

Library

NEW BREED

Vol. 20 No. 3

March 1989

- Election Coverage
- Forced Sterilization
- The Indomitable Chief

Gabriel Dumont Institute
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Editor's Note

Well it is March once again, a month that is associated with Spring, meaning the cold weather is about to turn warm. That is a real comforting thought. This year March will also host Easter as well, which means Peter Cotton Tail will be around hiding all those goodies for the youngster. As for us adults it means quite abit more.

Well the campaigning is over for the MSS nominees but the organizing is far from being over. Right now we are sitting back and waiting to see what will happen. As soon as we know you can rest assure that you will be reading about the latest, right here through the hands of New Breed.

Because our readership is both young and old we will be featuring from here on out a more extensive page for the kiddies and young adults. Watch for this.

Getting back to Easter we know that it is a time for rejoicing in life so we will be featuring alot of articles on the love of life. Which reminds me of what an elderly lady said, "Discipline your children right, but never hit them, especially in the head. The heart is where your blood flows from and the head is where your heart feels from. Injure these two and you have lost respect. Our children, look up to you as parents, love them and they will show you the way. For they look to the obvious and never complicate the issues, the way adults so often do."

Indeed, a powerful statement, Thank You.

Just to give you an idea on what I mean let me tell you what my daughter said to me.

I was cleaning my house so diligently but kept being interrupted by the phone. Finally in disgust I asked my daughter who at the time was six, to tell the callers that mom was not at home and please leave a message. Obeying my directions she proceeded to answer the phone in the manner I had asked. Of course, there was a message to be taken as I heard her say, "My mom isn't home right now but can I take a message," and before I knew it she was calling out to me saying, "Mom how do you take a message." What I was doing at the time was teaching my child how to lie.

So remember take the time to talk to your children. Practice patience with them, for in time they will learn and understand. With Easter around the corner, take this time to show them what the real meaning of rejoicing is and they will learn to respect life, too.

Till next time, God Bless. ☐



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Happy Easter

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MSS Election Results

The New Executive Is The Following:

PRESIDENT:

Jim Durocher

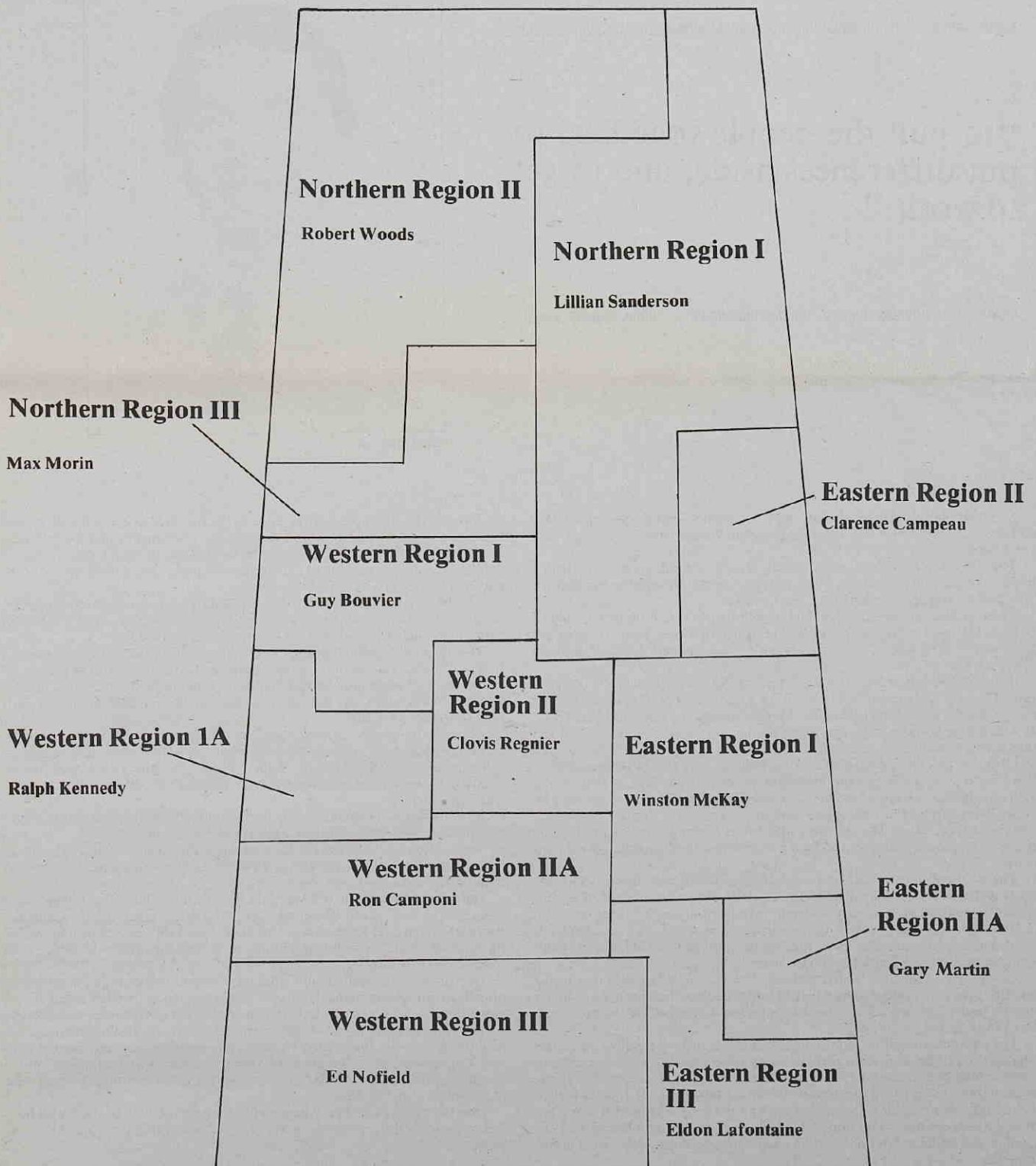
TREASURER:

Philip Chartier

SECRETARY:

Gerald Morin

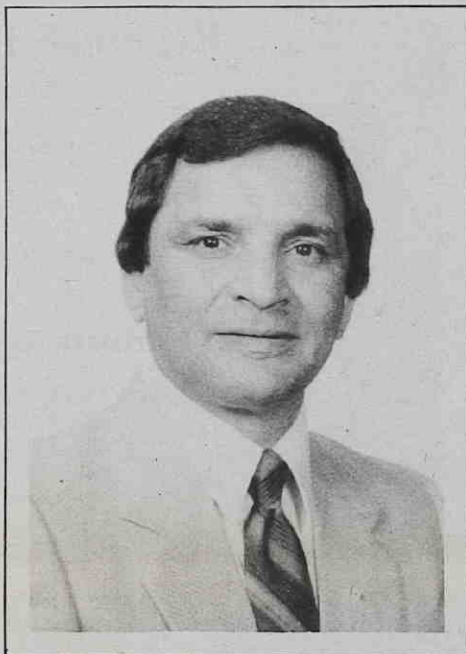
Regional Representatives Are :



Metis Society Elects Durocher President

By Terry Lusty

“to pull the people together, to put differences aside, and to get to work.”



Jim Durocher

In a near photo finish, Saskatchewan's Metis unofficially voted in Jim Durocher of Ile a la Crosse as the first president of the Metis Society of Saskatchewan.

The February 25th election followed a month of hard, solid campaigning by five presidential contestants but it proved a seesaw struggle throughout for only two Durocher and lawyer Clem Chartier.

Close to 4,900 voters turned out at the polls to also install Philip Chartier of Buffalo Narrows as treasurer and Gerald Morin of Green Lake as secretary. Both won their positions convincingly with approximately 1,000 votes more than their nearest rivals.

The early returns from 40 of 103 returning polls had Durocher in the lead 196 - 145 over Chartier by 9:15 p.m. With a total of 69 polls counted by 9:52 p.m., Chartier gained the lead 620 - 456. He retained the lead until 11:25 p.m. at which time 95 polls had reported. Chartier then led 1173 - 1093 with less than a dozen polls left to come in.

Overseen by chief electoral officer Ed Pelletier, the elections committee of Rose Boyer, Ray Laliberte and Ron Rivard were on the edge of their chairs with anticipation awaiting several more polls, in particular those from Ile a la Crosse, Durocher's Home base, and Saskatoon which was "up for grabs" according to speculators. The returning office staff realized that either of the two communities could well sway the final outcome and that's precisely what happened.

The 96th poll in was that of Ile a la Crosse which contributed 196 more votes to Durocher compared to 77 for Chartier. The new totals vaulted Durocher to the front permanently, a lead he refused to surrender thereafter.

The Saskatoon ballots were the last to come in, at 45 minutes after midnight, but offered no change in the race for the presidency as 211 and 197 votes went, respectively, to Durocher and Chartier.

Of the five candidates, Maria Campbell of Gabriel's Crossing ran in the middle of the pack, followed by Clifford LaRocque who had been the society's interim leader and Bruce Flamont, a former board member for the province's Metis over the years.

The election committee reported that although there were close to 12,000 eligible voters, the 40 percent turnout was a good showing given the circumstances. One had to consider, they maintain, the following: it's still a young organization, hundreds of previous members are now Bill C-31 Indians ineligible to vote, former leader Jim Sinclair took a certain following with him when the split between Metis and non-status Indians occurred, and the date of the election was under shorter notice than what voters and candidates were accustomed to.

Two obvious disappointments came in the fact that Saskatoon took almost five hours to get its count in and a mere 35 votes stemmed from Lloydminster.

Electoral officer Rivard said they'll likely have to spend more than the \$50,000 they had been allotted for election purposes. In previous elections, he added, a budget of \$70,000 was available.

Election results were tabulated at the Gabriel Dumont Institute in Saskatoon but the official count will not be available until March 4 from the society office in Regina. The positions are for a three year period.

The 12 area director positions saw only one installation by acclamation, that of Clarence Campeau for Eastern Region II. He, along with elected directors Eldon Lafontaine for Eastern III, Ron Camponi for Western IIA, and Ed Nofield for Western III, are not strangers to the political arena. In fact, they're seasoned players.

The remaining eight directors are new to provincial politics and include: Eastern Region I - Winston McKay; Eastern IIA - Gary Martin; Northern I - Lillian Sanderson; Northern II - Robert Woods; Northern III - Max Morin; Western I - Guy Bouvier; Western IA - Ralph Kennedy; and Western II - Clovis Regnier.

Morin's win was extremely convincing although comfortable margins were also realized by Regnier, Nofield, McKay and Sanderson.

Newly elected MSS president Jim Durocher informed New Breed that his election platform while on the campaign trail was, "to pull the people together, to put differences aside, and to get to work."

Durocher vows that he will maintain that position and strive to meet those objectives as best he can. He points out that matters regarding the Canadian constitution have yet to be resolved because, "we didn't get the deal in 1987." Part of that whole scene, he explains, involves the renewal of talks with Prime Minister Brian Mulroney.

Questioned specifically about what he personally views as his number one priority, Durocher exclaimed, "to get the people back together again be more united." The enemy is not our own people, but government, he asserts.

The president also acknowledges the necessity to hire an auditor to see just how the society sits financially. Even the matter of possibly moving the society's headquarters from Regina to Saskatoon, a decision at the January annual general meeting, could be a far too pressing financial constraint that will need to be looked into, he adds.

However, says Durocher, whatever needs attention, he'll be there with both feet to perform those duties he knows are coming, a role for which he was elected. □

Issues Confronting Canada's Disabled Natives

By John Tourond

EDITOR'S NOTE - *The following article is taken in part due to space limitations. If anyone wishes to receive a full copy of this report they may contact New Breed.*

Just about the last thing that this paper represents is the fruit of an exhaustive, formally researched study of the myriad aspects of disabled Canadians' needs.

While such efforts would contain the merit of providing for potentially practical measures, the fact that it would totally ignore the needs of the thousands of Natives who no longer choose to live on reserves or predominantly Native communities, points to the need for the kind of general discussion I am envisaging here. These same Native communities and reserves vary widely from district to district, from province to province, based on such factors as their history of contact with white society, their own history and traditions, their relative isolation, access to economic outlets and so on: Canada's Aboriginal situation is a complex and divergent mosaic indeed!

I would say that my qualifications, since I am obviously no social researcher, for engaging in this vital discussion are two. First, I spent a great deal of my time working as a disabled persons' advocate in a city whose Native population has risen dramatically over the last twenty years, and in a province with the highest per capita Native population in the country.

My experience of monitoring institutions for the disabled--private agencies, chronic care facilities, government programs and so on--comprise the basis for my second qualification.

In broad terms, my life's work involves throwing my all into the perennial, one-sided tug-of-war between we hard-pressed consumers, who want fair, adequate and reliable service delivery, and the caste of professional social program designer/maintainers, whose major concerns are to satisfy boards and service budget reviews. Furthermore, my discussions with the many Natives of my acquaintance have led me to believe that my views as to the nature of institutions for the care and control of minorities are shared in some measure by the Native community as a whole, and that that is why mistrust and suspicion on the part of Natives contacted for the purpose of gathering material was noted by at least one Committee member in the Obstacles Follow-up Report on the Native Population.

There is much that may be said to the credit of the work done in the Parliamentary Committee's Supplementary Report on Canada's Native Disabled Population, December, 1981. Yet while being most thorough in setting forth the factors and conditions unique to the situation of Native disabled Canadians, it did not discuss the structural under-pinnings that constitute the basis of the peculiar relationship between Native and white society in this country, and which go a long way to explain why Native disabled people have become marginalized to the point of being almost invisible.

First, there are the psychological effects of one hundred and some odd years of virtually total economic dependence of the people of a relatively small culture on those of a large and very alien and indifferent one. This may be most easily ascertained as to its effects in the limited expectations that disabled Native have about what "they've got coming", as compared to their peers in the larger culture. In other words, if the generalization remains valid that the disabled population is remarkable for its relative passivity, then this is especially so for the Native disabled, whose basic standards in such matters bears the unique collective experience of profound and even systematic neglect.

The course of action that represents itself as being most suitable from the viewpoint of the system, no matter how inappropriate for the individual Native person, will be what will normally prevail. "Out of sight, out of mind", works very well

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“Metis, Indians and Inuit share the characteristic of identifying closely with their families.”

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for all systems, which may explain why, when I mentioned to several of my acquaintances who work in the Indian community that the estimated ratio of disabled Natives was twice that of the non-Native population, their reaction was, "So where are they?"

I have occasionally discussed with the disabled Natives, who have experienced, the life skills and vocational programs, offered through some private agencies, on their efficiency. What I have noticed is that they have expressed themselves somewhat more vaguely on the subject than non-Natives seem to; they discriminate less in terms of a program's good and bad features and will not venture opinions about the relative competency of program personnel. They left me with the impression that they were less "there" than others with whom I spoke with on the same subject.

One comment that can come out of such encounters, however--and this, I believe, does point out that there is a "let Native structures deal with Native problems" attitude in the practice of agencies for the disabled--is that the rest of the family is never as involved in whatever the treatment process, as they should be. Metis, Indians and Inuit share the characteristic of identifying closely with their families, to the extent that they feel disoriented when they are removed from the family circle in any major respect.

Geographical isolation and nonidentification with the larger society were definitely factors not taken into account when the decision was made to suspend cash pay-out programs to disabled individuals (Blind persons allowance is one example) and subsidize more or less totally on a needs and services basis. There were, and are of course, many good and valid reasons for choosing this approach, the universal pension mode does not do much about taking into account the difference in living costs between deaf person holding down a job and who requires little more than a reliable telewriter service, and the developmentally-handicapped person who lives in a personal care home.

This maldistribution on geographic and racial lines is further compounded by the less formal network of service organizations, church and service agency recreational programs, parent support groups, peer counselling and advocacy services--all operating at public cost either via taxation or charitable drives. None of these actually exclude persons of Native ancestry and the odd one may be quite heavily involved with urban disabled Natives, but their impact on the whole is in the service of disabled people with moderate and up incomes. It would be fascinating to do a study on the percentage of foundation, scholarship and bursary recipients, where they relate particularly

to disability, to see what percentage would be of Native background, given the extent that these kinds of awards often depend on cultural and friendship network kinds of associations. Such an investigation might be a fairly good index of the extent of the alienation we are dealing with here.

As a disabled consumer of fairly long standing, I am getting increasingly used to understanding issues from the basis of real politic as opposed to from the "what ought to be".

Accordingly, I view prospects of seeing anything at all substantial change in the lot of disabled Natives as very remote, simply because our political system, and never more than at present at that, operates on a squeaky wheel basis; organizing and then chewing the public's ear is normally how a democratic society like ours gets things done. As for social justice, that may serve as the rationale for why a particular minority has its claim responded too favourably, but there are few examples where justice itself has served a minority's turn as a vehicle. So the question naturally arises, if you must organize and give voice to your grievances in order to get your fair share in this society, what do we do about disabled Natives?

For one thing, they are hopelessly scattered geographically. For another, they do not seem to identify consciously with each other especially. There was a disabled Natives' conference held in Saskatoon in the Spring of 1982 as an activity of the UN's Year of the Disabled. The conference was well-attended by Natives, but only a handful would be recognized as disabled.

My gut feeling is to take a fairly hard line on this point, and advise that speculative essays such as this, and even formal research investigations based on hard data, can only go so far. One of the major tenets of disabled consumer philosophy is: if you're not going to consult with the people for whom you plan to do a thing, however good for them it may appear, don't do it at all. I guess my head would want to soften that into a plea to make every conceivable effort to get a reading from disabled Natives about issues as they see them in a conference setting.

Perhaps, as happened with at least one provincial disabled consumer movement, the idea of "getting our stuff together" may germinate and take root and the conference become permanent consumer organization. If that were to happen, I think we would all be extremely fortunate, and that it would be nothing less than a crime if such a group were not given the resources to keep going.

It is our duty as citizens in a democracy to haul our less endowed citizens, kicking and screaming if we have to, toward visibility and their rightful places beside us. □

MSS Leadership Officially In

By Tina La Rose

Since the election date was decided on at the general assembly, the many hopeful candidates hit the campaign trail. With 48 days to work with, some felt it was rushed others thought it was sufficient. It was, however, a challenge for all. With expenses to meet, with little or no budget, the inspired new leadership didn't let that hinder them. Fund raising events were put on, contributions came in and yet their own saving accounts for a rainy day had to be used to cover their newly incurred expenses. But all in all, each and every one of them should be congratulated on their hard work and determination in their respected race.

Right till the end the count was closely watched with Mr. Clem Chartier leading, but by 3:30 Sunday morning the unofficial count was in, Mr. James Durocher had won.

Other leadership positions were won by a landslide, (refer to chart).

If an appeal is to be made, it must be made within 25 days, from the official count, according to the Chief Electoral Officer, Mr. Ed Pelletier. However, they must meet legitimate requirements, such as; proof of ineligible voters, possible tampering of the ballot boxes, but this onus is on the candidates not the commission. It was also brought to our attention that one ballot box was rejected for a number of reasons. These will have to be dealt with and until such time we will have to wait to see what will happen.

Upon talking to Mr. Durocher his future plans are to get the people working together again, and leave the much dissension this organization has encountered aside.

He strongly feels that there is much to be decided on and hopes to meet with his new board in the very near future. He has also stated that if this organization is serious about moving the main office he would suggest a place such as Prince Albert. Being that it is the largest community in the north that is closest to the Metis homeland.

He has also suggested that the various affiliates, which have been attacked lately, were put into place by the people in various areas, obvious for a reason and therefore should remain in those areas to continue to serve the people and their needs. However, he also strongly feels that all affiliates should remain unpolitical and the lest political interference from them is also crucial. He will however, at a later date be spending time with each affiliate, but his main objectives is to get the administration back together and a detail account of all assets and liabilities.

As far as a by-election is concerned, he feels there won't be one. To this date it appears many of the membership has suffered enough and it is time to move on, and get this organization back on the right track. The next annual assembly will determine much of how the people are feeling, and hopefully we can rest assured that we are one again, and will be working for the future and our future generations.

★ The following is the official count handed down on March 4, 1989 of the MSS elections. □

The Listener

By Mary Kellar

Traditionally, Indians were good listeners. Customs, beliefs and legends were passed, through the generations, orally. Our people had to be good listeners.

One of our difficulties today, which has caused much suffering, is that many of us have lost the ability to sit quietly and listen to our elders.

Instead, when we hear old persons repeat the same story over and over again, we become quickly bored, and sometimes we lose all patience with them.

But, if we love them, how can we better share our love with older folks than by listening to them? In a sense, when we shut out all communications with someone, simply because they are old, or whatever the reason, we cease loving. The fact that we heard their story before is irrelevant. We owe them the respect of listening to what they have to say.

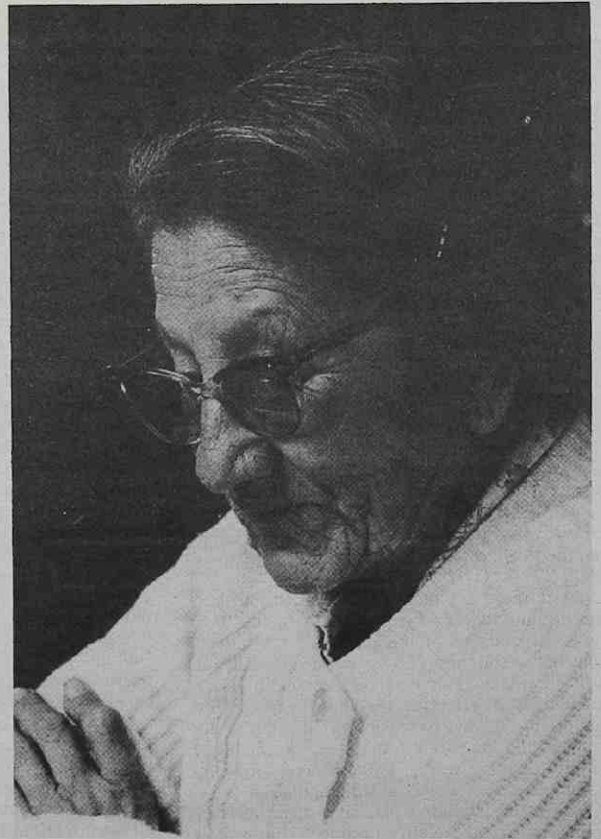
We demonstrate our love by giving the other person our attention, our patience, and unqualified acceptance of him or her, as a person. There is nothing more important than giving them our full attention during that time.

The larger society tends to emphasize what I have to say. We do not join others, because we are concentrating upon what we want to say, as being most important. We do not "hear" what others have to say. This is wrong. We are not giving any consideration for the other person.

Listening is not passive. We truly listen when we choose to give our attention, and this is, in our families, an act of love.

Sometimes I feel very close to my eighty-two year old mother, when we are not speaking any words. We hold each other's hands and feel the peace and calmness of silence for awhile. Last weekend, when I was leaving, after just such a visit, mom said, "I don't just love you, Mary. I really like you." I had given her my attention, even though neither of us were speaking at the time. We were sharing.

It is the same in our relationship with the Great Spirit. Sometimes we pray. Sometimes we sit still and "listen" to the Spirit in everything around us. Sometimes we see Manitou in our family around us. This is loving and sharing. □



Respecting... Life

By Mary R. Kellar

Scripture: 1:26 God made man in our image.

1:31 And God saw everything that he had made, and behold, it was very good.

May the meditations of my heart and the words from my mouth be pleasing to God. Amen.

As Christians, we cannot help but have a deep respect for life, because of course, we worship God, the Creator of all that is living.

We strive to save the lives of the unborn: through education and counselling, and by offering practical assistance and guidance for young people whose lives are in difficulty.

We want to insure that they are guided by sensitive, caring persons, and whenever possible, we want to prevent abortions, for this is murder.

It is not easy to be a parent. Nor is it easy to be a young person in today's world. I think it is sometimes harder to guide and counsel other people's children. No matter what our walk of life is, there are times when we are directly responsible for other people's children. This is often the case. And the life we save may also be our own grandchild.

I have been a teacher and a guidance counsellor in high schools for about 25 years. In counselling young people, I found that they are often confused and distressed by pressures from family members - and sometimes, neighbours. Often it is not so much that the young, frightened unwed mother wants an abortion, but that some adults - usually those they trust - pressure them into going through with an abortion - for which the young mother feels unnatural and remorseful afterwards. I have seen that the loss of an infant, at any time, is felt deeply.

Sometimes we do not know what motivated a young mother to have an abortion, and we do not know all the circumstances. We try to prevent abortions. If an abortion is preformed, I find that we have a big opportunity to work for the Lord by helping the young girl who has already had an abortion. I have seen them experience genuine bereavement. The death of a tiny baby hurts.

I remember two girls very vividly. There may or may not have been a pregnancy with the first one. However, this happened many years ago in my teaching career, when the term "child abuse" was practically unheard of.

A fourteen year old girl told me that her uncle habitually raped her. She had been in and out of psychiatric care many times since her uncle had begun to rape her, about two years earlier. She was threatened that she must not tell anybody...her doctors had no idea why she was always upset. Some people simply considered that she was "unbalanced" or even, "some kind of nut". Somehow, this girl decided to tell me, and then, with her permission, I spoke with her mother. Being a mother myself, I approached this girl's mother with my concerns for her daughter. The girl's uncle was her mother's brother.

I asked her mother if she was aware of what was happening and she was. However, the mother was very unwilling to get any counselling for her brother - who was obviously the one who was very sick and also, spiritually disorientated - because she didn't want anyone to know about it nor for her brother to get into any trouble with the law. The mother told me that her 14 year old daughter would have to learn to cope with these assaults!

It is often said that with age comes wisdom. I cannot understand, even after many years, this woman's thinking, nor the fact that she sacrificed her daughter for her brother.

In those days, teachers had to prove an accusation before they contacted any authorities. This was true especially if the family was white and had an average or above average income. Otherwise, we needed family co-operation, for evidence. Any teacher trying to help a girl in a situation like this was considered a "trouble-maker" and she'd likely be fired. Because the family could easily buy a lawyer, the case would be ignored and the teacher who reported the abuse would have been reprimanded.

Thank God that we can now act on the grounds of "child abuse". However - in some instances, we may never know the secrets that lurk within some troubled people. They desperately need someone to talk with. We are not perfect. We have our godly standards, but we have to instruct in such a way that we are still approachable.

Another girl I'll tell you about was the daughter of a Mennonite Christian pastor. Now I have great respect for Mennonites and for their pastors. Sometimes I think the devil especially torments pastors and their families...In any case, I am sure it is not easy to be a pastor ... or a pastor's wife ... or a pastor's son or daughter. They are expected to be perfect ... to practice what they preach.

Maybe we should be more understanding and willing to share, as fellow travellers, with our pastors and their families. I find it takes a lot of effort - daily - to work at living a godly life. It's hard work even with the help of the Holy Spirit.

Anyway, this pastor's daughter was devastated because her father sent her several hundred miles away ... to have an abortion. He told her he was afraid that should his congregation find out about her pregnancy, his church might empty. Well ... besides blaming the devil, the pastor, his daughter's boyfriend, his daughter, etc., let's blame the congregation. Yes ... they did their part, too ... for the pastor evidently feared their judgement and did not trust their faith nor their Christian understanding. I see the congregation as being also respon-

sible for this murder.

Some of you are frowning at me ... But just a moment ... imagine you are that pastor ... facing his congregation ... some are very self-righteous ... some angry ... some with arms folded ... others with mouths twitching ... all very condescending and judgemental ... I'd want to avoid that even more than poison. Wouldn't you? Yet a few of you do that ... I have seen it ... if someone has a view different from your own ... Some of you, spiritually speaking, are like cocoons. You want to be safe all wrapped up in your own neat little bundle. You are afraid - afraid to reach up to God and out to your neighbours - and you miss out - you miss out in growing, growing into a beautiful butterfly.

But God bless you! I love you for your friendship, too!

As Christian adults, we may be called upon to heal the young person's mind and emotions, either while they are pregnant and seeking some solutions, or for some, after they have had an abortion. Both instances are difficult, and we must lean on Christ for words, ability to direct and to heal through the Holy Spirit.

There is a time to be stern and a time for compassion. There is no time for hate, for greed, for power, or to look down upon anyone. We cannot reach anyone without love.

There is only time to listen and to love.

You know, some people absolutely amaze me! Like me, they don't want to see abortions ... and yet in the same breath, they'll say no contraceptions. I'm no preacher ... Maybe a few of you are really glad I'm not ... but if I were a preacher, at this point I'd bang the pulpit and say, "Get real!" God gave us intelligence, so why can't we use it? I believe in using reason and balance, as well as faith and prayer. I'd prefer to see children wanted, and access when necessary to contraceptives, rather than abortions, or children growing up where they are resented.

My father was half Mohawk Indian. It was he who led me to God through Christ. He taught me to think - to think deeply - not just on the surface. He taught me to observe, to respect and to love God and my neighbours. If it were not for him, and for my grandmother, I doubt that I'd be coming to Church today.

I remember my father talking about the poverty in which he grew up. Often they had only potatoes for a meal. Every year, as children, they missed days at school because they had no shoes to wear. I remarked, "Isn't it a pity Grandma and Grandpa had so many children when they were so poor?" My grandparents had 10 children. My Dad swiftly replied, "Oh no ... It is not a pity at all ... because they loved each one so much!"

Although my grandfather died before I was born, my grandmother's home was always filled with grandchildren.

I had two brothers who died at birth - blue babies due to RH negative blood incompatibilities. There are only my sister and me. I believe that neither my sister nor I disobeyed our father. He didn't yell at us. He didn't hit us. But we did everything he asked us. Why? Because our Dad loved us so much that we could not hurt him by disobeying him. What a wonderful example he was of God's love!

At this point, since some of you don't know any Indian people personally, I am going to read to you what five of my students said when I asked them to write, in 20 minutes, in class, anything they wanted to say on the topic, "Respect for Life."

Many call God "Manitou", and I am reading their answers to show you that even when you are among people of other cultures and religions, there are always some points of common understanding. We may not be able to preach Christ in our workplace, but we can think Jesus, live Jesus, and meet others with Christ-like compassion and reinforcement of a positive direction. We can always share our understanding.

Here are my student replies:

1. This topic concerns everyone, from young to old. Our Indian Elders have always told us to respect all of God's creation, from the smallest of animals and all living plants. The Native people are taught from childhood that respect for all things is important, but the most important of all is to have respect for yourself.

Every race and culture on this planet has their own beliefs, and in spirituality, everyone is taught to believe that God created men all equal, to respect and pay homage to him and to respect our fellowmen.

Life is not always easy, there are problems from day one. As we are growing up, we turn to our parents when things go wrong, because we know that we are loved and protected and they are there for us. As we grow older and are in our own, we have ourselves and we always have to remember our Creator. He is there for us.

Respect is a word taught and we have to live it everyday of our lives.

2. Respect for life began at the beginning of conception.

We are aware of the consequences if one has a relationship with another. One must be aware that creation is possible.

An individual should respect himself. He is not an animal but an intelligent human being. He learns to control his urges and direct them to meaningful purposes. He will not take advantage of others because he will have respect for others. He will respect another's individuality.

We recognize a higher Being, our Creator. He gave us life and that he will take it back when our time comes. Life has been given to us. When we lose a



loved one, we should console ourselves that he has gone back home. Our children are given to us by our Creator to love and honor them. They still belong to our Creator. The happiness that we derive from our children is our reward. They were given to us so we can be happy.

3. Hi, my name is Lloyd, my topic is on respect for life. I was brought up in a large family of four brothers and seven sisters. So I guess you could say my parents had great respect for Life, seeing they brought so many lives into this world. Being brought up into a large family you were taught to respect the lives of others and to respect your elders. There was always lots of love in our family. We all got along with each other and protected one another. Now I am a new father for the first time to a beautiful girl who is now eight months old. I respect my life even more, not only for my sake, but also for my daughter's sake. I don't take the risks I used to when I was single such as smoking, which I have since quit for over twenty months now. I look at my father and see that he is a diabetic; He suffers from high blood pressure, had a couple of heart attacks and his eyesight is going. He has also had one leg amputated below the knee. I am the one who fixes his needle he needs for his diabetes because he can't see too well. Although his situation looks bad, he still seems to enjoy life. And because of his situation, it has given me an even greater respect for life.

My daughter always brings happiness into my life every day. Her eyes just seem to light up when I get home from school and she sees me standing at the door. I enjoy her company very much and she always seems to enjoy mine when I am playing with her. To me she is my one greatest reason why I have respect for life.

4. Life is a very precious gift that God has given us and we should be grateful and respect the power that is given to man. A human being is the most wonderful and miraculous creature that lives. If only one was to take time and think about how a baby is formed. The power that I was speaking of is the Power of Creation. The human being amazingly starts out as a small speck that can only be seen through a microscope. It then slowly forms by the cells dividing time after time creating an individual that is not the same as another individual on earth. The heart is formed within a few days and continues pumping till the day you die. It never ceases to amaze me how each little finger, finger nail and the eyes, eyelashes form so perfectly. Women should be careful when they are pregnant because whatever they feel and whatever they eat is exactly what the baby feels and eats.

In reality a mother wouldn't feed her child anything harmful so why should they eat and drink harmful foods when pregnant.

When the baby is born, it is up to the parents to guide and protect that life that was given to them from God. God gave us life to nurture and help it along, not to hurt and abuse it.

We should learn to make full use of the life we have. We should do what is best for our body because it belongs to God. Our life can be taken away from us at any time.

5. My topic today is based on Respect for Life. I would like to share some of my personal views and a lot of things that I've been taught by my elders. As a child growing up I was taught always to love and honour my parents and respect my elders. I was taught that the traditional and western ways were both good, but never to forget my traditional upbringing.

My elders have taught me always to respect myself. My body, never to use drugs and alcohol to harm myself. They told me to believe in God.

Love and caring are very important in your life. If you have children, give them a hug and kiss every day. The elders also mention that we should value our lives. Indian people have never worked themselves to death for money. In the Western world we find a lot of people work themselves into a heart attack because they don't value their health as much as they do the money.

As a child another thing I learned was never to criticize other people and their culture. Respect for others was always instilled into Indian children. We were taught to be open and honest and always to be good listeners. Life is very meaningful and should be enjoyed the right way. I want to end this by saying again how important your health is; mental, physical, emotional, and spiritual.

The usual criticism that pro-lifers receive is that we are all for respecting life and campaigning against abortions, until, like the pastor whose daughter came to me for counselling, the unwanted or complicated pregnancy is on our own doorstep - within our immediate families. This seems to be the crucial test. What do we do?

One of my daughters was living away from home, attending university in Edmonton. She became engaged to a young man in Edmonton ... a professing Christian. (There are pretenders around, whom we learn, sometimes the hard way, we cannot trust ... We cannot discount the fact also that Christians succumb to temptation.) Anyway, Christine came home to Toronto for the summer. She was sick almost every morning, scarcely able to drag herself to her summer job. I thought she must have the flu -- but the flu kept on longer than I thought it should, so I called our family doctor, and made an appointment for her because I was worried about Christine's health, and I asked Christine to see the doctor. I must be naive, for I never suspected pregnancy. Christine went for her appointment and came home, flooding in tears. I spoke gently with her, for she was already hurt and there are times that, as a parent, we must be good listeners and not always tellers - that would be too much like kicking a person when she's down - I can't do that, especially to my own daughter.

That was four years ago. My children often tease me today reminding me that whenever I said "No" to them, I always gave them a long speech explaining why. From their perspectives, I kept them standing before me for what seemed to them to be long periods of time ... From my view I wanted them to understand why I decided to deny their requests, so that in the future, they would make wise decisions on their own. I believe they do very well today.

Since Christine announced her pregnancy to me four years ago, she has said to me that I could nag and nag and nag over some minor things. No matter what we do as parents, we are always remembered for our nagging - that seems to be par for the course! Christine also said that whenever there was a major crisis, I was a quiet listener. I think the reason is because I knew that she already felt badly, and truly, no amount of chastising would come to any good, and would only make matters worse.

As parents we know we are not perfect, but we do try with God's help.

Anyway, a close relative, my mother, advised Christine to have an abortion and she would pay for it. Christine's fiancée took to the hills soon after she informed him she was pregnant. In that case, she's better off without him, I'm sure. Again, Christine wept a lot and asked, "Do I have to have an abortion?" I replied, "Of course, not." I had been active in pro-life. I knew how I had raised her. But she found her grandmother's pressures excessive. However, she did not have an abortion. At first, I agreed to take care of my first grandchild. When Ryan was born, Christine loved him so much that she wanted to keep him herself. I must say Christine is a very loving and conscientious mother.

Even within a marriage bond, it seems that some parents today cannot be sure that the fathers or mothers of their children will live up to their responsibilities. There seems to be little assurance of this, even, in some cases, if they do profess to be born again. We cannot look into crystal balls. There are no guarantees what our futures on earth will be. Individuals ... families ... society ... all need spiritual healing ... but this is no reason for murder. As Christians, we are obliged to prevent tragedy, which is often averted because we are good listeners and because we love. □

Forced Sterilization Amongst North American Women

By Trish White
SUNTEP Student

Genocide is defined by the United Nations as any act committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group. One such act is described as "Imposing measures intended to prevent births within the group" (Human Rights, 1983, p.56). Furthermore, according to the same document, forced sterilization, as well as all other forms of genocide, is a crime punishable under international law.

Historically, sterilization has been seen as a means of population control by those governments concerned with the rapid world population growth. However, research indicates that in some cases the motives for the sterilization of certain groups of women went beyond the desire for population control and were genocidal in nature, aimed at groups of people deemed inferior by the majority culture. Those researching this issue have uncovered the fact that attitudes of racial superiority were foremost in the minds of those responsible for determining who should become barren.

When viewed from positions of increased scientific and social knowledge today, the eugenics movement of the early twentieth century appears not only erroneous and misdirected, but also racist and ultimately frightening in its insistence on betterment of the race, primarily by preventing the reproduction of those considered eugenically inferior, thereby preserving the strength and purity of the eugenically superior race or class (generally, by those doing the operations and making the laws.) (Saidie, M.H. and C. Zarnie: 1980)

This paper will illustrate that cultural genocide, in the form of forced sterilization, is not limited to economically deprived countries but has occurred in North America as well amongst indigenous Indian people as recently as the late 1970's. The practice of coerced sterilization is seen by many Indian people as genocidal and as the ultimate means on the part of the government to eliminate the North American Indian population.

A frightening number of "consented" sterilizations are described in Indian publications. The numbers of these sterilizations are as unnerving as the methods used to ensure the inability of Indian women to procreate. Reasons for the sterilization of so many Indian women are not only racist but are also linked to the "social welfare syndrome" that emphasized the patronizing relationship the government has formed with Aboriginal people. The unjust treatment of Indian people in general, and Indian women specifically, is brought to light with the documented research found on the coerced sterilizations.

For example, Ackwesasne Notes in 1977 reported that Alberta's Sexual Sterilization Act (1928-1973) concentrated on Indians, Ukrainians, and Alberta's powerless people as its chief victims. The act allowed a four man eugenics board to order sterilization, without their consent, of people judged mentally deficient. Twenty-five hundred persons were actually sterilized, of which, Indians and Metis made up 25.7 percent, although they comprised only 3.4 percent of the population. The report went on to declare that the usual test of mental deficiency was an IQ test which has been shown to be an inadequate and biased measure of the intelligence of ethnic minorities.

Further documentation supports the accusation that the sterilizations which did take place, were forced. According to Dr. Constance Redbird-Uri, a Los Angeles physician and Native woman, a young Indian patient of hers had been sterilized without knowledge of the consequences. Upon further investigation, Dr. Uri uncovered a number of similar cases. In fact, in one south-western state, one woman out of very four had been sterilized under similar circumstances. The women had submitted to the procedure at the suggestion of their doctors and were unaware of the long-term results of the operation. In other words, there was no informed consent that would be considered satisfactory under any circumstances.

Informed consent is defined by Dept of Health officials as that procedure whereby the physician informs the women that a 72-hour waiting period and the opinion of a second doctor is necessary before surgery can be performed. (Ackwesasne Notes: 1974) The women's husbands must sign the consent form as well and the women must be told that they will not be deprived of any benefits, such as welfare, if they do not have the operation. Dr. Uri's report indicated that the consent forms for the Navajo women she investigated were written in English at a grade 12 level. It is likely many women from these reserves were not familiar with the English language or educated at the specified level.

A follow-up study occurred later and supported claims that IHS has indeed sterilized thousands of Indian women without obtaining the proper consent from them. The General Accounting Office (GOA) also informed the public that the consent forms found in the files of the Health Service "were generally not in compliance with IHS regulations."

In 1974, Dr. Uri requested a moratorium on all Indian sterilizations and was denied. Frustrated she went to congressmen and legislative aids. Finally, Senator James Abourezk of South Dakota listened and requested an investigation. The GAO uncovered three thousand sterilizations in just four areas of the IHS that were investigated. These sterilizations took place over a period of less than three years, starting in 1973, and had often been performed without the informed consent of the women.

Another article (Ackwesasne Notes: 1970) gives a more detailed description of coerced sterilization. Norma Jean Serena was sterilized directly after the birth of her fifth child while under the influence of medication and exhausted from the delivery at the time of the surgery. Doctors informed her that subsequent pregnancies might result in the birth of retarded or deformed children even though she had already delivered four healthy children. Authorities also told Norma Jean Serena that another reason for the sterilization was "socio-economic", (see appendix A) reinforcing the idea that poor people should limit the size of their families.

The findings of the large number of Indian women being sterilized continues with yet more documentation that the alarming numbers of Indian women being sterilized, exists. In Claremore, Oklahoma, 48 sterilizations were performed on Indian women, most of whom were in their twenties, in just one month (Ackwesasne Notes: 1974). At the same time, Indian patients were being turned away from the hospital on the grounds that there were not sufficient funds to care for them. Hospital records also showed that there were several hundred sterilizations in only two years. Furthermore, in the fiscal year of 1973, there were 132 Indian women sterilized at Claremore, 100 of them non-therapeutic, meaning that they were for the sole purpose of rendering the young women incapable of reproducing. IHS records show that 19 percent of the Indian women sterilized were of child-bearing age.

The methods of sterilization used in these cases are similarly startling. The most common techniques were bilateral tubal ligation (fallopian tubes are cut and tied) and hysterectomy (removal of the womb). Hysterectomies are rarely performed on women of child-bearing age in the population at large and are not practised in most medical circles unless cancer or other diseases are present. Such a method of sterilization is highly questionable.

Hysterectomy ... is an effective (100 percent) method of sterilization, but its use specifically for contraceptive purposes is seriously questioned. (Female Sterilization p 44). The authors go on to state that hysterectomy is a major surgical procedure with a complication rate of 12.3 - 29.4 percent. Not only were the sterilizations endangering the continuance of the Aboriginal population, but they also involved serious risks to the individuals who endured the surgery.

The roots of this form of cultural genocide likely stem from the inability on the part of doctors and governments to recognize the right of Indigenous peo-

ple to exist, particularly the right of Indian women to give birth. The following passage as quoted by Germaine Greer 1984 p 389 illustrates the relevant attitude that poor ethnic minorities are not entitled to the same right of life as the white majority.

Fertility as an expression of need for power is becoming increasingly evident in people who feel powerless or unsure of themselves whether on the grounds of poverty (or) ethnic minority problems...Just as a man may feel great satisfaction in proving his virility by impregnating a woman, a woman may feel that her fertility is her power and that she cannot accept interference with even if she does not want a child. (Ref)

While oppressed women may indeed feel that their ability to reproduce is their only source of power, this is no excuse for the unethical sterilizations of Indian women. Germaine Greer goes on to state that what people learn from such "pseudo-authoritative writing is that even if people have reasons for wanting children, they are bad reasons and do not need to be respected, especially when the people in question are poor and brown." Such ideas reinforce the racial attitudes that a white life is more worthy than a colored one.

Another quote also cited by Germaine Greer (p 271), states a view that is more realistic and contemporary in its perspective. It suggests a more truthful outlook that a person's race or heritage is not a determinant of human worth.

It is never possible from a knowledge of a person's parents (or race) to predict with certainty that he or she will be either a more adequate or less adequate member of society than the majority.

The attitude that an Indian life is less important than one of the majority has developed because of the historical relationships between government and Indian people. The government's intentions, originally were to "exterminate" Indians and failing that they tried to assimilate them into the white culture. However, their "helpful" plans for Indian people have led many Indian people to become dependant on the government, rather than assimilated, while at the same time, alienating them from the non-Indian society.

Governments with a history of unjust management of Indian affairs have taken upon themselves the "problems" of Indian people.

Forced to provide services for the large number of Indian people migrating to urban centers, governments have been hit where it hurts the most, the pocket book. Wanting to evade their responsibilities to Indian people, they have devised a number of tactics to avoid the increasing cost of Indian social programs. Among their schemes to shirk their monetary responsibility to Indigenous persons, the use of unconsented sterilizations is perhaps the most destructive.

It is very nearly impossible for the victims of the surgical sterilizations to pursue the issue in a court of law which United Nations has agreed is an avenue of protection. The signed "consent" forms provide the authorities with proof that the sterilizations were uncoerced. Limited funds available to Indian women and the advent of emotional trauma involved are other restricting factors that keep most sterilizations from the courts. Today, stricter guidelines are in

place to ensure that all women are adequately informed of the consequences of surgical sterilization. However, this problem has not disappeared. Inadequate counselling will still lead to Indian women, who are unaware of the consequences, being sterilized. Government social workers and doctors do continue to encourage Indian women to become infertile (McNab Debbie, 1988).

One of the results of the large numbers of forced sterilizations performed on Indian women is that the fundamental link to their identity as life givers has been severely undermined. Being unable to reproduce has left many Indian women with a great sense of loss and disparity. Victims of the sterilizations feel compelled to pursue the issue and indeed have a good example to follow in the case of a group of Canadian Indian women who regained their legal Indian status as Indian women after having lost it by marrying non-Indian men. This assumably "powerless" group of Indian women, as a united group, challenged section 12 (1) (b) of the Indian Act which stripped them of their Indian status when she married non-status men, and regained their legal Indian status. Indian women's legal identity and forced sterilizations are both issues that should ultimately be dealt with by women. However, in today's patriarchal society, it is inevitable that it has been men who have made decisions concerning such major women's issues.

Government officials who declared Indian women as non-Indian under the Indian Act, eugenics committees, doctors who performed the illegal sterilization, (as outlined by the United Nations) and government authorities who allowed to doctors to do so, were predominantly from the masculine population and therefore, were inherently ineffective in dealing with these women's issues. Patriarchy, classism and racism are the root of the attitudes that led to forced sterilizations.

A message to the women who are faced with major difficulties in our patriarchal society and who are the victims of "triple oppression" is found in Daughters of Copperwoman by Anne Cameron. It is a message of sisterhood and survival.

*There are women everywhere with fragments
when we learn to come together we are whole
when we learn to recognize what we need to know
to learn how to come together*

*I know the many smiling faces of my enemy
I know the pretense that is the weapon used.
I have been the enemy
and learn to know myself well*

*The ones who talk only from the throat
see only with two eyes
hear only with two ears
but pretend to do more
are the enemy.*

References obtained by request.



Let There Be Peace On Earth

By Louise Moine

For some thousands of years now, we have been struggling for peace. So far we have never reached our goal, but that does not prove that peace is unattainable. The tragic fact however is that we are neither heading or thinking in a new direction. In a kind of nuclear world we are living in it is imperative that we try to live at peace with all nations. Otherwise if we don't learn to live in harmony, then humanity will come to a tragic end.

It is true that under our present system, social unrest and civil wars are a constant threat to a peaceful economy. Nations now believe, that to keep the peace they must be well armed. Most of the world's problems are political, therefore governments make the decision. Sooner or later this build-up of arms are sent to some part of the world, to rain death and destruction on other humans, only because they are revolting against a system of government that has brought them want, starvation and exploitation. If a country wishes to use a different form of government to put it out of it's misery, then they should be entitled to do so and no nation great or small should take the opportunity away.

We are creatures of our own environment, therefore we must try to understand people in different circumstances and not be blinded by prejudices instigated mostly by political propaganda. The competitive way of life is the only system we have ever known. How can we be sure that ours is the only democratic way of life. It takes all kinds of people to make a world. What is democracy for one nation can be tyranny for another. So in view of this fact, there has to be different forms of government in different parts of the world.

As long as mistrust and suspicion prevail, nations will continue to arm believing, that in doing so, a world conflict can be averted. Once war breaks out and nations are fighting for their very existence who is to say, that they may use every possible means to achieve victory.

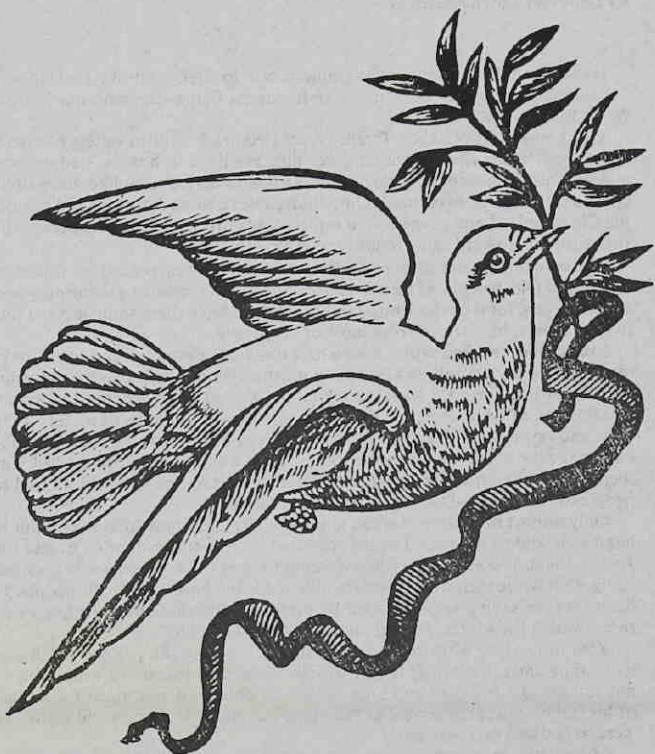
The U.S. is hardly creating a love of democracy, when it involves itself in the internal affairs of another state. This business of supplying arms and direct military aid to the anti-leftist group in El Salvador, will intensify the civil war that is going on there. The argument that Cuba and Russia are supplying arms to the leftist guerrillas is hardly sufficient reason to do the same for the other side (since this has never been verified). It makes no sense for the U.S. Administration to talk about Soviet repression in Poland, when it involves itself so heavily in the equally violent conflict in El Salvador. When in power Ronald Reagan had stated over and over again, that he would use every conceivable means to stop Hundura, Nicaragua and El Salvador from becoming another Cuba. Today Cuba is a socialist state and is free from all foreign intervention. For years the Cubans lived in abject poverty, living on the bare necessities of life. They had neither hospitals, schools etc. It was a civil war that finally freed them from the clutches of foreign interest where they were being exploited. Batista their ruler then was nothing but a tool of the U.S. Eventually however he fled from Cuba, taking millions of dollars with him. Regardless of what political propaganda leads us to believe we know that Cuba today has a democratic system of government.

The arms race is costing millions of dollars a year. We know that nuclear power is far more dangerous than the industry lets on. Those who form anti-cruise missile and march in protest of more nuclear tests, may yet bring some sanity in our otherwise insane world.

Production sources now devoted to war and arms, should be used to reduce hunger, want and economic insecurity and the continual threat of famine, which casts dark shadows around the world. Surely in a world of plenty, there could be a more equal distribution of wealth.

The problem of war is not just a political and economic question, it's roots lie deep and the threat of war always brings to the surface men's tribal passions. Men are destroyers as well as builders. While a father is proud to see his son in uniform, it is the mother's heart that bleeds. Only mothers who give life are preservers. Now is the time for them to try to preserve the future generation. They are not power driven creatures, they abhor violence for indeed it is the women and children who suffer most from incessant wars germinated by men. "More than an end to war, we want an end to the beginning of all wars, an end to this brutal, inhuman and thoroughly, impractical method of settling differences between nations." These were the words of a great humanitarian Franklin D. Roosevelt. When will we learn the futility of trying to settle our differences with arms. "NEVER".

We are continually being told that wars are waged to preserve our freedom, even at the cost of innocent lives. As long as there is war in some part of the world, there is no freedom. Wars are costly in human life and material wealth, that before all else, we must solve this problem and establish freedom from fear, otherwise we will not have any of the other freedoms. Freedom is an ideal that appeals to everyone. As long as there is life, as long as there is hope the torch of freedom burns. It lights the fire in every human heart put there by the hand of God, when he created man but a little lower than the angels. The free man may not live in peace with his liberties as long as slavery exists on the face of the earth. The globe has shrunk too close for each to rule his separate cave upon a separate hill. In a neighborhood that encompasses the world of humans, we cannot secede from the human race. As brothers we were born, as brothers we will die. Science has made the world a neighborhood we must now try to make it a brotherhood by acting and feeling as the world were one family. Brotherhood is an ideal, something to strive for, but never hope to attain.



Before we can witness true brotherhood, we must strive for what we believe in, we must search for the truth about peace and it's possibilities. We must resign ourselves to the fact that there is no easy way to peace, but we will be guided by the only thing that makes us different than animals.

There is no doubt that individual freedom for the laboring mass is a mockery, when gigantic debts and inflation forces them into a false security. Those who know and understand the normal life of the poor, will realize well enough that without economic security, liberty is not worth having. We call ourselves christians but our christianity is for one day in the week, in a special building, while the rest of the week business is business.

Under our capitalistic system where competition is the game, ambition and greed have taken over. Ironically these are the greatest enemies of peace. In a system like ours only the fittest survive. How can we call a system democratic, where there is no equality. Most of us fall by the wayside trying to compete with the 'almighty dollar' when does it pay to be honest, when we are continually taken down the drain. If capitalism is encouraging this type of democracy, then it is time for a change. Even Winston Churchill once remarked 'that capitalism had been a good work horse but now has turned into a milk cow'.

In a world torn apart by hatred and vengeance, how can there be peace! There is no doubt that civil wars are between capitalist and communist. We cannot overlook the fact that we live in a world where catastrophies occur without warning taking thousands of lives. Accidental deaths also take their toll, not to mention death from natural causes, so often taking our loved ones. Undeniably ours is a valley of tears, so why add to it's misery.

The trouble in the world today is not necessarily communism or capitalism. It is the fault of the whole decaying political system. Unless an overall change of government is established, it may be too late. With the possibility of a nuclear war facing us, we can no more depend on the U.N. We cannot risk reliance on a method that has failed miserably and has never once succeeded in keeping the peace. If our government cannot bring peace, then it is time for a change. Universal Peace can only be achieved when a democratically world order, based on enforceable law is established, because peace is order, peace is law and peace is government. The other is diplomacy, policy and treaties made at the council table. The latter will never bring lasting peace. Survival lies not in more weapons or arms of destruction but rather in disarmament, not only in weapons of destruction but equally important are the words of confrontation, which will someday ignite the spark, that that can set the world ablaze.

If we can banish the four greatest enemies of peace, which are pride, hatred, ambition and greed, we could have peace.

Peace is not merely the absence of war, peace is made in the hearts of men. If we haven't peace within our hearts, it is useless to find it from outer source. 'Let there peace and let it begin with me'. □

The Indomitable Nez Perce War Chief

White Bird In Canada

By Dr. Peter Lorenz Neufeld

He was to Chief Joseph what Dumont was to Riel. And like Riel, to most Canadians Joseph is as well-known an historical figure—but who has heard of White Bird?

Our home was in Oregon Territory, located in a beautiful valley; our herds, horses, cattle and sheep covered every hill. We lived in houses, had churches and schools. We were becoming acquainted with agriculture, had given up the chase as a means of livelihood. Our children were being educated and our people Christianized and no period in our nation's life was more prosperous than the year that Howard came to move us from our homes.

The hereditary chief of our nation was Joseph. He succeeded his father, also Joseph. Old Joseph, as he was called, like his son, was an exceedingly good man and very fond of the whites and anxious to have them settle around him. In this respect, he differed from most of his people.

I remember the first white man who came to our country and asked to remain among us. Joseph was pleased with the idea and consented to give him horses, cattle and land. I was then a young man and loved Joseph. I had a sort of suspicion of white men and that their association would be of no advantage to us and expressed my feelings to Joseph. He said I was wrong, that we should encourage the white man to come to us. There was much we could learn from them in growing grain and vegetables and cultivating the soil. He wanted his people to improve and they must have instruction.

Only a short time elapsed when another white came and Joseph held out his hand as he did to the first. I again protested against whites joining us and told Joseph the day would come when we could regret the course he was now pursuing, that white men would deceive him and bring misery upon his people. He dismissed me saying I was blinded by prejudice and the inborn feeling of my race towards the whites. I could not quarrel with Joseph.

Year after year, white men came to locate in our country. Poor old Joseph was happy and always their friend. Joseph knew the presence of white men did not suit me. Joseph died and his son became chief and continued the policies of his father. Our people were at this stage rich in herds, horses and cattle. We were happy and prosperous.

More white men came but could find no room. Our hills and valleys were all occupied with herds of the Indians and their white friends. But the white men saw our good grass, our thousands of animals and their hearts grew hungry. They asked the Great Chief at Washington to give them Joseph's country and remove the Nez Perce to some other locality. It is a beautiful country and should be opened to white settlement, let the Indians be moved over the other side of the gravel range. The country there is good enough for them. The white chiefs in Washington said, 'Yes, move Joseph'. Our people were notified of this decision.

Consternation filled every heart. Were we to be driven from the homes our fathers gave us and, if so, why? Joseph's head was bowed. Upon him the blow fell hardest. 'Oh my father', he asked, 'what have we done that this misfortune comes upon us?' Joseph called a council of all the head men of his tribe. The question was placed before them and discussed; Joseph was crushed in spirit.

I objected to the decision from Washington and advised a protest immediately. He made it, but a reply came that it was settled; the Nez Perce must move. Another council was called. Joseph, always peaceable and obedient, recommended that the government command be complied with. I could not agree with him and asked if he fully realized what such a move meant. Were the hills not covered with our stock? Was not our fortune in these herds? Were we, after years of toil by our fathers and by ourselves, going to throw this property away? Who were richer than Joseph and his people? We shall not give away our country, handed down from our fathers whose graves mark a period of possession of 200 years. We will not surrender. If I have to leave this home, I shall never accept another south of the British line.

Joseph considered and begged that we, on account of our families, should accept the change and move across the mountain to the new territory selected by the government for us. Joseph meets Howard and places the matter before him. Howard's ears are dumb and he replied you must move and your departure must not be delayed longer than one week. Joseph was so oppressed he knew not what to do. To go to the new reservation meant paralyzing his people; to resist the order meant war and killing of his people. At this juncture I felt I should speak and act and I said: 'Joseph, I shall never submit to this'. 'Which direction do you go, my friend?' Joseph said. 'North', I replied, 'to the Red Coats' country'. Looking Glass said: 'You shall not go alone. I will accompany you'. 'And I and I', was resounded from a hundred voices and Joseph, the last to speak, said: 'And I'.

The following day, the women's hearts breaking, children weeping and men silent, we moved over the divide that closed our eyes upon our happy homes, forever, and made us wanderers on the prairie and for what? White man's avarice. He wanted the wealth our nation accumulated and he got it. We who yesterday were rich are today beggars, made so by the orders of a Christian white Chief of Justice at Washington. This tragic story Chief White Bird told Mountain commander Major James Walsh after he with about 100 battered and bloody followers finally staggered across the border into what's now Sas-

katchewan has been well-documented by American historians.

The first skirmish between the Nez Perce and U.S. Army occurred in White Bird Canyon. Here Joseph's war chief, White Bird, led 50 warriors against 94 seasoned First Cavalry troopers under captains Perry and Trimble, killing 34 soldiers with only two of his own wounded. This being the year after the Little Bighorn debacle with American Army highly sensitive about its reputation as Indian fighters, Department of Columbia commanding officer General O. Howard was, understandably, stunned. During the months that followed, similar skirmishes at Clearwater River, Lolo Trail, Big Hole River, Targhee Pass and Canyon Creek as White Bird fought his way northward and repeatedly outwitted the Army, astounded the one-armed hero of Antietam and Gettysburg.

At Snake Creek in the Bear Paw Mountains, White Bird's greatest ability as general came to the fore. Colonel Nelson Miles hurried from Fort Keough to intercept the exhausted and badly-decimated Indians. Because the Nez Perce had all their women, children and horses with them, Miles expected them to be about four days south with the Missouri crossing still ahead. By sheer accident he learned from two whites that they'd crossed at Cow Island two days ago. Pressing the steamer *Benton* to ferry his force across the river, Miles led 375 cavalrymen and cannon in a surprise attack against White Bird and Joseph.

Writes Fayne Porter of this battle: "They were real professionals by now; they waited until the cavalry was almost upon them before they opened fire. Troopers' saddles were emptied, and the Indians fought back with a ferocity and skill that amazed Miles. Soon breastworks were thrown up by the Nez Percés, squaws dug trenches with frying pans, and the two forces were locked in a rough, tight, slug-it-out-toe-to-toe kind of trench warfare. Miles tried again to overrun the position, but was thrown back with severe losses." When Howard with advance guard reinforced Miles, Joseph saw the handwriting on the wall and to save his women and children from annihilation made his historic "I will fight no more forever" speech.

Not the indomitable White Bird! With 98 men, 50 women, about as many children and 300 horses, he devised an escape plan and fought his way out of the trap. Then, fighting a rear-guard action, the small band rushed for the Canadian border 30 miles away. About half made it; about that number were already there having escaped during the start of the battle.

In his report that night, NWMP superintendent Walsh described the pitiable refugees. "Several little boys and girls had legs and arms broken by bullets. One woman was shot through the breast, the bullet entering just below the nipple passed through and came out of her back. This woman rode over the line on a horse, carrying a child tied upon her back with a shawl."

Sitting Bull (of Little Bighorn fame), who with several thousand followers was now in Saskatchewan just across from Montana, had heard of the problems the Nez Perce were encountering trying to reach the Medicine Road. With 1,000 warriors itching for another fight with U.S. troops, he was about to start for Snake Creek to help the beleaguered White Bird and Joseph when Walsh intervened. Called Bull's Head by the Sioux, he was the only Caucasian in Western Canada with any influence on Sitting Bull. The red-coated chief made it crystal-clear that if a single Sioux warrior crossed the line to fight the cavalry all Sioux would immediately lose their refugee status and be forced to return to America. Sitting Bull did listen and stopped his braves, gave White Bird's band a tumultuous welcome soon after. Here the Sioux protected the Nez Perce from their traditional Blackfeet enemies, who about 200 years earlier had chased them out of what became Alberta southward.

White Bird's fight to Canada precipitated an international incident. Not because U.S. authorities wanted his tiny band to return so badly, or their Canadian counterparts wanted rid of it, but rather because it halted negotiations between the USA, led by General Alfred Terry, and thousands of Sioux represented by Sitting Bull and Walsh. When the Bull saw the terrible beating the Nez Perce had just received from the U.S. Cavalry he hated, he was enraged. In derision he snarled at Terry: "You come here to tell us lies. I will stay with the sons of the White Mother. You can take it easy going home." It was only after many starving followers moved back on their own during the next two years that Sitting Bull finally consented to move into a U.S. reservation—to be murdered there.

In a later report, Walsh, who learned to know and like both Sitting Bull and White Bird well while they lived side-by-side near Wood Mountain, compared the two great chieftains. Sitting Bull he considered the "more savage, capable of making more trouble", White Bird "a more reliable friend, not much of a speaker but a very intelligent man of fine and good judgment, less diplomatic than Bull but more clear in perception and quicker in decision; a greater general than Bull."

Just before the Snake Creek battle, a letter from Miles to Terry suggesting "that information be sent to the British authorities to prevent any portion of the Nez Perce tribe crossing the line, or to disarm them should they take refuge on English soil", had started the ball rolling to involve the Mounties with White Bird's people the minute they crossed over. In his report two weeks later as Sitting Bull Commission member, Terry commented: "We have already an illustration of this danger in the fact that more than 100 of the Nez Perce de-



feated at Bear's Paw Mountain are now in Sitting Bull's camp."

Reported Mountie assistant-commissioner A.G. Irvine on 2 February 1878 to Secretary of State R.W. Scott: "I was with Sitting Bull yesterday; he is quietly camped with 30 lodges three miles from our post, at end of Cypress Hills, about 60 miles from here. Spotted Eagle, with about 150 lodges, was moving up from east to join Sitting Bull. There are about 200 other lodges of American Sioux in the neighborhood of Wood Mountain; there are besides about 75 lodges of Nez Perces with Spotted Eagle."

In early June, Mountie commissioner James Macleod informed Scott: "Advices from Cypress satisfactory. Indians all peaceable. Nez Perces anxious to join Joseph." From Fort Walsh he wrote Scott soon after that most Sioux and Nez Perce had "scattered into small bodies, to the north and northeast of Cypress Hills. I believe that the object of their scattering is that they may more easily obtain a necessary supply of buffalo, which became scarce in the vicinity of so large a camp. Twenty-five lodges of Nez Perces are camped apart from the Sioux, and others, I am told, have left."

U.S. officials did invite the Nez Perce to return; through several of their own kinsmen and then through Lt. George Baird who came to visit White Bird. But because they wouldn't be returning to their old homeland itself and he wasn't allowed to confer with Joseph, who was in Leavenworth, White Bird with most followers rejected the offer. A few returned to join relatives in Idaho.

In July, Macleod's confidential scout La Riviere reported back to him on the activities of the various scattered Sioux and Nez Perce hunting camps. To Scott, Macleod wrote: "White Bird sends word by him that if he is sent to his old home he would like to go. He wants an officer of the police to go with him, as he is distrustful of the Americans." Reporting from Fort Macleod to the deputy Minister of Interior, Irvine wrote soon after: "About 15 miles north of this post there is a camp of 225 lodges, 25 being Nez Perces, the remainder being Crazy Horse's band...It is their intention to hold their Medicine Lodge in a few days."

In August, Macleod told Scott "the Nez Perces have all left Sioux camp with the exception of White Bird, and are scattered in small camps through the country." In November Irvine informed Macleod that "White Bird, the Nez Perce chief, can have but very few lodges with him, as during the past month I have visited many Blood and Piegan camps, and have seen several Nez Perces lodges in these camps." He also mentions six Nez Perce leaving "the Ogallala's camp on this side for the purpose of visiting Crow Indians on the other side of the line having returned...bring the news that they were kindly treated by both the Crows and the Gros Ventres...the Crows asked them to return to the Teton camp as messengers of peace, and to tell the Teton Sioux over here that they, the Crows, were prepared to send delegates to the Teton camp to shake hands, and end the hostility which now exists between them."

Sitting Bull's attempt through Nez Perce refugee messengers to try and persuade the Crow to leave their U.S. reserves and join him in Canada was thwarted largely by Walsh, who knew the Sioux were planning guerilla warfare against U.S. cavalry. In fact, Sitting Bull's fiery friend and colleague in the Custer fight, Inkpaduta, had done just that for a whole decade from the Canadian side of the Turtle Mountains to the east before joining him at Little Big-

horn, was also in Canada itching for more action. Some young Crow warriors, not realizing who aborted the negotiations, blamed the Sioux and crossed over to run off many of their horses. When the Bull now turned his wrath against the Crow tribe and readied for battle, many followers deserted him for they wanted no part in fighting other Indians. Sitting Bull lost much stature in Canada, this contributing strongly to his eventual decision to move onto an American reservation. Nor did the incident help White Bird's own relationship with many of the Sioux and with some of his own tribe because he'd been deeply involved in the conspiracy himself.

The war with the Crows never materialized. By late January 1879 there was some rallying around Sitting Bull and White Bird and their "hostile camps", as NWMP reports now termed them, and moved about 15 miles across the border, supposedly getting ready for a spring attack. By mid-March support for the anticipated war had dwindled greatly, Sitting Bull having only five lodges left and White Bird ten. Within a month the Nez Perce hostiles had reconsidered their position and returned to Canada. From that point on the Mounties seem to have had very little interest in the activities of the Nez Perce.

After Sitting Bull and many of his tribe left for the United States, White Bird's little band settled near Fort Macleod and eventually Pincher Creek area. Except for one major exception the band seems to have lived a very quiet existence during the next two decades.

Dr. John Maclean, Presbyterian missionary to the Indians of southern Alberta during the 1870's to '90's, was a noted historian. On several occasions from 1880 onward he met White Bird's people near Pincher Creek and in his writings praised them highly. He described a tragic event that occurred soon after their arrival.

"A Nez Perce Indian was condemned to death for the murder of another member of his tribe, a medicine man. There was some excitement over the occurrence, happening as it did, not far from a white settlement. Yet the Native belief seemed to point to the fact that the medicine man had used his power for causing the death of a patient, a relative of the murderer."

Macleod's writings suggest that by the early 1890's the main Nez Perce chief in Canada was a man named Johnson, who "retained his Native ideas and followed not the teaching of the Christian religion." As White Bird was really a war chief and quite old by then, that's understandable. Or, perhaps he chose the name Johnson for himself.

White Bird's death is still a mystery. According to Glenbow-Alberta archivist Vicky Williams, "It seems that White Bird was killed in Pincher Creek in about 1898." Many hours on my part of searching every possible source--police records, newspaper files, other archives, church reports, historical societies and the like--has to date come up empty on details surrounding his final days on earth.

Did, perhaps, an earlier NWMP report already write this indomitable Nez Perce war chief's epitaph? When back at Wood Mountain, James Walsh and White Bird parted for the last time because the former was being posted to Ottawa as commissioner, that Mountie officer wrote: "The last words this great Hannibal of our mountains said to me was that he had no country, no people, no home, and did not desire to live and prayed morning and night that the Great Spirit might remove him." □

Nanabush And The Muskrat

By James Dean Agecutay

One day, a long, long, time ago when the earth was still very young, Nanabush was walking around in the forest looking for something to eat. But as usual, Nanabush was as lazy as ever and still wasn't willing to earn himself a meal. Instead of working for his meal by hunting for it, or fishing, or trapping, he continued to walk through the forest in search of an easy meal. Nanabush wasn't that lucky on this particular day, he walked for a long time and never came close to finding anything to eat.

Soon his stomach began to grumble and complain, but still there was no food to be found for lazy old Nanabush.

As Nanabush continued his search he heard something rustling in the forest. Immediately he hid himself in some small bushes and waited to see what it was that was making all that noise. Nanabush didn't have to wait for very long. It was only a few moments later when a great big bear appeared. The bear wasn't aware of Nanabush's presence and continued to strip entire branches of juicy ripe berries from the berry bush that Nanabush was now hiding in.

Well, Nanabush was so happy that he had found something that he could eat, he almost jumped out of his hiding spot, but quickly regained his composure and began to formulate a plan that would enable him to overcome the bear. Nanabush's hunger proved to be too much for him and it prevented him from getting his thoughts together so he could form a plan.

Without wasting another moment he took his bow and arrows from his shoulder and just as he was about ready to let loose his arrow, Nanabush slipped and sent a loud warning to the bear that danger was near.

The bear heard the warning and without wasting another moment he plunged deep into the forest and disappeared in a flash. Nanabush's heart sank as he watched his supper race off but he was just too hungry to let this potential meal slip through his fingers so easily. He set off after the fleeing bear.

"Hey, hold on a minute! Wait for me, my big brother!" Nanabush called out to the frightened bear who was by now a safe distance away from where Nanabush stood.

The bear heard Nanabush calling out to him and he also knew that he was a safe distance away from Nanabush and his deadly arrows, so he stopped and

turned around to where Nanabush was now standing. The bear was curious. Why did Nanabush call him 'brother'?

"Stand where you are, Nanabush," the bear called out to Nanabush, who immediately honored the bear's request. "Why do you call me 'brother'?" the bear asked. "I never knew that you and I were brothers."

"Well of course we're brothers! You and I have been brothers ever since the world began," replied Nanabush.

As the bear pondered these words, Nanabush began searching his mind for a clever plan that would enable him to overcome the bear. It was quite clear to Nanabush that because of the bear's size and strength, he couldn't just rush the bear. He would have to trick the bear into some sort of trap.

Knowing that bears have poor eyesight, Nanabush concentrated his plan around the bear's weakness. Nanabush called out to the big animal and pointed to the river, "Can you see that thing floating in the river, my brother?"

The bear searched the river with his poor eyes but was unable to see what it was that Nanabush had asked him to look for. "I'm afraid not, my brother," the bear replied. "My vision is very poor and I can't see anything floating on the river."

Just as he had thought! Nanabush smiled slyly to himself upon hearing the bear's response. He knew that he could now proceed with his plan.

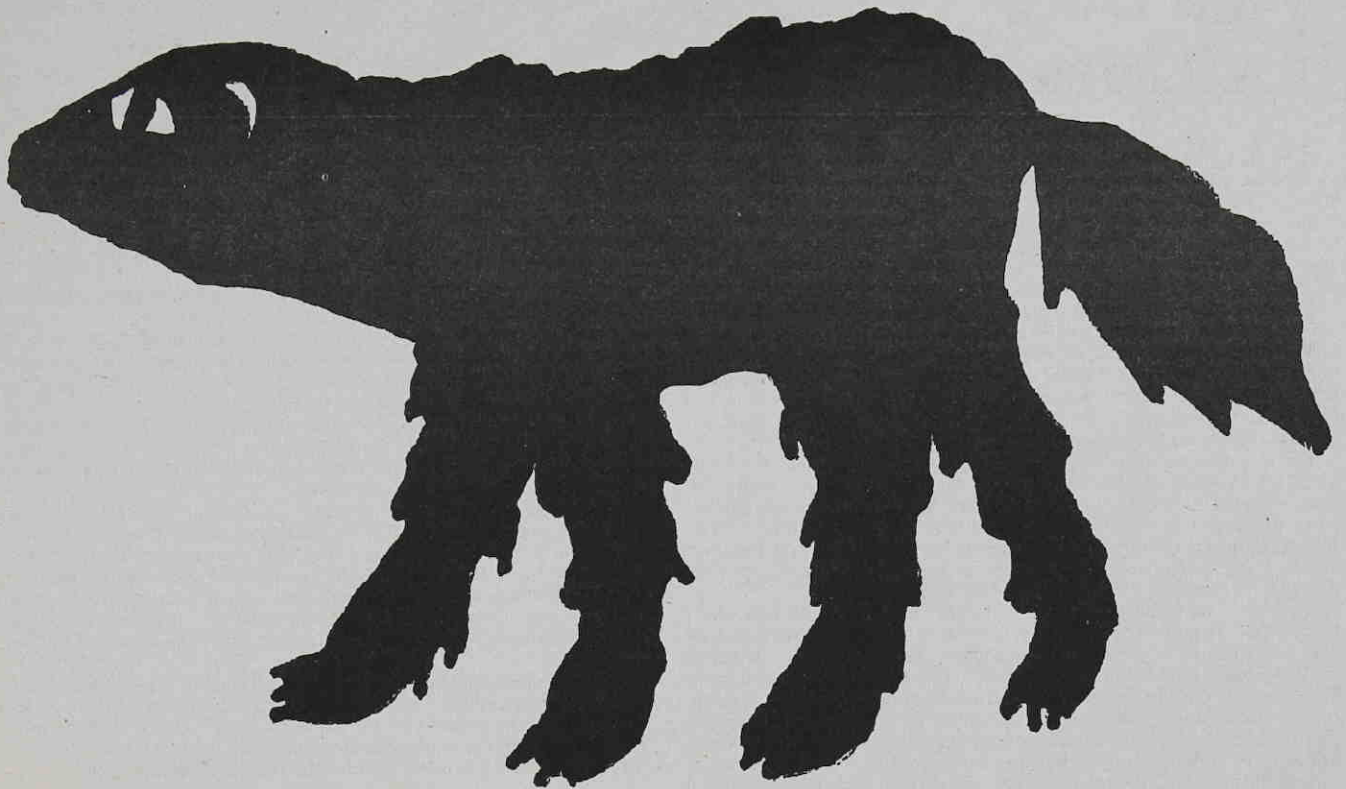
Meanwhile, the bear was still straining his poor eyes, desperately trying to find out what it was that was floating on the river.

"You know, my big brother, I too was once very much like yourself. I could not see very well," lied Nanabush, "but then an old man showed me how to cure myself of this problem. Now I have the eyes that would turn our brother, the eagle, green with envy. Not only am I now able to see for great distances, but I can also see in the dark!"

Before the bear could say anything, Nanabush pointed to a clump of trees about a mile away from where they now stood and asked, "Can you see those trees there, my brother?"

Once again the bear strained his poor eyes and this time the bear was able to see what Nanabush was pointing too. "Yes, Nanabush," replied the bear, "but I can only see a blurred outline of the trees."





Nanabush smiled to himself once again and asked, "So you can't see those two weasels playing beneath the tall poplar tree beside that little pond?" There were no weasels playing, there was no poplar tree, and there certainly wasn't any pond either, but Nanabush knew that the bear couldn't see that far away.

"No, I'm afraid that my poor vision doesn't allow for me to see those things that you are asking about," the bear replied.

Nanabush could almost taste the bear because he knew that he now had the bear right where he wanted him. "It certainly is an unfortunate thing to have such poor vision, my brother," Nanabush said, "but since we are brothers I will teach you how to cure yourself just as that old man taught me."

The bear could hardly believe what he was hearing and his heart raced at what Nanabush was saying.

"The cure is really quite simple, my brother. Here is what I did. I was instructed to find some ripe choke cherries, like these ones here beside us, and then mash them up real good. Once the berries are all mashed up, all you have to do is rub the mash into your eyes. Now once this is done, you must then lie down somewhere and have a short nap to allow the berries to cure you," Nanabush explained.

The bear had thrown caution to the wind and was completely fooled by Nanabush as he listened attentively.

"Well, my brother, now you know how to cure your poor vision," Nanabush said. "I must leave you now as I have to go and check my snares before the magpies steal my game." And with that, Nanabush began walking away. As soon as he was out of sight he ducked into the thick berry bushes and silently crept up on the bear.

Meanwhile, the bear could hardly wait to try this simple cure that Nanabush had been kind enough to pass onto him. As soon as Nanabush was out of sight he began to gather huge paw fulls of ripe choke cherries. Once he had gathered enough berries he began to mash them in his huge paws. When the berries were all mashed up the bear began to rub the mash into his eyes just as he had been instructed to do. "There, that ought to do it," he thought as he layed down and prepared to take a nap.

No sooner had the bear settled down to take his nap when Nanabush came leaping out of his hiding spot with a large rock and struck the bear on the head. The blow killed the big animal instantly. Nanabush quickly skinned the animal and cut the meat into small pieces.

It wasn't long before Nanabush was roasting the bear meat over a fire that he had built. As the meat was cooking over the fire Nanabush busied himself with cleaning and stretching the beautiful hide of the bear. Once this was done, Nanabush began to bury the remains of the bear that he would not be keeping. He saved the bear's bladder so he would have something to pour the grease from the fat into; knowing that it would not harden. By now the roasting meat was finally ready to be eaten and Nanabush began to fill his empty stomach.

As he continued to feast upon his catch the delicious aroma of roasted bear wafted through the forest. The beautiful scent brought a curious muskrat up to investigate the source of this mouth watering aroma.

Nanabush spotted the little animal cutting his way through the water and this gave him an idea. "Perhaps, if I can get the muskrat to carry this bag of bear grease through the water as he swims, it will harden," Nanabush thought

to himself as the curious little muskrat continued to swim towards him.

"Hello, my brother!" Nanabush called out to the approaching muskrat. "Come over here and join me by the fire. Warm yourself, little brother."

The curious little muskrat accepted Nanabush's kind offer and joined him by the fire. As they sat around the fire exchanging small talk, Nanabush asked the little muskrat, "I was wondering if you would be willing to help me out with a small problem. I have this bag of bear grease and I was hoping that you would be kind enough to swim in the river with it so that it may harden."

"I'd be more than happy to help you out, my brother," the little muskrat replied. And with that he took the bag of bear grease and dived into the river.

Since it was the coldness of the water that would cause the bear grease to harden, the little muskrat swam out into the middle of the river with the bag of bear grease. This was not only the deepest part of the river but it was the coldest part of the river also. He left the bag of bear grease and returned to the shore where Nanabush sat watching.

Nanabush knew that the bear grease would now harden because of the cold water and was quite pleased with the way that everything was working out. He was especially pleased with the little muskrat for being so co-operative and helpful. Nanabush decided that he would reward the little muskrat. But with what? And how? So, together they sat around the fire and continued to talk, all the while Nanabush looked the little animal over, thinking how best he could reward the little muskrat. Then it came to him. He now knew how he could reward the little muskrat.

Nanabush noticed that the muskrat had a difficult time swimming because he had a broad fat tail which made him almost clumsy in the water. Nanabush told the muskrat that he was going to reward him for his co-operation and kindness, with that he took the little animal in his magical hands and began to strip flesh from the muskrat's fat tail. The little muskrat wasn't afraid and nor did he feel any pain. The little muskrat just watched in total amazement as Nanabush continued to work his magic.

Once Nanabush was finished with the little muskrat's tail, he began to rub some bear grease into the muskrat's fur. Soon he was finished and the little muskrat was delighted with his new shiny fur coat and long thin tail.

"There, that should do it, my brother," Nanabush told the little muskrat, "now, let's see how well it all works. Go for a swim and see how fast you can swim now."

The little muskrat dove into the river and like a flash of lightning he was gone. The little muskrat was so happy and amazed with his new abilities that he swam all over the river testing out his new coat and tail.

Nanabush stood quietly on the shore and smiled to himself, pleased that the little muskrat was so happy. As the little muskrat continued to swim all over the river, his waves caused the bear grease to escape from the bladder and flow into the river. Nanabush couldn't get angry with the muskrat and just laughed as he watched his bear grease flow into the river.

It is said that this is the reason why, even to this day, that the muskrat leaves a shiny slick behind him when he swims. And so, the muskrat remains just as Nanabush rewarded him a long, long, time ago, with a shiny coat of fur and a long thin tail. And that, my friends, is the legend of our Elder brother, Nanabush, and the muskrat.... □

Easter What Does It All Mean?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever lasting life." (John 3:16)

Easter is the holiest of all Christian festivals. Let us see how it got its name. Christ's resurrection from the dead occurred in the Spring of the year. The word Easter was borrowed from the Teutonic festival of the Spring sun, Eostre. This was the season of new birth, an awakening in nature when all the earth sprang to new life. It was the death of Winter, the first of Spring. The time of Christ's resurrection coincided with the revival of new life in nature. Thus the promise to mankind, of new life through the risen Lord, has its counterpart in the spring season of rebirth in nature with its green growing plants and flowers. We can understand why the symbols of Spring—the rising sun from the East, the flowers in their new bloom and trees in their new dress, new lambs in the fold are so appropriate at Easter time.

For over two hundred years, there was disagreement about the day on which Easter should be celebrated. When Christ was on Earth, the Jewish Calendar was used by His chosen people, the Jews. This was acknowledged by the lunar (moon) system which is a movable calendar. Because His death and resurrection came at the time of the Passover (commemoration of the Hebrews' liberation from slavery), it meant that Easter would fall at various times between March twenty-second and April twenty-second.

Then came the Council of Nicea, in the year 325 A.D. in the time of the Emperor Constantine. The Council, with the help of the Archbishop of Alexandria and the Astronomers of the day, commanded that Easter should fall on the first Sunday after the first full moon. But this did not bring an end to the differences. At the time the date for Easter was determined by the Nicea Council, the Julian calendar was the one in use. But in the year 1582, the Gregorian (our present) calendar was introduced by Pope Gregory XIII. This calendar was accepted immediately by all Roman Catholic nations, but not by the countries of the Eastern Orthodox faith, and not by Great Britain. Great Britain

and her colonies did not accept it until 1752. For nearly two hundred years, between the sixteenth and eighteenth centuries, Easter was observed by the various nations at different times according to their religious beliefs.

Noting the commercial side of Easter, have you ever wondered why the Rabbit delivers the Easter eggs instead of the Chicken? Well, if you have, let's go back in time and find out why.

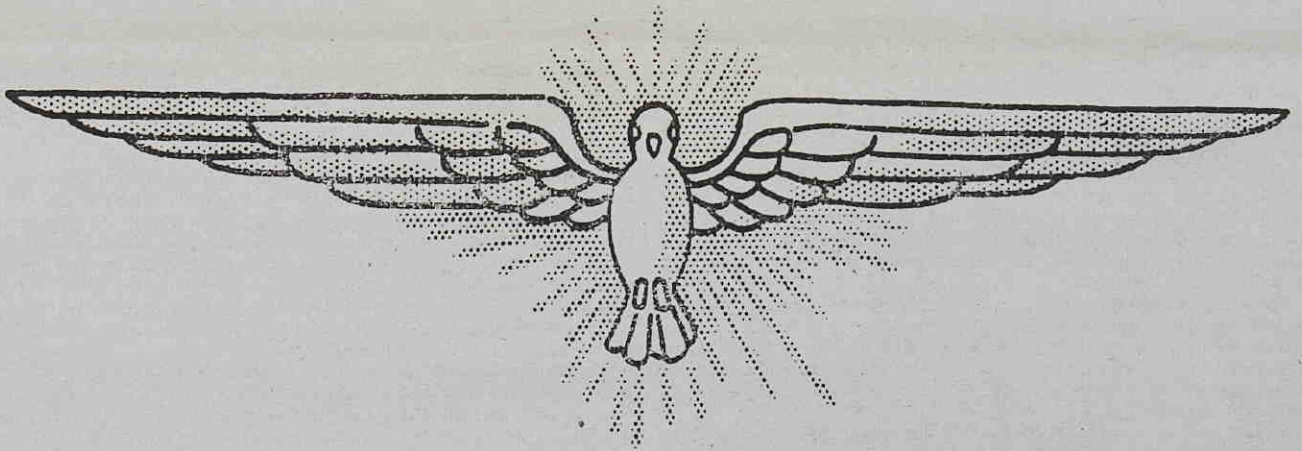
According to Egyptian mythology, the Rabbit also called hare, is a symbol of the moon. It is thought that its significance at Easter time is in association with the date of the festival, for that date is determined by the moon. It was decided that Easter should be kept upon the first Sunday after the first full moon following the twenty-first day of March. And so the hare representing the moon, came to be associated with the Easter festival.

One ancient custom tells of hare hunts held on Easter. If this little animal could be caught and taken to the village parson before ten o'clock on Easter morning, the parson, in return was obliged to give the young people who caught it a hundred eggs for breakfast!

Another myth tells how the world itself was created from a giant world-egg. After the mammoth egg had lain for a period of time, it finally split into two halves, the earth and the sky. Since then what more appropriate sign for new life. And so Christian people have welcomed it at the celebrations of Easter.

In England long ago, messages were often written on the eggs that were sent to friends and relatives. It sometimes happened that years later, these eggs, if the date appeared on them, were used for proof in establishing facts of family records.

So while young children scurry around the house looking in every corner and under every cushion for Easter eggs and chocolate bunnies that Mr. Rabbit brought them, rejoice also for the message on that first Easter morning when the angel of the Lord spoke from the empty tomb of Christ with a message of hope and joy to all the world: "He is not here, for he is risen." □



Two Thieves

By Mary Kellar

As our Easter celebration of Christ's resurrection approaches, we may pause in our lives and think about our own paths in life. Often we say, "If only things had happened differently," or "If only a specific opportunity hadn't passed me by . . ." We look upon our pasts and wish we had done things differently. Or perhaps we fear the future, "What if things don't work out the way we plan them?" We have guilt about the past and fears for the future. Both our "If only's" and "What if's" rob us of happiness and peace which Manitou gives us, one day at a time.

Let us focus on the crucifixion. Jesus, symbolically states this very problem, and provides us with a solution.

One of the criminals that were hanged beside Jesus, railed him saying "Are you not the Christ? Save yourself and us!"

But the other thief said, "Do you not fear God, since you are under the same sentence? And we, indeed, justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong!" and he continued, "Jesus, remember me when you come into your kingdom."

And Jesus replied, "Truly I say to you, **today** you will be with me in Paradise."

Let us suppose that these two thieves represent our pasts and our future. They rob us of a peaceful life **now**. We concentrate on our pasts and say "if only" we or others had done things differently. We fear the future with our "What if."

We cannot sit and analyze our guilt for our pasts. It is fruitless, also, to fear what **might** happen to us in our futures. What does make sense is for us to live today, and one day at a time, to live for Manitou, for our families, and for our neighbours and allow God to **transform** us and help us to focus our minds upon the tasks we have each day. Let us live each day in the freedom given to us by our Creator. The past is gone; the future is yet unwritten, and so truly, we cannot live in either of them. Rather, the past is but a memory, and the future, with Manitou, is but a promise of joy.

Let us look to Manitou for today's paradise! □



Together We're Better!

Let's Eliminate Racial Discrimination in Canada



March 21 —

The International Day for the Elimination of Racial Discrimination

Racism, prejudice and discrimination are harmful to everyone in our society.

Being part of this special day is one way of saying that every person in Canada deserves equal respect and fair treatment.

Together, Canadians can build a better society for all.



Multiculturalism and
Citizenship Canada

Multiculturalisme et
Citoyenneté Canada

Canada

Invitation To Tender

The Aboriginal Information Managers are requesting proposals to produce a 20 minute video regarding library and information services to First Nation's Communities.

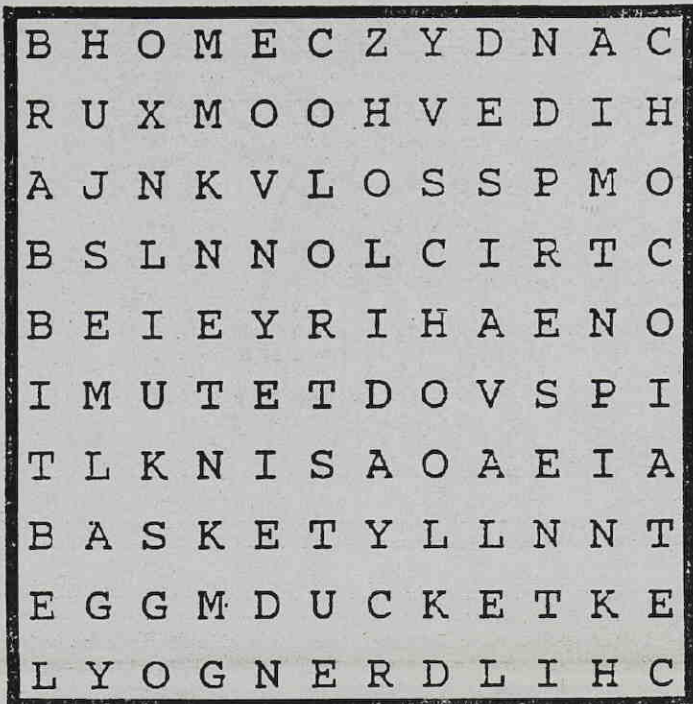
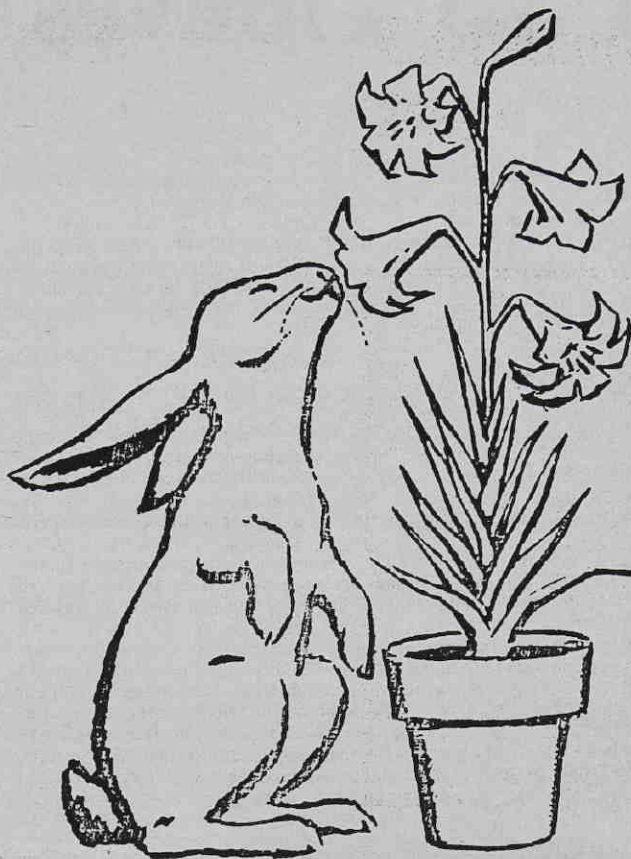
Submissions should be received by March 31, 1989 at 5:00 p.m.

For further Information, and please contact:

Cindy Peltier
Assembly of First Nations
47 Clarence Street, 3rd Floor
Ottawa, Ontario
K1N 9K1
(613) 236-0673

Lowest Tender or any tender not necessarily accepted.

Childrens Page



FINDAWORD

- | | |
|--------------|-------------|
| 1. Basket | 9. Egg |
| 2. Blue | 10. Hide |
| 3. Bunny | 11. Holiday |
| 4. Candy | 12. Home |
| 5. Children | 13. Pink |
| 6. Chocolate | 14. Present |
| 7. Color | 15. Rabbit |
| 8. Duck | 16. School |

EASTER

How Many Words Can You Make?

CRYPTOGRAM

CLUES:

S represents E

L represents A

SLPQSO: MLQJB CFO TSQSO

JFQQFYQLDE LYG UFFGDSP

QBLQ LOS BDGGSY

Food Phrases

Not only does food tantalize the tastebuds, it also adds flavour to the English language. See how many of the "Food Phrases" you can complete. Place the letter of the correct word in the blank. Number 1 is done for you.

- h) in the sky.
- Go —.
- head.
- Couch —.
- Worth one's —.
- days.
- for thought.
- Flat as a —.
- Cool as a —.
- Say —.
- A — complexion.
- Nutty as a —.
- A real smart —.
- A hard — to crack.
- Bring home the —.
- Where's the —.
- Sour —.
- It's a piece of —.
- of the crop.
- him up.

- beef
- salad
- cake
- butter
- pancake
- cream
- peaches and cream
- pie
- fruitcake
- nut
- bananas
- food
- potato
- cheese
- bacon
- cookie
- egg
- grapes
- cucumber
- salt

Answers:

- h
- k
- q
- m
- t
- b
- l
- e
- s
- n
- g
- i
- p
- j
- o
- a
- r
- c
- f
- d

Fun Rating Key:

Scores:

16-20: You're a whiz, remind me to be on your team for Trivial Pursuit.

10-15: Pretty good, dust doesn't settle on your skateboard.

5-9: So, how long have you been on this diet?

0-4: Where do you hang out? In a cave?

Grasshopper or Ant?

Spender or Saver?

Have you heard the story about the carefree grasshopper and the hard-working ant? All summer, the grasshopper listened to tapes and enjoyed the long warm days while the ant worked steadily to build a house and store food for the winter. You can guess who was left with only memories for warmth when the cold weather struck.

What do you see of yourself in this tale? When it comes to handling money, are you the ant saving for the future or the grasshopper spending for the moment? Or a bit of both?

Would you like to find out what kind of spender/saver personality you have? First, here is a short self-survey of your money situation.

- Where do I get most of the money I spend or save?
 - allowances — steady job
 - odd jobs — on request
 - other
- How much money do I earn/receive each week?
 - a. \$0-\$5 b. \$5-\$10 c. \$10-\$20 d. \$20-\$50 e. \$50-\$100
- How much money do I spend each week?
 - a. \$0 b. \$5-\$10 c. \$10-\$20 d. \$20-\$50 e. \$50-\$100
- How much money do I save each month?
 - a. \$0 b. \$5-\$10 c. \$10-\$20 d. \$20-\$50 e. \$50-\$100

What's Your Spender/Saver Personality?

Now try the following multiple-choice quiz to find out your Spender/Saver Personality. Circle the answer which describes you best. When you are finished, use the answer key to see where you fit in.

- I spend most of my money on:
 - a. Anything I'm tempted to buy.
 - b. Enjoying myself and having a good time with friends.
 - c. Nothing (If I can help it).
 - d. Only what I really need to get by.
 - e. Mostly important things that I would like or need.
- How often do I make deposits on my savings account?
 - a. Often b. Regularly c. Sometimes d. Never (Don't have one.)

- Frequently (Whenever I have cash on hand.)
- How often do I make withdrawals from my savings account?
 - a. About once a month.
 - b. About once a week.
 - c. More than once a week.
 - d. Two or three times a year.
 - e. Very seldom.
- When I get money do I;
 - a. Save it? b. Spend it? c. Spend some, save most? d. save some, spend most? e. Save some, spend some?
- When I spend my money on something big, I feel:
 - a. Sure of myself
 - b. Angry
 - c. Guilty
 - d. Popular (with it)
 - e. Happy
- Do I lend money?
 - a. Never
 - b. Sometimes
 - c. Rarely
 - d. Never have any to lend
 - e. Often (If I have any.)
- How often do I borrow money?
 - a. Sometimes
 - b. Often
 - c. Never
 - d. Rarely
 - e. All the time
- What would I do if I won or was given a large sum of money, say \$25,000?
 - a. Take family or friends on a trip to Europe and save what's left.
 - b. Keep a little cash for necessities and put the rest in the bank for my old age.
 - c. Go on a huge shopping spree.
 - d. Put it in the bank and not touch a nickel.
 - e. Buy one or two major items, like a stereo set, and save the rest.
- Of the following, which would I buy first?
 - a. A skateboard
 - b. Savings bonds
 - c. Gold bars
 - d. A designer outfit
 - e. A bike
- How often do I discuss my money with my family?
 - a. Rarely, only when I'm worried about my future.
 - b. Never, I don't have to.
 - c. Sometimes, when I'm short of cash.
 - d. When I have important money decisions and need advice.
 - e. I'm always asking them for money.
- Which of the following describes me best?
 - a. I think money is the most important thing in the world.
 - b. I am saving money to leave home and be independent.
 - c. I save money for special things I want.
 - d. I like to buy things for my friends.
 - e. I like to buy things when I'm feeling down.
- Of the following, which do I think describes me best?
 - a. If I want something, I save up for it and buy it.
 - b. I like to buy the same things my friends have.
 - c. I'm always short of ready cash when I need it.
 - d. I control present spending for a secure future.
 - e. I save every penny because money in the bank gives me confidence.
- Which best describes my spending habits?
 - a. When I have money, I like to spend it with my friends.
 - b. Even if I need something and have the money, I still wait a while to see if I can do without it.
 - c. If I have the money and want something, I just buy it right away.
 - d. Before I buy something, I decide whether I really need it, and if I can afford it.
 - e. I don't like to spend my money.
- Which best describes my shopping habits?
 - a. Before I buy something I find out about the product and check around for the best price.
 - b. I usually buy the advertised models.
- If I want it, I buy it right then and there.
- Before I buy anything, I worry over whether I really need it.
- If I buy something, I make sure it's something no one else will want to borrow.

Key

- a. 0 b. 1 c. 4 d. 3 e. 2
- a. 3 b. 2 c. 1 d. 0 e. 4
- a. 2 b. 1 c. 0 d. 4 e. 3
- a. 4 b. 0 c. 3 d. 1 e. 2
- a. 2 b. 4 c. 4 d. 1 e. 0
- a. 4 b. 2 c. 3 d. 0 e. 1
- a. 2 b. 4 c. 3 d. 1 e. 0
- a. 1 b. 3 c. 0 d. 4 e. 2
- a. 0 b. 3 c. 4 d. 1 e. 2
- a. 3 b. 4 c. 1 d. 2 e. 0
- a. 4 b. 3 c. 2 d. 1 e. 0
- a. 2 b. 1 c. 0 d. 3 e. 4
- a. 1 b. 3 c. 0 d. 2 e. 4
- a. 2 b. 1 c. 0 d. 3 e. 4

Spending/Saving Personalities

43-56 Points: You have strong symptoms of the miser. Saving money may be an obsession with you and you may be sacrificing more worthwhile things like friendship and happiness. You can control your life in better ways than stockpiling money. Having lots of money does not make a person better.

35-42 Points: You are the very cautious saver, one who may have a tendency to be stingy. Although you may always be worrying about not having enough money for the future, money is not an obsession. However, if going without makes you unhappy now, perhaps you may want to rethink why you are saving.

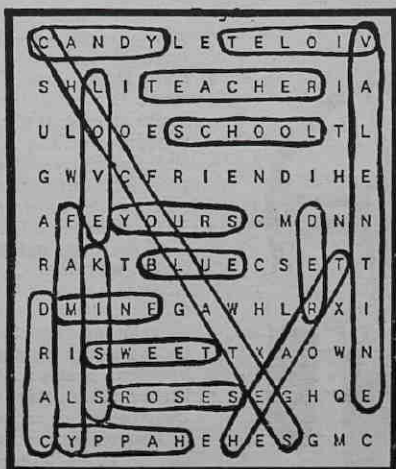
21-33 Points: You are a wise planner. You have a well-balanced attitude toward spending and saving money. You spend carefully on things important to you. You most likely have good decision-making skills too.

10-19 Points: You're somewhat of a high roller. You spend a lot and save little. You are, however, a sharer; but sometimes you use money to make an impression on others. A frequently empty bank account means you need to look at better money management and decision-making techniques.

0-9 Points: You are a confirmed spender. Money is easy-come, easy-go. You can be self-indulgent and usually buy on impulse. You may keep trying to get a grip on things, but nothing seems to work. Counseling on money management and decision-making is a good idea for you.

ANSWERS FOR LAST MONTH

Ale	Sat
Al	Sea
Ann	Seat
Anne	Seen
Ant	Sin
At	Site
Ate	Tan
Eat	Teen
Eaten	Ten
In	Tie
It	Tile
Is	Val
Lee	Van
Lee Ann	Vase
Line	Vaseline
Lint	Vent
Lite	Vine
Live	Just To Name A Few. How Many Did You Get?
Neat	
Net	
Nine	
Nite	



SEEK AN ANSWER

Michelle Carr - Age 11 Years

If I found a dog with a ribbon around his neck, I would keep the dog. But if it was Christmas time I would put it under the tree for a Christmas present for my family with the same ribbon tied to his neck.

Terra La Rose - Age 11 Years

If I found a dog with a ribbon around his neck, I would keep it and name it Toby. I would treat the dog like a prince and take it for walks all the time.

Dana LaFramboise - Age 8½ Years

If I found a dog with a ribbon around his neck, I would take it to the dog pound and tell the lost and found about it. I would tell them that it is brown and wags its tail alot. If no one claimed him, I would ask my mommy and daddy if I could keep him.

For Stress

Vitamin supplements have been suggested for just about every known ailment. People take them in the hope that they will provide extra energy, prevent disease or provide a cure for common ills. Research has proven that vitamins are needed in small amounts but are not a cure-all. In spite of this, people continue to take vitamins in the mistaken belief that if some is good, more is better.

A trend in recent years has been the promotion of vitamins for the relief of stress. In today's fast-paced, high stress society, suggesting vitamins may reduce stress is a powerful marketing strategy.

Vitamin needs may be increased with certain **PHYSICAL** stresses such as surgery, serious burns and major fractures. **NO** evidence exists that **EMOTIONAL** stress increases vitamin requirements. People with serious physical stress conditions would normally be under medical care. Why then are ads for "stress formula" vitamins typically aimed at the general public?

The advertising for stress vitamins avoids making any direct claims that taking them will help to reduce emotional stress. The ads, however, give the impression that they will. For example, ads will portray individuals who are living busy, demanding lives or "burning the candle at both ends." As almost everyone has demands placed on them and experiences some degree of stress in everyday life, the suggestion of a quick and easy cure for stress - in pill form - carries a strong appeal.

"Stress-formula" vitamin products may contain 10 or more times the recommended intake for vitamin C and for several of the B-vitamins. For healthy individuals, these levels exceed what the body needs or is capable of using at one time. The excess is simply broken down and excreted from the body as waste. For most adults, the levels provided by commercially available products appear to be relatively harmless when taken as suggested. There is cause for concern when larger doses or more than one type of supplement are taken. Over long periods, these practices may lead to dangerous side effects. Pregnant women need to be particularly cautious about the use of excess vitamin supplements.

Taking a pill on the hope of reducing stress may interfere with more effective strategies for recognizing and dealing with stress. Local mental health agencies can direct you toward resources that teach people to cope positively with stress.

A healthy lifestyle is one of the front line defenses against the negative effects of stress. Healthy eating is a basic component. This means eating a variety of healthy foods and not relying on vitamin supplements. The foods outlined in Canada's Food Guide supply about 50 essential nutrients in appropriately balanced amounts. No vitamin supplement can do this.

Many consumers are not well informed when they purchase vitamins. There are some situations which warrant vitamin supplementation - but emotional stress is not one of them. People who do require supplements should consult with a physician or dietitian to make sure they know what they should be taking.

Stress vitamins offer no proven benefits for relieving emotional stress. If taken in excess, they can be harmful. At the very least, buying them is likely to put some additional stress on your wallet. Remember that vitamins are needed in relatively small amounts and are best obtained from food.

Written by the Public Health Nutritionists of Saskatchewan.

What's Ahead

The Conference for Band and Tribal Managers: Abenaki Management Services is pleased to announce "Meeting Place '89: Challenges and Change", the first national conference for professional Indian band and tribal managers. The Conference, is scheduled for April 19 and 20, 1989 in Vancouver. For more information call toll-free 1-800-267-0442.

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

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

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

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

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



A Miracle in the Making

CANADA'S NATIONAL IMMUNIZATION PROGRAM

Immunizing the world's children by 1990 - Canada is proudly participating in this extraordinary undertaking to control the six leading communicable childhood diseases that kill or permanently disable seven million children in the developing world every year.

For more information, contact:
Canadian Public Health Association
1505 Carling Avenue, Suite 400
OTTAWA, Canada K1Z 8R1
Telephone: (613) 725-3769
Telefax: (613) 725-9820

Funded by the Government of Canada. Managed by the Canadian Public Health Association.

59,392

THAT'S HOW MANY CANADIANS ARE RINGETTE PLAYERS

Way to go, Canada!

PARTICIPATION

Letters

Dear New Breed:

Regardless of which group, side, individual or resolution a person supported during the past couple of years it appears that no one is entirely happy with the recent turmoil.

In considering the past situation there appears to be two main causes of the problems. Firstly, there has been a lack of communication between the Executive and Locals. Secondly, there has been a lack of involvement of the Locals in the decision making process at the policy level.

The use of a system of Area Directors to prevent these problems while in theory is a good idea, has not in reality worked in its present form. Otherwise, such problems would not exist. If further conflict is to be avoided and a strong responsible organization established then the above problems must be resolved.

A possible route for such change was proposed by the Jim Brady Local of La Ronge in the January edition of *New Breed* (Vol. 20, No. 1). According to this proposal all policy decisions would be voted on by an assembly of Local Presidents. Under this system the Executive would be directly answerable to the Local Presidents as opposed to a few Area Directors.

Another possible method of solving the above problems was pro-

posed by Karl Henry during his recent campaign for Director of Western Region 2. According to Mr. Henry's plan the Area Director would present information regarding proposed Executive decisions to an Assembly of Regional Local Presidents. The Area Director would then cast his vote in accordance with the decision of the Area Assembly.

Both proposals would encourage greater communication and involvement by the Locals. They would also reduce the chances of abuse of power by the Executive, thereby, improving the public image of the organization. A responsible image would strengthen membership and provide greater bargaining power for the Executive with the provincial and federal governments.

Finally, and the main point of my letter, I would like to encourage that all members examine the directions proposed and entrench a form of Local involvement in our constitution. If nothing else the two above proposals are certainly closer to the traditional decision making methods used by Riel and our elders than our present form of government which has only entrenched the disappearance of candidates after they have been elected. □

Sincerely,
Rosie McLeod-Shannon

Recipes

FISH IN BATTER

Prepare and cut fish in serving size pieces, then dip in this batter:

1 cup flour
 1/4 cup milk
 1/4 tsp. salt
 2 eggs

Beat eggs well, add milk, then flour and salt. Beat all together until smooth. Fry the pieces of fish, coated with batter in deep hot fat until tender and brown.

ROASTED FISH

4 medium fish
 1 cup vegetable oil
 4 tbsp. allspice
 1 tsp. salt
 3 tbsp. flour
 2 tbsp. vinegar

Scrape and clean fish thoroughly, wash and cut into serving size pieces, place in a dish, salt and let stand overnight. Pour oil and vinegar in a roaster, sprinkle the fish with flour and place it in the oil and vinegar mixture. Add the allspice. Roast 3 to 5 hours (depending on size of fish) in oven at about 300 deg.

FISH SCALLOP

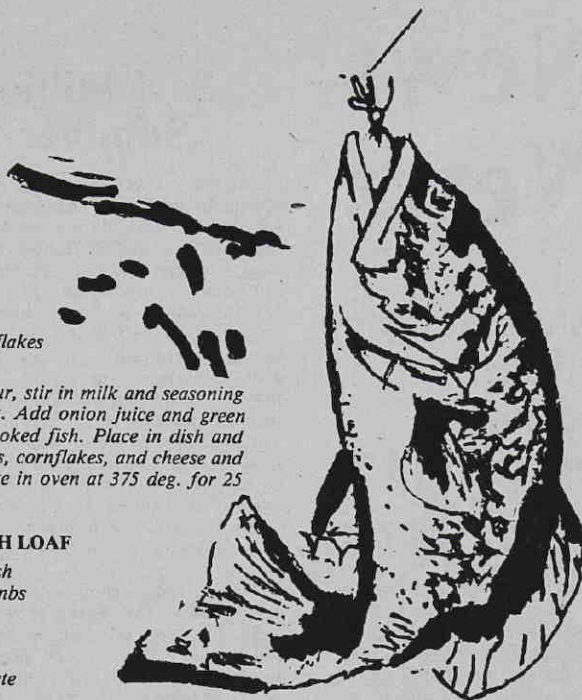
3 tbsp. butter
 3 tbsp. flour
 2 cups milk
 1/8 tsp. pepper
 1/4 tsp. salt
 2 tbsp. green pepper
 2 tsp. onion juice
 2 cups flaked fish
 1 tbsp. lemon juice
 2 eggs, hard boiled
 1/2 cup crushed corn flakes
 1/2 cup grated cheese

Melt butter, add flour, stir in milk and seasoning and cook until thick. Add onion juice and green pepper to flaked, cooked fish. Place in dish and cover with sliced eggs, cornflakes, and cheese and the white sauce. Bake in oven at 375 deg. for 25 minutes. Serves 6.

BAKED WHITEFISH LOAF

1 cup cooked whitefish
 1 cup stale bread crumbs
 1 tbsp. butter
 2 egg whites
 1 cup scalded milk
 Salt and pepper to taste
 2 egg yolks

Put together all ingredients except egg whites. well. Fold in stiffly beaten egg whites. Pour into greased baking pan and bake in moderate oven for 1/2 hour. Serves 4.



People First Organize For Social Justice

Join Us! People's Congress

Regina
 April 7, 8 and 9, 1989
 Saskatchewan Coalition
 for Social Justice

KEYNOTE SPEAKER

Maria Campbell, a published writer of a best seller and many children's books has received a long list of awards including: Ms. Batoche, Order of the Sash, Award for Contributions to the Arts-Native Council of Canada, the Vanier Award, Honorary Doctorate in Laws-U of R, Honorary Doctorate in English-U of Alberta, and the International Award For Children's Literature. She has worked as an organizer in northern and urban communities and is presently active in the Metis Society of Saskatchewan.

OPENING SPEAKER

John Warnock is a political economist currently teaching at the University of Regina. He serves as a resource person for the Pro-Canada Network and the Sask. Coalition for Social Justice. He is the author of a number of books, most recently, **Free Trade and the New Right Agenda.**

People's Congress 1989

The Saskatchewan Coalition for Social Justice represents people from all walks of life united by a deep concern about the future of our province. The SCSJ is made up of people from organizations, local coalitions, and individuals from various sectors including: agriculture, women, Native, health, seniors, youth, labour, anti-poverty, education, and human rights. We have all been affected by government policies such as cut-backs, privatization and free trade. The Coalition wants to involve you in defending and rebuilding a caring, tolerant Saskatchewan.

The theme of the Peoples' Congress "People First-Organize for Social Justice" will be addressed in discussion groups and workshops aimed at developing an action program and developing skills in a number of areas. Workshop topics will include: media skills, civil disobedience, rural and northern organizing, empowerment and creating a culture of opposition.

The People's Congress is being organized with the assistance of the Political Science Students' Course Union, the U. of R. Faculty of Social Work, Immigrant Women of Saskatchewan (Regina Chapter), CUPE Local 2419, and the Canadian Labour Congress. □

PEOPLE'S CONGRESS, 1989

Friday, April 7

7:30-11:00 p.m.
 Registration and Social
 Wesley United Church Hall
 3913 Hillside Street
 Regina, Sask.

Saturday, April 8

8:00-9:00
 Registration
 Classroom Building
 University of Regina
 9:00-9:30
 Opening Remarks
 John Warnock

9:30-9:45

Introduction to Alternative
 Vision/Action Program

9:45-11:45

Discussion Groups

11:45-1:00

Lunch

1:00-1:30

Reports from Groups

1:30-2:30

Keynote Speaker

Maria Campbell

2:30-3:00

Break

3:00-4:30

Sector Discussions

4:30-5:30

Reports and Adjournment

Saturday Evening 8:00 p.m.

Concert with **Heather Bishop**

Education Auditorium, U of R

Tickets \$10.00 - Advance

\$12.00 - At the Door

\$ 7.00 - 15 and Under

Phone U of R Women's Centre

for tickets info: 584-1255

Sponsored by: Women's Centre,
 Regina Folk Guild and E.G.A.L.E.

Sunday, April 9

9:00-9:15

Introduction to Organizing Skills

9:15-11:45

Workshops

11:45-1:00

Lunch

1:00-3:00

Workshops

3:00-3:15

Break

3:15-4:00

Wrap-up and Adjournment

News News News

Saskatchewan Action Committee Opposes Bill 73

Regina - Women will be among the workers hardest hit by Bill 73, the proposed changes to the labour standards laws, said Susan Dusel at a news conference recently.

Dusel is communications co-ordinator with the Saskatchewan Action Committee, Status of Women.

"Eighty-four per cent of all women in the workforce are employed in the service sector, and these women will feel the effects of Bill 73."

Service sector workers tend to work part-time for low wages and often in casual or temporary positions. Bill 73 will leave the door open for even further exploitation of this most vulnerable element of the workforce.

Changes in hours of work and overtime provisions proposed by the Bill will directly affect retail workers. Bill 73 allows that once each week an employee may be required to work two shifts within one day without receiving wages at overtime rates.

"We may see cashiers forced to work two shifts back to back. This could mean an employee may have to work 12 to 16 hours in one day without overtime pay," said Dusel.

Retail workers will also be made responsible for cash shortages and property losses. Bill 73 allows employers to make cash deductions from wages, if they feel the loss is the fault of the employee. "We believe it is unfair to punish the employee before guilt is established."

Full time retail workers may also find themselves working Sundays on a permanent basis, since the bill calls for either Saturday or Sunday to be considered one of two consecutive days off. The existing Labour Standards Act stipulated that one of the days off should be Sunday, wherever possible.

We note that domestic workers are not covered by the Legislation and it appears unlikely, given the anti-worker tone of the bill, that they will be covered in the regulations. We have similar concerns about group home workers, who in 1984 were exempted from hours of work and over-time provisions.

"We believe that Bill 73 strengthens business-employer rights at the expense of workers, especially women and those at the lowest end of the income scale.

"Unless there are major revisions to this legislation employers will have legal sanction to ride roughshod over the rights of their employees." □

\$4.1 Million For Student Summer Employment

Saskatoon - The Honourable Bill McKnight M.P. for Kindersley-Lloydminster and Minister of National Defence, and the Honourable Jean J. Charest, Minister of State for Youth recently announced that Saskatchewan will receive almost \$4.1 million for Challenge '89, the federal government's summer student employment program. The program is expected to create 2,400 jobs for students in the province. The announcement also includes a 22% increase in the successful Work Orientation Workshops (WOW) component, aimed at Canada's "most-in-need" youth -- potential early school leavers and high school drop-outs.

"These funds represent a great opportunity for Saskatchewan youth this summer" Minister McKnight said. "We want the money to provide solid training for our students and to fund activities that help address some of the problems youth are facing in our province."

Although the returning student unemployment rate in Saskatchewan dropped from 13.4% in 1987 to 8.9% last year, the second greatest decline in the country, the total allocation under Challenge to Saskatchewan for 1989 will increase slightly over last year. The Summer Employment Experience Development (SEED) component will be allocated about \$3.5 million, the same as was contracted in 1988. The allocation to the WOW component of the program will increase to \$585,000 including an allocation for year round WOW pilot projects.

The WOW program provides potential early school leavers and recent drop-outs with guidance, as well as practical job experience, to help them take a realistic approach

to their future education and employment plans.

"This year we are continuing to take the Challenge program in directions that give more help to young Canadians who are most in need," Mr. Charest said. "I am particularly pleased to direct more than \$20 million nationally to the WOW program," the Youth Minister added. "It is critical in this fast-changing world to ensure that our young people continue their education, and acquire relevant work experience to help them make the transition from school to work. WOW assists in this challenge."

This year, the SEED component, which offers a wage subsidy to employers who hire students, will be divided into two streams: the post secondary stream which provides career related jobs to students at the post-secondary level with a start date in May; the secondary stream, which provides practical work experience jobs to students at the secondary level, with a start date in late June or early July.

"The government's aim is to give priority to the school-to-work transition and is in keeping with our commitment to help those most in need," Minister McKnight said. "In addition to the SEED and WOW programs, the federal government will again participate fully with the province of Saskatchewan and local Chambers of Commerce in assisting Saskatchewan youth to find summer jobs."

Last year the SEED Program created 1,960 jobs resulting in 23,609 work weeks for Saskatchewan students and the Canada Employment Centres for Students assisted 11,308 students in finding summer jobs. □

Community Futures Receive \$610,400

Regina - Len Gustafson, M.P. for Souris-Moose Mountain, recently announced the approval of \$610,400 for the funding of various options under the Community Futures program of the Canadian Jobs Strategy. The area was selected for Community Futures assistance in July, 1986.

"The Business Development Centre, called East Central Development Corporation, will receive \$470,000 for its third year of operation. The funding will enable the centre to continue its efforts to stimulate the private sector to create permanent, long-term employment through business advice and investment funds," said Mr. Gustafson.

"The remaining funds will be used to provide for unemployed persons to test their entrepreneurial skills," Gustafson said.

Community Futures helps communities hard hit by layoffs and unemployment to identify, develop and implement measures to expand employment and help individuals adjust to their economic environment. □

ATFC The Making For The Future

Ontario - The Aboriginal Trappers Federation of Canada is a federation of eighteen (18) member and 16 support organizations and companies from across Canada and both Territories. The companies in place are two Fur Coat Manufacturing and Sales Operations (Sheila Furs of Oka and Montreal and Whitewolf Canada Inc. of Goulais River near Sault Ste. Marie, Ontario) and a Fox Farm with 1200 animals (Wagoush-Odjig Enterprises Inc.) on Manitoulin Island on the Wikwemikong Reservation. Other groups consist of Trapper Associations or organizations representing trapper concern issues.

Economic Development Projects now under way are two trapper tourist camp proposals, a tannery proposal and a trappers trading post proposal.

A.T.F.C. has a trappers cabin on wheels, tipi's and other equipment which travels to schools to help educate students as to trapping and fur industry issues. Their representatives have and will travel anywhere in the world to speak on and to defend their fur trade issues against that of "Animal Rights" interest groups.

A.T.F.C. is now working on plans for their annual assembly which should take place this summer right after the spring hunt or next fall just before the next trapping season. □

Indian Giver

Ontario - Mohawk Indian writer Michael Doxtater says Native people are always giving presents and bestowing honours--one reason why he wrote the story "The Gift" for the CBC program "Beachcombers".

"I'd heard about potlatches and knew they were significant for B.C. Indians," says Doxtater, "so I didn't want to try and show something sacred and perhaps offend those people.

"What I think the show is about, though, is a kind of honouring song for people who have wisdom and material wealth and their willingness to share these things with others.

"Indian people are always sharing what they own and what they know. I've been trying to tell Native stories from the Native point of view for years. Even storytelling is a form of sharing."

Doxtater has been involved in television, radio and newspaper writing since 1973 and is no stranger to network television. His story "Hack's Choice" premiered the Gemini nominated 1986 season of Spirit Bay, also a CBC production.

He is currently trying to find time to finish his first novel "On The Coyote Trail".

"It's hard to find the time to create new stories," says Doxtater. "I find myself doing documentaries and consulting on other people's stories more than my own writing. It pays the bills."

In fact Doxtater has consulted on several productions including Prime's "Frontier", First Choice's "Daughters of the Country", several Spirit Bay episodes and most recently Amazing Spirit Productions' feature "Where The Spirit Lives", scheduled to air on CBC in the spring of 1989.

Doxtater has also produced and directed seven documentaries on Native Canadians along with six advertisements for the National Native Drug and Alcohol Abuse Program (NNADAP).

"I've seen an increase in the number of Indians working on films and television the last two years. Myself, I've been doing this for fifteen years now. It's nice to see Native people being involved in stories about themselves, finally." □

Poetry

MORESBY ISLAND

For Bill Reid

Was it that trickster, Raven
who tipped the cup of sun
and spilt it on the water
where it lies, liquid gold
covering steep drops
of cliff to ocean floor?

And Raven too
who sends in williwaws
that quickly boil gentle swells
into gigantic waves?

He plagues handless humpbacks
with parasitic barnacles,
laughs up his black wing
at their affliction,
soft bodies against sharp rock.

Sheer boredom drove him
to coax man out of a clamshell
then fire him to create and destroy.

Now he sits back to watch
the paradox unfold.

Totem cenotaphs rose to honour
him
then kneeled in vain calls for mercy.
He is implacable.

Only alders rush in
to cover scars.

By Inge Israel

PRACTICAL AGGRESSION

Yes, some people are very practical,
counting every penny, even marry
for more income, position and
power;
Of such people I've learned to be
wary.

Sadly, I have lived among some of
them;
They wring every cent, all love, all
of you;
They are nobody unless they destroy
all those they claim to love around
them, too.

Then what peace they have I cannot
fathom;
All love is crushed out by their
aggression;
All achieved is but a sham, a
delusion,
Without any love, faith or
compassion.

God, grant us the wisdom to express
the
love, beauty and the faith that you
are near;
May we always have your great
strength within
To save us from practical people
here.

By Mary R. Kellar

EPHEMERAL

I moved my finger
gently across
the thought of you.

I walked within
a quiet mist
the eyes of you.

I saw the real
soft floating white
as clouds do.

I died alone
in dreams that lived
inside of you.

By Robert J. Johnson

CLANS OF A DIFFERENT RACE

we came with nothing
will ask for little but to
go back in dreams feeling the smirring wind
on faces turned to the east
until sea-scent catches the heart and
we hear in the mind's ear the gulls' wailing lament that we
are gone
gone from their island
and here
on our homestead island shored by
the sun-baked fireguard
prairie seas of green waded with gold lap
the sour alkaline beach
ghosts walk with us
who knew no shore but their
own shell-scattered sands
it seems strange that we
continue our half-life unused
to this vast plain
walk unhidden by heather
in purple glens while
clans of a different race are here
searching like us
for their lost ways
food scarce
and hunger lurking at the tipi flap
for the unprepared
what can they do
they wait like us for spirit chiefs to raise them
once more with the cry they
knew long ago

Word/line acrostic from "like a river" by John Newlove

By Sarah Adam Crooks

Small Community Hosts Big Event

What a way to start off the new year with the 1st Annual Duck Lake Winter Festival, sponsored by the Saskatchewan Native Recreation Corporation (SNRC).

With the schedule of events which featured cultural activities, a talent show and of course your favorite winter sports, the festival was sure to be a smash and indeed it was.

For all who participated and for those who didn't the following are the highlights:

SQUARE DANCING:

Juniors - Creeland Toe Tappers, Plus Trophy
Beardy's Reserve
Creeland Twirlers, Plus Trophy
Beardy's Reserve

Seniors - Creeland Cloggers, Plus Trophy
Beardy's Reserve
Green Lake Metis Cultural Dancers,
Plus Trophy, Green Lake
Prince Albert Dancers, Plus Trophy
Prince Albert

FIDDLING:

1st - Henry Gardipy, Plus Trophy
North Battleford
2nd - Max Parenteau, Plus Trophy, Duck Lake

TALENT SHOW:

1st - Linda Badger, Plus Trophy, Mistawasis
Reserve

2nd - Lorena Gardipy, Plus Trophy,
North Battleford
3rd - Connie Mike, Plus Trophy, Beardy's Reserve

JIGGING: 15 YRS and OVER

1st - Stuart Greyeyes, Plus Trophy (Muskeg. Res.)
2nd - Jason Eyahpaise, Plus Trophy (Beardy's)
3rd - Barbra Walker, Plus Trophy (Prince Albert)

14 YRS and UNDER

1st - Kurt Seesequasis, Plus Trophy, Beardy's
2nd - Tammy Cameron, Plus Trophy, Beardy's
3rd - Marc Seesequasis, Plus Trophy, Beardy's

HOCKEY TOURNAMENT:

Senior Champions - Gordon's Wings
Second - Willow Cree - Beardy's
Old Timers Champions - Prince Albert Oldskins
Second - Beardy's Oldtimers

CURLING BONSPIEL:

1st - Denis Poirier Rink - Duck Lake
2nd - Stella Arcand Rink - Saskatoon
3rd - Marvin Arcand - Duck Lake
4th - Rodney Wuttunee Rink - North Battleford

For further information on next years activities
please call Claude Petit at 525-6721. □

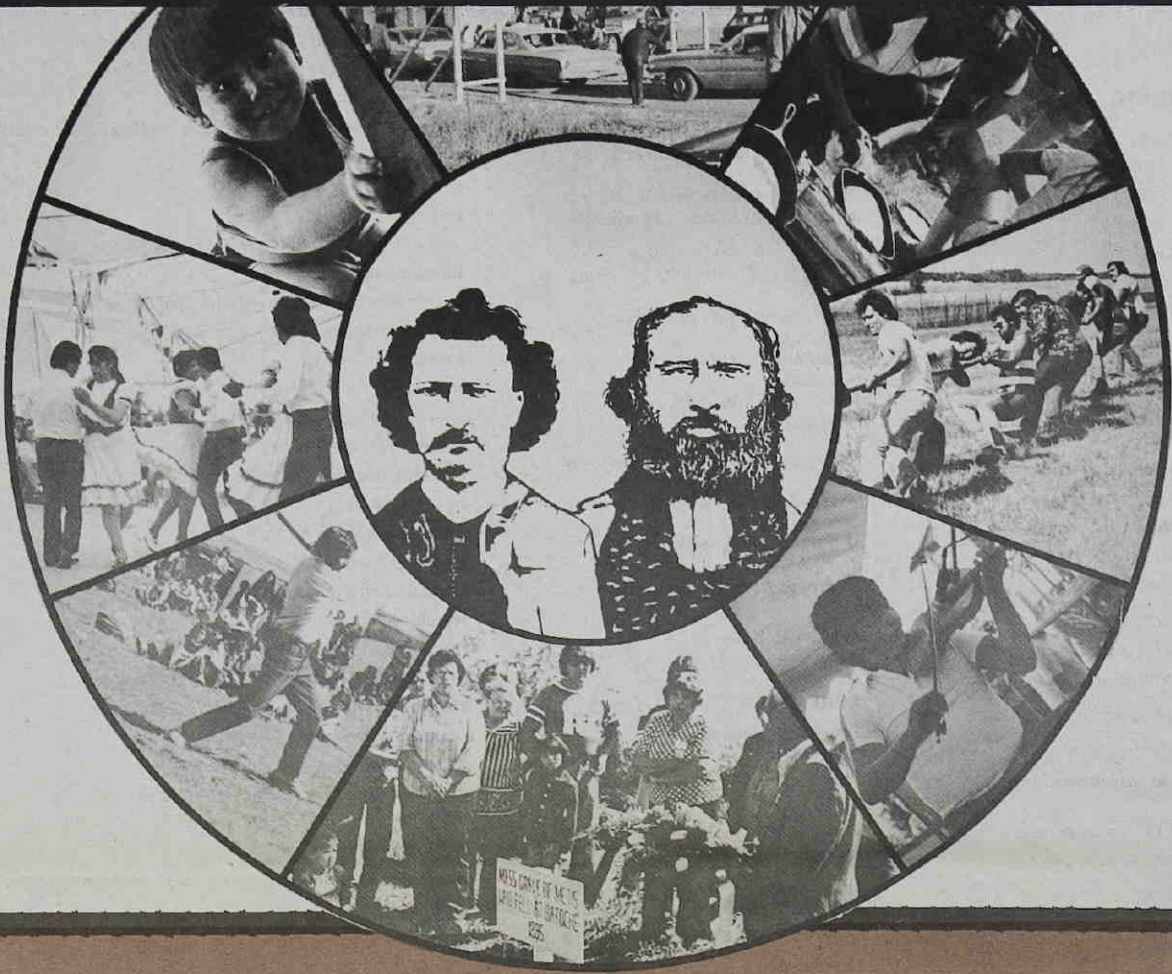


Prince Albert Oldskins 1st Oldtimers



Denis Poirier Rink 1st

NEW BREED



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