACULTY (SASKATOON)

The Saskatoon Urban Native Teacher Education Program (SUNTEP) has a faculty position to fill in Saskatoon effective August 15, 1990

SUNTEP Saskatoon is a four year Bachelor of Education degree program offered in conjunction with the University of Saskatchewan.

**Responsibilities:** Specific duties may include teaching university level education courses, field supervision of student teachers, academic and professional counselling, and responsibility for the SUNTEP Library

**Qualifications:** The ideal candidate will have graduate level work in education, several years of successful classroom teaching experience, some teacher education experience, fluency in Cree, and a knowledge of Indian and Metis issues in culture and education. Equivalent combinations of education and relevant experience will be considered.

**Salary:** Commensurate with education and experience, in the starting range of \$31,645 to \$36,766 per annum plus a competitive benefit package.

**Location:** Saskatoon

**Deadline for receipt of applications:** May 18, 1990

Please forward applications and direct enquiries to:

R. James McNinch, Director  
Saskatchewan Urban Native Teacher Education Program  
505-23rd Street East  
Saskatoon, Saskatchewan  
S7K 4K7

The Gabriel Dumont Institute has permission from the Saskatchewan Human Rights Commission to hire affirmatively.



# CHILD ABUSE: A HISTORY

by Cindy Perrault

The pre-contact years for the Aboriginal peoples of Canada were peaceful. Peaceful meaning that people did not have to deal with drastic changes or an alien way of life. They did have their moments of warfare but it was within their own culture. Today life is not peaceful because not only is there uneasiness among Native peoples individually and in communities but also with the non-Native culture. Over the years the situation has deteriorated to the point that violence and dysfunctional behaviour is accepted as a way of life.

Upon contact the subsistant way of life eventually became a materialistic way of life. No longer did Native peoples simply hunt for what they needed to keep them alive, now they hunted for profit as did the early Europeans. Profit was so dominant that soon the resources diminished and the Native peoples were left with skills that were no longer valued, not even to keep themselves alive. There was nothing left to hunt. The self-sufficient, independent way of life, living off the land, from the water and whatever nature provided ceased to exist almost entirely.

Native peoples had their own structures and concepts that varied in complexity depending on their geographical location.

However, geographical location mattered little when it came to spirituality. Spirituality was not a once a week meeting of prayer, it was practiced daily in every aspect of life. It was so strong that it was a guiding set of principles where individuals and communities had a great deal of respect for oneself and others; where Native peoples knew their limits and feared the consequences of going beyond the limits.

Spirituality unified all systems and all aspects of life which is where the holistic lifestyle emerged. Life was not divided into categories and hierarchies as it is today. Each individual contributed to the whole in the area s/he would be most valuable. Today individuals try to do everything and at the same time compete to be the best.

Spirituality not only unified the Native peoples way of life but it was also an essential element to an individual's inner self. Through ceremonies and fasts individuals realized their purposes in life thus allowing one to live to their potentials. If it was not for respect though, there would be chaos and

unlimited, unrestricted behaviour, nothing to believe in and guide one through life. If an individual has nothing to believe in, nothing to hang on to in times of hardship how can one know their purpose. Without purpose in life there is no potential being strived for.

This was however all lost when contact was made. There were devices created to destroy the Native peoples way of life and as a result it did eventually crumble. Things such as reserves, residential schools, missionaries, reserve passes, legislation, enfranchisement and treaties were introduced to assimilate and destroy Native peoples' cultures.

The cultures began to fall apart when children were torn from their parents and put into residential schools. It was here that speaking one's own language was forbidden, children were treated inhumanely and here where children were introduced to the practices of sexual abuse and child abuse. If one really thinks about it, where else but the residential schools and with the introduction of alcohol would these devastating behaviours have been learned. Not by parents because this abuse was simply not practiced or tolerated.

There was too much respect and love. Children were thought of as

gifts, something precious to treasure. Children as well as the elderly were thought to have souls that were the closest to the Creator and were treated accordingly.

Because abuse started with the children it must end with the children. If our children do not learn behaviour such as this or become subjected to it, then how will it be possible for them to pass it on to their children thus stopping the cycle of violence. But only by healing the victims and abusers can we help the children.

We must first open our eyes and by doing so our children will see that unacceptable behaviour is no longer acceptable to Native peoples. They will know what is good and what is not good, then the perpetuation of family violence will cease. Children must learn respect, self-love which will in turn teach them how to love others, trust and confidence. In order to teach our children we must first aim at teaching ourselves these ways, the principles of the old way of life. This does not mean that we must or should live a nomadic lifestyle.

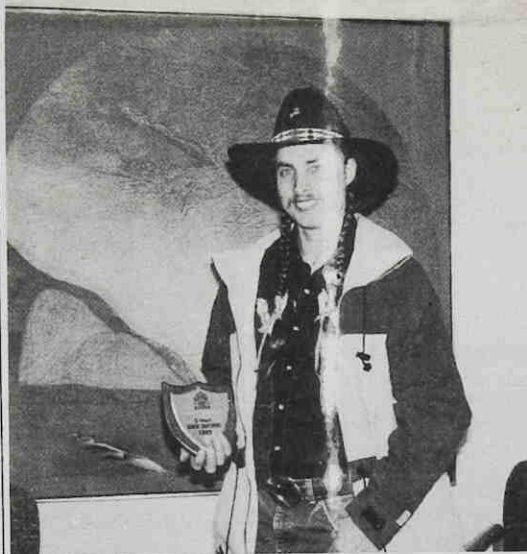
If we do not portray these values so our children can learn, who will? Presently it is the Non-Native society through apprehen-

sion, foster homes and adoption. It is our responsibility to educate ourselves and our children simultaneously.

It is my belief that in the healing process every Native person must become aware of their historical background, their present situation and their future. This will enable them to put things into perspective and be better able to understand this, the effects it had on Native peoples and the results of these effects. Grieving will be a part of the healing process but we must not become overwhelmed. Native peoples must deal with this, come to terms with this and at the same time not harbour any feelings of resentment or hatred.

I have mentioned why women must initiate the reversal of the cycle to make Native peoples independent and strong. Once we are strong Nations then we can deal with all other obstacles. In today's world it is difficult to accomplish even this alone. For this reason unity or a parallel structure must be formed with each other and outside systems. WHEN WE CAN STAND TOGETHER THEN WE CAN WALK TOGETHER, SEPARATELY, IN OUR STRUGGLES AND BELIEFS.

## KEEP ON TRUCKING



Lloyd LaRocque

Photo Credit: Ona Fiddler-Berteig

by Ona Fiddler-Berteig

"People don't know who I am anymore," stated Lloyd LaRocque, a long time trucker from Meadow Lake. Known to many as Indian Joe, a name which was proudly painted on his semi since he bought his original, Lloyd is now known as one of the many truckers who

traverse the province.

Lloyd's been driving for 16 years and has helped many people out of bad situations in his travels. He has driven for Tri Mac and SINCO and is presently with Northern Resource Trucking, (NRT) a company which is owned by the Lac LaRonge Indian Band and Tri Mac.

Two years ago Roger Olioski, the

Manager for NRT ground out the name, Indian Joe from Lloyd's truck in his absence. He later told Lloyd that he removed it because it was faded, in the process he also damaged the bug screen, which was replaced.

Lloyd would like to replace the Indian Joe insignia, however he is afraid it may threaten his job. "He said they (NRT) didn't need any politicians," stated Mr. LaRocque when discussing the incident. Lloyd informed us that his lawyer advised him that although NRT couldn't fire him for replacing the label, but may look for excuses to fire him.

In a telephone interview, Mr. Olioski informed us that NRT had standardized trucks, even if they were privately owned. He emphasized that all bug screens had been cleared because some customers had found some of the painted bug screens offensive and had complained. "Lloyd can put "Indian Joe" back on the side of the truck," Mr. Olioski stated.

Lloyd was one of five drivers to receive the Saskatchewan Trucking Association Safe Driving Award in Regina on April 07, 1990 and has many trophies from trucking rodeo's.

### The Focus for forthcoming issues of New Breed are as follows:

June - Environment; July - History/Culture; August - Government/Politics; September - Social/Economic Development; October - International; November - Health/Addictions; December - Family.

Deadlines for submissions is the 20th of each month for the following month printing. New Breed welcomes submissions on all issues and in particular interested in local events, such as grand openings, sports and cultural events, new locals, new programs, profiles, politics...

Please send submissions to Editor/Manager - New Breed, 3rd Floor 173 2nd Ave. S., Saskatoon, Saskatchewan, S7K 1K6.

## FREE FREE FREE

### PUBLIC SERVICE ANNOUNCEMENTS

We would like to establish a Community Calendar and extend an invitation to our readership and organizations to place free public service announcements for our proposed Community Calendar Section. This section might briefly announce weddings, births, anniversaries, birthday wishes, community events, conferences, meetings..It might also print photographs if submitted.

Please submit briefs with your name and telephone number for confirmation to New Breed, 3rd Floor 173 2nd Ave. S., Saskatoon, Sk. S7K 1K6.

## Radio

S.N.C.C. is taking proposals regarding the development, sale, lease..... of the radio equipment presently in storage until May 15, 1990.

Please send proposals to NEW BREED



## Provincial/National

# TRADITIONAL FEAST HELD AT SASKATCHEWAN PENITENTIARY



Jennifer Waditaka, Northern Indian Nations Dance Troupe Dancer

by Kenneth R. Noskiye

As Campbell Papequash, our Elder at the Saskatchewan Penitentiary, smoked the Sacred Pipe, I couldn't help but to look around the room and see the faces of the inmates. The faces were full of excitement, some with curiosity and some with the look of a child who became lost in a mall. In general all the faces had that look of a unified people for they were holding a Traditional Feast, a ceremony conducted by their ancestors thousands of years before them.

The lead singer of the White Eagle Singers, Paul Nicotine had started the ceremony by walking the capacity filled room with an Eagle Feather and pipe burning the Sweetgrass. Elder Papequash then asked those who wanted to

smoke the pipe to sit in a complete circle. Inmates, guests, and even institutional staff took part in this ceremony as the Feast is a celebration of the People of the Earth and everyone was welcome.

Native people came from all over to join with the inmates as they gave thanks for the many positive things that has happened to their groups: the Native Awareness Group. One of the many highlights was the presentation of a beautifully framed poster of a drawing and a poem done by one of the inmates: Eddie Seegerts. The poster was presented to Curtis Fontaine. Mr. Fontaine is the Executive Director of the Native Clan Organization in Winnipeg. Three years ago the inmates were trying to learn their traditional songs but had no drum, they tried to raise funds to have one made but the support for this project quickly

came to a stop as nobody seemed to be interested to give to the inmates, but the Great Spirit insisted that the inmates would be allowed to sing their songs and that's where the Native Clan Organization came in. "Our President had a dream" said Mr. Fontaine, "he had a dream to make four drums and one of those Drums was to come here." It's been nearly two years since the Drum arrived and today there are two Drum troupes inside the walls of the maximum security prison and one would think they have been singing for all their lives as they proudly sang for the guests and Elders.

Eugene Arcand, Executive Director of the Prince Albert Indian Metis Friendship Centre commented on how fast the inmates learned to sing "when I first came here, I didn't know if I should cover my ears or dance but now I can say with pride that I enjoy the songs, I congratulate you all on your efforts, you should all be proud of what you have been able to achieve in a very short period of time." Mr. Arcand and his family have been strong supporters of the Native Awareness Group and this time Mr. Arcand came with his lovely wife, Lorna. One of their sons would later dance for the inmates.

Wild Rice was prepared and donated by the Friendship Centre's ladies group and they also baked all the bannock for the inmates, not because the inmates couldn't bake their own bannock but because this was a Feast and it's traditional that people who attend these Feasts to bring some food with them. The menu included wildrice, yams, beef, salad, blueberries and strawberries. This was the first time many of the inmates ever ate wildrice as it became evident when it disappeared as quickly as it was brought out.

Time and time again it was emphasized how important it was

that the inmates had community support and at this Feast the support came from all walks of life, some of those attending were representatives of the Metis Society of Saskatchewan Justice Committee (which included the Executive Director, Ms. Lorna LaPlante) and Bonnie Jeffery (Program Coordinator of the Gabriel Dumont Institute's Human Justice Program).

Another of the invited guests was Ms. Priscilla Settee, a member of the Aboriginal Women's Council. Ms. Settee is also a columnist for the Prince Albert Daily Herald and in one article Ms. Settee praised the Native Awareness Group and in particular she mentioned the launching of the newsletter of the Native inmates; Drums of Freedom.

Many of the inmates who came up to talk spoke of how good a worker their Native Programs Coordinator was. Ms. Bernice Sayese is a contract worker with the Gabriel Dumont Institute and it was Ms. Sayese who worked hard to ensure that this Feast went as planned. During her speech, Ms. Sayese thanked the administration for the support it's shown on Native programming and she also thanked the Executive of the Native Awareness Group, in particular the President: Donald J. Morin.

Another of the highlights was when the inmates put on a play. The acting was very good, especially when you consider that the inmates wrote and directed the whole play. The play was about a dying Elder who wanted to pass on his pipe to his son. The Elder, played by Art Bird, and the son, played by Rick Jerome, brought back many memories and I'm sure the inmates thought of their grandparents as the room they came to sudden silence when the Elder passed away.

The inmates danced, ate and sang with their people and everywhere in the room one could hear "for a while I wasn't in prison." Some of the inmates were thousands of miles away from home and this has been an experience they won't forget in a long, long time.

As the final song was being sung

by the combined troupes, I again looked around the room and everywhere I looked I could see the sparkles in the eyes of the inmates, I knew this was the first time many of the inmates ever attended a Feast and I also knew that many of the inmates were wishing that their families could share in this Feast and deep in my heart I felt for those who could muster a smile as they shook the hands of the Elders, many friends were made but now it was time to get back into those prison cells. Some will sit down and write letters home, write about the Feast but some will simply lay down and within their heart they will sing and dance to the Drum until the sun rises.

I walked out of the room and down the corridors of small cells, the ranges were dimly lit and out of each cell shined a bright light and as I walked down the ranges I heard the voices of my brothers. I felt a sense of pride for the inmates but also pride for my people, for my people showed their beautiful side tonight and when the beautiful side of my people is shown,



Cori Arcand

## SASKATCHEWAN HUMAN RIGHTS COMMISSION

A young man who complained to the Saskatchewan Human Rights Commission that he was denied a job at the King George Hotel in Saskatoon because he is Indian, has been paid \$1,750.00 by the hotel in settlement of his complaint.

Robert Epp, who is now attending Bible School in British Columbia, told the Human Rights Commission he applied for a summer job as a parking lot attendant at the King George Hotel in July, 1988, when he was 18 years old.

Epp said the hotel's general manager, Al Blevins, told him the job had already been filled.

But, Epp told the Commission, before he left he noticed another young person, who was white, apply for the job and be granted an interview. That person was subsequently hired.

Donbars Ltd., the Alberta Corporation which own the hotel, also agreed as an additional term of settlement to adopt a workplace policy specifying all hiring decisions are to be made on the basis of merit and business necessity. The policy will be distributed to those doing the hiring at the King George Hotel.

"To be discriminated against on the basis of race is always hurtful, but for young people it can have a

particularly damaging impact, especially if it is one of their first experiences in the workforce," Theresa Holizki, Chief Commissioner for the Saskatchewan Human Rights Commission said.

"In 1989, 18 per cent of the complaints investigated by the Commission were on the basis of race. Half of those complaints were about discrimination in the workplace," Holizki said. "To deny a person a job or the opportunity to be considered for a job because of race is a violation of The Saskatchewan Human Rights Code."

## MOVING INTO SASKATOON?

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## UPDATE: SASKATCHEWAN NATIVE COMMUNICATIONS CORPORATION



Photo Credit: Ona Fiddler/Berteig

Board members: Brian D'Amour, May Henderson, Scott McKay

by Ona Fiddler-Berteig

The Board of Directors for the Saskatchewan Native Communications Corporation (SNCC) met on March 10th and 11th to discuss the future of New Breed and the corporation. The board reaffirmed its commitment to the maintenance of New Breed as the voice of the Metis of Saskatchewan and towards the goal of self-sufficiency.

Funding from the Department of Secretary of State will cease as of September, 1990, but plans are underway to generate revenue from the paper itself via fundraising, advertising and sub-

scriptions.

The Board of Directors has also set a May 15th deadline for receiving proposals for the development of radio. A decision on a joint venture or out and out sale of the equipment will be made by May 31st regarding the equipment which is presently in storage.

The Metis Society of Saskatchewan (MSS) Board of Directors were informed of the SNCC boards decision and fully supported their plans. Jim Durocher, President for MSS also called on the remaining affiliates to support New Breed by advertising and subscriptions.

In an attempt to stretch the al-

ready bare bones budget the board has taken a cut in meeting costs via milage and a 50% reduction in meals and per diem. Meetings will be held every four months at the office with full board reports given on a monthly basis. In their verbal reports at the March 10/11 meeting, all directors expressed their communities support for New Breed and resolved to make an attempt to increase subscriptions.

New Breed will continue to produce monthly issues and the board and staff are very optimistic about the corporations future.

## Provincial/National

### METIS ENCOURAGE SCHOOL BOARDS TO MEET EQUITY COMMITMENTS

reprinted from the Prince Albert Herald, March 24, 1990

The Metis Society of Saskatchewan wants a fire started under school boards to encourage them to meet their education equity commitments.

The society has written a brief to the Saskatchewan Human Rights Commission to make its opinion known, says provincial secretary for the Metis Society, Gerald Morin.

"We want to put pressure on them so they live up to the education equity programs," said Morin. "The Human Rights Commission is the monitoring board for the education equity programs, so we hope that when it checks them this year, it'll let them (the school boards) know how we feel."

In its brief to the Commission, the society spells out the commitments the school boards have to make. Schools with a more than five percent Native population must develop equity plans to meet the needs of Native people.

This includes increasing the number of Native teachers, re-

viewing school policies to be sure they are fair to Native people and adding curriculum that is culturally relevant to Natives.

Morin said school boards across the province are not trying hard enough to recruit Native teachers.

"We realize they're working on tight budgets, but it has to be a priority," said Morin. "They're not being very aggressive."

In the past, Prince Albert's school boards have said they have trouble finding qualified Native teachers. Morin said many teachers have applied to divisions in the province, but could not get jobs and so were forced to leave the province.

Morin thinks school divisions should post notices in Native teachers' colleges and conduct interviews at the colleges.

If the school boards do not move soon to meet their equity commitments, Morin said, the Metis Society will press for a separate school system to be set up in the province for Metis students.

"We'd like, as our first preference, to work with the existing school boards, but if they're not working a pace that's satisfactory to us, then that is an option," said Morin.

### 3 - YEAR FUNDING AGREEMENT FOR SIAP SIGNED



Signing the Agreement - Mr. Bill Cooke, Chief Roland Crowe, Gerry Starr.

A celebratory banquet held in Regina on March 19, 1990, marked the signing of a new 3-year funding agreement for the Saskatchewan Indian Agriculture Program Inc. The agreement provides for flexible transfer payments from Indian and Northern

Affairs Canada to SIAP, for the continuation of SIAP's programs.

Mr. Ken Thomas, Program Manager for the Saskatchewan Indian Agriculture Program explains, "SIAP has a very broad base of support in the Indian community. The significant con-

tribution made by SIAP's work over the past fifteen years is recognized and appreciated by individual farmer clients, by Bands, Tribal Councils, and the Federation of Saskatchewan Indian Nations."

In a letter to Mr. Gerry Starr, Chairperson of the Board of SIAP, Mr. Joe Quewezance, President of Saskatoon District Tribal Council stated that, "We believe that with these kinds of programs, we will be able to have Indian farmers continue to thrive and diversify in the area of agriculture. Keep up the good service and you can rely on our fullest support."

Mr. Roland Crowe, Chief of the Federation of Saskatchewan Indian Nations, states F.S.I.N.'s support in the following terms: "The importance of SIAP's leadership and contributions are recognized as a matter of public record. Both Indian farmers/entrepreneurs and Indian Nations will clearly benefit from the ongoing programs and services of SIAP."

Signing the Agreement on behalf of Indian and Northern Affairs, Canada was Mr. Bill Cooke, Regional Director; INAC, Chairperson Gerry Starr and four SIAP Board Members, signed the Agreement on behalf of SIAP. F.S.I.N. Chief Rolan Crowe, witnessed the signing.

Representatives of SIAP, Indian and Northern Affairs Canada, Saskatchewan Rural Development, F.S.I.N. and several District Tribal Councils were present for the signing of the agreement for the banquet.

### "NEW VOICE FOR NORTH:" NEW DEMOCRATS FORM NORTHERN CAUCUS

Federal New Democrats have joined together to present a "new voice for the north," leader Audrey McLaughlin said today.

"The north is virtually ignored by this government," McLaughlin said. "that's why we decided it was time to create a united northern caucus."

Northern New Democrat MP's will meet regularly to plan how best to bring the needs to the government's attention.

"We'll be working in several directions," McLaughlin explained. "We'll be pressuring the Conservatives in Parliament and across Canada, to make sure the north is treated fairly."

"The Northern Caucus will be reaching out to northerners themselves, asking them to write, phone, and visit with us. We want to hear from them. That's how we will be most effective."

McLaughlin and Timmins-Chapleau MP Cid Samson will co-chair the Northern Caucus. They pointed to the recent task force report on Northern Benefits and the GST as reasons why the New Democrats are forming a Northern Caucus now.

"We all know the cost of living is higher in the north. But

what we're also finding is that the cost of being Canadian is higher in the north," Samson said.

"Northerners are paying more than their fair share of taxes," McLaughlin added. "When the government imposes a gas tax, or a long distance phone tax, northerners pay more because they use these things more, and because things cost more in the north."

Northern Caucus members gave a whole shopping list of grievances they hope to tackle in the near future. The GST, Northern Benefits, long distance phone tax, postal freight rates, the Exploration Initiatives Program, and Native concerns were all high on the list.

#### Cedar Cottage/Trout Lake — Indian Days —

Committee would like to invite the public to our 6th Annual Indian Days Pow Wow May 11-13, 1990. Begins Friday May 11 with Grand Entry at 7:00 p.m. Intertribal Dancing, Men's, Ladies and Children's Dance Exhibitions, Princess Pageants, Arts and Crafts Displays and Sales! Admission by donation. Place: Trout Lake Community Centre, John Hendry Park, 3350 Victoria Drive, Vancouver, B.C. For more information, please call 874-4231.



## Health

### BURNS: KEEP YOUR CHILDREN OUT OF HOT WATER

Every year, approximately 375 Canadians are scalded by hot water. In Saskatchewan, figures indicate that about 10 to 20 people are hospitalized annually due to scald burns. Frequently, the cause hasn't been an unattended kettle or spills from hot pots or pans. Rather, hot water from kitchen and bathroom taps is to blame.

Children, the elderly and the disabled are particularly vulnerable in these accidents. Such accidents can easily be avoided by taking the following precautions: 1) Run cold water first, then add hot water to reach a safe water temperature. A child's bath should not exceed 40 degrees Celsius. 2) Don't place your child immediately into the tub. Test the water's temperature with your hand first. 3) Children should not play with or manipulate faucets. Face the child away from faucets or place a towel around the faucets (secured with rubber bands) to discourage temptation. 4) Keep toys out of the tub. Children should not consider the bathroom or bath tub a play area. 5) Never allow children to use faucets or handles as an aid to standing up in, entering or exiting a

tub. Children may accidentally turn on the hot water and burn themselves. 6) Pre-schoolers should always BE SUPERVISED IN THE BATHROOM (especially when being given a bath). If you must leave the room -- even for a moment -- take your child out of the high risk area.

Tap water scalds can also be prevented by lowering the thermostats on Residential water heaters. Check your hot water temperature with a thermometer before and after adjusting the thermostat. A hot water temperature of 52 degrees celsius basically eliminates the risk. If you have an electric hot water heater, shut off or disconnect its power source before adjusting the thermostat. If you are uncertain about making these adjustments, call your plumber or other qualified individual to obtain advice.

Mechanical devices, such as pressure-balancing valves, thermostatic mixing valves, mechanical temperature-limit stops and tempering valves, can be installed in the water lines leading to high risk areas. Ask your plumber or call 1-800-667-7766 for information on any of these control measures.

### WOMEN WHO MIGHT BECOME PREGNANT SHOULD AVOID ACCUTANE FOR ACNE TREATMENT

Acne, a particularly common problem for adolescents is a chronic skin disease involving inflammation of the sebaceous glands and is characterized by pustules (pimples) on the face, neck and upper body. Although there are many over-the-counter medications available to treat minor complaints, problematic cases of acne can be treated by prescription medications available from your physician.

One such prescription medication is Accutane, which is the trade name of Isotretinoin, a derivative of Vitamin A. It should be prescribed only for the treatment of very severe acne that has not responded to other medication. Accutane is taken by mouth.

The use of Accutane can be very dangerous for women of child-bearing age. If it is taken by a woman who is pregnant or who

becomes pregnant during treatment, birth defects --including miscarriage, abortion or extremely deformed infants --may result. Hoffman-La Roche Ltd., the maker of Accutane, estimates that approximately 6,500 Canadian women of reproductive age receive this drug each year.

Women for whom Accutane has been prescribed should use effective birth control methods for one month prior to establishing treatment, throughout the course of therapy, and for one month following the completion of use of the drug.

Recognizing the dangers of Accutane use by women of reproductive age, the Saskatchewan Institute on Prevention of Handicaps held a seminar with Saskatchewan health professionals, representatives of Health and Welfare Canada, and the pharma-

ceutical company of Hoffman-La Roche Ltd. to determine the safeguards necessary for Saskatchewan residents.

Recommendations from the seminar include the following: 1) To prescribe Accutane for only severe acne. 2) To encourage "blister packaging" with warnings on each "blister" that pregnancy must be avoided. 3) To improve professional and public information through education. 4) To impress upon people receiving this medication not to share the prescription with anyone, particularly a woman who could become pregnant.

Authorities believe that if these precautions are followed, this drug should not be withdrawn from the market. There is no alternative drug as effective as Accutane for the treatment of disfiguring acne.

### HAVE YOU CONSIDERED ORGAN AND TISSUE DONATION?

April 22-28, 1990, is Organ Donor Awareness Week in Saskatchewan. This week provides a time to consider the vital need for organ and tissue donation. The critical shortage of donated organs is a major limiting factor in helping people who need organ or tissue transplants in Canada and throughout the world.

A group of provincial organizations interested in promoting donor awareness is working together to communicate the importance of considering one's own wishes about being an organ and tissue donor. This group includes the Saskatchewan Transplant Program, The Kidney Foundation of Saskatchewan, The Saskatchewan Lung Association, Canadian Cystic Fibrosis Foundation, Lions Eye Bank of Saskatchewan, Heart and Stroke Foundation of Saskatchewan, Canadian Liver Foundation and the Canadian Red Cross.

Organ transplantation is now considered the optimal treatment for certain people with end-stage failure of vital organs such as the heart, lungs, liver and kidneys.

Success rates for various forms of transplantation have increased tremendously, especially over the last decade. This is the result of improved surgical and medical techniques as well as scientific advances in drug therapy aimed at preventing the body's rejection of the transplanted organ. Sadly, many die waiting for a suitable organ to be found.

Donation and transplantation of tissues such as corneas, bone and skin provide opportunities for many others to live healthier, happier lives. To date, over 500 Saskatchewan residents have had their sight restored by corneal transplantation.

Kidney, corneal and bone transplants are done in our province. Residents who require other forms of transplantation therapy are treated in other transplant centres in North America. The Saskatchewan Transplant Program was established in 1989 to help with the coordination of organ donation and transplantation for the people of our province. Donated organs not used in Saskatchewan are retrieved and trans-

ported to centres that have suitable recipients.

Anyone can be a potential donor. The suitability of organs or tissues is determined after the donor's death. Age and/or previous medical history may prevent the donation of certain organs or tissue, but should not stand in the way of a decision to be a donor.

If you have a Driver's Licence, sign the donor portion and keep it with you. Other organ donor cards can also be used. However, to ensure that your wishes are fulfilled, it is more important that you discuss your decision with your family and those close to you, as well as with your personal physician. Even with a signed donor card, doctors and hospitals will seek permission from your next of kin.

Please discuss organ donor with your family. For further information, contact the Saskatchewan Transplant Program, Box 86, University Hospital, Saskatoon, Saskatchewan, S7N 0X0. Phone 966-1054.



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**Starting Date:** Between July 1 and August 1, 1990, by arrangement.

**Salary:** a competitive salary and benefits package is offered.

Inquiries may be addressed to Albert Robillard at Regina. Telephone 522-5691 or 1-800-667-9851.

Apply in confidence with resume and three references by May 11, 1990 to

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# PLEASE, GOD, I'M ONLY 17

reprinted from *Drums of Freedom, March issue*

The day I died was an ordinary day. How I wish I had taken the school bus! But I was too cool for the bus. I remembered how I wheeled the car out of mom. "Special favor," I pleaded. "All the kids drive." When the 2:50 bell rang I threw all my books in the locker. I was free till 8:40 tomorrow morning. I ran to the parking lot, excited at the thought of driving a car and being my own boss. Free!

It doesn't matter how the accident happened. I was goofing off-going too fast. Taking crazy chances. But I was enjoying my freedom and having fun. The last thing I remembered was passing an old lady who seemed to be going awfully slow. I heard a deafening crash and I felt a terrible jolt. Glass and steel flew everywhere. My whole body seemed to

be turning inside out, I heard myself scream.

Suddenly I awakened; it was very quiet. A police officer was standing over me. Then I saw a doctor, my body was mangled. I was saturated with blood. Pieces of jagged glass were sticking out of me. Strange that I couldn't feel anything.

Hey, don't put that sheet over my head! I can't be dead. I'm only seventeen. I've got a date tonight. I'm supposed to grow up and have a wonderful life, I haven't lived yet. I can't be dead.

Later I was put in a drawer. My folks had to identify me. Why did they have to see me this way? Why did I have to see mom's eyes when she faced the most terrible ordeal of her life? Dad suddenly looked like an old man. He told the man in charge, "Yes, he is my son."

The funeral was a strange experience, I saw all my relatives and friends walk toward the casket.

They passed by, one by one, and looked at me with the saddest eye's I've ever seen. Some of my friends were crying. A few of the girls touched my hand and sobbed as they walked away.

Please - Somebody - wake me up! Get me out of here! I can't bear to see my mom and dad so broken up. My grandparents are racked with grief they can hardly walk. My brothers and sisters are like zombies. They move like robots in a daze, everybody. No one can believe this, and I can't believe it either.

Please don't bury me! I'm not dead! I have a lot of living to do. I want to laugh and run. I want to sing and dance. Please don't put me in the ground. I promise if you give me one more chance, God, I'll be the most careful driver in the world. All I want is one more chance.

Please, God, I'm only 17!

## WHEN CULTURE CLASHES

reprinted from *Drums of Freedom, March issue*

"When I was young, it seemed that life was so wonderful, a miracle, oh it was beautiful, magical. And all the birds in the trees, they'd be singing so happily, oh joyfully, oh playfully watching me. But then they sent me away, teach me how to be sensible, logical, oh responsible, practical. And then they showed me a world where I could be so dependable, oh clinical, oh intellectual, cynical. There are times when all the world's asleep, the questions run too deep for such a simple man. Won't you please, tell me what you've learned, I know it sounds absurd...Please tell me who I am!"

Supertramp

The song on the radio took him back to his childhood days on the reservation. He whispered to himself, "when I was young." All he could remember was leaving the reservation. Lying back on his bunk he repeated the phrase as he tried to recapture a moment in his mind and heart when life was wonderful...beautiful. He continued to repeat... "when I was young, when I was young."

His mind began to race. The anxiety within him grew. In his frustration he threw the radio against the wall shattering it. Pieces of the radio were scattered all over the floor...he fell onto the bed burying his face into the pillow. Turning his head to one side he stared at the concrete wall. Tears began to trickle from the corner of his eye...he whispered, "when I was young."

The door burst open and Matthew clumsily clambered inside with his oversize rubber boots. Looking up and raising a minnow on the end of his fishing line he proudly announced to his grandmother, "I caught this fish for you." Grandma opened her arms and called for Matthew who came stumbling in his rubber boots. Holding Matthew at arms length she admired his bright brown eyes.

"I caught the fish for you to cook for supper," he told her. Raising the minnow Grandma smiled and said, "I don't think this fish is big enough for everyone to eat." Matthew pointed to the open door, "Grandpa has some more!" Grandfather came in the door and set his fishing box down. Smiling at Grandmother he asked her if she got her fish. Grandma hugged Matthew and said, "Yes, my little fisherman brought me a fish and I'm going to cook it for supper." Matthew slipped out of his rubber boots and ran out the door to tell his brothers and sister about his catch. Grandfather walked over to the table and laid the fish across it. Grandmother went over to the window above the stove to glimpse her grandson running to his brothers and sister who were playing down the road. She put her hand to her mouth as she watched Matthew run while trying to hold up his sagging pants. Folding her arms in front of her she said, "I love that little boy."

Grandfather sat down at the table and began unlacing his boots. Grandma brought him some tea and bannock. She returned to the window. Her mind began to drift back to when Matthew was born. His mother had married a man from the city. Their daughter had left Matthew with them. Matthew and his brothers and sister would soon have to leave the reservation for their mother was no longer considered to be treaty status. Staring out the window she sighed and said, "I wish we could keep him." Grandfather walked over and put his arm around grandma and said, "I wish we could keep him too." She gripped his elbow tightly in front of her. "He'll be alright," he assured her. Somehow, neither of them believed this to be true. They both heard of the stories of the children that has gone to live in the city. The children would have to learn to speak

## A LOVE LETTER

by Jeffery Fosseneuve  
Cumberland House

I see the snow turning from white to gray  
I hear the wind whispering through the trees as if it were talking to me.  
As memories crowd around my room I wonder where you are tonight.  
And our love brings the warmth of the spring time rain,  
When the day we broke up it was like the snow that became to retreat.  
But our friendship refused to melt away from the both of us.  
How sadly I missed your love embrace.  
The love we once shared had warmed the winter's chill,  
And I thought of the day we would never be parted.  
I will never forget that special moment,  
My love for you will never die,  
it will be there so will our memories.

English. It would not be easy for them. They would not be able to roam free like they did in the country.

Grandfather said, "Come, let's have some tea." Grandfather poured Grandma a cup of tea and they both sat down. The door opened and Matthew came running into the house. He began to explain that the next time he goes fishing he will catch some fish for his brothers and sister. Grandma called Matthew and hugged him. Grandfather got up and gave a piece of bannock to Matthew. Leaning against Grandma's lap, she admired his long flowing hair. She began to braid it slowly, singing him a song. Grandfather sat down. Looking at the boy he felt a wave of emotion come over him. How he would miss his little

## Arts

### TRIBUTE TO MARY GAMBLE

by Katsa Dietz

Mary came into my life as a patient. I recall the day, when I met her first - a very pretty woman with big brown eyes and lovely black hair greeting me with a warm smile on her face. After a car accident she had been a paraplegic for a number of years. Due to problems with infections she was to have a urinary-diversion. It was of great importance for me to learn as much as possible about a new patient in order to be of more help after this major surgery which leads to a change of body image and function. She was divorced since her accident, had two girls and lived in Saskatoon for health reasons. She trusted her doctors and the upcoming surgery was

not too upsetting for her. Her hospital stay became a lengthy one due to other medical complications. I saw Mary daily and became very involved in her life and her poetry. Mary came from the Duck Lake Reserve and she was quite home sick at times. She loved the memory of her childhood and her people. After discharge from the hospital I met the children at her home. On numerous occasions Mary had come back to the hospital. At her last admission she died of heart attack and I felt very sad. She was bright, warm hearted person with so much more to give to her children and her people. The girls must now be two young women and I would love to hear what happened to them. Here, in memory of my dear friend Mary are some poems of hers.

*As a paraplegic, divorced, and a mother of two girls; it is a struggle to live alone and to accept responsibilities, but with all trials I have learned to live one day at a time. If I can, so can anyone else.*

#### SET ASIDE TOMORROWS

*In all my yesterdays  
I've come to realize  
Trough many words of advice  
To set aside my tomorrows  
I want to erase my past sorrows  
And smile more  
Even if a smile is not at my heart's door  
Fate has let me down  
But time heals for whatever is wrong  
Though sometimes it takes so long  
The yesterday was here  
Today is now  
And tomorrow is near  
To myself I owe  
Not to dwell in my past  
Just for today I will live  
But for tomorrow, T's not here  
For at dawn will soon come break  
And a new today will awake  
Just a few hours away  
So today is my today  
Yesterday was my yesterday  
And I will set aside tomorrows  
And fight to forget my troubled sorrows.*

- Mary Gamble

#### WHAT MAKES MY WORLD

*My yearn for happiness  
People who love people  
My faith in Jesus  
Friends who remain my friends  
Country music and songs  
Mom's home-cooked pies  
On winter evenings, the North-  
ern lights  
Hickory smell of smoke from my hands  
Rain falling on the window pane  
To blow snowflakes from my hands  
Oh, laughter from baby tots  
Purplish glow from the orange sunset  
Birds singing early into each morn  
An old love letter ripped and worn  
Loving memories of the past  
Dreams that seemingly last.*

- Mary Gamble



helper. Matthew's attention was focused on the bannock as he picked off small pieces and ate them. Looking up he noticed Grandfather watching him. He held up the bannock, "want some grandpa?" Grandfather held his piece up and replied, "I have some my boy." Matthew smiled and shrugged his shoulder as Grandma continued to braid his hair. Another wave of emotion hit grandfather and sadness was in his heart. He stood up quickly as if to re-

move himself from the feeling. He said, "Well, I better get the guns ready, the boys are going to be over bright and early." Grandmother sensed the wavering of Grandfather's voice. She hugged Matthew tightly. Singing softly to her grandson while she gently rocked him she had a feeling that this would be the last time they would be together like this and it frightened her. She whispered a prayer to the Great Spirit.

*continued in next issue*



# Bits & Pieces

## EASTER

by Susan Cline

"Out of the rocks of fallen wood and leaves, fresh sprouts arise, from which the lesson appears to have been that from death springs life, and out of death, new birth."

-Joseph Campbell (The Power of Myth)

The late mythologist and scholar, Joseph Campbell once wrote that the death and resurrection of a saviour figure is "a common motif in many legends." He backed this up by telling the story of the origin of corn in which a kind and gentle figure appears to a young boy in a vision. He gives him corn and then dies. The plant is given life from his death. According to Campbell, "somebody had to die, in order for life to emerge." This he called "an incredible pattern - death giving rise to birth, and birth giving rise to death."

Stan Cuthand, known to many in Saskatchewan as a Native Elder, and to, yet, others as a retired Anglican Minister, says this theme of "death giving rise to birth..." is present in many Native legends.

"One of them is the story of a very handsome young man who decided he was going to leave this world - before that there was no death. He asked to be placed in a tipi with his best clothes on and to be left with his drum, his pipe, tobacco and personal bundles. Before he died he told his people that when he sang the heavens would dance. To this day we call the Northern Lights Na-Me-Ta-Huk and we say, "Oh, they're dancing. They're having a great time. My grandfather is up there. Look! He's dancing, he's having a great time. They would imagine their relatives up there dancing," said Cuthand, and this meant that there was no doubt about a "next world."

"The Indians believe life is a cycle - in all the myths there is always a continuance."

Last month, Christians around the world commemorated the death and resurrection of Jesus Christ. The rites of Easter were observed and joyously celebrated by those who have accepted the Faith of Christ. For many Christians the Christ story is not one of a mythological figure; rather, it is the belief that Jesus of Nazareth lived, died and rose in historical times. Other Christians, however, would argue that the Christ story is a combination of historical fact and myth. Despite the conflict between fact and fiction, evidence does exist that the "death and resurrection" theme has existed in other religious belief systems.

Dr. Julian Pas, a Professor of Theology at the University of Saskatchewan, says the idea of death and resurrection in Asian traditions is almost non-existent. In Hinduism and Buddhism reincarnation exists, but there is no concept of heaven or physical

resurrection; instead, they believe in the reabsorption into the deity.

Pas, a scholar of Far Eastern Studies says in Taoism, a parallel does exist to Christ's physical resurrection.

"The Taoist alchemists used to believe in what we might call "liberation of the corpse" and that is probably the closest parallel to resurrection.

"Some tombs of masters were opened, shortly after their death, and sometimes the corpse was gone - only some clothing was left - so the empty tomb of those Taoist masters was interpreted as a sort of resurrection. In those traditions they say that some Taoist masters soared up to heaven in daylight. That's a very close parallel to the resurrection of Christ."

The theme of Easter - of death and resurrection - or the idea of death bringing forth new life is far older than Christianity. The late philosopher, Alan Watts, wrote in 1950 in his book, Easter: Its Story and Meaning, that though, "Christianity may have enriched the feast in both meaning and reality, the same essential theme has been celebrated under many different names."

In fact, Easter gets its name from Eostre, a Saxon goddess who was honored around the time of the first full moon after the vernal equinox - the same time which the Christian calendar selects for the Easter feast each year.

What used to be the celebration of spring and fertility goddesses became the death and resurrection of a saviour figure. A new myth replaced an old one.

"In Christianity, Easter means more than a nature festival now-a-days...the concept of the resurrection of Christ has replaced the fertility idea. A new meaning has

## MUSKODAY WINTER GAMES: MUSKODAY RECREATION HOSTED

The first Annual Muskoday Winter Games was held on March 3 & 4, 1990 at Muskoday Veterans Memorial Park. These games consisted of the following: Co-ed Broomball, Co-ed Sno-Pitch, King Trapper Relay Races, Jigging Contest, Bannock Baking, Cribbage & Kaiser Tourney.

There was a large number of people of all ages participating in these events.

Five teams participated in the team sports events. They were Birch Hills Merchants, P.A.

Devils, Muskoday Juniors, Muskoday Fire Department, Muskoday Thunder & Lightening and Muskoday Sundogs.

Birch Hills Merchants were double winners at the games. They won the Co-ed Sno-Pitch Tournament as well as the King Trapper Relay Race.

Muskoday Thunder & Lightening captured the Broomball Championship for the year 1990.

Evelyn Smith won the Bannock Baking contest.

Alfred Crain captured his second jigging contest title at the games.

Kaiser & Crib were the two indoor games played at the Winter Games. These games were held Saturday night, March 3, 1990, with 16 teams squaring off in each event.

The winners of the Cribbage Tournament were: Elmer Bear and Audrey Dreaver. The winners of the Kaiser Tournament were: Calvin Nightraveller and Sterling Brass.

The Winter Games concluded Sunday evening with a spectacular display of fireworks put on by Bryan Bear.

been superimposed on the old one," said Pas.

According to Pas, the revival of life which was first celebrated through nature or nature ties is, now, the "revival of life from the grips of death - Jesus is a prototype of the person who first revives from death and...announces the revival of mankind at the end of times when the whole of humanity will be resurrected."

When missionaries arrived in western Cree settlements to spread the gospel according to their Lord, Stan Cuthand's elders, "whose culture and oral literature was still in tact," were able to relate to the Old Testament, the story of the Son of God. In Cree mythology, it is possible "that a God - through a human mother - can have a son," said Cuthand.

Although, Natives could identify with the Virgin Mary bearing the Christ child, this did not mean that they abandoned their own brand of spirituality.

"When they became Christianized they only accepted what was meaningful to them and they kept those things from their ancestral belief systems that were meaningful to them.

"It's pretty hard for the western world to realize that their identity is very strong - Native spirituality is very strong. For Native, people becoming Christian meant making compromises. In Native religion we do not conceptualize our belief system - we celebrate it - we ritualize it - and we dance it," said Cuthand.

Lent, was one season on the Christian calendar, which Natives readily adopted. While this season of fasting, which comes after Epiphany and before Easter, is remembered for Christ's own forty-day fast in the wilderness; the custom of fasting was nothing new to Stan Cuthand's ancestors.

"In pre-Christian times, before the missionaries came they used to fast...they used to have vision quests where they fasted, and when they fasted they really fasted for four days! When they had a Sun Dance they fasted for four days...So they adopted the season of Lent as a fast. They indigenized it, rather than Christianized it."

Though, Easter is not purely a Christian celebration (as we have just witnessed on the store shelves

lined with chocolate bunnies and jelly-bean eggs - the rabbit and the egg are ancient pre-Christian fertility symbols), the feast does live on and does seem to be celebrated with renewed fervour each year. But, why?? Philosopher Alan Watts wrote this explanation: "The Christ story lives because it has fascinated people's minds with the thought of a God who has shared the life of creatures, of a King who has become his own subject. It is the revelation that the Lord of the Universe is not a cruel puppet master who watches his playthings writhe in the toils of tragedies which he has plotted.

"It is that he himself has entered the play, has become the victim of the tragedy, and has turned it into a triumph."

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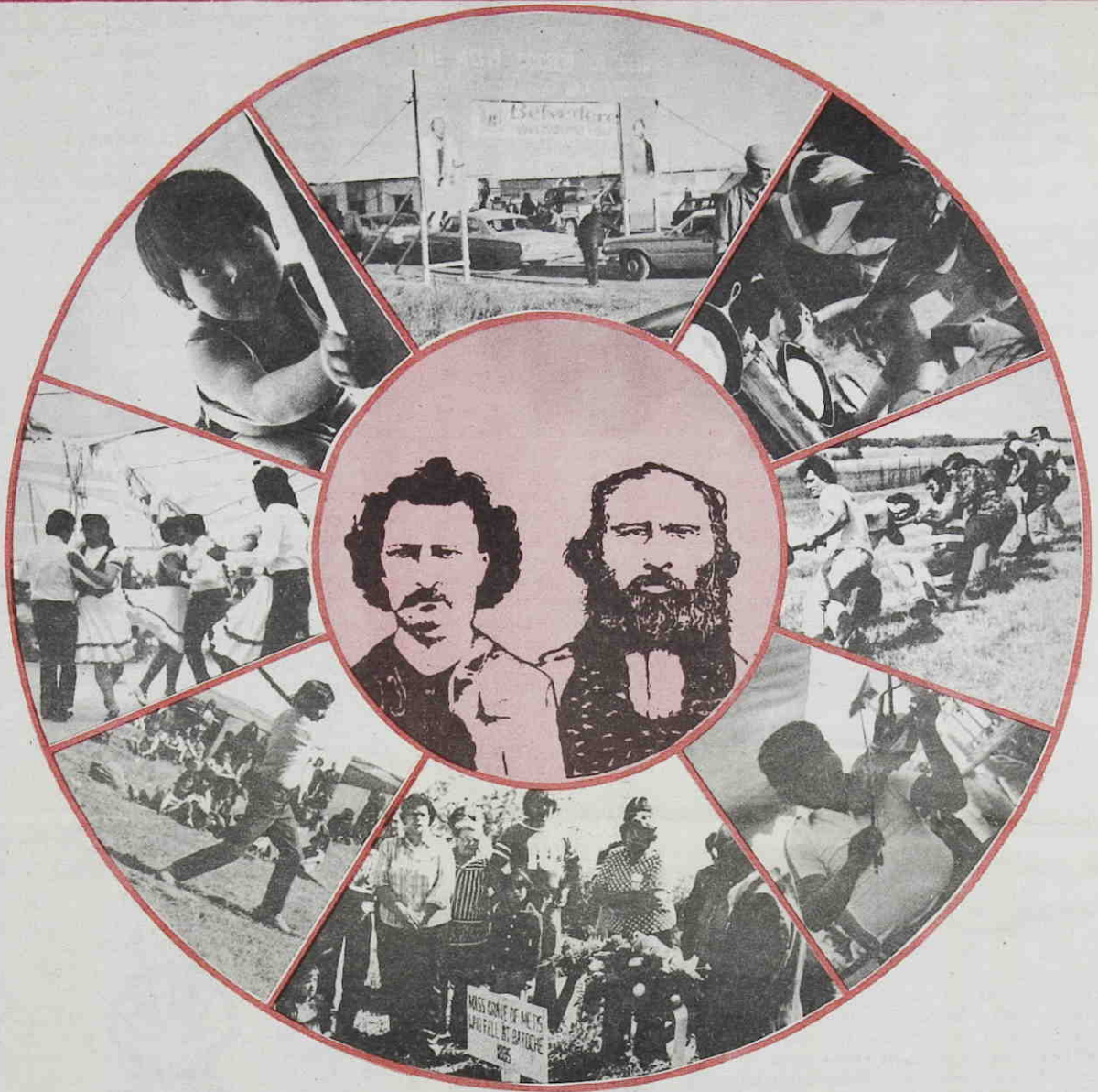
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