



## Remembering My Experiences in World War II

By Edward King

I am a veteran of World War II. I was born at Cochin, Saskatchewan November 18, 1925 at my father's cousin Joe LaPlante's ranch. I was baptized William Roy, but changed my name to Edward King. My parents names were Albert Roy and Helen Villeneuve. My Father homesteaded at Meadow Lake, Saskatchewan.

I enlisted in the Canadian Army at North Battleford Saskatchewan with five other Metis boys and was the only one to be accepted. I got a train ticket to the Saskatoon army camp and then to the Regina army camp from there, where I would get a uniform and some training. I was drafted to North Bay Ontario to the #15 Canadian Education Basic Training Centre. I was there for 3 months and was then sent to Camp Shello Manitoba for 2 months where I received my advanced infantry training. I went on a troupe train to Debert, Nova Scotia from there, along with soldiers from all across Canada. I was at Debert for 1 week and then moved to Halifax

where I left for Europe by troupe ship Isle De France. The trip took 8 days. We landed at Dresnochs, Scotland and then went on a train to an army camp for reinforcement of the Regina Rifle Regiment. I got more training in England while we waited for invasion for the 2nd front. It was cold at that time. The day finally came - June 6, 1944 - D Day. We started moving towards the English Channel by train and trucks and were then loaded onto a ship to France. There were a lot of ships on the channel. On this ship, first we were below deck and then later on the top deck as we got closer to shore. We could see France and we could see the battleships firing their big guns, Rocket fire with 6 or 8 shells at a time. We could see smoke all over on the shore. Then we got close to shore (50 yards) then a ramp went down and a long rope to shore. We walked into 4 or 5 feet of water. There was a sergeant on shore forming up the men as they came into columns of 30 men. Then we started moving off to our left, along the seashore. We were told to stay 5 steps

apart in single file. As we moved along we could see the graves of Canadian and British soldiers buried all over. They were buried wherever they fell about three feet in the ground. We walked all day long and in the night at about 1:30 A.M. we reached our objective. It was dark and there was a slit trench so I got in one and fell asleep right away. I could hear some shelling and bombing the plains up there somewhere as I was falling asleep. The next morning I got out of my slit trench and walked over to the field kitchen and had some breakfast.

I was told to stay in my slit trench and wait for the order to move. I looked over the area and I could see a French lady milking a cow out in a field. I can remember about 5 of us walking to a small Roman Catholic church on a sunny day, June 25 1944. A corporal was in charge. We must have been a sight, all of us coming along in single file with full battle dress including steel helmets and rifles. Our corporal had a stein gun. There was a lot of French people in and outside the church. When we got to the



door, there was an escort to take us to our seats. We were put right at the front and side of the church. It gave me a funny feeling to be in church this way. We came out of the church and it was a lovely sunny day as we came upon this little French town.

The men I was with were French Canadians or French Metis. We were all able to talk to some French girls we met. They asked us if we wanted to go for a drink

and we followed them into a bar or cafe or something. Anyway, there was a long table and a loaf of bread was put on the table and two bottles of wine. We ate the bread and drank the wine.

July 4, 1944 the reinforcement unit I was in was called up to the front line.

Remembering...  
Cont'd on page 2

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## Dumont the Peoples Choice for the Fourth Time

By Lorna LaPlante

Yvon Dumont has swept out the competition once again. Dumont has been voted in as the President of the Manitoba Metis Federation for his fourth three year term, finishing well

ahead of his nearest challenger with a comfortable 532 vote lead. This will provide him with the opportunity to continue on with initiatives begun while he served his last term.

As in the past, Native land claims will be the priority

of the MMF. Dumont, who is noted for his strong nationalistic Metis viewpoint will no doubt continue to fight hard for Metis rights such as education, family services and housing as well.

Being a man who stands

by his convictions, Dumont has taken unwavering stands on many issues. We can expect to see more of the same for at least the next three years.

## Chairman's Message



Further to what I said in the last issue about race relations, I feel I have to express publicly and for the record that I have since witnessed one of the saddest and yet most beautiful ceremonies I have ever attended, the funeral ceremonies for my niece, 6 year old Pamela Rosanne LaPlante.

Metis, Indian and White people together opened their hearts in memory of this little girl. They came to the wake on the reserve, the funeral service in North Battleford and the burial on the windy hillside on the reserve where Cree singers sang a last farewell to the little Metis girl.

A large complement of nurses in uniform alongside Cree men and women elders each lent their particular brand of dignity to the occasion. They stayed until the last flower was placed and afterwards, at the lunch, the atmosphere was one of true respect and caring.

One of the leaders of the community summed it up nicely. He said it is too bad that it has to be something so sad to bring us together, but yet her bringing us all together would make Pamela the happiest.

As Aboriginal people we have many occasions during the year on which to

remember those who have passed on ahead of us. November 11 is the day all of society remembers those who died in the World Wars to preserve our freedom. We also observe Remembrance Day as many of our Metis and Indian men died in active service of our country.

Sincerely,  
Gary LaPlante

## Remembering.... Cont'd from page 1

We went to the Royal Winnipeg Rifles Regiment when they were at the Carpitau airport, France. The Winnipeg had lost 132 men, so we were a large reinforcement group. By the time we got to the regiment, they had moved back to Marseilles, France. We arrived by truck July 5. Just as we got off the truck, mortar shells hit. We hit the ground. First I was in C. Company, then the next day I was put in D. Company, 18th platoon, section 7. From there I saw action I never dreamed possible. I saw men getting killed and wounded, and planes bombing them on the way to Caen France. We were in the city of Caen for some time holding a bridge. I saw lots of fighting in Caen. Then we had our break out

and on to Falais France and 'Ifs France. We had casualties all along this drive across France. Then on the 16th of September we got to the outskirts of Calais, France. There the German army was strong and we got mortar shelled. On September 27, I was wounded and sent to a hospital in France and then back to England on a hospital ship. I went back to the front line after that. We went by plane this time. There were 36 planes that took 20 men in each and one officer.

We left from England and followed a V formation. I could see England and the English Channel, then France, and Belgium, where we landed. We got onto some burnt boxcars and flatdecks and went to

Geant Belgium. From there I was put in the Canadian/Scottish regiment, for my second time to the front line and the Scottish had lost a lot of men. We were their reinforcement. I was a veteran of the war by that time. Again there were casualties. We pushed the German army across the Rheine River, then on the 24th of March 1945, we moved on again to cross the river into Germany. It was in Holland that I was wounded for my second time on the outskirts of Deventer, April 10, 1945. This time I was hit bad by machine gun. I had a broken leg. I was then on my way back to England and then on to Canada by hospital ship called Letitia. We landed in Halifax on July 1, 1945 and got to Regina July



4. I stayed in a military hospital in Regina until February 1946 and that time I stayed in Canada. ended my time in the Sec-

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## Letters/Opinion

## Letter to the Editor

by P.M. (Pat) Dolan

In the October New Breed, I wish to take issue with Joanne Crofford who wrote to you regarding Kevin Avram's column. There are a great many misconceptions that she presents that make me strongly suspect her partisan ties to the province's socialist opposition party.

Her first position regards the supposed wealth created by all of the crown corporations, and the balanced budgets that her NDP government had in the '70's. If you can remember the expensive advertisements throughout the last years of socialist government in this province, the now unmentioned "Saskatchewan Heritage Fund" was prominently featured. It was presumably to make the NDP in Saskatchewan look as successful as Alberta with its famous Heritage Fund. That Saskatchewan Heritage Fund was none other than the other miracle of socialism so heavily advertised by the government of the day, the "Family of Crown Corporations".

The NDP did balance their budgets, but they did it by raping the crown corporations, most of whom were NOT making any profit (don't take my word, just look at their financial statements). They did it by driving the crowns deeply into debt and transferring the money, usually borrowed in New York and in US dollars, over to general revenues to balance the books. In their headlong drive to impose socialism on our province, the sponsoring unions even sat by and quietly watched their pension funds get raided for cash to balance the books so Blakeney's noble experiment could have the facade of economic success. Sask Power, for instance has its value made up of 97% debt and only 3% equity (what we taxpayers actually own). Remember that this was all during the most prosperous decade that Canada has ever seen.

Three things got Devine and his misguided Tories into so much trouble and debt in the eighties. First, and foremost was a total collapse in potash, wheat

and resource prices - the things we have to depend on. Why? Because no businesses would come in and invest their own money in a socialist economy. We needed that economic diversification and the NDP couldn't deliver.

Second was the inherited shortfall in the funding of programs. Health care spending has increased 117%, education over 50% in the past eight years because the NDP just didn't put the money there that we needed.

The third, and by far most important problem is that Devine hasn't really done very much to change government interference and incompetent investment in industry. Lending money to Weherhauser - even though they are paying it back with interest - or co-investing with Cargill, are just exactly what the last government did to get us into trouble. The same potash mines that Blakeney bought with American money have cost us even more money since then, and they are not worth 1/4 of the debt. A bunch of bureaucrats running around with our chequebook getting a bunch of election hungry politicians to sign on our

behalf. Nothing has changed! That Mr. Crofford, is exactly what Kevin Avram was trying to make you see.

As far as Aboriginal communities benefitting from economic activity goes, she becomes very confusing and contradictory. On one hand she infers that Saskatchewan Aboriginal people only get bought off for their resources, then on the other hand that there is something wrong with Mexican Aboriginal people benefitting from this kind of investment that she believes we lose to the populated centres of the East. What do you have against Mexicans? Why do socialists keep promoting this selfish, inward looking version of economic well being? Why are you so damned greedy that you cannot seem to let anyone else, like the Mexicans catch up to our standards? They will only get there if they have jobs, real jobs, created by having access to real markets, like the U.S. and Canada. Socialism just doesn't benefit anyone except the socialists! Look at all of Eastern Europe and compare it to Western Europe. Is this the vision you have for Saskatchewan?

How about solutions? What about the privatization of the sawmill at Meadow Lake? Isn't that an initiative that gives aboriginal peoples in Saskatchewan economic activity and OWNERSHIP AND CONTROL of their destiny? Much more of that is available to aboriginal peoples here than anywhere else in the world. All you have to do is open up your eyes to the reality, stop fighting someone else's battles (only Romanow and Castro are left to fight for), and DEMAND that you get your share of economic development in Saskatchewan and in Canada. No matter what it is, go after a piece of it and fight FOR it not against.

You see, Ms. Crofford, Kevin Avram has peered carefully over the top of his ideological glasses and looked into Saskatchewan's history, and spoken to you of how to avoid the same mistakes for the future.

P.M. (Pat) Dolan,  
P.O. box 708,  
Martensville, SK  
S0K 2T0  
(306) 931-2844  
665-5565

## A NATIVE ISSUE....OR HAVE WE BEEN USED?

The National Film Board of Canada has recently released a film on Uranium mining in Canada. The film is absolutely disgusting. It shows complete disregard for the environment, loyalty only to the almighty buck and should become the basis for a strong review and major changes to the uranium mining industry.

The film shows scene after scene of damages to the environment that these companies have done. It shows native communities treated different from non-native communities and it makes some commendable statements in support of native issues. Except for one nagging concern, this film would receive the whole-hearted endorse-

ment of NEWBREED. The concern is the exploitation of natives by the National Film Board of Canada.

Do names like Magnus Isacson, Barry Perles, Dominique Fortin, Michael Riordon, Michael Becker, Marg Smith, Dale Phillips, Graydon McCrea, Dr. Robert Woollard or Dr. Gordon Edwards have anything to do with the native community? Yet these are the people who have put this film together. The only familiar name to most of us would be Dr Jim Harding, a professor of Social Work from the University of Regina. We have been aware of Harding siding up to native issues for years, always trying to use natives to sell his anti-development views.

If you stand back a ways and look at this film, it really exploits Indian and Metis people. Not one native leader is quoted in the film and we are not aware of any effort having been made to contact our elected Metis Society or FSIN leaders to be interviewed. Actually it is insulting to native people, its producers have "selected" some native people and used them almost like puppets. The main character in the film is imported from the United States. Surely there were some Saskatchewan native people who could have been hired for the job. But no, an actor from New Mexico was chosen. This lack of respect to recognize leaders in the native community is a very serious blow the credibility

of the Film Board and the honesty of the film.

Is this a case where native people were good enough to be shot in the film but not good enough to be brought into the power structure behind the film. How many native people are actually employed in the National Film Board? Probably very few. On the other hand we all know of men and women who work in the Saskatchewan mining industry. Why not ask them for their views. After all, they should know.

The National Film Board has also made movies against trapping, our traditional way of life. Will they take this uranium film the same fund raising function that they will hold to plan the next assault on the leg hold trap, or anti-seal hunt-

ing campaign?

If these Uranium companies are doing what the film suggests, they should be stopped. But based on the way native people have been manipulated in the film, the credibility of the film itself is raised. Maybe we should have two investigations, one on Uranium, the other on the exploitation of native people by the do-gooders! Both are pretty big industries!

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## Letters/Opinion

## LETTER TO THE EDITOR

Recently, while attending the legislative assembly meetings of the Federation of Saskatchewan Indian Nations (FSIN), I witnessed an incident that warrants public attention. An Aboriginal woman, of treaty status, wanted to address the Chiefs on current issues facing Treaty Indians in Saskatchewan. Of concern to her was the recent Treaty Commissioner's report and the process used to achieve this end, along with urban Indian concerns of representation and the delivery - administration of services. In addition, the call for a more responsive and responsible leadership within the executive of the FSIN. The young woman went through the proper channels and procedures to have her voice heard but to no avail her request fell on unwilling ears. Chiefs within the FSIN used procedural measures to effectively silence her from speaking. At the close of the meeting the

house speaker asked if there was anything else to be heard, the young woman stood up. She said, "I have something I would like to say", the speaker replied "You are out of order". The young woman stated, "When our people had something to say they were allowed to be heard". The speaker then ruled her out of order, she responded, "Maybe you won't listen to me now but eventually you will have to".

I ask why does this have to be? When our people have legitimate concerns why won't the leadership listen, why do they have to hide behind the speaker? Why can't we have a system of government where everybody's concerns can be heard and respected, no matter how trivial they might be? For generations our people have blamed the European system of government for not listening or caring about our rights, yet we have in place that same system of government. We

don't have our own, we may think we have, but we don't. We have a replica of the European model that created division, breeds gender inequality and benefits the few over the many.

Through this European model of government the structure purports to be democratic in principle, if this was true over 70,000 Indians in this province would each have a vote to cast for our choice of Chief. It is apparent this democratic system fails to represent over half the Indians that live in the city, why can't we have a true representative system of government where everybody men, women and children can have a place to speak.

Aboriginal women are the backbone of our society yet this male dominated system is afraid to hear from this one small little woman. Maybe what she was trying to say is we have to return to our traditional methods of government consensus of the People where everybody agrees in

principle, no votes are cast to create division amongst our own people and everybody's voice is heard. A government where the orders of the day can be achieved and business conducted in an effective manner and everybody's voice can be heard. A government where modern day Warriors, security guards, search for the enemy, not search our own people.

Through the European model we accept the Treaty Commissioners Report that says we get 290 million dollars to buy back lands that we already own? The European model dictates we follow the Indian Act with its' narrow interpretation of what our inherent rights entail. This model of government has weakened our Treaty Right to post secondary education. This model of government has defined where we can hunt and how we can exercise our Treaty Right to hunt on our own lands. This system of government has a justice system that fills its jails with our young People, our young people have a better chance of going to jail than university. Through the European model of government we have less than a 50% chance of winning a court case that upholds our Treaty Right not to pay the GST tax. This form of government we've adopted has weakened our people and our defence of our Treaty Rights, it is designed to do just that because it doesn't work for our people.

I think it is high time we stood as one instead of

classifying ourselves as Bill C-31 Indians, Non-Status Indians, Treaty Indians, Urban Indians, Rural Indians and started calling ourselves a Nation of Indian People. The concerns of all Indian People can be equally and fairly dealt with by a government that requires the consensus of all not the few, it worked in the past so there is no reason why it can't work today. It works in Manitoba with the Assembly of Manitoba Chiefs, it can work here if the will of the people wants it that way. There is no reason why we can't pursue initiatives in the best interests of the people without the threatening existing agreements we have with the Provincial and Federal governments. We have to go back to our traditional way of government, is that what we want?

I think this is what the young woman wanted to talk about but she was refused her right to speak, she should of been allowed to speak, it is better to be heard than not be to heard. I think she shares the views of many Indians in this province but they were scared to hear her speak. I think the young woman was prepared to offer solution to the problems we face, but if you're not part of the solution then you are part of the problem. Some people would disagree or agree with what the young woman had to say but we will never know because she was not allowed to speak.

Danny Gaudry

University of Saskatchewan

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#### November Calendar

- \* Late Sessions on Nov. 2, Nov. 16, Nov. 30, at 10:45 p.m.
- \* A Different Special Every Night!
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## Metis Society News

October 24, 1990  
 Prime Minister Brian Mulroney  
 Room 309-8, Centre Block  
 House of Commons  
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Dear Mr. Prime Minister:

In follow-up to our letter of September 10, 1990 and the October 1, 1990 reply by your Special Advisor, Denis Jollette we would like to make the following comments, and again remind you of the pressing issues facing our people.

With specific reference to your address of September 25, 1990 to the House of Commons, we want to make it clear that we, as a Metis people are seeking a landbase and self-government within the sovereignty and territorial integrity of the state of Canada.

However, this must be based on our inherent right as an Aboriginal people. In this context, the Canadian Constitution must be amended to accommodate Aboriginal self-government and lands as a third order of government. This does not speak on sovereign, independent status. Rather, it speaks to the need for Aboriginal peoples to have our rightful place within the Canadian state and society.

We have no desire to assert sovereign status as an independent nation, nor do we plan on using acts of terrorism or armed conflict to achieve our aims.

However, we expect that a meaningful political process will be set in place. We agree with your statement that an agenda be set in place to "address issues of concern to all of Canada's native society".

We do have some difficulty with respect to the identified four agenda items. While there is a need to address issues of Indian peoples on reserves, we feel that our people must also be accorded some form of priority. As it now stands, and as identified in our September 10th letter we are basically frozen out of the claims process. Unless we can get together in bilateral discussions and try to resolve this issue, the Metis will not benefit from

the agenda item.

With respect to agenda item 2, as it only deals with reserves, we are automatically excluded.

Agenda item 3 (the relationship between Aboriginal peoples and governments) does raise an opportunity to address at least two of the concerns raised in our September 10th letter. As stated at that time, we would like to see the tripartite process reinitiated while engaging in a bilateral relationship to matters under federal jurisdiction, including land claims.

It is our understanding that the government of Saskatchewan is willing to participate in such tripartite discussions, upon having a firm understanding that your government would be responsible for legislative and financial implementation of agreements arrived at. We are still waiting for a response from your government. It is clear that the province has placed the onus on your government as to whether this process will move ahead.

This also forms part of the basis for our other concern. As you are aware, s. 91(24) of the Constitution Act, 1867 has been used as justification by your government for not moving the Metis agenda forward, and for the denial of certain federal services to the Metis, such as the National Native Alcohol and Drug Abuse Program (NNADAP) under National Health and Welfare.

While we are encouraged by the Supreme Court of Canada statement in the Sparrow Case that the federal government has a fiduciary responsibility for all Aboriginal peoples, and that of your own in the September 25th address to the House, we feel that the issue of s. 91(24) must be resolved once and for all. We again urge you to consider referring this question to the Supreme Court of Canada.

Agenda item 4 does offer potential for addressing a wide range of issues. In this connection, there has been some positive movement. We are currently involved in the Labour Force Development Strategy - Pathways to Success under the Hon. Barbara McDougall. We feel that this is a positive development and can prove to be beneficial to our communities. Its objective of assisting our people to be self-sufficient is one that is surely welcome.

We believe that its main objective, besides providing the necessary training, should be to assist Aboriginal peoples in laying the necessary groundwork for self-government.

We are also in discussions with the Hon. Tom Hockin with respect to the CAEDS program and economic development for the Metis in Saskatchewan. This will evidence the restructuring and revitalization of economic development services to our people, through our economic development affiliates.

Another concern that we have is our current inability to address all of the issues facing our people. While we have continued to be provided financial resources from the Secretary of State through the AROP program, we find that the level of funding is not sufficient to enable us to do as much as we are capable of. If we are to be able to move forward with our agenda (constitutional and non-constitutional) we are in need of increased funding. We will shortly be submitting a proposal to the Hon. Gerry Weiner on this matter.

Finally, we are encouraged by your statement that the "objective will be the enlargement of aboriginal capacity for self-government, within the framework of the Canadian Constitution".

In order to address our concerns and your initiatives more fully, we believe a meeting between yourself and the leadership of the Metis National Council and its member organizations should be held as soon as possible.

Yours sincerely,

Jim Durocher  
 President

c.c. Senator Lowell Murray  
 Hon. Kim Campbell  
 Hon. Barbara McDougall  
 Hon. Tom Hockin  
 Hon. Gerry Weiner  
 Premier Grant Devine  
 Hon. Grant Hodgins

## Metis Society and EIC Sign Agreement to Decentralize Labor Force Training

by Lorna LaPlante

October 19, 1990 should go down in history as a turning point towards Metis self-determination. An agreement that has been called "Pathways to Success" was signed by the Metis Society, Gabriel Dumont Institute and Employment and Immigration Canada. The federal government has seen that past and present training programs for Natives, although helpful, have been less than effective. This has been due to a lack of understanding of Natives' special circumstances.

Metis Society treasurer Philip Chartier, feels that "we, as Native People are the only ones who fully appreciate our unique needs in the area of labor force training. "We have to become educated so that we can enter the labor force and enjoy the living standards of other Canadians. In order to achieve this, we have to be allowed to develop programs that are tailored to our needs."

The agreement is being called a "partnership" based on five principles:

### 1. Consultation Process and Local Control of Decision Making

That this partnership be solidified through the establishment of national, regional, and local consultation/management boards to ensure that the needs and priorities of the Aboriginal community are

addressed and are reflected in the design, development and implementation of EIC policies that affect them;

### 2. Delivery Mechanisms

That employment and training programs and services be managed, operated, conducted and arranged through Aboriginal infrastructures;

### 3. Funding Mechanisms and Institutional Development Capacity

That a funding mechanism be developed which recognized the planning and operational needs of Aboriginal delivery machinery and develops a capacity as described above, reflecting the level of need in Aboriginal Communities. Such a mechanism could be based on existing successful models;

### 4. Affirmative Action - Employment Equity

That EIC aggressively undertake pro-active measures to improve recruitment, training, and employment of Aboriginal people both internally and externally to EIC;

### 5. Eligibility for Programs and Services

That consistent with the principles enunciated above, the Aboriginal delivery machinery be given the discretion to determine a person's eligibility for programs and services, and that more generally there be a reliance on counselling for eligibility rather than on strict eligibility criteria as in the past.

A Senior Committee has been formed which will establish a framework for the design and implementation of a joint management (partnership) system for labor force development activities in Saskatchewan. Committee members include: Philip Chartier, Gerald Morin - MSS Provincial Secretary, Christopher Lafontaine - Gabriel Dumont Executive Director, Max Morin - GDI Chairperson, and three representatives from EIC.

By April 1, 1991, the committee will have policy in place that will take into consideration issues such as joint management structures, funding allocations, overseeing implementation, assessment and modifications required. The Senior committee must communicate the above to their respective organizations.



## Local

# Illusory Freedom of The Street

by Jocelyn Argue, reprinted from the Star Phoenix, Saturday, October 6, 1990

"People started trying to control me. I was young but I knew what I wanted. I just wanted to be free, I didn't want to have to do things to please people and now I don't. I don't have to do nothing to please nobody."

The words belong to Sue. It's not her real name, of course, but she's a real kid. She could be the youngster who clerks at the OK Economy after school and babysits weekends. She's plump and articulate with the disarming smile of a 17-year-old and disorganized dark, short hair.

But rather than bagging food, she hustles her "groceries" on street corners.

Home is around 20th street... the Saskatoon Downtown Youth Centre... a hotel... a friend's floor.

When she drinks too much, does too many drugs, or if you look at her "wrong" she might smack you.

Sometimes she snatches purses and breaks into people's houses.

On good days, she'd say life's a crap shoot. On bad days, it's crap. This year's been especially tough. She's seen a friend murdered, the father of her baby die from a drug overdose and she gave up her baby for adoption.

Innocence is more apt to apply to a perfume brand name than Sue.

Sue is not necessarily, or even likely, typical of the kids who spend most of their time hanging out on Saskatoon streets. Every subculture of youth from preppies to headbangers is represented. Each has his or her own reason for warming a park bench instead of a chair at the kitchen table.

She is, however, an example of an exploding population of Saskatoon youth between 10 and 20 leading "at risk" lifestyles.

At least 2,000 have opted to cop out - at least temporarily - according to last year's city-sponsored youth

survey. Although the vast majority live at home, they spend at least four days weekly cavorting on the city's streets.

Some merely brush with the lethal street life before returning to a more structured lifestyle. Many more may not choose, or have that option. Between 150 and 200 - or as many as the population of Borden - actually have no place to call home.

Street-involved youth have several hangouts. You'll find some lolling around the bus mall or the Midtown Plaza, twiddling their thumbs along 20th, filling a chair at the Downtown Youth Centre or seeking the lights of Broadway.

Mornings some elementary school age ones bike in the Riversdale neighborhood. "They're all over the place," says Laurel Ste. Marie, nutrition co-ordinator and past president of the Princess Alexandra Community and School Association. Although some calculations place about 60 per cent of these kids from the city's west side, Nutana, City Park and Exhibition areas, the rest come from across the city, congregating downtown.

As harmless as "hanging out" may sound, youth experts say these kids are building futures on a quicksand basis of self-destructive behaviours.

They chance being drawn into the street-world vortex of illicit drugs and alcohol use, gas, glue and lacquer thinner sniffing, prostitution, crime, disease, violence, pornography and even satanism.

By spending most of their time loitering in the city centre, they're directing themselves towards a lifetime of poor jobs, unemployment or incarceration. They're even at risk of dying from overdosing, a violent act, negligence or a disease - such as AIDS - contracted while on the street.

They can resist temptations, but only with high self-esteem and kryptonite-like self-resistance. About one

per cent have such strength, says Gary Hellard, executive director of the Saskatoon Downtown Youth Centre Inc.

Sue cannot be used as an example. She has snacked on most of the toxic treats of the street.

She started prostituting herself about two years ago, when she needed money. She's not an avid hooker - one john a night for an \$80 fee is enough to buy her food and shelter. She doesn't like to spend a lot of time plying her trade because it makes her nervous - and for good reason.

She's had deranged men chase her, threaten her with knives and on one occasion, a gun. "He wasn't talking. He just took a gun out and started babbling, so I got out of his car and walked away."

Even more unsettling was the night in Vancouver she said she witnessed her friend's murder.

"We were walking down an alley and this guy came out of a bar, drunk. He started screaming, I'm going to kill you. I'm going to kill you, at my friend and, "bang" - out came the (her friend's) brains out of the other side of his head.

"I just got out of there."

Sue has always stood by, although her crimes generally consist of scraps and purse snatchings.

Her offenses - including assault, theft under \$1,000, and failure to appear in court - earned her six months probation and a few days in Kilburn Hall, a Saskatoon centre for troubled youth.

For recreation, she drinks, smokes pot and pops pills. She's tried heroin - "It was the best high" - and inhaling lacquer thinner - "It was the best high but says these drugs are too potent for her.

Sue says neither indulgence in mind-altering substances, nor sex with an abundance of men has proven physically harmful to her or her recently born baby. Miraculously, she said she's never had a venereal disease and her recent AIDS tests have indicated she's healthy.

Even though Sue realizes her life is hardly ideal, she said she'd rather sleep on a park bench every night than give up her "freedom."

## Out of Control Wild Teenagers Distress Mothers

Raising kids is like steering a runaway car downhill without brakes. Sometimes you survive. Sometimes you

crash.

Gail Duncanson and Jean Smith (not her real name), have spent their fair share of time careering downhill. Their children became hardcore street kids.

Gail's daughter, Erin, died this summer due to a neurological condition exacerbated by the irresponsible life associated with the street.

Jean's daughters (call them) Jill, 15, and Sarah, 17, have recently given up "hanging out."

The mothers lead different lives. Gail lives near the Exhibition Grounds and works at a bank. Jean receives social service benefits, volunteers at an elementary school in her Pleasant Hill neighborhood and is looking for work. But they shared a common concern: their children's welfare.

These kids dropped out of school in their early teens. Erin gave up school when she began periodically running away from home about four years ago at age 15. Jill and Sarah quit their formal education last year.

Both mothers fretted over their daughters' activities. Gail, a single mother, took immediate action. She enrolled her family in counselling and put Erin in foster care. "I really thought

Out of Control...  
Cont'd on page 7

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## Out of Control... Cont'd from page 6

we could just fix it and get Erin home."

Jean, also a single mother, decided to take matters into own hands.

"I sat them down and talked to them and I thought about giving them a licking, but that wouldn't help."

Unfortunately, all three kids had to take their knocks.

Erin wouldn't stay in the foster home, or the 11 other Social Service arrangements. Instead, she frequented the street. Because she was such a naive child, Gail says, people often took advantage of her daughter.

"She was beaten a number of times, sexually assaulted, had pelvic inflammatory disease, venereal warts and a full blown case of gonorrhoea." She also had a baby boy.

Gail felt doubly concerned about her daughter's troubled behaviour because Erin

had severe epilepsy requiring constant medication.

Because Erin often neglected to take her pills, Gail would find her daughter in abhorrent situations.

Once a family harboring Erin from the street phones Gail because they were concerned about the girl's condition.

"She was upstairs in the attic lying on a mattress, without sheets, right on the floor. She hadn't bathed for days. Because of her seizures, she was incontinent and her clothing was soaking wet. She was virtually unconscious."

Jean's daughters have mimicked her own troubles past. She had her first of eight children 21 years ago, when she was 15. She fell into a life of drinking and fighting, a habit her daughters inherited.

"I was sorry that I taught

them how to fight. There was this lady who thought I was after her old man. We had a scrap in the park and I threw her around and stepped on her. My daughters were there and I said to them, "This is how you fight."

"I like to watch my daughters fight. My girls don't always win. The other one comes home with bruises. I told them, never stand there and wait for the TV cameras. If you're going to fight, fight."

She has since gotten control of most of her debilitating habits and she hopes her daughters have too.

She said both stay at home most of the time now and both intend to return to school, once they appear in court this fall on separate offenses.

Although Jean says her daughters have stayed off the street for the last few months, she has to exercise

her authority over them.

During the interview, Jean yelled to one daughter as she walked out the door: "Make sure you come back or I'll call the cops."

She has phoned the police to bring them back, but she prefers to find her girls herself.

Although she worries they may return to their destructive street habits at any time, she's unsure how she'd handle the situation. "I'd probably go down there (to one of their hangouts) and show them what I'm made of when I get hem home."

She doesn't know what their life plans include but she hopes education will play a role.

Gail wishes she could still look towards the future with her daughter.

Tragically, Erin died during her sleep in an Edmonton couple's hide-a-bed in July, the result of ignoring her medication for several

days.

Gail feels angry and hurt because she struggled for several years to give Erin a future. She had her daughter held at a hospital psychiatric ward throughout her pregnancy to ensure Erin and her baby's good health. She enrolled Erin in a job training program. She even tried to commit her daughter to a mental health facility for a two-year term, but Erin, only one month before her death, appealed the decision and was released.

"We had to keep her locked up or she'd run. I knew she'd end up in an alley."

Erin's death has devastated Gail.

"The very worst thing anyone has to do is bury their 18-year-old child."

Although Erin is gone, Gail does have a cuddly reminder of her daughter. She adopted Erin's son.

"I have a little piece of Erin. It's very comforting."

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## INNER CITY GARDENS

By - Don Ragush, B.S.N.,

People have been planting and harvesting gardens for thousands of years. Only in recent decades has mankind moved away from the soil into big cities and purchases all his goods across a counter. The young people do not know where bread, fruit, chips, spaghetti, pop or vegetables come from. A grade six student was surprised to learn that carrots come from seeds. Everything we have comes from nature, all of our food comes from plants.

This is one of the reasons in promoting gardening to the community, but there are also many more reasons:

1. Teaching good nutrition - kids and adults enjoy eating what they produce.
2. Personal pride - growing their own vegetables.
3. An enjoyable, inexpensive project.
4. Community development, lending advice, tools and physical labor to a neighbour.

5. Exercise and fresh air.
6. The joy of nurturing a plant and watching it grow.
7. The youth have a constructive project to direct their energy. These are some of the reasons for encouraging and assisting others to plant seeds.

The project started last year, Spring 1989, when Doreen Kyplain approached Les Ferguson of the Indian 4-H to provide seeds for a community garden. The garden was grown on city property and ended with a harvest. The food was used at Princess Alexandra School.

Last year, fall of 1989, 20 raspberry plants were given out by a health nurse, one to each of the grade one students at St. Mary's school. They were planted in the backyards of the grade one students. At least one of those plants is flourishing and should produce a few berries this year. James watered that plant often through September and October and he was pleased

to see leaves appear in the spring.

In February of 1990, Les Ferguson was contacted by a Community Health Nurse and was asked for financial support to start 4-H programs in several of our schools. Plastic ice cream containers were collected and with the advice of Bryan Bear, a agricultural specialist from 4-H and Rusty Chartier, over 1,000 mini salad gardens were planted. The Community Health Nurses throughout the city had organized and lead the planting in ten schools. (Cost approximately 30 cents per child).

Many of the children had never planted a garden, many live in apartments. They enjoyed planting the seeds and were thrilled and amazed when the plants sprouted. They especially enjoyed thinning out the gardens when they sampled the lettuce and the beginnings of radishes.

The gardening project includes more than these

salad gardens. Several back yards have been rototilled, five around St. Marys, one on Avenue E, South and one on Avenue S. South. Gardens will be planted on these lots. Some of the gardens will be planted by the families who live there and others will be planted by the "Free Spirits" from St. Marys School. The "Free Spirits" are a group of grade seven and eight students who promote and engage in drug free activities.

These gardens will be maintained by these youths through the spring. In the summer the youth centre at St. Marys which is run by Leisure Services will maintain the gardens. The school is already planning a fall harvest supper using the produce from these gardens.

Funds for these gardens will come from CHEP, 4-H and private donations of tools. Soroptomists also provided funds for tools for the "Free Spirits".

The gardening program has already been a great success for the following reasons:

1. The children have learned more about plants and nature and this is the first step in becoming more environmental conscious.

2. A continuity of programming at St. Marys School to the summer "Me Ta We Tan" program at that school. The same students during the school year attend the summer program and this provides an opportunity to continue learning valuable skills.

3. families are very interested in planting a garden, some have never planted and others have not had gardens for several years. This is a very positive experience for families.

Gardening is a holistic approach to health. This ancient practice can provide for physical, emotional, social and spiritual well-being. Physically in the exercise. Emotionally in the calming effect that gardening has. Socially in the Community aspect of gardening. Spiritually in returning closer to nature.

### Ron Camponi Celebrates 64th Birthday



By Lorna LaPlante

The "Godfather" got quite a surprise when an old girlfriend from Korea dropped in at his birthday party at the Wah Qua in Saskatoon. Friends and colleagues were able to raise enough money to bring in the lady and a girl claiming to be their daughter. SNCC board member Brian D'Amour was among about 30 people gathered for the happy occasion.

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### NOTICE TO

Past, present, future readership of New Breed. We are sending out complimentary copies in the hope that we will receive new subscriptions.

Those of you who are receiving monthly complimentary copies: Effective January 1st, 1991, we will no longer be able to provide this service due to our financial situation, however, we would give 1/2 price discounts to Bulk Subscribers.



# JUSTICE DELAYED IS JUSTICE DENIED

By Indigenous Coalition of Saskatoon

## CANADA'S SHAME

Like thousands of Canadians across Canada, we watched with horror and disbelief this summer as the Mulroney government used military force to quash the just demands of the Mohawk people of Kanasetake and Kahnawake.

Prime Minister Mulroney's brinkmanship style of government, his absence of leadership and complete lack of resolve to negotiate in good faith with the Mohawk Nation has disgraced Canadians before the world.

## "BIZARRE" GOVERNMENT?

The Prime Minister described the Mohawks' legal right to defend their ancestral burial grounds and their legitimate rights for self-government as "bizarre", yet he turned a blind eye to the injustices committed by the Chateauguay who hurled rocks in hatred as defenseless Mohawk women, children and elders fled for safety.

What is truly "bizarre" in the minds of many Canadians, is the fact that the federal government appears to have learned no lessons from this miscarriage of justice. Brian Mulroney's "promises" to unilaterally change the Indian Act; and to work on native self-government reflects a return to the centuries-old paternalism of "Ottawa knows best" for aboriginals.

## ONE LAW FOR WHOM?

Many insist that "one law" must prevail. We agree. We must therefore ask whether the same law which led to the arrest of Mohawk people in Kanasetake will also be applied to Surete de Que-

bec and Canadian military troops who have beaten Mohawks in Kanasetake? Will that same law be enforced to protect defenceless children and elderly aboriginal people from racially motivated hostility like the rock-throwing incident near Chateauguay. In short, will that law respect and honour aboriginal peoples' rights for land, self-determination, justice, and dignity?

Although the barricades are now down, the crisis is far from over. The Mohawk people will continue their legitimate struggle for justice. In response to the arrest of Mohawk people in Kanasetake, the struggle will now shift to the courtroom. Your financial support is needed to help with the enormous cost of legal representation. A legal defense fund has been set up to receive your contributions.

The federal government's backward confrontational tactics over the past several months have sparked a new awareness and determination among aboriginal people to broaden the struggle for aboriginal justice. We, as Canadians, must join together and begin to heal age-old wounds inflicted. To initiate the healing process,

## WE DEMAND THAT THE CANADIAN GOVERNMENT;

\* Immediately suspend all current court proceedings against Mohawks arrested at Kanasetake and Kahnawake, and establish a neutral, international tribunal to hear charges laid against all these political prisoners.

\* Replace paternalistic rule over aboriginal peoples with a process for

bilateral negotiations with aboriginal leaders which will quickly resolve all aboriginal rights issues, including the right for self-determination.

\* Launch a full public inquiry to investigate recent and longstanding injustices against aboriginal peoples in Canada.

## CANADIANS CAN TAKE ACTION!

\* Write or phone Prime Minister Mulroney and your Member of Parliament; HOUSE OF COMMONS; OTTAWA, ONT.; K1A 0A6

Send copies to the Assembly of First Nations;

\* Support the Mohawk people by making a donation to the Liberation of the Mohawk Nation Legal

Defense Fund (make cheque payable to the Indigenous Coalition).

\* Contact the Indigenous Coalition at 419 Ave. E North to get involved.

## WE WILL NEVER FORGET OKA.

This ad was organized by the Indigenous Coalition of Saskatoon

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## Wanuskewin Heritage Park

by Vance McNab

Reprinted by permission of Saskatoon's Native Citizen, November 1990

The name Wanuskewin (wan us kay win) is a Cree word that, roughly translated, means "seeking peace of mind". This is a place that one can visit and leave feeling refreshed and at peace with one's self.

The Wanuskewin Heritage Park contains 21 archeological sites, 19 of which are pre-contact sites, meaning before Europeans arrived, which in this area was around 1760. The sites include a boulder configuration, referred to as a Medicine Wheel. There are three different types of bison procurement sites, one that involves the use of a pound or corral-type structure. There are both summer and winter habitation sites throughout the Park area. All these sites are

within walking distance of each other, which is one more thing that makes this area special. The Park covers approximately 116 hectares (about 286 acres), and includes a wide range of habitats, from river terraces to creek valley and uplands. These habitats support an abundance of plant and animal life, many of which have existed there for centuries.

There are several other factors that make Wanuskewin a very special and significant site. From a strictly scientific standpoint, the archeological resources alone are vast and extensive, holding a wealth of information of the Plains Culture. There are also the buried hint of past climates and of animals and plants that have since vanished from the area. Intensive use of the creek valley has reached back to 5000 years ago, and further evidence

of peoples' presence in the area from 7000 to 8000 years ago, an unmistakable indication of the strength and longevity of Plains Peoples' culture.

The opportunity for education that the Park presents is essential to enlighten the general public of the ways of Indian people, prior to and after contact with Europeans. The richness of the culture and the way that culture inter-weaves with all natural things, can be discovered by both Indians and non-Indians alike. It is our hope that this knowledge can help to bridge some of the gaps between cultures as well as dissolve some of the misconceptions about Indian peoples.

The cultural aspect is one of the most important experiences the Park can offer. We can, and have, re-established the continuum of use of the site by Plains people, that has gone on for

thousands of years. At present, ceremonies take place at the site as they will continue to do so in the future.

Another unique aspect is the ongoing Indian involvement, that began with the very first thoughts of creating a Heritage Park. The degree of participation has been high in every phase of the development, from initial planning (including naming the park) through construction and operations when the Park opens in June of 1992. The people involved in the decision making included senators, elders, Chiefs and other respected leaders. These representatives came from every language group and district in Saskatchewan. The guidance and knowledge that these leaders provided in the approach to the sensitivities of this type of development in cooperation with others is unprecedented.

Lastly, the tourism and in turn the monetary

flow that such a development creates, provides opportunities for employment for Natives and non-Natives alike. It is conservatively estimated that annual visitation at the Wanuskewin Heritage Park could be between 100 to 150 thousand people. The impact of this will be felt in increased revenues for hotels, restaurants, and businesses throughout the greater Saskatoon area. In the Park itself both the restaurant and the gift shop are to be Indian run businesses, meaning that a portion of revenues not to mention employment, directly benefits the Indian community.

It should be noted that in Plains archeology, rarely are any human remains uncovered. At Wanuskewin, we are not digging up death we are digging up life; a life of a people that have existed in this area for countless generations and, working together, will continue to do so for many more.

## SHARING OUR EXPERIENCE CALL FOR SUBMISSION

The Canadian Advisory Council on the Status of Women (CACSW), after consulting with many women, will be putting together a book in which the voices of under-represented groups of women will be heard. We welcome your contribution.

We are planning to call this book "Sharing Our Experience" and would like it to be a collection of letters written specifically for this publication. These are supposed to be actual letters you have sent, but they can be letters which you might send to people whom you'd like to say something. (We offer, on p. 3, a list of imaginary people you might want to write to.) The aim of the book is to record your experience in your own words. It will be the living, personal history of many women who, because of their ethnicity or racial origin, believe it important to share their thoughts and feelings.

We want to hear your description of the difficulties and pleasures of living and working in Canada. We seek your personal accounts of situations and events as well as your life stories. Whether you are born inside or outside of Canada, we appreciate your sharing your experiences with regard to racism, sexism, and discrimination in the paid labour force and in home life. How do you feel, as a woman, in this country?

Here, you can speak freely and be heard. In particular, you can express how your living and working here has affected Canadian society and how it affects you. Or, you can let the world know that you feel strongly about an issue.

Here are examples of questions you might ask yourself for this book:

What are the challenges that you had to deal with as you grew up in Canada or as you tried to settle here?

What does it feel like coming to live in a country which is different from the one you came from? Alternatively, what does it feel like going to a part of this country which is not the same from where you grew up, for example, an Indian reserve, a Black community, or Chinatown in a major city, etc.?

How do you like living in a society in which medical care is a collective rather than an individual responsibility?

Which parts of the health care system do you think should be changed to make it meet your own needs and those of your community?

What are the thoughts which go through your mind as you communicate with a grandchild who cannot speak a word of your mother tongue?

What experience in the education system or in the language training process would you like to share?

What is it like to be a single mother?

These are just a few possible stories and themes. We welcome other ideas. Only you have the fullest understanding of your experience. Only you have the genuine power to describe it in full measure. Share it with us.

Your letter can be addressed to a real or imaginary person. A list of possibilities is attached. However, the choice of the person who supposedly receives your letter will depend on you. You may or may not choose to publish in your own name.

Your letter should be about 4-12 pages, or 1000, to 3000 words. We would be grateful if it were typed on 8 1/2" x 11" (215 mm x 280 mm) paper. Photographs and/or graphics are most welcome. The submission deadline is

November 30, 1990.

The Council will set up an editorial board to review and select submissions. If your letter is chosen, you will be paid. Council books and papers are read by many groups and organizations, including women's groups, policy makers, law makers, researchers, academics, and other sectors of the Canadian public. Revision may be necessary; together we can make a wonderful book.

We hope to hear from you about any experience you wish to share. Write or phone with questions to: Yuen-Ting Lai, Canadian Advisory Council on the Status of Women, Box 1541, Station B, Ottawa, Ontario, K1P 5R5. Phone: (613) 995-2492. In Saskatoon contact: Penny Fancy, Member CACSW, 242-2730



## Women

## History

# Louis Riel - Father of Confederation

by Lorna LaPlante

As November 16 approaches each year I think about the great injustice done to Louis Riel. He was labelled as a traitor to Canada by John A. MacDonald and hung for treason November 16, 1885. He has been portrayed by some of Canada's most eminent historians as self-serving and perhaps even a lunatic. Some of our own Metis people have confessed to me that they feel Riel may have been mentally unbalanced. In simple modern day terms... this guy has gotten a bad rap.

Riel has done much for Western Canada. The Metis Bill of Rights drafted December 1, 1869 by Riel's provisional government requested that Manitoba be made a province with the same rights as other provinces. This was to include seats in the Senate and House of Commons. Furthermore, \$80,000 was to be given each year to the legislature of the Northwest. (now Saskatchewan, Alberta, N.W.T., Yukon) Provincial standards were to be set provincially as were voting standards. Rail lines were to be built to keep the West in contact with the rest of Canada. French and English were to be the official languages of the courts, legislature, and the Supreme Court. The Bill contained other points beneficial to Western Canada, but too numerous to mention in this short space. One could write an essay on the Metis Bill of Rights itself.

When Manitoba became a

province July 5, 1870, many of the items drafted in the Metis Bill of Rights were in some way included in the Manitoba Act. Riel had been the main force in the compilation of the Bill of Rights. In my estimation that makes him a Father of Confederation and champion of Western Canada as well as a Metis hero.

Who knows what kind of terms the people of the West would have been forced to abide by if it had not been for Riel's provisional government which was formed in resistance to the encroachment of outsiders on Metis territory. In 1869, the Hudson's Bay Company sold the land inhabited by Metis people and others out from under their feet. These people quite fairly felt that they should be compensated for their loss in some way, perhaps in monetary terms. They also did not wish to have outsiders draft legislation for their homeland. After all most people from what was then Canada had never even been out west.

Initially, Riel led the French Metis upper middle class group at Red River. However, by the time the surveyors came out to mark off the land into squares (inconsistent with the Metis riverfront longlots) the bulk of the French Metis and English/Scottish halfbreeds were behind him. The people were all angry for the above mentioned reasons and refused to give in. In the end they won some concessions. The Metis and original settlers were to get land totalling

1,400,000 acres and as ear-

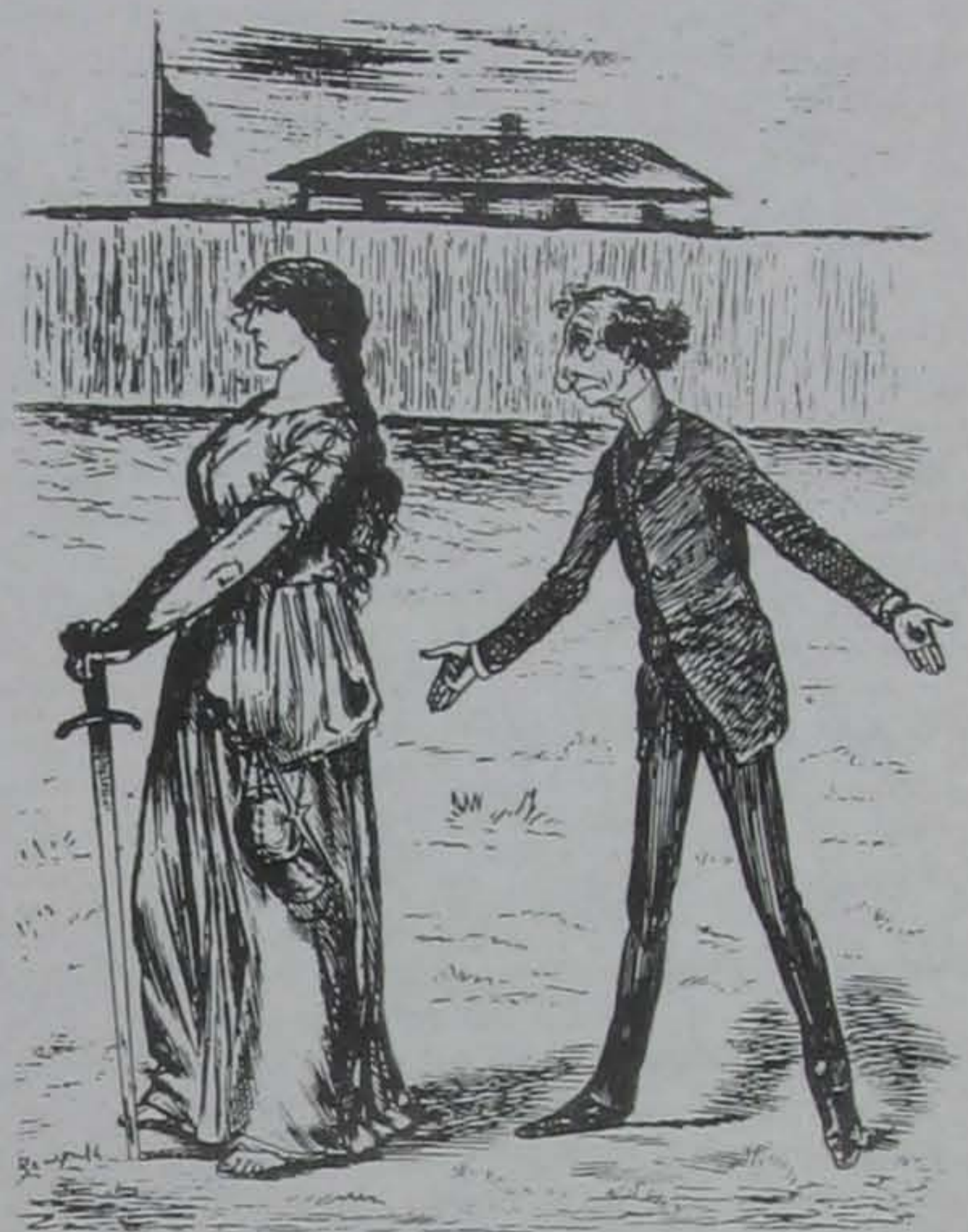
lier mentioned much of what was in the Bill of Rights.

During the resistance, Thomas Scott, an Ontario Orangeman was tried and executed by the provisional government. There are many accounts which describe the unpleasant nature of Scott, his racist often abusive attitude towards the Metis, and his insubordination to the provisional government. Aside from these facts, Riel was blamed for his execution and charged with murder. A reward of \$5000 was set for his death or capture and the army of Colonel Wolsey was sent out from Ontario to capture Riel. These soldiers committed horrible atrocities against innocent Metis people when they could not locate Riel. The warrant on his head prevented Riel from serving in Parliament when he was elected on two separate occasions.

Riel was eventually exiled to the United States and was living in Montana when the delegation of Metis from the Saskatchewan River settlements came to bring him home. These people desperately needed his help. They required an articulate leader to negotiate for Metis rights. The Metis people of the Batoche/Fish Creek area were in danger of losing their land. It seems so ironic that the Metis had left the tyranny at Red River behind only to have it follow them to their new home.

The Metis were well represented by Riel at Batoche 1884-85. His demands for Metis land rights were well presented with much clarity after careful deliberation.

... called attention to the hard facts and the Metis did win their land in the area. However the Metis were defeated militarily by the Canadian militia due to



JUSTICE STILL UNSATISFIED.

Mr. John A. Macdonald, Minister of Justice, to the House of Commons, June 1, 1885. "I have just seen a picture of Riel. I wish to see the man who has been charged with the execution of the rebels. I wish to see the man who has been charged with the execution of the rebels."

being outnumbered 2 to 1 and having inferior weaponry.

For Riel's part in the incident, he was charged with treason and hung. This is a bit bizarre when one considers that he was not even a Canadian citizen. How could he be a traitor to a country he did not even belong to? The anti-Native, anti-Catholic, and anti-French sectors must have been smug. I always think of John A. MacDonald's famous quote "Though all the dogs in Quebec may howl, Riel will hang" Louis Riel was made an example of for anybody else who might wish to defend their rights. Riel should go down in history as a hero. At the risk of taking an academic flogging I will say that as he committed no crime, he does not require a posthumous pardon and I am tired of hearing people argue about it.

Persons who allege that Riel was crazy for his religious beliefs had better be cautious. In the history of the world, many groups broke away from the Catho-

lic Church. Martin Luther who founded the Lutheran Church was considered a heretic in his day as were the early Mennonites and other schism groups. So why is it that Riel was crazy for his beliefs?

Over the course of time, mankind has illustrated horrible intolerance. A good example of this is the witch burnings in Salem. Were these women really witches? Or were they a bit different in their views, or did somebody just dislike certain things about them? These may have been factors which led to Riel being in mental asylums. In reviewing his writings during the time of his incarceration in the asylums it appears that he was simply writing what was in his mind, to pass away time and vent frustrations, as many of the very sane people I know do today. It was not meant to be analyzed over 100 years later.

On November 16 we should all take the time to ponder the greatness and accomplishments of Riel and to honor his memory.

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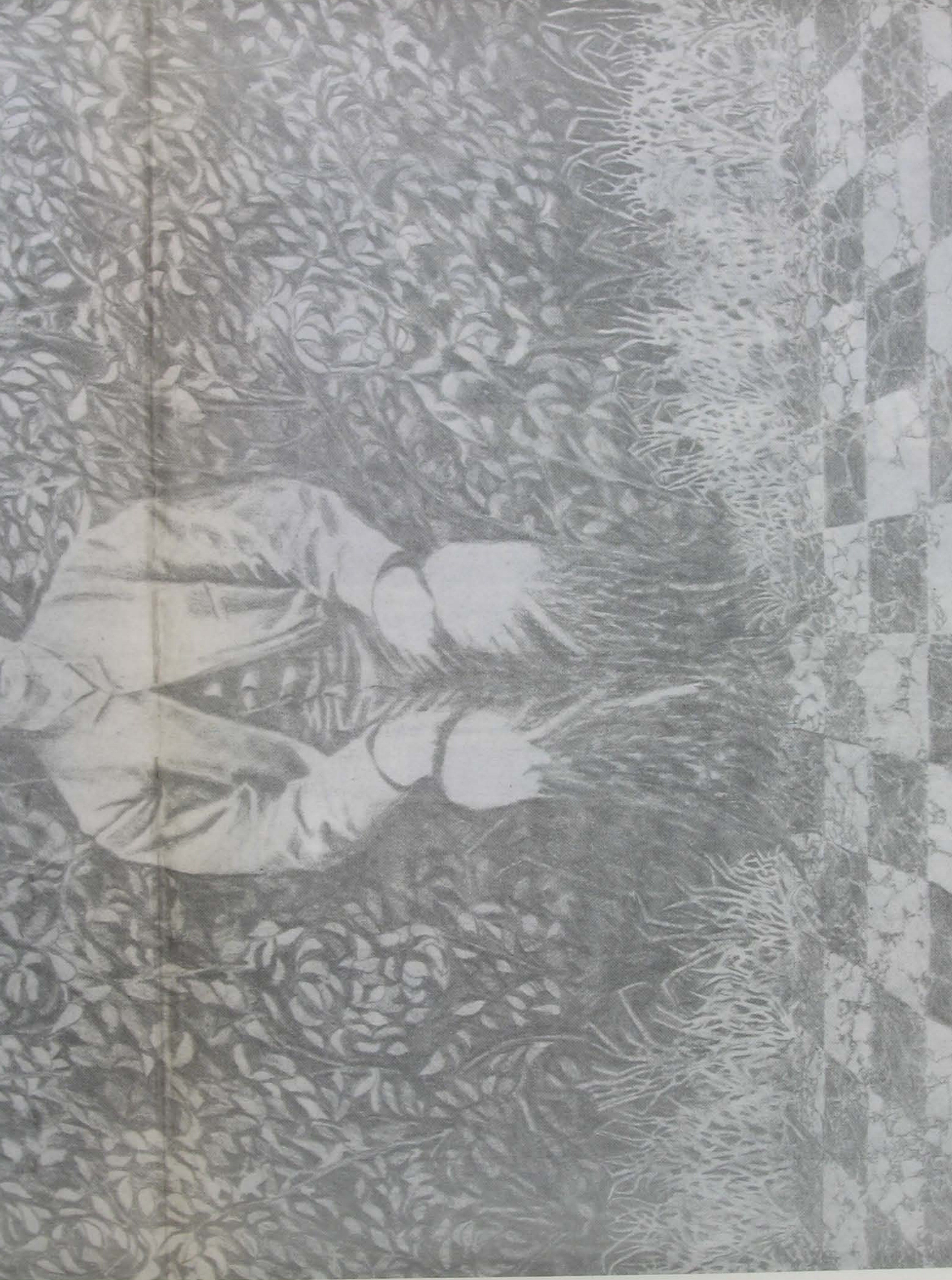
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# Important Changes to Unemployment Insurance

Below are the highlights of changes to the Unemployment Insurance (UI) Act. These changes will affect most claims that start on or after November 18, 1990.

## ● **Qualifying for benefits**

After November 18, you will need 10-20 weeks of work within the past year to qualify for regular UI benefits. The exact number of weeks you will need and how long you will be able to collect these benefits will depend on the unemployment rate in your area.

## ● **Maternity/ Parental benefits**

Parents may be eligible for 15 weeks of maternity benefits (available to the mother) plus 10 weeks of parental benefits (available to either the mother or the father).

Parental benefits are also available in the case of an adoption.

## ● **Leaving a job**

Individuals who leave their job without "just cause", are fired for misconduct or refuse a suitable job offer, can be penalized by losing from 7 to 12 weeks of benefits and having the amount of benefits reduced.

## ● **Working after age 65**

If you work after age 65, you may now be eligible for UI. This change will be retroactive to September 23, 1988.

## **For more information**

For more information on your claim, contact your local Canada Employment Centre.



Employment and  
Immigration Canada

Emploi et  
Immigration Canada

Canada

## 28 Women Complete Training on Family Violence

The first of two four-day training sessions on Family Violence has been completed by 28 Touchwood File Hills Qu'Appelle (TFHQ) District Indian Women. Thirty hours of training on family violence issues was provided as the Touchwood File Hills District Women's Community Response to Family Violence.

The Touchwood File Hills Qu'Appelle District Indian Women are determined to deal with family violence. The first training session got under way on October 29 and was completed November 1, 1990. Pearl Jack, District Representative, and Isabel McNab, President of the Saskatchewan Treaty Women's Council were

on hand at Muskowekwan Band Hall to present certificates and congratulate the participants.

Throughout the training session, participants heard from guest speakers and discussed the TFHQ Women's Family Violence Training Manual. Each participant also received a copy of the Directory of Resources, developed for their use, to assist women in violent situations.

Project Co-ordinator, Elizabeth Pratt, was pleased with the turnout and the participation. She remarked, "the evaluations indicate participants were very pleased with the training workshops. There were only a few men participating in the first training session but we have already had sev-

eral requests from men wanting the opportunity to attend the training session at the end of the month."

During the four days of training, participants had an opportunity to talk about how violence affected their communities and their lives. Guest speakers included Senator Annie Favel, Ms. Lariviere, Family Worker for the Saskatoon Friendship Centre, and Ivan McNab, SIFC. Participants also heard from RCMP Constable Emma Kytwayhat and Special Constable Luwayne Missens, Ruth Thompson of the Native Law Centre, as well as Constable Jim Pratt of the Cultural Relations Division of Regina City Police.

Project Co-ordinator,

Elizabeth Pratt would like to extend special thanks to National Health and Welfare for their Family Violence Initiatives Program which make the Project possible. Thanks is also due to Senators Florence Bigknife, Annie Favel and Rose Ewack, as well as Kathryn Hamre, Secretary of State and Marian Dinwoodie, Saskatchewan Indian and Native Affairs Secretariat, for their assistance with the project.

Pratt indicated that the second and final training session will be scheduled for November 26 to 29th, 1990. For more information, please contact either: Elizabeth Pratt, Project Co-ordinator or Pearl Jack, District Representative at 721-2822.



## GABRIEL DUMONT INSTITUTE

### CULTURAL CONFERENCE

AT THE DELTA BESSBOROUGH HOTEL

Theme: EDUCATION AND THE FAMILY

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(306) 522-5691, toll free in Sask. 1-800-667-9851

Ask for details on display contracts, fees, security and promotional material. Limited space for cultural, non-profit, commercial and educational exhibits. Donations solicited for display draw and raffle.

Deadline for confirmation on space - Dec 2, 1990.

For general information on the Institute's upcoming Cultural/Educational Conference contact: Erma Taylor at the above address and phone number.



## Provincial

## JOHN HOWARD SOCIETY OF SASKATCHEWAN

Last week-end in Prince Albert, the John Howard Society of Saskatchewan made a number of decisions which may be of interest to the public.

1. A resolution was passed criticizing the Government of Canada for abdicating its responsibilities in the OKA crisis and calling on the federal government to immediately call a Constitutional Conference

on Aboriginal issues.

2. Donations were authorized to the David Milgaard Support Fund and to defray the costs of council in the Carole Daniels case.

3. A resolution was also passed regarding the Kingston Prison for Women expressing concern about the need for a four year transition period, the placing of sentenced women in all male institutions and the absence

of a federal commitment to build one of the new facilities in Saskatchewan.

4. The election of John McCallum of Regina as the new president of the provincial Society.

5. The approval of several practical initiatives to help offenders obtain employment and avoid discrimination based on past criminal convictions i.e. special bonding arrangements with the

insurance industry and proposed amendments to the Saskatchewan Human Rights Code.

Dave Tickell, Provincial Director, said: "John Howard of Saskatchewan has decided that it must take positions on the social causes of crime as well as legal justice and offender issues. Aboriginal issues, poverty, literacy, urban safety and the reduction of racism are

now a part of our broader focus. Not surprisingly, our provincial policies are starting to reflect this new emphasis."

For more information contact: Dave Tickell, Executive Director John Howard Society of Saskatchewan, 2320 Lorne Street, Regina, Saskatchewan, S4P 2M9, phone: 757-6657.

## LET'S TALK TAXES

by Kevin Avram

Dear Politicians:

Just a short note to express how we feel about your behaviour, attitudes and conduct.

First of all, you are causing many of us to lose respect for our nation, our nation's customs and policies, and in a funny kind of You've demonstrated to us, on repeated occasions, that you are collectively more interested in the well-being of your political parties, than you are in the well-being of the country.

As politicians you've put

yourselves in a position where you're essentially set for life. You've passed laws which make us pay you a lifetime pension after serving just a few short years, regardless of age, how much money you received in severance pay, and whether we, the people, approve or not.

The single biggest expense we have as Canadians is you we earn is taken from us in the form of various taxes, and rather than behaving in a fiscally responsible manner, you are putting us further and further in debt.

Spending in many areas is out of control, in numerous

cases there is no accountability mechanism, and we are most disgusted by the continual patronage plums that you people are handing to your political friends.

We know that many government contracts are being awarded to companies untendered and that many of the grants you dole out are politically motivated.

more disappointed and disgusted by the Meech Lake fiasco than you can possibly imagine. We felt as if we were being held ransom by you guys, and there wasn't a darn thing we could do about it. You arrogantly

sought to redefine the rules by which we live, and you did it behind closed doors without any consideration of how we felt. When Clyde Wells from Newfoundland Wanted to get up, and leave what he saw as a disgusting sham and insult to the Canadian public, you guys had the gall to physically restrain him.

When it came down to it, our aspirations of stopping Native Indian from Manitoba. Elijah Harper was the man who successfully stopped you. You should realize, that in our view, not only did he win a victory for the Native people by stopping the constitutional sham you people had set up, he won a victory for all of us.

Now we're in a new era. We fear what will happen to our families and our fu-

ture, as we see you've set us on a course which will bring about financial disaster.

We are tired of your foolish partisan statements, we are fed up with your political rhetoric, and we have become thoroughly disgusted with opposition parties who criticize everything, even when the decisions are right.

In a very real way, we fear what will happen if you, whoers, won't modify your behaviour and get things in order. What kind of decisions might your continual neglect of these things eventually force us to make. As Canadians, we appeal to you to consciously return to dignity in your behaviour, truthfulness in your statements and responsibility in your spending policies.

## CENTRAL URBAN METIS FEDERATION INC.

Metis Society of Saskatchewan Local

# CUMFI

*On November 11, remember the soldiers who died to save our country. On November 16, honour Louis Riel and the Metis who stood up for our rights.*

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# Uranium Inquiry Outside

## Mandate - A. C. E. B.

The Atomic Energy Control Board told people at Wollaston Lake yesterday that a public inquiry into uranium mining is beyond their mandate. Hatchet Lake Band Chief Ed Benoanie has asked that the Board withhold renewal of Cameco's Rabbit Lake mine operating license until such an inquiry was in place.

Rather than recommend an inquiry for existing mines, the Board promised that it will ensure that proposed new mines will undergo a federal panel review, and that the panel's recommendations will be applied to existing mines. As Regina environmentalist Maise Shiell commented, "It's interesting that both the provincial and federal governments are refusing to investigate the existing mines. It really makes you wonder what's going on there."

Chief Benoanie was not impressed. "We keep hearing the same thing from every government agency," he said after the meeting. "Either it's not in their mandate, or they can't afford to do anything, or their minister won't respond. We're getting tired of it." Flora Natomagan, Mayor of the Northern Hamlet of Wollaston Lake, summed up the feeling of many residents, saying simply, "Nothing happened. They talked for a long time, but didn't say anything."

Many of the speakers at the meeting talked about the importance of the environment to the traditional Dene way of life, and to the region's development. Marie-Adele Sha'ouille was among those who spoke emotionally in Dene about the promises of wealth and jobs that were to be provided by the mines, and about the people's sense of betrayal over the lack of benefits and the many spills and environmental mishaps, which threaten the traditional resource-based way of life. Mike Sewap, representing the Cree people of Brochet, Manitoba, said that both their

tourist camp developments were threatened by events like last November's spill at the Rabbit Lake mine. "If people won't but the fish, or if they won't come to our camps to go fishing, what are we going to do?" he asked. He got no response from the AECB or from the Cameco personnel present.

The region's M.L.A. Keith Goulet, attacked the employment record of the mines, saying that affirmative action laws had never been enforced. "When Indian people break the law, they are thrown in jail," Goulet said. "When big corporations

break the law, they change the law."

The AECB countered that while environmental protection and occupational health and safety are definitely in its mandate, the 1946 Atomic Energy Control Act does not touch on Aboriginal and treaty rights, or the economic or socio-cultural aspects of uranium mining. AECB President Rene Levesque said that the Board can make recommendations on matters outside its mandate, and would recommend that Cameco and the relevant federal and provincial ministers work toward solving these problems. He rejected that Band's demand

that the Board delay renewing the Rabbit Lake license, saying that this could only be done if there were specific violations of the Atomic Energy Control Act.

Chief Benoanie and Tribal Chief Felix say that their four main concerns are still on the table and that both federal and provincial governments must begin to take some responsibility for them. Specifically, the Hatchet Lake Band and the Prince Albert Tribal Council are asking for a full public inquiry into uranium mining and Aboriginal rights; a maximum 50% northern Native employment and training quota; a local advi-

sory and monitoring group, whose recommendations would be given at least a strong consideration by the regulatory agencies, or a local representative sitting as a member of those agencies; and a "Northern Share" of revenues from the mines.

The meeting was attended by Native Chiefs and elders from Brochet, Manitoba, and Prince Albert, Fond du Lac, and Black Lake in Saskatchewan, as well as environmentalists and reporters from as far away as Regina.

For more information call Jamie Kneen at (306) 633-2003 (office) or (306) 633-2116 (home).

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# Saskpower Northern Enterprise Fund Annual Report

Provincial

George McLeod, minister responsible for SaskPower, today announced that a recent corporate initiative, the SaskPower Northern Enterprise Fund, had successfully completed its first year of operation and was instrumental in helping northern individuals start and expand businesses.

McLeod said that the fund's first annual report lists a number of northern success stories: in La Ronge a young woman received a loan guarantee allowing her to

expand a unique gift shop; ILX Chicken and Egg Production, near Ile-a-la-Crosse, used a fund grant to start raising poultry; and in Sandy Bay a fisherman harvests minnows to sell to fishermen thanks in part to help from the fund.

"I am proud that an essential goal of the fund, that of providing development financing when and where it is needed, has proven so successful," McLeod said. "It shows that the goals of government and SaskPower

benefit people."

Established in 1989, the SaskPower Northern Enterprise Fund provides financing to northern business people. It is the first of its kind in Saskatchewan.

"There are a lot of great business ideas in the north but the people often have problems getting the necessary support," George Hill, SaskPower President and Chief Executive officer, said. "Not only does the fund provide people with a chance to start a new business, it

also allows existing ones to expand."

In the first 12 months of operation the fund reviewed 161 applications, approving 52 loan guaranteed and 40 grants for a total value of \$1.6 million. Ten per cent of the fund's money is set aside for university and institute scholarships to northern residents. To date five scholarships worth \$2,500 each have been awarded.

The fund's 10 investment directors are from the north including Sandy Bay,

Cumberland House and Creighton in the northeast; Ile a la Crosse, Buffalo Narrows and La Loche in the northwest; and La Ronge and Stanley Mission.

The fund receives money from the production of electricity at SaskPower's northern sites. It provides loans and guarantees for eligible businesses and may also elect to assume a partnership position.

## Cote Indian Band Receives \$193,964 Under Canadian Jobs Strategy

In response to a demand for skilled carpentry workers at the Cote Indian Reserve, Canadian Jobs Strategy funding of \$193,964 will be used to train 10 people for jobs in the building construction industry.

The announcement was made by the Honorable Bill McKnight, Minister of

National Defence and M.P. for Kindersley-Lloydminster, on behalf of Employment and Immigration Minister Barbara McDougall.

The sponsor, Cote Indian Band, is providing instruction and on-the-job training in various aspects of construction.

The initial step of this apprenticeship program will give Band members 30 weeks of training with course content including blueprint reading, building layout and excavations and roofing. Along with formal training in carpentry, participants will also receive instruction on interpersonal

communications and work attitudes and behaviour.

"This project will help the Band develop qualified carpenters," said Mr. McKnight. "It will also give workers the skills and experience necessary to participate in the Band's plan to operate a building construction and maintenance

repair program on the reserve."

## PROVINCIAL METIS HOUSING CORPORATION



Philip Chartier, Chairman, PMHC

"I wish to thank everyone for their continued support of PMHC. The program belongs to all Metis people. Please feel encouraged to call any of the staff and board Members with your enquiries. We would be more than happy to help you."

### Provincial Metis Housing Corporation

1249 8th St. East

Saskatoon, Saskatchewan. S7H 0S5

Phone: (306) 343-8240 • Fax: (306) 343-1700

#### Present - PMHC STAFF

Leon McAuley	- Provincial Manager
Henry Cummings	- Housing Development Officer
Chuck (Tom) McCallum	- Housing Development Officer
Sandi Morin	- Housing Development Officer
Bill Cardinal	- RRAP Program Contract Employee

#### Present - PMHC BOARD OF DIRECTORS

Philip Chartier	- Chairman
Clovis Regnier	- Member
Bobby Woods	- Member
Gary Martin	- Member
Jim Parisien	- Member
Leon McCallum	- Member
Don Favel	- Member

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# Trapping Season

by Charlene Herman

Growing up on a Cree reserve, ours was a nomadic way of life, understood by few, yet so well loved by many of my people. One of my most memorable times was the touching and living with nature during the trapping season, which began with the late October air and ended with the first peek of green leaf buds on the birch trees.

Upon leaving our home of Sucker River, many preparations had to be made. Necessities included only those basic to our survival such as a tent, canoe, axes and blankets. Our food consisted of flour, lard, tea, baking powder, salt and sugar. The rest of our needs would be provided by nature.

Our first stop, beautiful Morning Lake, whose name speaks for itself. The small island on the lake, our new home was inhabited only by three small cabins, one of which, looked the picture of loneliness, eagerly awaited our laughter and warmth.

After settling for the night, with the fire flickering off the dark cabin walls and only one small candle lit on the table, the adults would sit around enjoying a relaxing cup of tea, their reward for a day's hard work. My sisters

and I would be bundled up on the floor anticipating another night's rest. If we happened to venture out during the night, the ghosts of our ancestors could be seen dancing above in the ebony sky, happy to see us carrying on traditions left behind by them.

Our stay at Morning Lake lasted until the warm spring weather beckoned it was time for us to move on. Well muscled dogs were hitched up to the sled which was weighed down from its weight of canoes and human cargo. With one word from my grandfather the anxious huskies were off, fulfilling their purpose, and

gliding us easily across the ice to our next destination. Soon we met the river upon whose shores our trapline was located. Because the river ice had already departed, the dogs had to be deposited into the canoe, and paddles were used to continue our short journey to a small clearing, indicated only by a small dock protruding from the riverbank.

This was our last stop, the final outcome of our trip to the trapline. Our first duty was to set up camp. Our new house consisted of a sparkling new white tent which was erected easily. The earthen floor was then covered with fresh smell-

ing spruce boughs, a larger amount placed at the back of the tent to act as a mattress for our beds. The first night was always the best, the smell of the boughs and the first spring rain splashing on the roof lulled us to sleep, the silence being broken only by the host of grandfather owl, welcoming us to our new home.

The month was spent trapping and skinning animals. These furs were our lifeline to the modern world we left behind. Beaver, Muskrat and the occasional mink were caught, all to the glory of these awaiting to turn them into glamorous hats and coats to shield the weathers

much in the same way the animals used them to stay themselves from nature's elements of wind and cold. After catching what the land would give us, (in thankfulness it was time to move on).

Anxious to arrive home, we barely noticed the portages and rapids which the earlier explorers had worked hard to overcome. In what seemed like no time at all, we were home again. Evening found us with visitors at my grandparents home, discussing their catch, and anticipating the next trapping season to come.



## National Wildlife Policy Endorsed

Saskatchewan Parks and Renewable Resources Minister Lorne Kopelchuk has joined his provincial counterparts in releasing a new national wildlife policy.

The policy was released at a meeting of ministers of wildlife in Campbell River, British Columbia.

"This national policy for wildlife provides a framework for federal, provincial, territorial and non-government policies and programs that affect wildlife," Kopelchuk said.

The policy's main objectives are to maintain and restore ecological processes

that sustain productivity, adaptability and capacity for renewal of land, water, air and all life on earth; maintain and restore the variety of life in all its forms, the genetic variability within species and ecosystems; and ensure that all uses of wildlife are sustainable.

The policy resulted from recognition that wildlife ecosystems are vital components of Canada's heritage and pressure from Canada's growing human population, development and changing demands for wildlife will continue to increase.

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## S.N.A.C.C.

## S.N.A.C.C. Youth Outpatient and Education Services

Saskatchewan Native Addictions Council Corporation recognized the need to establish a provincial youth program to deal specifically with their young population's drug and alcohol problem(s).

As a result of this vision and need, the S.N.A.C.C. Youth and Outpatient and Education Services program was born. The S.N.A.C.C. Youth program is funded by SADAC (Saskatchewan Alcohol and Drug Abuse Commission) for five (5) staff in the province of Saskatchewan. The staff includes one (1) Provincial Coordinator who works out of the S.N.A.C.C. Regina office and four (4) Youth Field Workers, who are located in La Loche, Cumberland House, Prince Albert and Regina.

The Youth Program works primarily with young Native people who have identified their difficulties and areas of alcohol, drug and solvent use.

The scope of our Youth services includes prevention, education, Intervention (assessment and referral) and aftercare (community self help groups).

The S.N.A.C.C. Youth Services program would like to take this opportunity to make their potential clientele and you community groups aware of "National Addictions Awareness Week", November 18-24, 1990. We would like also to congratulate Nechi Institute on drug and alcohol education, for doing such a super job in creating Addiction Awareness for Natives in Canada and indeed the circle is growing and the dream of chemical free life-styles for our people will be realized.

To join in the celebration and spirit of sharing and caring, we at S.N.A.C.C. Youth Services are pleased to share some ideas with other caring agencies or youth groups

on "How to be involved in this important event". Poster Campaign, Art/Essay Contest, Banners, Pamphlets, Balloons, Sober Walk, Join the Drug & Alcohol Free Circle Rally; Challenge other communities as to see who can form a larger circle; set up peer support prevention projects; with a non-alcohol bar; Media Promotion; Host a public community forum on drug/alcohol prevention. (Discussion group and workshops) community Role Models (i.e. school graduates); Inter-Agency Banquets.

We would like to invite Native Youth ideas, suggestions, comments and views on the topic of "Alcohol, Drugs and Solvents: Their Impact on Native Youth in Saskatchewan". Our mailing address is: Saskatchewan Native Addictions Council Corporation, 329 College Avenue East, Regina, Saskatchewan, S4N 0V9. Phone: 522-

3681, or Fax: 347-7902.

We hope that some ideas suggested will help your group get involved in Addictions Awareness Week and remember, awareness is required 365 days per year. We also hope

that the individual youth can confidently say; "Drugs, no thank you!"

In closing, I would like to leave you until next time with this theme song for National Addictions Awareness Week.

### Keep the Circle Strong

Music and Lyrics by Shannon Two Feathers

There's a circle of light  
That Shines from your eyes  
Reflecting our hopes and dreams  
Come and Walk next to me  
Where the dream's meant to be  
On a road made of so many needs

It's a long lonely road  
When you walk alone  
If the trail has been lost to the dawn  
Let your dreams be the light  
That shine through the night  
Walk with me, Keep the Circle Strong

#### CHORUS

Keep the Circle Strong  
Let your light shine upon  
Every turn in the road that we're on  
Let the journey be seen  
As the heart of a dream  
Walk with me, Keep the Circle Strong.

The fires of time  
Warm a seed in your mind  
As it's fed by the circle within,  
And in time, there's a change  
In the child of the flame  
Born to ride on the wings of the wind.

When the light in you heart  
Shines as bright as the stars,  
In the circle that's singing your song,  
Let the song call your name  
And we'll sing once again  
Walk with me, Keep the Circle Strong.

reprinted from: Windspeaker, Vol. 8, No. 12

## SNEDCO Completes Major Building Purchase

In a planned diversification strategy, SNEDCO purchased a two story office building in downtown Regina October 1, 1990. This investment will diversify SNEDCO's asset base and give long term stability to the corporation. "To our knowledge nothing like this has been done within our Metis organizations before."

The building has a floor area of 12,578 square feet with underground parking

and is presently 75% occupied. It is anticipated that SNEDCO will relocate its offices to this building in the very near future.

SNEDCO's strategy is not only to be lenders to small Native businesses but wants to take an active role in developing new initiatives in which it is an owner. SNEDCO is looking for joint ventures or outright purchase in projects that have a good potential to make money, grow and offer opportunity

for Native participation by way of employment or otherwise. SNEDCO has incorporated a wholly-owned subsidiary, "SaskNative Investments Inc." to act as a vehicle for these initiatives and the building purchase is its first investment.

"We are excited about this initial start and hope it is just the beginning for bigger and better things to



**SNACC  
Supports**

**National Addictions Awareness Week**

**NOVEMBER 18-24, 1990**

To begin Alcohol/Drug Free Lifestyle is the  
Greatest Beginning of All.

"Aren't You Worth It"  
SO "Let It Begin With You"

# HOW TWO-FEATHER WAS SAVED FROM LONELINESS



by C. J. Taylor

The beginning of all things is the stuff of legends, and the Indians of North America told many stories to explain the world around them. One of the loveliest is

the Abenaki legend of how both fire and corn came into the world. And it is retold here in unusually evocative paintings by an Indian woman artist of exceptional talent.

Two-Feather had been

wandering all winter long, lonely and hungry. One spring night he goes to sleep to forget his despair, to be awakened by a voice calling his name and a woman so beautiful, he falls in love and begs her to stay with

him for ever. He woos her in the moonlight, follows her over mountains and through forests and obeys her every command, including the last most difficult of all, only to find at the end that she has left him. But not despair, for she has seen to it that he will never be lonely or hungry again.

The love between Two-Feathers and the Corn Goddess is in the tradition of the world's great stories of unrequited love, sad, beautiful and precious. And in tradition of Indian legends it imbues with enchantment everyday things we take for granted.

C.J. Taylor is the daughter of a Mohawk father of the Deer Clan and a mother of German-British origin, and

has combined both inheritances in her art. From her father, her subject matter: "My work depicts the mystical and traditional lifestyle of the North American Indians and how they lived in harmony with nature." From her mother, the act of painting itself, first as a hobby and then as a profession. She was born in Montreal and continues to live nearby, painting at home full time while caring for her three children. Her pictures are in many private collections and are shown regularly at exhibitions of Native painting. HOW TWO-FEATHERS WAS SAVED FROM LONELINESS is her first book.

## HOUSES OF BARK: TIPI, WIGWAM, LONGHOUSE

Native Dwellings: The Woodland Indians by Bonnie Shemie

Wherever there were forests in North America - from the Northwest Territories in Canada as far southeast as Virginia in the U.S. - bark became indispensable to the everyday life of its Native peoples. Simple to cut, light to carry, easy to work with, it was used for food, clothing, containers, and canoes. But none showed the skill, ingenuity and inventiveness as dramatically as in the

ways bark was used to make shelters.

In this, her second book on Native dwellings, Bonnie Shemie has taken the same meticulous care that made HOUSES OF SNOW, SKIN AND BONES such a valuable account of shelters in the Far North. From her consultations with scholars and extensive research in libraries and museums, she has again distilled a text that is simple and informative, with superb illustrations to further illuminate and demonstrate.

Although woodland Indians built many sizes and styles of bark dwellings according to their survival needs, three main types emerged: the tipi, wigwam and the longhouse. The tipi, smallest of the three, was the dwelling of nomadic hunters. The wigwam, larger and capable of housing up to ten families, was more difficult to build. But the longhouse was the most spectacular of all bark structures. The book concentrates on how these were built and lived in.



## CHRONICLES OF PRIDE

by Patricia Logie Richardson

Art lovers will welcome this beautiful addition to their collection. 31 full-color portraits, each accompanied by three to four pages of narrative text, celebrate Aboriginal Canadians who have over-come discrimination and poverty to become successful professionals in Canadian society while still retaining their own culture and heritage. In 1983 the project *Chronicles of Pride* was conceived involving the painting of people within the Native community who



have made contributions to society at various levels of endeavour and all walks of life. These paintings toured throughout British Columbia making fourteen stops. At the invitation of the Dene Nation, some of the paint-

ings were taken to the Northwest Territories for the visit of Pope John Paul II. The show "opened" at the University of British Columbia Museum in April 1986.

Patricia Richardson Logie, born in Niagara Falls,

Ontario in 1925 and mother of four, has been an established portrait painter for the last thirty years. She studied at Sir John Cass College, London, England in the 1970's and exhibited with the Royal Society of Portrait Painters, the Pastel Society and was invited to stand for membership the Society of Women Artists. After a two-woman show in London and working as the "Artist in Residence" for Harrod's, she returned to Canada, although she continued to exhibit in London for thirteen years. Logie taught the Federation of Canadian Artists and she

also taught at the University of British Columbia. Logie added to her expertise by studying under Sergi Bongart. She was commissioned by the Mendel Gallery, Saskatoon, to paint F.S. Mendel for the Permanent Collection and she has had one-woman shows in the Mendel Gallery, the Burnaby Gallery, Calgary, and the Palette Gallery, Vancouver.

# INDIAN GIVERS

by Rachel Paddy

*Indian Givers* by Jack Weatherford is an appropriate book for students to read when enrolled in Native Studies. This book brings out the reality of how Natives were mistreated. It also goes into great detail about how the Natives were able to help the early colonists survive in the New World. It also emphasizes the advanced technology that the Natives had in agriculture. It reveals how the Natives lived in a democratic society long before the early colonists discovered America.

When the early colonists first came to America, they were in awe of the Natives, they saw how they lived in harmony with nature. But in progressing years they were not considered humans, but uncivilized savages. *Indian Givers* goes into great detail of the abuse the Native encountered when they were used as slaves to mine silver and other important metals, such as gold. A good example of this is shown when Rodrigo begins his climb to the Cerro Rico Mountains to get to work, he must leave very early in the morning, he must climb for the next two hours and work in freezing weather, and in unsafe

working conditions, all for a very low wage. This scene from the book depicts the mistreatment of all Natives in the world, from the past to the present. The reader can read firsthand the hardships that the Natives have encountered not by their own free will.

The Early Colonists of the New World survived with the help of the Natives. They taught them how to trap and hunt for food and clothing, and how to survive off the land. The Natives also helped them realize the importance of certain foods such as potatoes, corn, and spices. *Indian Givers* also emphasizes how the Natives worshiped Mother Earth and the Sun. The Natives would give them thanks with offerings for a good harvest. I really like the statement that says, "In that sense it was a sacred spot, because agriculture was a sacred activity of the Incas, who worshiped the life-giving Panchamama, the Earth Mother, and Inti, the Sun, who together made the plants grow". The Native had very advanced technology, which is evident when the Incas built hundreds of terraces, in which their ability to produce a lot of different varieties of the potato in an assortment of colors. They knew what

kind of potatoes to plant in different regions. The Natives also knew how to store these potatoes for further use, and also how to dry meat so that it would not spoil. With their agricultural knowledge, the Natives were able to plant their crops in certain areas where the trees were used to some extent as pesticides, which is stated in page 81, "some treed produced wood that effectively repels most insects..." I really like the statement in page 81 which says "To overcome problems with termites and other insects the Indians have learned to use special forest products, which the scientist now struggle to understand and to reproduce." To me, this statement says that the people of today could really benefit from the Indians if they would only take the time to view them as people, not as savages which is how most people view them. The Natives respect for the land is evident in the way the Indians cleared the land for farming by girdling or barking the trees, then they farmed the land for a few years then allowed it to return to forest and restore the nutrients to the land. The Natives have contributed a tremendous amount of knowledge to the Early Colonists, which they were

not given credit for.

The Natives also contributed to the development of the democratic society of America. In page 135 it is stated that "The first person to produce a union of all the colonies and to propose a federal model for it was the Iroquois Chief Canassatego, speaking at an Indian-British assembly in Pennsylvania in July 1744. He complained that the Indians found it difficult to deal with so many different colonial administrations, each with its own policy. It would make life easier for everyone involved if the colonist could have a union which allowed them to speak with one voice. He not only proposed that the colonies unify themselves, but told them how they might do it. He suggested that they do as his people had done and form a union like the League of the Iroquois (Johnsen, pp.12, 61). The Natives society as used a model of how society might be organized in the New World. The Early colonists were surprised to see how the Natives were able to function without an absolute leader. The members of a tribe showed great respect for the Elders, who they usually elected for their Chiefs. I really enjoyed the quote from the Chief

Alaykin of the Argentine Chaco who said, "if I were to use orders or force with my comrades, they could turn their backs on me at once." He continued, "I prefer to be loved and not feared by them," (page 27). It is really nice to know that even back then, the Natives were very democratic and understanding people who lived in a society in which the government of today could learn a lot from.

In conclusion, with all the knowledge of society which they have, and their help in establishing democracy, and their extensive knowledge of agriculture, the Natives of America have not gained the respect which they deserve. I feel that the Natives have been short changed, because their knowledge and their accomplishments have not been recognized.

The book *Indian Givers* really portrays how important the Natives of the New World were to the early colonists. It states how they were advanced in agriculture and how they helped to establish the earliest form of democracy in the United States. All in all, I feel that the book *Indian Givers* is an appropriate book for the Native Studies course.

## Book Reviews



## You Have To Leave The Park Now

By Johnno



Name... Mary Johnson nee Bradfield

Date of Birth... December 4, 1921

Place of Birth... big Trout Lake

"Hey mom, where is Big Trout Lake? Mom!! Mom!!

"What you yelling about? I was putting your clothes in the wash machine."

"I come here to visit not have you dig through my bag and do my laundry."

"You didn't come here to fill out those forms either so why were you yelling?"

"Oh ya, it says here on your birth certificate that you were born at Big Trout Lake. I've never heard of it. where is that?"

"Ah ha! So you don't know everything. They changed the name to Crean Lake after they made it into a park."

"Prince Albert National Park?"

"That's the one."

"Hey! Did you know Grey Owl?"

"You mean that English man that pretended he was an Indian. He built his house on a beaver lodge."

"He built on the beaver lodge? In school we were told the beavers built next to him."

"School... ha. Didn't you learn anything all the time I took you on

the trapline. Does it sound right that beavers would build their lodge beside someone's cabin?"

"Well, it sounds more logical your way. Do you remember anything else from when you lived there?"

"Not really. I was just a young girl when we were kicked out of the park. Your grandfather had a big house there and a garden. Jim Morgan and his family had a big house too, and old Alan Nichols. Oh, there was a bunch of us living there at the time, all trappers. Some of them moved to the reserve at Montreal Lake. Your grandfather and us moved to the north end of the lake."

"Oh ya, I remember his place on the lake. What do you mean they kicked you off the park? Who kicked you off the park?"

"It was D.N.R. back then. They just came and told us we had to move. Your grandfather was some upset."

"What! You mean they just told you to move, didn't they give you any relocation help, or buy your land or anything?"

"Nothing, they just came and said this is a park now, you have to leave. There was nothing we could do about it we had to move."

"Doesn't sound fair to me, some one should check into this."

"It was a long time ago, my boy. Nothing anyone can do now. You clear those papers away from the table. You can finish filling out those forms after we have something to eat."

## Territorial Building to House Federation of Saskatchewan Indian Nations

News Release  
By: Government of Saskatchewan  
Information Services

The government of Saskatchewan and the Federation of Saskatchewan Indian Nations (FSIN) have taken the first formal step towards implementing the series of Indian and Native Affairs policy initiatives outlined this summer.

At a ceremony today, Premier Grant Devine and FSIN Chief Roland Crowe unveiled a plan by which Sas-

katchewan's First People will administer their affairs from the same building used to administer the affairs of the government of the Northwest Territories a century ago.

Premier Devine said the Territorial Administration Building at 3304 Dewdney Avenue in Regina will be leased to the FSIN to house its elected leaders and Indian government infrastructure. The lease is subject to the zoning approval of the City of Regina upon application by the FSIN.

"This is a sound practical idea and a powerful politi-

cal gesture," Devine said. "It represents a major step towards our Indian people running their own affairs, determining their own destiny, planning their economic development in partnership with government, and becoming self-reliant."

"The building's location will make the FSIN's programs more accessible to its opp-reserve membership. Further, it is the intention of the FSIN to negotiate reserve status for this property with the federal government within the Treaty Land Entitlement process."

Historically significant,

the Territorial building housed the administrative offices of the government of the Northwest Territories from 1891 to 1905. It was subsequently used for the same purpose by the newly-formed provincial government from 1905-1910. Since then, it has been used for various government and non-government purposes until being refurbished and declared a heritage property in 1982.

The building is now leased to Youth Unlimited which supports the transfer of the lease on the understanding the FSIN finds alternate ac-

commodation for Youth Unlimited.

The premier welcomed the federation's commitment to protecting the heritage value of the Territorial Administration Building and to enhancing the site by reconstructing the Territorial Government and other buildings which originally stood there.

For further information, contact:  
Jim Johnston  
Press Secretary to the Premier  
Regina  
Phone: 787-9361

## Task Force on Museums and First Peoples

"A joint project between the Canadian Museums Association and the Assembly of First Nations"

280 Metcalfe, Suite 400, OTTAWA, ON. K2P 1R7. (613) 233-5653 Fax (613) 233-5438

### Call for Submissions

The Task Force on Museums and First Peoples invites your written submissions on the issues it has been given a mandate to examine, specifically:

- 1) increased involvement of Aboriginal peoples in the interpretation of their culture and history by cultural institutions
- 2) improved access to museum collections by Aboriginal

peoples

- 3) the repatriation of artifacts

The Task Force, established in the winter of 1990, is working to develop a set of guidelines/ethics on the above-mentioned issues, which will serve as an example for the development of working policies for museums, museum associations, Aboriginal cultural centres and organizations, and

government-run culture and heritage programs. The Task Force came about as a result of a symposium held in November 1988 entitled "Preserving Our Heritage: a Working Conference for Museums and First Peoples", jointly organized by the Assembly of First Nations and the Canadian Museums Association.

The Task Force will

review submissions during the spring and summer of 1991, producing its recommendations in a final and ratify recommendations. At that time the need for an on-going process to monitor implementation of the proposed guidelines/ethics will be assessed.

The deadline for the receipt of submission, which must include an executive

summary, is March 31, 1991.

Submissions may be sent to:  
Co-ordinator  
Task Force on Museums and First Peoples  
c/o Canadian Museums Association  
280 Metcalfe Street, Suite 400  
OTTAWA, ON K2P1R7  
Telephone: (613) 233-5643  
Fax: (613) 233-5438

## Night Dancer

By - Bruce Sinclair

Night Dancer dancing in the sky  
You move through the night,  
Through the past, and into eternity  
Time stops and flings you into the clouds  
The music travels from faraway  
The rhythm pulses and glides effortlessly  
Pulling you along in its cool embrace  
Nightdancer in the sky  
You will dance forever  
And your song will be heard with those you left  
Nightdancer, dance dance  
AWAY into the night

In Memory of Rene Highway

## Golfing Family From Moosomin Reserve



Out of a total of fourteen trophies presented, this family won seven. From left to right: Donald Wright, Kathleen Wright, Clifford Wright, Bev Wright, Joe Wright, seated in front. Trophies won were as follows: Joe - 1st first flight, closet to pin. Clifford - 2nd first flight. Donald - 1st second flight. Kathleen - 1st second flight. Bev - 2nd first flight, longest drive (lady's).

## Pieces

### Notice to Subscribers.

We will need to collect all the \$ we can for putting out the paper.

No freelance for a while. We still welcome submissions though.



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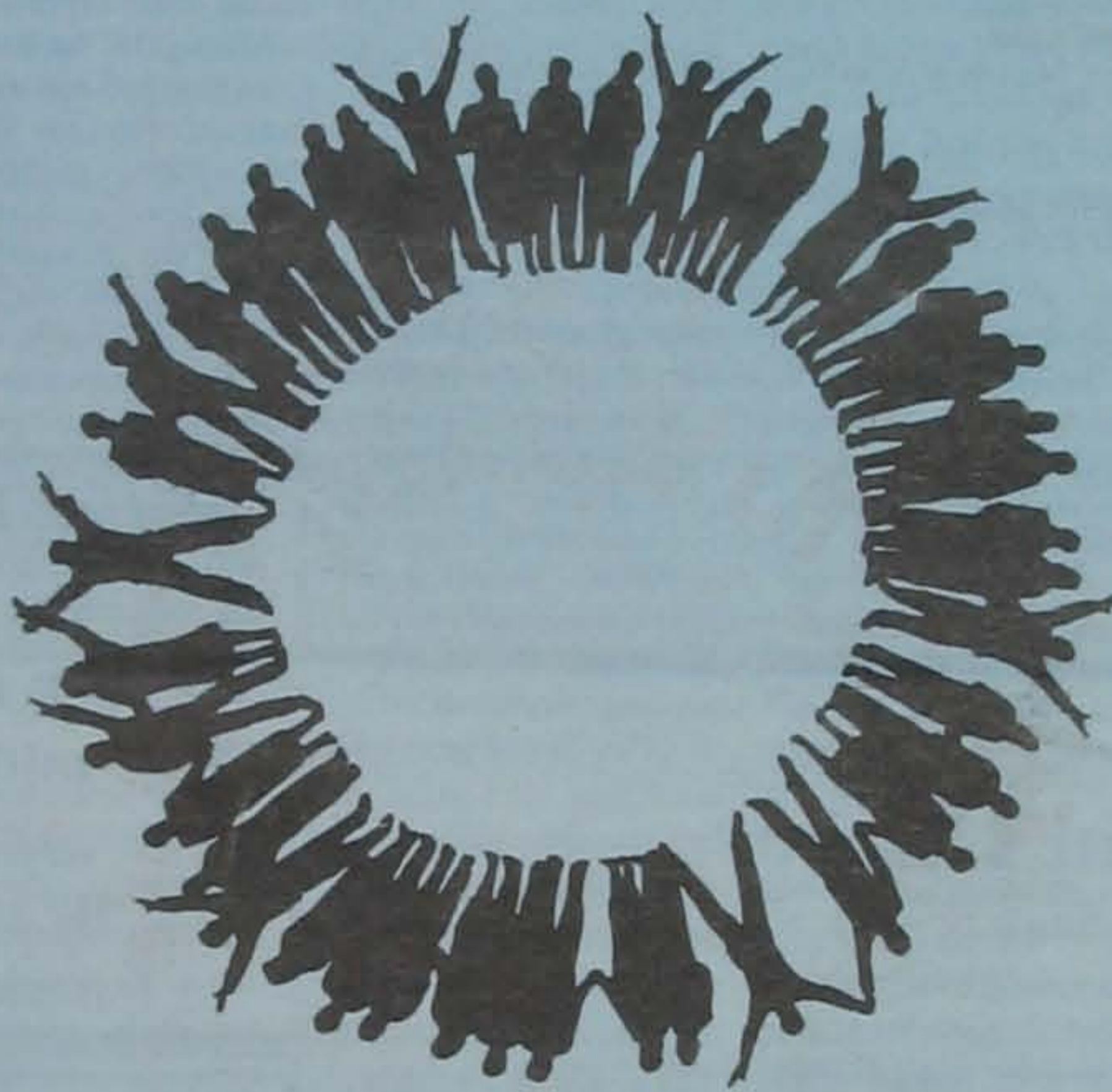
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NOVEMBER 18-24, 1990



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