

# NEW BREED

VOL. 20 - NO. 9

NOVEMBER 1989

## 20th Anniversary



VOLUME 1 NO. 1

NOVEMBER 1969

PAGE 1

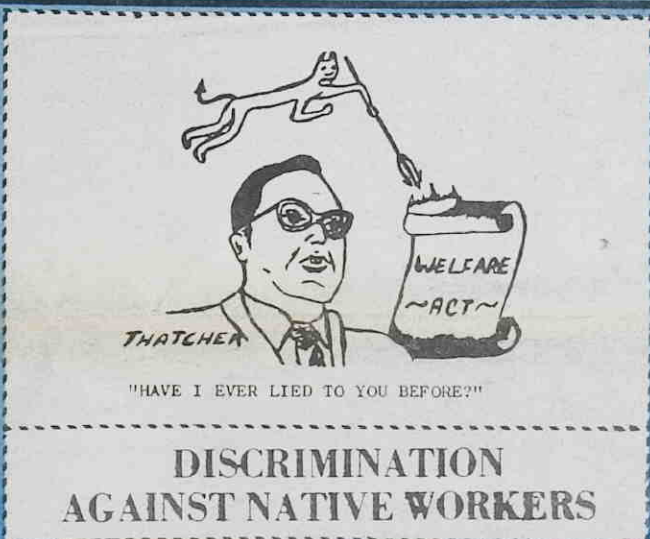
### EDITORIAL

#### WHAT IS THE NEW BREED?

The New Breed newspaper is new. Its purpose is to bring to you the news of the Metis and Indian communities of Saskatchewan. Since there are over forty thousand (40,000) Metis and non-Treaty Indians in the province, it is necessary for us to have our own native newspaper. The Newbreed hopes to bring to you the ideas of our brothers and sisters of the province, and the happenings and issues that effect us. As Halfbreeds and Indians there are many things that we have in common that would be news to us; and which would help to unite us. We can become better united by sharing ideas on how we are attempting to solve our problems and difficulties in our communities. This newspaper will try to link us together. Its policy is to get you involved as much as possible in the Metis and Indian movement. Therefore, we urge you to discuss the ideas raised in this paper with your brothers and sisters, and then organize for action.

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During the past summer changes have taken place within the Metis Society. In July the Society became more concerned with radical work. Since the government have said NO to better housing, jobs, more upgrading education, and grants for farming and small business, we felt that you should know about this. It seems that the governments intend to do VERY LITTLE to help us. Your Metis Society and its Executive can perform no miracles for you, but it can bring you the facts and the news of



**THE D.N.R. DISCRIMINATES**  
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### In this issue

1. S.C.A.R.
2. Indigenous Survival International
3. Some Thoughts on Aboriginal Languages
4. Fur Prices Same As Last Year

### OUR HERO



121 Broadway Ave. E.  
 REGINA, SASK.  
 S4N 0Z6

## Happy Twentieth Anniversary

Hi! and happy anniversary to all of you. New Breed is twenty years old this month. She was born in November 1969 at the Metis Society office at 525 24th St. East in Saskatoon. She was the collective dream and the product of the hard work of Metis Society President Dr. Howard Adams, Toni Durocher, Anne Dorian, Art Goulet, Doris Dorian McAuly, Jerry Durocher and Dee Pelletier.

"We met in Howard's living room," says Anne Dorian, "and we planned. We tried to conceptualize how the paper would look, and how we would put it together. We had no money, no experience. Well, Doris had some. She did the typesetting and layout. The rest of us learned as we went along."

"We didn't know what to call it; everyone had names like Metis Journal, Halfbreed News. Then Art, who was always full of ideas, said, 'Hey, we're a new breed of people, we're not taking it anymore...!' So that's what we called it: the New Breed."

"We drew up a list of names of people in the communities and mailed the paper out, hand distributing the rest," says Anne, "stopping Native people in the streets with Art shouting, 'New Breed! New Breed! Read all about it!' New Breed was to be a radical newspaper, covering political issues and sending out MSS information to the Areas. The first issue cost us \$19.95."

New Breed reports that in November 1969 we were re-establishing the Metis Society. Bad housing, hunger, racism and unemployment were the issues crippling and paralyzing our communities and our people. It also reports that, in spite of government betrayals and society's contempt, there was a growing sense of nationalism, an awareness that we were a strong and vital people, despite the overwhelming odds.

The first New Breed is vibrant. It tells us that we were not afraid to dream, to speak out, to organize; to move toward a collective vision of "Equality, Respect and Justice."

The Liberals were in power, Thatcher was Premier, Trudeau was Prime Minister. Not long after, the NDP were in power. In the midst of all this, something went wrong. What happened to our nationalism, our collective vision? Did the government benevolence or their programs help us to achieve it? Were bad housing, racism, hunger or unemployment ever really addressed, much less stamped out? Today is 1989, all these problems are not only still alive and well, they are twenty years older and uglier.

And where are we? Surely we're old enough to know that the savior is not "those guys". The road to equality, respect and justice is not on the road to Regina or Ottawa - it is on the road home! Equality, respect and justice starts with us, with our people, our communities.

We must all work, our President and Executive must do the lobbying and make policy. The directors and staff must look after their mandates and do their jobs. The area directors must gather the talented human resources of our people and organize! organize! organize! like we did twenty years ago.

The people must gather around kitchen tables, fill meeting halls, discuss, debate, work together to make the collective vision a reality.

No, I'm not saying turn our backs on governments. What I'm saying is make them listen to us. The only way they'll do that is if we listen to each other, if we fill those halls again. Get our locals organized and active. Support our Metis Society and leadership, work together to build our nation, to build a place for our babies. . . . Anybody who looks you in the eye and tells you different is not a friend of the people.

Thank you, former staff of New Breed, for the years of hard work and dedication.

Thank you, subscribers, for your loyalty.

Thank you, advertisers; your ads are important to the growth of the paper.

Thank you, Secretary of State, for the funding.

Have a good November. Love, Maria.

## Chairman's Message

On behalf of the Board of Directors, I would like to congratulate the Metis community of Saskatchewan on the support given to the New Breed for the past twenty years.

At this time, we also would like to acknowledge past directors and staff of Saskatchewan Native Communications Corporation. Excellent work was done to keep the Aboriginal community and other readers informed on Aboriginal news in the province.

We would also like to acknowledge the Secretary of State for their continued funding. Thank you.

It is our hope that New Breed will continue to serve all of you for another twenty years.

Sincerely,  
Gary LaPlante, Chairman of the Board

# NEW BREED

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**NEW BREED** is published ten times a year. Articles submitted to New Breed and used for publication shall be paid at the rate of \$1.25 per column inch (10 pt. 13 pica). All articles must be signed, however, your name will be withheld upon request.

The views expressed are not necessarily those of the Corporation and free expression of opinion is invited. We reserve the right to edit and publish whole or parts of articles submitted.

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

If you are interested in submitting materials, please contact:

Editor, New Breed  
Saskatchewan Native Communications Corporation  
#3 173 2nd Ave South, (Bay 202)  
Saskatoon, Saskatchewan  
S7K 1K6

## CANADA SECOND CLASS MAIL REGISTRATION NO. 4649 NOTICE OF REDUCTION IN FREELANCE RATES

Please be advised that the SNCC Board of Directors has reviewed the freelance rates paid by New Breed. It has been decided that these should be reduced to reflect circulation and in comparison to the rates paid by larger daily papers. Effective July 1, 1989 the freelance rates are as follows:

--\$1.50 per 13 pica column inch

--\$1.73 per 18 pica column inch

--\$2.66 per 28 pica column inch.

The maximum amount paid per article will be \$75.00 and \$100.00 for a front cover story. Photo rates are \$5.00 per photo and \$20.00 for a front cover photo.

NEW BREED.

# THE NEW BREED

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## EDITORIAL

### WHAT IS THE NEW BREED?

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### WHO IS THE METIS SOCIETY?

During the past summer changes have taken place within the Metis Society. In July the Society became more concerned with radical work. Since the government have said NO to better housing, jobs, more upgrading education, and grants for farming and small business, we felt that you should know about this. It seems that the governments intend to do VERY LITTLE to help us. Your Metis Society and its Executive can perform no miracles for you, but it can bring you the facts and the news of our difficulties. You are the Metis Society, and without you nothing can change. Without your ideas and action, nothing will happen. The New Breed is your newspaper and it is partly up to you to make a success of it.

### THE METIS SOCIETY OF LAST YEAR

Last year the Metis Society tried to work mostly on individual problems, and in selling membership cards. Now we know that to get what we need, we must work on the LARGE problems and issues together as a PEOPLE. It was hoped that our problems would go away if just left alone, but they have only become worse. Our problems of poor housing, serious employment, and a few up-grading courses are not going away; so we have to do something about them NOW.

### WHAT IS THE RADICAL MOVEMENT?

By a radical movement is meant that as Halfbreeds and Indians of Saskatchewan we are unhappy with our poor lives and the crap we are getting from the governments, and the Canadian society, in general. We intend to change things. As natives, we have awakened, we are awakening to our plight after a hundred years of slumber. We intend to take some action. We will talk to our brothers and sisters first, then we will take the matter to our local Metis organization and to the provincial Metis Society. At the same time we will complain to our member of parliament at Ottawa and Regina. Then if the government authorities fail to act, we will have a demonstration or picket line to let them know we mean business. No one will listen if we complain alone. Be sure to complain as a GROUP OR ORGANIZATION NOT JUST AS A SINGLE INDIVIDUAL. In a radical native movement you must always remember that you live in a racist society. We must make Canadians realize this fact, especially white Canadians. As a Metis or Indian in Saskatchewan you can NOT stay on the fence of the radical native movement. We hope that you will not stay on the outside. Through the New Breed we hope all of us will come close together as a cultural group to form a radical movement. The New Breed upholds the truth and beauty of the Halfbreeds and India



"HAVE I EVER LIED TO YOU BEFORE?"

## DISCRIMINATION AGAINST NATIVE WORKERS

### The D.N.R. DISCRIMINATES

The Metis and Indian workers of the Battlefords Provincial park have been racially discriminated against in their work and wages. The Department of Natural Resources refuses to allow these native workers to join the union, therefore they have to work for \$1.50 an hour, which is \$240 a month. The park superintendent, Mr. Horncastle, abuses his authority by the way in which he makes the Indians and Metis work: the wages he allows them; and the conditions in which they work.

Last June the Metis workers of the park complained about their low wages. One employee who has worked there for ten years has not yet received a raise. White employees with the same qualifications as the natives receive higher wages for the same job. The white employees are new and often temporary, such as university students, yet these white workers receive higher wages, better working conditions, and special privileges.

### \$20,000. IN NATIVE PROGRAMS?

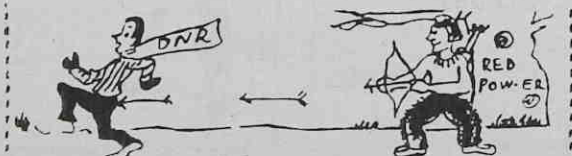
Recently the natives met to demand higher wages, the right to join the union, and to have Mr. Horncastle replaced. The fact that the provincial government proclaimed that it has spent \$20,000 a year on "an ambitious training program" for the natives was brought out in the open. According to the Indian and Metis there has been NO training program of any kind in the Battleford parks during the past ten years. Every summer the natives receive casual laboring jobs such as weeding, cutting grass, etc. The DNR continues to boast of its summer training program for the natives. It also claims it has hired 191 Indians and Metis workers during the past five summers. This kind of false information has angered the natives who ask the question, "Where has the \$20,000 been spent each summer?" and they claim that only a few natives were hired during those five summers. Presently, several Metis in Battleford are unemployed. Apparently the DNR hires natives for a couple of days or weeks and then lays them off. When the same employees are rehired on a similar basis, the DNR counts these rehired workers as new separate employees.

### THE FIGHT IS NOT OVER

The present situation in the Battlefords is far from settled. Our people want decent jobs, fair wages and a suitable superintendent. This is a right in a democratic society.

### GUESS WHAT??

The next day after the Metis Society took up the matter in the native community of Cochin, the Metis workers were given jobs on government construction at more than \$2.00 per hour. Why were these jobs not available to the native workers earlier?





## STARVATION IN OUR BACK YARD

### HIDDEN STARVATION

Throughout this newspaper are items about people in our rich country going without food and other bare necessities. When this

happens in other countries we call it STARVATION. When it happens here we pay no attention to it because it happens to our own Native people and its hidden in the north, in the bush where we can either forget about it or never know anything about it at all.

### TOO MUCH FOOD?

What kind of government is it that lets poor people starve, and blames them for their poverty? At the same time farmers complain to the government that their

wheat can't be sold and there's no room to store the newly harvested crop? All this is happening in the same province, a few hundred miles apart! Too much food and starving people! Surely this is a strange situation, where the farmers, who have too much, suffer, and native people who have too little, suffer! A government that cannot seem to correct this is either not doing its job or doesn't know how to do its job.

### LEGAL STARVATION

The items you read here about this awful situation are all documented reports to government agencies. The government has refused to

treat this in a way that will change what is happening now. This is a slow and in some cases (particularly for children) a fast, starvation. It would be kinder to take poor people out and shoot them down instead of letting them face the misery and despair of starvation. But shooting down the poor is against the law and letting them starve to death is absolutely legal. So the situation exists and goes on with no relief in sight.

### WORKING TOGETHER

Native people have been forced to desperate acts, of which stealing and leaving their families are only two. But we must make our desperation

drive us together into united action to get our right to live decently. The right to live decently is God's law. It is man who takes this law of God and tramples on it. We will have to think together, plan together and work together to get our needs, the way we worked as a people before white men destroyed our way of life. This is the challenge of the "NEW BREED"; to come together in united action, to tell about our problems, and to solve them.

### THE Government says to us "GO CATCH A FISH....."

The people want commercial fishing stopped so there will be more adequate fishing for their food needs. The D.N.R. claims to have heard reports of these wishes indirectly, but has been listening only to the organized commercial fishermen because they are the only ones who have come to them and presented their case. Their seems to be lack of communication between D.N.R. and the local people.

The man has been a fisherman and trapper in the La Loche Buffalo area since 1938. He is presently doing carpentry work at the La Loche school. He says he has noticed a great decrease in the amount of fish and wildlife available since he has been living and working in that area.

Cont'd Page 3, Col. 1

## ANSWERS ANYONE

### FOR WOMEN

A monthly write-up dealing with Indian- Metis problems which I believe Native women everywhere can help discuss, share ideas and try to come up with suitable solutions will be a regular feature of this newspaper.

### TWO WAYS OF LIFE

The Indian has long been forgotten mid-way between two ways of life-his own and that of the white man. Learning to live with both roles is now our major concern. How, one may ask do we go about doing this? We must learn to speak out for our rights and express our viewpoints on native problems. For the women, I believe the main topic should be the terrible housing and living conditions the Indian-Metis population has. It is well known that people as a whole have poor working conditions and poor wages and so do not develop socially and economically.

### BAD HOUSING CONDITIONS

Houses need to be modernized. Many homes (and I speak from first hand experience because of housing in my own home-town of Beauval, Saskatchewan, with its government houses) look nice on the outside. Enter one and you will see a home with no power, no running water, no toilet facilities-woodburning stoves for cooking and heat, and walls so thin you could put your fist through with little effort. Most of these homes have two bedrooms, a living room and a small kitchen. In the winter you may enjoy the rare pleasure of lighting your own wood stove to remove frost from the air. Kerosene and coal oil lamps are a novelty in a city, but in most Indian-Metis homes they are a necessity.

### OUTDOOR PLUMBING

Have you ever enjoyed an outdoor bathroom? Well, one should be as lucky as the Northern natives who rise and in winter receive the bonus of tingling fresh air, a jaunty morning walk and outdoor plumbing like that of the first white settlers.

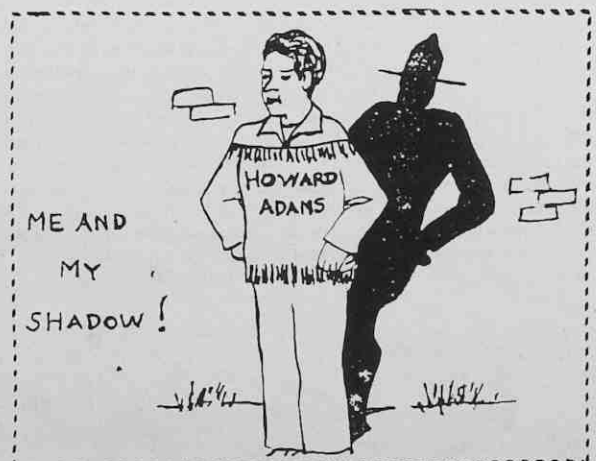
### DISGRACEFUL GOVERNMENT

It is indeed a disgrace to our government which also builds homes for the white population in our north to see the stark contrast between housing for both peoples. The outside of the homes are similar but once inside all similarity ends abruptly. Oh, to a white man in a native community!

### WRITE TO ME!

This is it for this month, I would appreciate any and all comments, questions and opinions. If you feel you can contribute, please do so. I will try to answer all in future editions in this column.

Send all mail to:  
Miss Toni Durocher  
418-33rd st. West,  
Saskatoon, sask.



## STARVATION IN OUR BACKYARD

cont'd from pg.2,col.1

"Some people need help badly right now, got nothing at all at home. Its going to be hard for us. Not even rabbits now. We are living on it and we kill them too many now. That is why, not much rabbits now"

The local welfare worker said he knew that this family had no food in their tent. However extreme hardship, bad food, malnutrition, starvation, sickness, broken families and communities, appear to be the condition of many persons in La Loche.

The local people and the D.N.R. generally agree that 4 fires were intentionally set in May to create work. This was about the time the people had been told that they would not receive June welfare checks, or summer welfare. D.N.R. conscripted them to fight the fires and did not pay them, so they would not fight anymore fires for work. No more fires have been lit but the situation becomes desperate.

OR - This way

La Loche could get to an adequate supply of timber from 20 miles away. Cut their own boards and transport them to La Loche to do their own house building and repairs. It could be a community of full employment in a relatively short time if there were a minimum of planning for the development of opportunities that are there. Many of these opportunities could be directly related to the community's own needs, such as housing.



## Welfare is Your Right

There is no disgrace about being on welfare. If there are no jobs available, then it is not our fault that we are forced to live on welfare. Our people are willing to work when there is employment. But when there is no work, we can NOT let our families starve. We must not feel ashamed to DEMAND welfare assistance when it is necessary. Welfare is the right of every needy citizen of the province.

The saskatchewan Welfare Act states that Thatcher's government will provide assistance. The province has a certain say over who gets welfare and how it is paid. However, it must honor the rules from Ottawa. We say Thatcher's government must provide welfare assistance to our people who cannot get jobs. We do not need to beg for welfare. We don't need to feel like beggars because we live on welfare.

The Metis Society cannot promise to get welfare assistance for you. However, WE PROMISE TO FIGHT for our people on the question of welfare. To succeed we must bring together all individual cases and work as a united power. Then we will approach Thatcher and Ottawa with your requests.

Send the following information to the METIS SOCIETY OFFICE, 525 24th ST.E. SASKATOON, SASK.

Name  
Number of persons in family  
What jobs you have to get and when jobs available in your community.  
Unable to work because of illness? (yes or no)

## OF BRAVES & MAIDENS

Louis Riel Canadian Hero

### A Beautiful Dream

The Fire was put out at Regina when Louis Riel was hanged. Was it? I say "No", for I feel that the fire he lit is today burning brighter. I say his spirit lives on. With everything against him, Riel went on to work at his dream, believing he could help his people.

### THE ANSWER

I look to the past and see the great injustice that became greater when the surveyors divided our land. They stole our land- the land that rightly belongs to us- the New Breed. Riel's wrote petitions to Ottawa, to MacDonald, and got the Red coats for answer.

### A UNITED CANADA

MacDonald, uncaring, ignorant, took our country for "Her Majesty, the Queen". He answered Riel's demands for justice for Indians with anger and more guns.

### DEMOCRACY-MAJORITY RULES

Riel, as leader of his government, had Scott executed. The "Queen's government" was determined to crush him. Given no choice and seeing that death was no way of helping his people, Riel escaped to the U.S and lived to fight another way. While he was away, we lost St. Boniface, the Red River, and possibly a future.

### THE FIRE REKINDLED

In the year 1885 Riel's people called him back as the wrongs done to them by the Queen's government spread into the west and north. Our people were driven further and further back until they had no choice but to make a brave move at Duck Lake. It was then MacDonald decided that if his dream of Canada for the Queen were to succeed he have to have Riel hanged, and he said, "Riel shall hang, though every dog in Quebec shall bark".

### IT HURTS TO KNOW

I feel that I can write miles and miles of notes on Riel, but find myself trembling at the thought that most of my knowledge of him has come from whitey's books. I am sorry that I, a Metis, cannot write about Riel in a way that will make him look like the hero he was. I find that the brainwashing of "Her Majesty" has been almost too successful.

### SOMETHING NEW

It has only been recently that I stopped reading whitey's books and started listening to my uncles. Now I have more arrows and my bow is stronger.

READERS: If you find "my arrows" need sharpening, I will be happy to receive your much needed "flint". Write: A. Goulet, c/o Big Bear, 525 24th St.E. Saskatoon

### DON'T GIVE THEM SOMETHING FOR NOTHING

The prices in the Hudson Bay's store for food and other things appear to be completely out of reason. Those who are able to buy elsewhere and transport it in, say they would go broke if they had to buy from Hudson's Bay. In La Loche people with the least money, on welfare, are paying the highest prices for food of anyone in Saskatchewan.

When people sell furs to the Hudson's Bay Company they get unreasonable low prices for them.....

### THATCHER, THATCHER, OUR GOVERNMENT PATCHER.

The Metis Society is a native organization of Metis and non-Treaty Indians. You can join by signing up with your local organization: or send your name, address, and \$1.00 for membership. New Breed subscription rates: \$5.00 per year, \$3.00 for six months.

Write for membership and subscription to:  
Metis Society Headquarters, 525 24th. St. E. Saskatoon

## SPORTS NEWS

Duck Lake Jamboree - July, 19th & 20th

Ideal weather conditions helped make our annual jamboree a success this year. Campers who arrived Friday from all parts of Saskatchewan were grateful for Mother Nature's kindness. Friday was camping day and a few campers began to drop in during the day. By Saturday morning the numerous tents scattered about the grounds gave the appearance of real festivities.

That morning the different native-oriented events, such as "squaw wrestling", and the tent pitching competitions, were set up. The fast-ball tournament drew the most interest as more native people began to arrive in the late afternoon,

Later on in the night, there was a dance at the Duck Lake Community Centre. The orchestra from the Beardy Reserve provided the capacity crowd with old time and modern music. About halfway through, the jigging contests got underway. The contestants ranged from fourteen to eighty-four years of age. Alex Bishop, the oldest participant took 3rd prize in the mens singles, Red River Jig, though many people thought he should have captured 1st prize. Everyone who had attended was more than satisfied for having received his money's worth.

Sunday was our most profitable and most eventful day. The events got underway at an early hour because we still had numerous contest to run off. Everyone was treated to a Chuckwagon race which always goes over big with our people. Some of the best native ball teams from all parts of Saskatchewan displayed their talent to large responsive crowds.

On behalf of the executive of the Metis Society we would like to take this opportunity to thank everyone who participated. It was a jamboree worth remembering. There were so many who played some part that it would be unfair to single out anyone for making our jamboree what it was.

The winners of the different events were as follows:

1. Event A, fastball tournament- St. Louis  
Event B, fastball tournament-Poorman's Reserve

2. Girls Event A, fastball tournament- Duck Lake

Square Dance Competition  
1st- Cando Dance Group  
2nd- Lestock Dance Group

Jigging Contest  
1st- Walter Lanagan  
2nd- Alex Bishop

Squaw Wrestling  
Martin Aubichon

Tent Raising Competition  
Rod Bishop



The New Breed eats New Breed (bannock)!!

## OF BRAVES & MAIDENS

### HOW IT STARTED

The Indian and Metis problem did not start in the past few years as many people seem to think. It started when our ancestors realized that the white man was taking advantage of their trust.

### A FAST BUCK

Most white men were explorers, fur traders and adventurers interested in making a few fast bucks by cheating our forefathers. Many became sneaky animals, thinking nothing of the Indians. Today using native people selfishly is still a way of life for many whites.

### THE BUFFALO

The Indians main food source was the buffalo and other wild animals which roamed the Canadian hills and plains. Where have they gone? They were pitilessly slaughtered by the pale-faces who thought them only as a supply of pelts.

### WHITE "LAWS" HURT INDIANS

The Indians were happy to live a tax-free life, respecting the land and animals they lived with; but the white man was greedy for this great land and made white man's "laws" which did not take the Indians, or their needs and feelings seriously, and still do not. When native people raise a little fuss, the government may buy us off with a couple of jobs (the Cochin-N. Battleford Program), but how can they help us when they aren't really interested in our problems? Whitemen's injustices are called "mistakes". I say we should have native leaders for our Indian Affairs government. We should be allowed to make our own mistakes from which we can learn and benefit.

### THE LAWBREAKER

White men have the guts to call this "the Indian Problem" when they are the ones who are responsible for cutting off the food supply, and land. It is they who keep our people simple and uneducated.

### INDIAN HISTORY

The native people don't realize what a beautiful heritage we have. We are the descendants of the first Canadians. Some of us have little or no knowledge of our heritage. We have been taught that we are of little worth and that we cannot get anywhere in life because we are Indians or Metis. Drinking is a way we try to escape our problems, but it just keeps us from fighting for our needs.

### SCHOOLS FOR NATIVES

Schools for native people are run by whites with white teachers who don't teach us our language, our culture, or our history. They tell us we are stupid and worthless and only white ways are good ways. We begin to feel that even if we go to these schools we will never get anywhere anyway.

### OUR OWN SCHOOLS

We must work toward running our own schools, taught by our own people, feeling our own needs. By getting together, making our own books, films, etc. we can make our own people see our history as it really was.

### Letter to the Editor

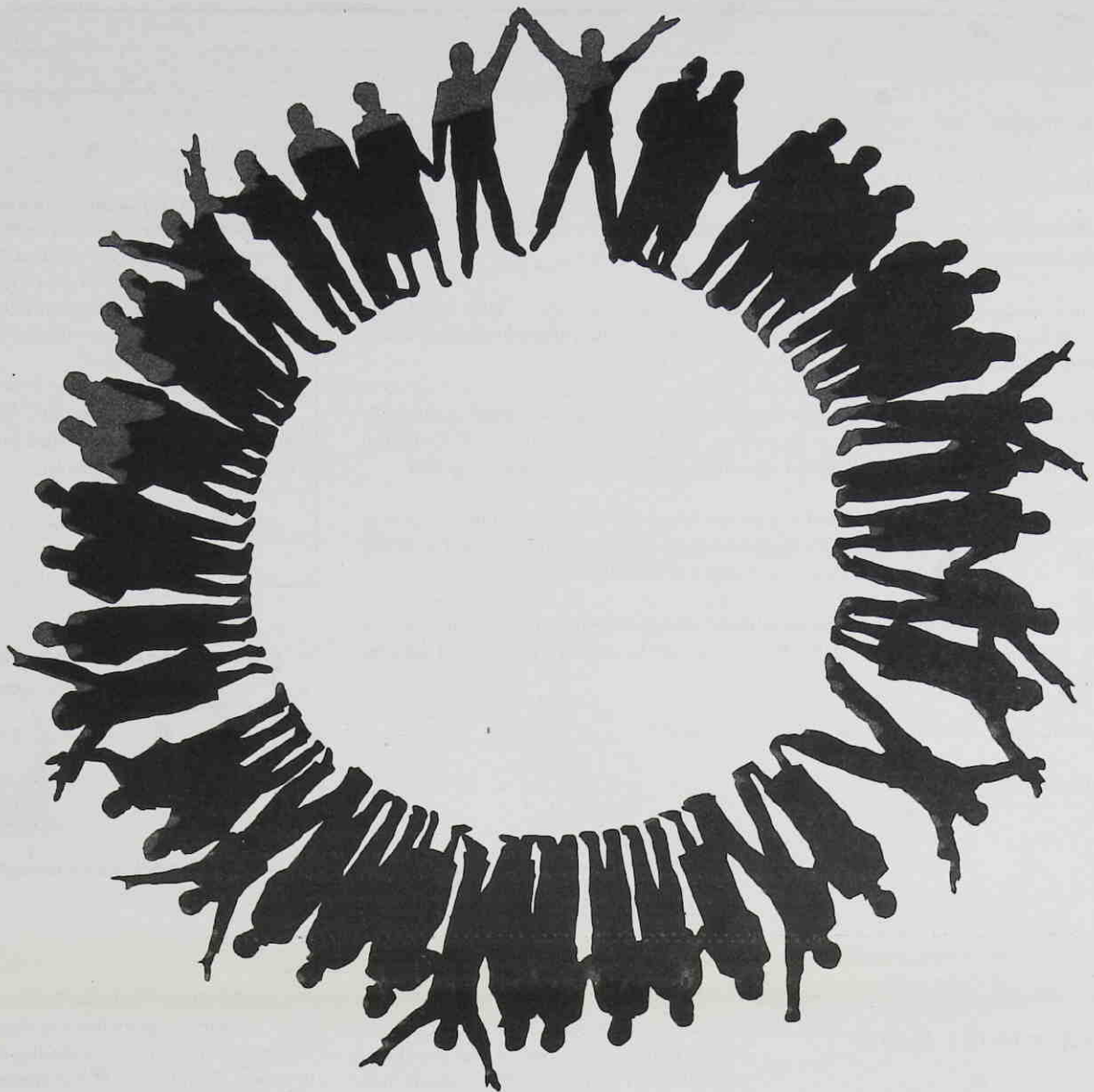
Send "Letters to the Editor" c/o Tom Durocher, 525 24th St. E. Saskatoon, and we will print them next month.

This is our land. (Don't forget it)

The New Breed is a monthly newspaper published by the Metis Society, 525 24th Street East, Saskatoon, Saskatchewan.

Editorial Staff:

H. Adams D. Dorian  
T. Durocher A. Goulet  
A. Dorian D. Pelletier



# ◆ KEEP THE CIRCLE STRONG ◆

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# Letters to the Editor

October 30, 1989

To: The Board and Staff of the New Breed:

The Metis Society of Saskatchewan wishes to extend our heartiest congratulations to the New Breed on its 20th anniversary.

Over the years the New Breed has consistently covered issues facing the Metis. It has been filled with the lives of our people. Thank- You for this wonderful chronicle which so many have enjoyed for so long.

It is very interesting to note that in the first issue printed 20 years ago the content of the paper was built around 1) the reorganization of the Metis Society of Saskatchewan 2) formation of a housing program 3) unemployment 4) racism 5) hunger 6) working together.

The reorganized Metis Society Board had a very large task in reorganizing and getting everybody working together again. We have made huge strides and look forward to seeing people at the mini-assembly in Prince Albert, November 25th and 26th.

It is still a very huge job that the Metis Society of Saskatchewan board of directors have in front of us and we are confident that the New Breed will be with us every step of the way keeping our people informed.

Once again congratulations and keep up the good work!

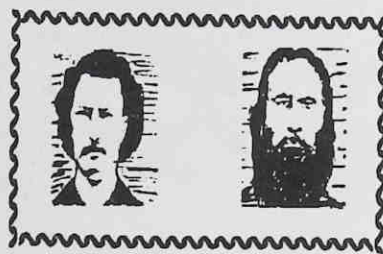
Sincerely,  
Jim Durocher President  
and board  
The Metis Society of Saskatchewan

To the editor of New Breed:

Congratulations to the staff and Board of Directors on your twenty years of service to the public. Your editorials and articles have served us well in providing interesting and informative materials on issues dealing with the Native peoples of the province.

On behalf of the Provincial Metis Housing Corporation, its staff and Board of Directors, I wish for your continued success in the future.

Leon McAuley, Prov. Housing Manager



## Letter to the Editor

I write in response to the "Comment on Riel Apology" by Danihl Porttris in *New Breed*, October 1989. The main point of that writer's comments appears to be the assertion that Metis people today should "demand" a "complete exoneration" for Louis Riel. I cannot detect in the article anything having to do with an apology but, in any case, I shall explain first my reasons for disagreeing with the main point. Following that, I shall comment on the other points made by your writer.

We have asserted, in various ways, our identity as a distinct people. Louis Riel is the central figure in the idealized antiquity of our corporate identity. Such a focus is important for maintaining and building solidarity. It is a usual process in "nation-building". We must not tamper with that idealization of Louis Riel. National heroes are the glue which holds nations together. It would be most inappropriate to ask Canada, comprised of various other peoples, to "exonerate" our national hero and thereby contribute to a dilution of Riel's holding force in building the Metis nation.

Danihl Porttris makes other points with which I am unable to agree. First, Riel's case was in fact appealed to the highest court in the British Empire, the Judicial Committee

of the Privy Council. That court disagreed with Porttris's claim that the trial was illegal, regardless of any political or moral issue which might be superimposed. I agree that the outcome of the trial was totally reprehensible but many legal outcomes fit that description.

Porttris argues that there should be a new trial. I know of no basis in law for that. Our hero is dead. It would be totally wrong to have an alien people subject his memory to a public trial and thereby trivialize his accomplishments and force the contemporary public to relive the bigotry and hatred of Canada's past century. Let his memory rest in peace. Requiescat in pace!

Perhaps the motivation for Porttris's suggestion of a new trial is revealed in that writer's next point. Canada should pay money to his descendants, it is stated. That is an embarrassing suggestion for Metis people, at least for this Metis. What is meant by his "descendants"? Riel himself left no personal descendants; his children died in youth. Is it meant that "Riel's people", the Metis, ought to be given blood money for the government's morally wrongful killing? I hope not. If there are funds owing to Riel's estate, that is certainly a private matter for the family. None of this, of course, is intended to address other obligations of the government to compensate Metis people. A ready example is the wrongdoing of the government in effecting the dis-possession of Metis lands in the 19th century.

Porttris argues that the above claims "are just as accountable as the claims of Japanese war detainees". If it is meant that the government ought to respond to them in the same way, I disagree for the reasons I have expressed. The only similarity is that the claims described by Porttris are, if anything, in the nature of moral claims. They are not legal claims.

Porttris urges Metis people to move our political leaders to argue for money on the same basis. I hope no one follows that advice. There are many excellent bases from which to argue legal claims for government compensation for past legal wrongs. There are excellent bases to argue for governmental action to provide lands for Metis people. Let us not weaken those claims by being distracted by inappropriately conceived moral claims. Most of all, let us not invite disaster for our national image by not only agreeing with, but by inviting government interference with our national heroes!

Sincerely, Paul L.A.H. Chartrand

(About the writer: Prof. Paul Chartrand is a Metis from Manitoba. He has taught law in Australian and Canadian law schools and more recently he has, as Head of the Department of Native Studies at the University of Manitoba, been teaching "native law" and Metis history.)



# Random Notes & Commentaries

## A lot of years later

by Calvin Racette

Somehow I couldn't stop myself from picking up my pen and writing this commentary for *New Breed*, as this month marks the 104 year reminder of the hanging of Louis Riel, and in a sense it is the 104th declaration of the unjust society that we live in. I felt I must comment.

Many Canadian authors have written about that particular time in history. Some have been very critical of Louis Riel and his "Cause". In their writings they use all kinds of historical facts but they always miss the human element. Myself, I have read extensively and have done some writing in this area as well and I feel that his true story has yet to be told.

The books talk of an ill prepared and uninformed Metis force, led by an idealist taking on a much larger trained army. However, the books never talk about the suffering of the people, in particular the women and children who hid in the caves. They don't talk of the dysentery, starvation, pneumonia and the emotional stress experienced by them. Never is it written that the children hid in the bush and ran like rabbits in fear of the soldiers during the aftermath of the fighting. Seldom is it mentioned that more Metis died as a result of those harsh conditions, then in combat.

The books say Riel surrendered three days after the fall of Batoche. Why three days?...and Sur-

render? Do you not think that he could see the conditions his people were experiencing and that he gave himself up to improve the situation for them?

The books also talk of a lack of support; the non-commitment of other Metis throughout the province.



They don't write that the areas of Metis strength were placed under martial-law and all potential forms of support were cut off. Nor do they ever mention how Riel's people felt during this tragic time. In an article written by J.Z. LaRocque, in 1955, he speaks of the human element. In remembering his parents, he says that when Riel was hanged his mother wept and his dad, saddled a horse and rode alone in the valley to grieve.

I don't recall any author writing about the treatment of Riel's prisoners in Red River, during the Resistance of 1869-70. They write of the execution of Thomas Scott and how wrong this was, but what of the Metis? Did you know that on Christmas Day, Riel had the Metis women prepare a huge Christmas dinner and serve it to the prisoners that were in

custody. Is this the behavior of the raving lunatic that many authors would have us believe?

Earlier I mentioned that I felt Riel's true story has yet to be told. Over the last couple of years, I have talked with several Metis people who value the Oral tradition as being true to the history of our people and carries with it the "human element", without which a people's story can be told. From the discussions that I have had, consider this angle. As in most structures, there are at least two factions. During the 1800's, the Catholic Church was no exception. They had what we call a right wing faction which were known as the Oblates. The left wing faction were known as the Sulpicians. Louis Riel's family were followers of the Sulpician teachings. They were dedicated to the church, but a "fair and just Church".

During the mid 1800's a huge rift occurred between the two factions of the Church and a power struggle occurred. The Oblates, who were supporters of establishing missions and espousing the teachings of Rome were the most dominant. It is interesting to note here that during the 1800's, several prominent Sulpicians throughout the world met their fate in so called mysterious ways. Does this not prompt some thought?

With the Freedom of Information Act in the early 1970's a whole new way of looking at the events of 1885 emerged. We can probably go as far as saying that it has proven that the Canadian Government was the root, the cause of these troubles and implemented their National Policy of western settlement by immigrant farmers through deception. Can we dare go one step further and ask if the Catholic Church played a third party role in conjunction with the government. To ensure their future in the West? Perhaps we can look at the history since and draw some conclusions based on the contradictory treatment experienced by the Metis at the hands of the Church. A great deal of work is needed in this area to test the validity of these ideas. If proven wrong, I will apologize to those I've offended but this theory must be explored to give Louis Riel and his people fair treatment and perhaps "Justice".

## Some Thoughts on Aboriginal Languages

by Nap Gardiner

Tansi,

For years now, our leaders have sat with high level officials and Prime Ministers to discuss, and demand back from them, pieces of ourselves. They ask, we ask, for rights to self-determination, a right to keep our cultural identities, and a right to be equal people in this land called Canada. Our home. In this home of ours we cannot be and should not be anybody else but ourselves: Aboriginal people. We have distinct cultures, distinct languages.

My language is known as Apsitow-Okoosisan Ayamowin, half-breed tongue. It's a mixture of Cree and French. An example: "Nee tee ugoo teewa dan la porte mukisina" means your moccasins are hanging on the door. In Pinchouse they may say: "E dancowit" - he danced. My point here is two-fold: first, the Metis have developed their own language and, since we are Aboriginal people, it must be given high regard. It is a prime example of an evolving culture, blending elements of two worlds to survive as a new race in Canada. Secondly, and most importantly, we are part of a larger society and it is too easy to lose fluency and feel like a minority language unless we keep that high regard.

In Saskatchewan, we have the Cree, Dene, Saulteaux, Dakota, Assiniboine and Arubaroo Cree (Metis) tongues. It is difficult to assess the percentage of Aboriginal people who still speak with fluency in

their Native language. From studies done in Alberta prior to the 1960's, the Blackfoot language was "alive and well." Then came television. Now, 80% of young Blackfoot under twenty years of age use English as their first language. In Hobbema, out of 335 children who attended grades one to three, 68% do not speak Cree, only 25% understand it and a mere 7% speak it. Regardless of where we are in Canada, our languages are being eroded and slowly disappearing.

Is it important to retain our Aboriginal languages? The Assembly of First Nations seems to think so. They recently completed a two-year study. They have asked the Government of Canada to provide a \$100 Million foundation grant of which 10% would be used to preserve, enhance and promote the retention of indigenous languages. In Saskatchewan there is a Sask Indian Language Institute whose goals and objectives clearly correspond to those of the AFN. They have a sister organization in Manitoba.

The Northern Teachers Education Program (NORTEP) in a brief to the Northern Education Task Force in December 1988 asked for funding to establish a Northern Language Institute. NORTEP observed that "the negative impact of modern media, especially television, on Native language fluency has become quite marked amongst children entering school."

Why is it so important to revive and maintain our Aboriginal languages? I think that it's respectful to do so. We have been taught through the years to "respect our Elders." Indeed, most of the energies of our cultures were and are being carried by our old people. Today many of us proclaim that we must regain our past to find ourselves. How is it that we can find ourselves if we do not have the language with which to speak to our Elders who know about us? In no way can one express in English the holistic thinking of Aboriginal culture. English just doesn't translate well. However, as I have learned a short time ago, if one can speak and feel life in one's own language, it is that much easier to translate life into English and into this society, cruel as that is.

Can we have self-government, self-determination or an identity without our languages? I think it would be difficult. Indeed, there is consensus that we need to compete in this world using the tools that lay within. English seems to be a leading world language. Technology lends itself to English direction. Many of us no doubt will survive without our Aboriginal languages, as we do now, but I honestly think there is always something missing when we speak to our people in English. MSS President, Jim Durocher,

(continued on page 10)

# Random Notes & Commentaries

## From P.A.:Mayor's Committee more of the same?

by Priscilla Settee

It is interesting to wait and see the outcome of the mayors's Social Justice Committee. The recent announcement on yet another task force to study race relations is, however, not all that interesting. In existence are volumes of task force types of studies, projections, statistics, etc., on social problems and more specifically what has been erroneously called the "native problem". His worship should check it out. What is not needed is yet some more research on: "What is to be done". Furthermore, any one or two people on the newly appointed social justice committee could point to this.

To begin with, a few years ago the Prince Albert Indian and Metis Friendship Centre did precisely this type of study, the advice of which has yet to be totally considered by the people who administer and govern this city. Further to this, the Association of West Central Native Women produced an employment report that could bend not a few ears and get some action in motion. In addition there has been the much berated Prince Albert Native Student Dropout Report. Then there is the John Hilton Report on Projected Incarceration Rates. No, this community does not need to spend more of my and your tax dollars on more experts or studies. I can't afford any more taxes.

What is needed in the most dire way is action. No expert on race relations, particularly if s/he is imported, is going to shed any new light on what is to be done. The roots of poverty and its consequences are clearly to even, and probably especially more so to, the untrained mind. The people who should be consulted are the people on the receiving end of discriminatory practices in this city.

A comment on the composition of the newly appointed social justice committee. The majority of these people are fairly comfortable middle class well-intentioned experts. But, with all due respect, his worship will get more mileage and immediate answers for his "Urban dilemma" from the people who know it the best, i.e: the victims. Sole support families, lower

income families, people experiencing racist landlords and other housing problems, the chronically and permanently unemployed (before they leave Prince Albert) i.e: the victims of a society and a social system that keeps privilege and poverty in place, all the while placing the responsibility and outcomes of poverty on their shoulders

As one person, I would like to suggest a couple of pretty practical solutions to the erroneously labelled "native problem".

First of all city council should demand that all downtown businesses hire a realistic percentage of persons of Indian ancestry (equal to the percentage of the native population of Prince Albert) This will help dispel the myth that Indians don't work. How can you work when nobody will hire you? This will also help alleviate the structural racism that exists in all employment places in Prince Albert.

Secondly, lets pass some municipal bylaws which will ensure that slum (land)lords are sent to the dust bins of history where they so rightly belong. What currently takes place in this jewel of the north is tantamount to government subsidization of slum (land)lords. The municipal government and particularly this committee have not only a moral but a legal responsibility to ensure that the public's tax dollars are spent wisely to provide decent services. It was the Mayor himself who was repulsed when he saw what these shysters were receiving for absolute hell holes.

Thirdly, let's show some bold new leadership in developing "something" for the youth of this town. People living in poverty cannot afford to have their children entertained by the usual costly sports and arts activities. This fact alone begs youths to get involved in unproductive youthful activity.

Fourthly, let's show a little goodwill and improve the bus services in town so they reflect realistic needs for those who don't have vehicles. As a teacher of urban

native students who are striving to better themselves through education, I am too aware of the hardships they endure with the busing in this town.

Lets take a look at the support services that are urgently needed in this town, i.e: crisis nursery, how about a hunger report like in Regina (if we must have reports) some municipal goodwill towards the Interval House for Abused Women and Children.

Fifth, let's call for the naming of Stamp out Racism and Discrimination Day so that Prince Albert can not only be a jewel but a gem of a place for all. Public awareness and recognition of these special days help to stamp out racial myths.

And finally, let's get our municipal government through this committee to show bold leadership in denouncing the recently announced goods and service tax. This fuzzy piece of legislation is clear on only one thing, this is, it promises to tax more of the ordinary and working poor like ourselves which will have consequences of the type we are currently experiencing. In short, more people will be falling back on social support services which are already bursting at the seams. The municipal government and the relevant committees should show foresight in dealing with what could pose more potential economic and social problems.

It is indeed a sign of goodwill and decency that Prince Albert police force has hired two more staff of Indian ancestry, but it must be remembered that no amount of native or Indian police members are going to make an impact unless structural racism is dealt with from the roots and that is, in short, addressing the discriminatory practices that this city has become famous for. It does not take an expert of the imported kind to tell that where there is poverty there is crime. What is the crime is who has the power and control over whose lives and who is being mute about these inequalities.

### Some Thoughts . . . continued

speaks his brand of Cree and, working with an Aboriginal language broadcasting service in Northern Sask, I find that most people who understand Cree appreciate the fullness of his thoughts.

It would be respectful if Aboriginal leaders across the land, when they sit with high level officials and Prime Ministers, would speak a little Indian. At the very least it is attention getting and, more importantly, they would become our best role models.

Unfortunately, I cannot say I use my language totally while at home. As much as I don't like to admit it, I am a bit lazy about teaching my children and my wife a little Arubaboo Cree. I know I have to soon. But we all have to support and encourage each other, to work together at it, to teach our language to our children.

I leave you with one final thought. Close your eyes and within you somewhere, find the good feelings you have, the good feelings you've known, and the good feelings you understand. For those of you still fortunate enough to possess an Aboriginal language, translate those feelings with it and then in English. Which feels better? Which feels more like you? Teenigi.

## Bingo - is it a blessing or a curse?

by Robert Merasty

The Bingo hall is one of the busiest places in town, and one of the most common gathering places. It's a place to go and visit with friends and of course the chance to win some easy money.

As I walked into the already packed bingo hall, no one paid any attention. They were already too busy dabbing their cards from numbers they were getting from a huge screen on the wall. Others were busy sorting out their little areas, which they would own for the next couple of hours. Everyone was busy: people were at the canteen, others were at the Nevada stands. "What a jungle," I thought as I looked for a seat facing the monitors that were placed here and there. I don't usually go to bingo but I was on assignment.

The bingo was ready to begin.

Soon I found myself heavily engrossed in the game. I almost forgot why I was there. There I was, smoking and dabbing with everyone else.

I didn't win; but I found out several things. Some of the people who spoke to me said that they went to the bingo for entertainment. Others said they go to bingo to get rid of their stress. Many people go because it gives them an opportunity to win while they visit with some of their favorite friends.

So, for those people who don't like the idea of bingo, just think about this: aside from getting the opportunity to win some easy cash, visit with friends,

getting rid of some stress or being entertained, people are also supporting some of the community organizations involved in providing community events for your utilization.

In Prince Albert, there are four major bingo centers. These bingo palaces sponsor well over one thousand clubs or service organizations every year. In LaRonge, the only bingo facility co-sponsors six service organizations per week. Mr. Percy Merasty stated that approximately twenty-four service organizations are assisted every month in fund-raising activities at the bingo hall. These clubs would have no other sources of funding otherwise and it's "a service," he said, "they are proud to provide."

The picture, however, is not all rosy. The provincial government has passed laws limiting the amount of cash that can be paid out on any one night. For example, the maximum a bingo can pay out is \$5,000. The total cash payout is as follows: 60% of the total cash goes to the customers as prizes; 15% goes to wages and utilities; 25% is split between the co-sponsor (11%), the government (9%) and the bingo licensee (5%). Mr. Merasty hopes that the government will soon reconsider this outrageous law.

So, aside from spending about thirty dollars, the evening was not too bad. If only I could afford to go every night. I wonder where these people get their money from, the ones who come here every night?

## Racism Opposed by S.C.A.R.

By Danichl Portris

"Racism is an affront to society and must be eliminated wherever it exists." This is the mandate of the Saskatchewan Coalition Against Racism (SCAR), a group of individuals and organizations that have banded together to actively confront racism in the province. "This is a time when the provincial government is trying to sidestep the issue by pretending that racism doesn't exist," says Dale Pelletier, President of SCAR. "They're hoping that if they ignore it, it may go away."

Racism is an ugly scar running across the face of Canadian society. It is a process pushing under-educated and unemployed Native youth into the spiral of alcoholism, drugs and crime. It leads many of them to suicide or violent and early death. Even worse, many become the broken and lame victims of substance abuse. There are measurable statistics and these statistics are quoted in SCAR's written submission to the Human Rights Commission.

Ninety percent of women and sixty-five percent of men in provincial correctional centers are of Indian or Metis ancestry. Sixty-five percent of the children in the care of the Department of Social Services are Aboriginal descent. By the year 2000, forty-six percent of the children in Saskatchewan schools will be Indian or Metis. Lloyd Robertson, a Metis consultant, carried out an independent study of the success rate of Indian and Metis students in the Regina Public School system. He found that more than ninety percent of them drop out before finishing grade twelve.

Racism takes two forms: one is the discrimination against an individual because of skin color,

ancestral heritage or culture; the other is systemic racism, ingrained in the social structures that maintain the domination of one group of people over other groups in society. In Canada, historically, colonization required the destruction of Indian societies by the invading European cultures and the same social structures are still being used today. "Because it is a problem that affects everyone and continues to impoverish all Canadian society, racism must be addressed by all Canadians," says Pelletier.

Instead of allowing government to pretend that racism is not an issue here, SCAR is calling for an inquiry into racism in Saskatchewan, to be conducted by the Saskatchewan Human Rights Commission. Dale insists that this should not be an inquiry that looks narrowly at justice questions or specific cases like the Marshall inquiry in Nova Scotia. "It should be a broad-based public inquiry looking into the whole gamut of support services directed at Indian and Metis youth and children. SCAR sees the justice question as just the end result of a long process of mismanagement that characterizes all services from health, education and social services all along the way to justice."

Federal and provincial policy, too, must come under public scrutiny. According to SCAR, affirmative action programs exist in name only, coordination among the organizations charged with providing services to Aboriginal youth is non-existent and, most unfortunately, the existing programs for Aboriginal youth are culturally irrelevant. As well, the provincial government continues to drag its feet on outstanding land claims, refuses to recognize the right to Indian self-government and has not officially recognized any rights whatsoever for Metis people.

SCAR insist as well that the Human Rights Commission should include Saskatchewan reserves in the inquiry. Although the commission's mandate does not extend to the federal government, the province under the BNA Act does have responsibility for protecting all children whether on or off reserve. The province's and the federal government's continuing failure to provide child welfare services on reserves "has created the victims which the province picks up later in their hospitals, foster homes and correctional centers."

Scar is a non-profit organization incorporated under the Non-Profit Corporations Act in the province of Saskatchewan. Its goals are to provide a forum to combat racism, to advocate on behalf of individuals, groups and organizations struggling against racism and to promote social action that moves institutions and social structures toward social equality.

The Secretary of State has recently approved funding for SCAR to continue its work. They will be advertising for a Coordinator to take on responsibility for organizing the office, to take on case loads that require attention, to organize a resource centre and to do institutional cross-cultural training. There are no funds allocated for advocacy; SCAR's funding mandate is to provide networking with other organizations and to provide community development programs that lead to cross-cultural awareness.

SCAR meets every second Wednesday of the month in Regina at 7:30 pm in the auditorium of the Holy Rosary Cathedral (2140 Cameron Street). Interested parties are encouraged to attend.

*"We had high school students in tears, saying 'We feel this every day of our lives. We just want to be part of an integrated and accepted society...But we are invalidated by who we are, by the color of our skin, by our accent, by our appearance.'"*

## Racism Ugly Fact of Life: Task Force

by Dave Traynor of the Star-Phoenix

Regina - Racism and discrimination are facts of life in Saskatchewan that can be overcome only through education, according to a provincial task force report on multiculturalism.

"There's no doubt about it. There are some strong racist attitudes out there and there are very destructive discriminatory things happening," Ernie Epp, chairman of the nine-person task force, told a news conference Monday.

His group issued 67 recommendations.

Epp said he's confident there is the political will to deal with problems.

Culture and Multiculturalism Minister Colin Maxell echoed Epp's confidence, promising "this report won't end up on the shelf gathering dust."

He plans to give it widespread distribution and will use the feedback to help draft a new Multicultural Act, which he hopes to introduce next spring.

During its hearings, the task force heard from many people for whom racism is a fact of life, Epp said.

"We had high school students in tears, saying 'We feel this every day of our lives. We just want to be part of an integrated and accepted society...But we are invalidated by who we are, by the color of our skin, by our accent, by our appearance.' That is destructive to society," he said.

The report recommends the province begin a massive public awareness campaign, similar to what has been done to educate people on drug and alcohol-related issues.

It also calls on government to promote a positive image of aboriginal peoples and urges the Education Department to remove racist content from its curriculum.

Education is the key to changing people's attitudes, the report says. Twenty-four of its recommendations are aimed at the Education Department.

The educational system was criticized for failing aboriginal peoples in its content and programming and ignoring other cultural traditions.

"For example, in most schools Christian holi-

days such as Christmas and Easter are celebrated while those of other major religious groups pass unnoticed," the report says.

It recommends schools try to expose students to other cultures as much as possible and says textbooks should reflect a multiculturalism awareness.

Among other recommendations:

- Expand employment equity programs to include visible minorities;
- The media increase heritage language programming;
- Aboriginal peoples be recognized as the original multicultural society;
- Recognition of the diverse needs of immigrants as they move from settlement to multiculturalism and development of accessible English as a Second Language and lifeskills programs for immigrant women;
- Implementing cross-cultural training for health, law enforcement, justice and social services workers;
- Better minority representation in government, media and the educational system.

## "Buyer Beware" Reading, Writing, and Riches

by Skip Kutz (Suntep)

Ever since I can remember there have been a few private schools in my home town of Saskatoon. I grew up with Sasakatoon Business College, Robertson Business College and the Marvel Hairdressing School. I didn't think that private vocational schools could be a problem until I began working for the Saskatchewan Urban Native Teachers Education Program (SUNTEP) charged with the responsibility of assisting students with their loans for school. Every year two or three students walk into my office with nothing short of horror stories about their experiences with private vocational schools and the ensuing predicament they find themselves in after attending them.

Generally, potential SUNTEP students find themselves in a loan default position after attending many of the newer private vocational schools. Why? There are many answers but the most common one revolves around the realization that certificates and diplomas obtained from most of these so called schools aren't worth the paper they are printed on. And, of course, these students, in almost all cases have accrued a major indebtedness by borrowing money to attend these programs. In most cases, there's no job waiting for them at the end of their respective courses and the unpaid loan prevents them from getting more student loans to attend bona fide educational institutions.

Thinking about attending a private vocational school? Be careful!

Potential students should be aware that it appears as if Indian and Northern Affairs is refusing to support Treaty students attending these schools—probably with good reason. So recruiters for newer private schools are focusing their efforts on Metis and Non-Status Indians both in the north and in the province's urban areas. It seems as if anyone who can sign his/her name on a student loan application is eligible. The schools are easy to enroll in, but the results of students hard work may not be what they bargain for. I've found that in far too many instances graduates have...

- 1) not been able to find any work in the area in which they have been trained for, or
- 2) found work in their field, but the compensation was so poor that they couldn't repay their loans or
- 3) not been able to complete for a number of reasons, including being admitted into programs for which they have inadequate writing, reading or mathematical skills.

People considering enrolling in private vocational schools must be wary and wise consumers. Before signing on any dotted line, ask the school principal or councillor to provide a list of graduates from the previous class and where those graduates are currently employed. In addition, prospective students should canvass local employers in their prospective fields and ask them if they hire graduates from that particular school. It may be very useful to inquire about the approximate starting salary. Have your bank or credit union loans officer assist you in determining what your financial needs will be during your study term. Calculate how much you can anticipate making and how much of that will be loan repayment, before committing yourself to any school. It just may not be worth it.

Ask your friends and acquaintances if they, or some of their friends have attended these schools. Before entering any school check with a provincially operated vocational school such as SIAST9 in Sask, NAIT or SAIT in (Alta) or community colleges, to see if they offer similar courses. Many high schools also offer vocational programs. In general these programs at publically-funded institutions are of good quality and their diplomas and certificates are recognized and the cost is much lower to the students. Again be careful! Next month we will carry part two.

## Aboriginal Friendship Centres of Saskatchewan

by Daniehl Porttris

Moose Jaw: The Aboriginal Friendship Centres of Saskatchewan, Inc. (AFCS) held a meeting at the Moose Jaw Friendship Centre on Saturday, October 14, 1989. All friendship centres in the province, except for Regina and Swift Current, were represented at the meeting. The AFCS itself receives no funding from the provincial or federal government. Each of the centres in the province runs independently and is responsible for finding its own funding, but there is still the need to share ideas and experience. As well, there are several common issues that they can work on together. Some of these issues on the agenda were: Youth in conflict with the law (the old court-worker program) Family counselling, Old and new financing, shared Insurance plans, and the election of a new Executive.

AFCS executives must hold an elected position on their own Centre boards. However some of the old executive had lost their elected positions on their

Centre boards, therefore it was necessary to elect an interim executive until elections can be held in sixty days. Interim Executive are: Pres. Morley Norton (P.A) Vice-president Ralph Kennedy (North Battleford) Treasurer Emile Janvier (Moose Jaw) Secretary Dennis Shatilla (Buffalo Narrows)

Discussion in the morning centered around the old Court worker program, which had been abandoned by the provincial government in March 1987. The Prince Albert Friendship Centre, especially, has

been working on it and discussions with John Reid of the Native Affairs Secretariat have made some progress. Ernest Sauve, President of the P.A. Centre says they would like to see a name change that is more agreeable to this government, ie; Aboriginal Justice Program. A motion was introduced by Sauve and seconded by Ralph Kennedy and was passed unanimously. It reads in whole:

Whereas for many years the Aboriginal Friendship Centres of Saskatchewan has through its Native Court worker program assisted all areas of the Justice system including the police, the bar and the judiciary;

And whereas the Native Courtworker Program through its assistance to the Aboriginal accused has successfully assisted in reducing the incarceration rate of Aboriginal persons, thereby saving the taxpayers of Saskatchewan

millions of dollars over the years;

And whereas the Native Courtworker Program has through its work in educating and informing Aboriginal persons about the law, it has been successful in helping Aboriginal people not to come in conflict with it;

And whereas this program has been a cost-shared one between the Federal and Provincial governments and because the Province of Saskatchewan has unilaterally decreed it would no longer fund the same, the program

ended thereby sitting back many, many years the Justice program for Aboriginal people in Saskatchewan;

And whereas our neighboring provinces of Alberta and Manitoba have addressed the issues of Aboriginal people in conflict with the law;

Be it resolved that the Province of Saskatchewan begin consultation with Aboriginal Friendship Centres of Saskatchewan and the Federal Government for re-introduction and implementation of an Aboriginal Justice Program to be operated out of the Friendship Centres of Saskatchewan.

Eugene Arcand, Executive Director of the P.A. Centre and Vice-President of the National Friendship Centres Association, raised the need for a Justice Inquiry in Saskatchewan. "In view of the high numbers that our Aboriginal people represent in Canadian jails," he said, "and especially Saskatchewan, who has the highest Aboriginal incarceration rate in the country, it would seem that we need one, as much as they need one in Manitoba and Alberta." No motion was passed on this issue, it was decided instead by the delegates, that a go-slow attitude is appropriate at this moment, giving the Provincial government at least some time to move on the question of the Aboriginal Justice Program. Discussion on any motion regarding the Justice Inquiry was tabled until the next meeting.

"There is a need, said Eugene Arcand, that if we don't move on it ourselves, to support other groups lobbying for a justice inquiry into racism in the province. Possibly to formulate a position paper." Ernest Sauve however, emphasized that on the other hand the A.F.C.A should be careful not to ally themselves or even to be seen as allying with any particular party or special interest group. "There is a real need, he said, to keep partisan politics out of the question of Aboriginal justice."

## News from Indigenous Survival International

By Robert Merasty

Indigenous Survival International of Canada (ISIC) was incorporated in 1984 and it presently has six Canadian affiliates. They are: the Assembly of First Nations, the Metis National Council, the Native Council of Canada, the Native Women's Association of Canada and the Aboriginal Trappers Federation of Canada. Two other Canadian groups will be admitted to ISIC at the next meeting to be held in North Bay, Ontario on November 4th and 5th, 1989. ISIC is also affiliated internationally with Indigenous Survival International of Alaska and of Greenland.

ISIC's objectives are as follows:

- To stimulate the growth of a better understanding and appreciation of the importance of wildlife harvest, particularly the furbearer harvest, to the Indigenous peoples of Canada;
- To ensure the cultural survival of the Indigenous peoples of Canada by promoting, as a fundamental human right, the right of Indigenous people to

harvest the renewable resources of the land and water;

- To promote a more harmonious relationship with the Earth and her resources by seeking recognition of the renewable resources economy as an integral part of the global society;
- To promote the protection and conservation of renewable resources by promoting effective harvesting and management methods;
- To coordinate the efforts of all Indigenous peoples within Canada which are aimed at effecting the objects herein, and to cooperate with other persons, governments and organizations with the same or similar objects as those herein;
- To establish and direct a Secretariat, the role of which shall be, in relationship to the objects herein:

- to coordinate the research and preparation of information and related materials;
- to organize meetings, conferences and related activities.

Due to the size of the ISIC, a steering committee was formed including a representative from each of the affiliates, with full participation by the ISIC delegation.

Lillian Sanderson will be attending the North Bay meeting of the steering committee. She is the area director for Northern Region One of the MSS and is also representing the Native Women's Association.

Discussion will be around the steering committee's objectives and its mandate. Further objectives include: the establishment of a for-profit fur development vehicle, which will look into possible joint ventures, and a fur auction house for Aboriginal people.

Ms. Sanderson hopes that ISIC will continue to lobby with the appropriate governments so that trappers can maintain their livelihoods. She also believes that, through cooperative efforts with major organizations on issues concerning the trapping industry, much can be accomplished.

## Aboriginal Trappers Federation of Canada Says Don't Give Up

By Robert Merasty

I recently had the opportunity to talk to Mr. Bob Stevenson, President of the Aboriginal Trappers Federation of Canada (ATFC). I hadn't realized that such an organization existed. Neither did my two trapper friends, Bob Keighley and Kerry Ukrainetz. The association is based in Ottawa, where Mr. Stevenson works.

It all began when the Native Council of Canada and the Assembly of First Nations were discussing the effects of the anti-fur campaign by Greenpeace. The Inuit people who hunt seals, especially, felt the effects. In 1984, approximately forty Aboriginal groups met and founded the organization: The Right to Survive, now called the ATFC. "The Federation was formed to assist the traditional resource users in providing as much information as possible regarding trapping issues, such as animal rights groups, providing assistance in economic development and small business, trapper education programs and acting as a lobbying organization for all trapping groups in Canada," says Stevenson.

The federation consists of twenty Aboriginal groups from the Yukon to the Maritimes, such as the Federation of Sask Indians, the Metis Associations of Alberta, Saskatchewan and the NWT, the Northern Sask Fur Conservation Areas Trappers Association. The federation hopes to begin trappers associations in every province.

Stevenson says the big fight is with the animal rights groups in Europe and the USA. "We have to intercept animal rights demonstrators and activists and make ourselves available wherever possible, such as in the fur stores. It seems like it's hunting season for the animal rights people every fall," he said.

Stevenson also claims that the animal rights people have a small effect on fur prices and this is why we have to continuously emphasize the fact to Indigenous Survival International that the important work has to be done in Europe. What really affects fur prices is the stockpiling of furs and the recent stock market crash, which affects the people that buy fur coats. "We

have to be optimistic, we have to encourage people not to give up. We can win the battle with the animal rights groups if we can work hard in Europe," he said.

One of the priorities of the Federation is to speak out on the whole issue of trapping and living off the land. To do this, the ATFC has membership in several organizations, such as the Fur Institute of Canada, the Fur Council of Canada and the Northern Bay Fur Sales. The organization is suffering, though, because of a lack of funding sources.



He's gonna be another fover winter!

## Fur Prices Same as Last Year

Robert Merasty

"Fur prices for the 1989-90 season will remain similar to last year's prices for the most part," says Mr. Wade McClafin of the Sluthker Fur Company in Edmonton, Alta. He says that one of the items most difficult to predict this year is muskrat. He suggests that trappers wait until Sluthker has had better indications regarding muskrat prices.

Beaver will bring an average of \$25 - \$35 this year. The S. representative suggests that trappers wait until January or February, when the beaver are in their prime, before trapping any beaver. McClafin also said that mink and martin prices will fall at least

ten to twenty percent this winter. The average martin price will be seventy dollars and the average mink forty dollars. There should be a slight improvement in fisher and lynx prices. The average lynx will be between \$250 and \$300 while the average fisher should fetch between \$100 to \$120 this winter.

Other fur prices:

Wolf (Mahikun) - average \$50 to \$75
Otter (Nikik) - average \$35 to \$45
Coyote (Mistastagunis) - average \$25 to \$35
Red Fox (Mukeesees) - average \$10 to \$15
Squirrel (Oniwachus) - average \$0.85 to \$0.95

It's a supply and demand situation," says Mr. McClafin. "The rule of thumb is that it is in the highest demand at the height of the season. As soon as the animal is harvested, market; don't store your animals."

## Native Speaker Elected

Norman Wells, N.W.T.

*Richard Nerysoo, a Dene, has been appointed the Legislative assembly's first Native Speaker. Nerysoo is member for the MacKenzie Delta, he was elected in 1979 and was government leader from 1983 to 1985*

## Work for welfare proving itself, says New Minister

Regina(CP)-Work for welfare programs in Saskatchewan will be expanded, but the province probably will not spend money on food banks or meal programs for the poor, Family Minister Beattie Martin said Monday.

He said community and volunteer groups should continue to pay for food banks and meal programs.

Volunteers who get involved get a better understanding of the problem, said Martin.

It's better if more people understand rather than having the government supply the service, he said.

A report on hunger in Regina stressed the use of food banks and increased government involvement in programs for needy residents. It said 34,000 people in Regina live below the poverty line.

Although the minister does not expect the government to become involved in meal programs, Martin said he favors increased use of work for welfare.

He said the program is an effective way to get people off social assistance and into the workforce.

"Anything that can get 60 per cent of the people who go into the program on full-time work and another 10 to 12 per cent going back to school I think is a pretty darn good program."

Martin is in his first month as minister of the family, a new portfolio set up by Premier Grant Devine in the Oct.3 cabinet shuffle.

He said one of the answers to the hunger problem is to use advisers in schools to identify malnourished children and provide information on nutrition and budgeting to parents.

## New Superintendent for Batoche

Winnipeg, September 15, 1989: The appointment of Paul Heppelle as Superintendent of Batoche National Historic Park was announced today by Douglas Harper, Director-General, Canadian Parks Service, Prairie and Northern Region. Mr. Heppelle begins his new duties immediately.

A longtime resident of Saskatchewan, Paul Heppelle is a graduate of College Mathieu in Gravelbourg. He completed a Bachelor of Arts, a Bachelor of Education and, more recently, a Masters of Education degree at the University of Ottawa. In turn a teacher and educational administrator for many years, he has also actively participated in the cultural and educational life of the Saskatchewan francophone community.



## Management Meetings for G.D.I Program Staff

by Daniehl Porttris



Albert Robillard, Director of Programming at GDI

Albert Robillard is the director of programming for Gabriel Dumont Institute. Based in Regina, he manages six different programs around the province. That figure represents his present workload although it has been larger at times.

The GDI year end report shows that there were four hundred and eighty students that passed through various GDI-sponsored programs last year. That represents a five hundred percent increase in students since 1983. The students that enroll in these programs are mainly Indian and Metis, with the occasional in-take of non-Native students where Native students are unable to fill all available spaces. Albert sees no problem with this situation because, even with non-Native students topping up program quotas, GDI manages to field the

*GDI's continuing presence in education means that there is a growing pool of trained and skilled Native people out there ready and able to manage and develop programs and services for Native people.*

programs. This results in GDI being able to maintain its core of competent teachers and Native services staff. This continuity is important for another reason, says Albert. GDI's credibility is maintained and it continues to broaden its presence within the Educational sector of the province.

This rapid growth does have some drawbacks. For one thing Albert himself is stretched to the limit in terms of acceptable management capability. This requires a lot of commitment and hard work on the part of his management staff, who are often required to do months of preparation work in very limited time. This happens because the Canada Employment and Immigration programs that fund these GDI courses often don't allow more than two weeks preparation before start-up. The results for new co-ordinators and faculty is sometimes overwhelming but, much to their credit, the job is getting done.

For each program that gets fielded, the co-ordinators and faculty have to come up with curriculum, they have to facilitate student entry both in terms of student level and course expectations, they have to interface with the communities and sometimes they

have to deal with personal and social crisis. This level of activity and expectation sometimes results in some of them feeling isolated from their own support systems, from GDI central and from funding and crediting agencies.

To alleviate this situation somewhat, Albert has initiated monthly management meetings for his program staff. These meetings take place in different centres; October's meeting took place in Saskatoon and the next meeting is planned for P.A. on Nov. 9th. There are two purposes for these meetings. Albert is able to provide the latest management decisions and news to everybody at once while allowing for the opportunity to answer questions. The other side is to encourage a sense of collegiality among the program staff who might otherwise experience a sense of being cut-off. Besides giving management staff a break from the pressures of the office, this sharing of information provides a rich base for maintaining and expanding GDI mandate, which is to provide Indian and Metis students the opportunity to get quality education as close to home as possible, preferably within their own communities. Because the provision of services to the communities is a massive responsibility, Albert says that his staff "collectively are really the major resource of the Institute". Their commitment to the programs and to their fellow teachers means a stronger presence for GDI in the educational sector of the Saskatchewan economy.

GDI's continuing presence in education means that there is a growing pool of trained and skilled Native people out there ready and able to manage and develop programs and services for Native people. Albert's long term goal is to see enough trained Native people out there so that the people providing the services to the communities are the people that live in those communities.

An example of this goal is the next course being fielded in LaRonge. Its a program of training for Northern Local Government Administration and it's expected to start January 15, 1990. Applications are presently being accepted by GDI for the positions of Co-ordinator, Faculty and Staff. Deadline for applications Nov. 17, 1989

## Metis Constitution Commission

by Angela Bishop

The first round of Metis Constitutional Commission (MCC) hearings, is scheduled to begin early this month and conclude by mid-December. Existing Metis Society of Saskatchewan, bylaws adopted in February 1988 have provided the M.C.C. with a temporary structure and mandate. As a result the M.C.C. was directed by the M.S.S. January 1987 annual assembly to "ensure the development of political and organizational structures consistent with Metis self-government." Members of the Commission are Clem Chartier, John Dorion, Chris Lafontaine, Gerald Morin and Edwin Pelletier.

In partial fulfillment of their mandate commission members will be holding local and regional hearings throughout the province at which time submissions and proposals will be heard. A second round of hearings at the local level is scheduled to take place early in the new year.

Upon concluding both sets of hearings, a Metis Constitution Conference will take place. At which time the conference will adopt a new Constitution and bylaws for the Metis Society of Saskatchewan.

### Meeting Dates:

November 15 Shell Lake  
November 19 Swift Current  
December 1 Cumberland House  
December 3 Buffalo Narrows

## Understanding the Common Essential Learnings (CEL's)

by Randy Wells, Research Writer  
Missinipi Broadcasting

The common essential learnings (CEL's) are a set of six interrelated areas containing understandings, various skills and processes which are considered important as foundations for learning in all school subjects. They represent a further translation of Saskatchewan's goals of education into a more specific outline of the kinds of teaching practices that are needed and the kinds of understandings which we wish to develop in our students. The CEL's, together with the required areas of study, provide descriptions of what we believe is meant by a good education.

The CEL's are: 1)Communication; 2)Numeracy; 3)Critical and Creative Thinking; 4)Technological Literacy; 5)Personal and Social Values and Skills; 6)Independent Learning.

It is hoped that educators will examine the scope and purpose of CEL's as they begin to incorporate them into instruction. Curriculum personnel (educators from all areas of the province) have spent many hours developing this concept, which in many cases is not necessarily new. Educators have in fact been utilizing this concept in their teaching practices and the CEL concept is just a systematization of what most good educators already know.

By incorporating the CEL's into all subject areas, educators maximize the benefits of the subjects for their students. Hopefully, in the long run, student achievement will benefit from the incorporation of CEL's into the classroom.

## National Support for Native Self-Government

by Angela Bishop

Although few Canadians understand what Aboriginal self-government means, many Canadians support it. A national opinion poll conducted by Southam News/Angus Reid from September 20 - 28, 1989, revealed that 56% of all Canadians felt "the Canadian Constitution should specifically recognize the right of Indians (Native people) to govern themselves on their own lands without interference from White society."

Jim Durocher, President of the Metis Society of Sask (MSS) stated that the opinion poll clearly indicates "Canadians want to see the issue of Native self-government dealt with fairly." "In this regard," said Durocher, "this government should look at the poll very seriously," and take necessary remedial actions

"either by reopening the constitutional talks or addressing Aboriginal rights vis a vis the Meech Lake Accord."

Although the poll indicated strong national support for Aboriginal self-government, prairie residents were less sympathetic. In Manitoba and Saskatchewan, 55% of respondents felt that Native people brought on their own problems. Durocher was not surprised at all by the prairie response, saying "people in Western Canada are not as supportive because they lack an understanding. This lack of understanding is a direct result of the failure of the education system, an education system which in the past has perpetuated racism."



## Innu Seeking National Support

by Angela Bishop

The Innu of Labrador continue their struggle for survival. They claim that their way of life is being threatened by the presence of the Canadian Armed Forces base at Goose Bay. Raphael Gregoire and Sylvester Andrew, Innu from Sheshatheit, NFLD are touring Western Canada to raise awareness and to seek financial support for Newfoundland Innu people.

The Innu claim that low-level military training flights conducted over traditional hunting territories since 1979 have had a negative impact on Innu lifestyles. On a brief stop in Saskatoon, Andrew stated through a translator that low-level flights have affected both the animal populations and the natural vegetation.

At the same time, the Innu are experiencing social disruption as they are forced off the land and into small settlements. Andrew fears that the Innu way of life will be destroyed. He indicated that the presence

of the CFB at Goose Bay is directly related to existing social problems. For example, the military men associating with teenage Innu leave behind a wake of "venereal disease and unwanted pregnancy."

The thought of Goose Bay being turned into a major NATO training base as proposed by the federal government has angered many Innu. If this should occur, the current 9,000 flights would be increased to 40,000 per year.

In their struggle to protect their land, the Innu have adopted various strategies. In protest, they have set up camps on the bombing range and have marched down the CFB runways. In response, the police have laid over two hundred charges and twenty-one Innu have been detained. Gregoire, one of many Innu charged with mischief, recently spent a month in jail as a result of his participation in the protests. Released

from jail on condition that he not enter the base again, he stated that he will "do whatever he has to do to stop the flights."

In addition, the Innu have initiated legal proceedings against military activities in Goose Bay. A court injunction to prevent low level flights over the area is pending.

Gregoire and Andrew called upon other Native groups and peoples to support them in their struggle for survival. Both men indicated that unjust practices in government's dealings with Native peoples is a common occurrence across Canada. A supporter of the Innu warned other Native groups: "What they do to one, they do to all, again and again!"

Contributions to the Innu can be sent to the Innu Defence Fund c/o the Assembly of First Nations, 47 Clarence Street, Ottawa, Ontario or telephone:(613)236-0673.

## Conference Report: Native Studies Association

by Winona Stevenson

The Annual General Meeting of the Canadian/Indian Native Studies Association was held in Regina, Saskatchewan on October 12-14, 1989. It was attended by Native Studies faculty and other interested parties from a number of Canadian universities and organizations. The conference was held in conjunction with the "Management and Economic Development for Indian Self-Determination Conference".

A number of workshops and panels were in place to discuss the state of Native Studies in Canada today and our future goals and directions. The panels were as follows:

1. Theory and methodology in Indian/Native Studies, chaired by Prof. David Miller (SIFC, Regina). Panelists included Art Blue (Univ. Brandon), Tony Hall (Univ. Sudbury) and Blair Stonechild (SIFC, Regina). The major issues discussed were the development of a unique and independent theoretical and methodological base in Native studies and the ethical responsibilities of social scientists.

2. Journals of Native Studies, chaired by Prof. Robert Annis (Brandon). Panelists included Richard Price (U Alberta), Sam Corrigan (U Brandon), Frank Tough (U Sask) and Blair Stonechild (SIFC). Discussed were the state of the art, the quality and quantity of Native Studies literature and scholarly competition among the four major Native Studies journals.

3. Research directions in Indian/Native Studies, chaired by Prof. William Asikinack (SIFC, Regina). Panelists included Richard Price, Robert Annis, Blair Stonechild and Winona Stevenson (U Sask). A number of major points were raised in discussion:

1) Because Native Studies is a relatively new discipline, we have a lot of catching up to do, especially in the area of developing new theoretical approaches;

2) Native Studies research has been conducted in isolation and more emphasis needs to be

placed on integrating the experiences of Indigenous peoples elsewhere around the world;

3) Native Studies research has been oriented around the experiences of men and Native women's experiences have been largely neglected;

4) Student research and publication must be encouraged if we are to live up to the objectives of our association, as mandated at our founding meeting in 1984.

A new Executive was elected for the next two-year term. They are: President, William Asikinack (SIFC); Vice-president, Winona Stevenson (U Sask); and Secretary-Treasurer, David Miller (SIFC).

Plans are underway for CINSA's 1990 Annual Meeting, which will be held at Carlton University in mid-October 1990. A call for papers will be sent to various member universities and individuals. There are also plans to set up Native Studies panels at the Learned Society's meeting in Victoria, BC next May. All members will receive notice in the mail.

CINSA is presently on a membership drive and invites inquiries and memberships from any individuals or organizations with interests in Native Studies. Please direct inquiries to:

Dr. David Miller, Secretary-Treasurer  
Canadian Indian/Native Studies Association  
c/o Sask Indian Federated College  
127 College West, University of Regina  
Regina, Sask S4S 0A2

## NORTH/SOUTH Meet to Discuss Uranium and Reactors

By Joe Froese

Over one hundred people from northern and southern Saskatchewan, Manitoba and Alberta, representing a multitude of Native and non-Native organizations, met in Green Lake, Sask. from September 29 - October 1, 1989. This was the third of such gatherings called and organized by the North/South Peace Land Action Network (NSPLAN). NSPLAN is working for north/south unity to ensure that a nuclear reactor is not built in Saskatchewan and is working for the complete phasing out of the uranium mines.

The meeting was hosted by Rod Bishop, Mayor of Green Lake, and by Rose Bishop. Those attending came from a broad range of Native and non-Native, religious and spiritual backgrounds and perspectives. Much of the gathering involved sharing each others' beliefs and concerns about the global

ecological crisis, to which the mining of uranium and the nuclear industry are contributing.

Updates were provided on the Native struggle for land and self-determination as exemplified by the Lubicon, the Inuit of Labrador and the Metis communities of northern Saskatchewan. Strong opposition was expressed against the continued attempts to divide Native people from each other, to divide Native and non-Native people who are working together on land, environment and other related issues.

At the final session, it was agreed to sponsor a large public meeting in the North, possibly at Meadow Lake, to discuss the dangers and positive alternatives to the Candu 3 nuclear reactor being promoted in the North. Participants also agree to

explore creating a fund to help northern communities develop and establish safe, practical, renewable energy systems using solar and wind power.

To show the potential of de-centralized, practical and non-polluting energy sources, eleven solar ovens were on display outside the Green Lake Community Centre where the meetings were held. These solar ovens are capable of baking bread and cooking fish in the middle of the Saskatchewan winter.

NSPLAN has agreed to continue to call similar province-wide and western meetings in the future. For further information, contact:  
Joe Froese Tel:(306)931-6821  
RR#4, Box 208  
Saskatoon, Sask S7K 3J7

## GIVING CREDIT WHERE CREDIT IS DUE - The Native Self-Employment Loan Program

Although the term may be unfamiliar, everyone knows a few "micro-enterprises". In the city it could be the person selling hot dogs in the street or the retired person down the street who makes and sells wooden cabinets from a garage beside the house. In rural areas micro-enterprises may be invisible to outsiders, but if you live there you know the local backyard mechanic or firewood cutter, the person who will do some wiring or plumbing for a small fee, or the neighbor who sews clothing or produces handicrafts.

The Native Self-Employment Loan Program

*If this grassroots community lending approach interests you, the Calmeadow Foundation is open to establishing new community partnerships.*

started its pilot program two years ago. Through it, privately funded micro-enterprise loan funds have been created in three Ontario Native communities: Wikwemikong, Kettle Point and Sachigo Lake. In these programs, owners of existing micro-enterprises who need access to credit form "borrower's circles" of four to seven individuals. Circle members guarantee each other's loans by tying their own ability to obtain credit on the timely repayment of their fellow circle member's loans. In the absence of any collateral, this peer pressure mechanism ensures payback of the loans and thus subsequent eligibility for larger loans. Loan start at a maximum of \$1,000 and are worked up to a maximum of \$3,000. Loans are made at regular commercial rates of interest. In all three communities, the local Economic Development office acts as an intermediary between the borrowers and the banks. This ability to piggyback loan fund administration on existing organizations is essential to a cost-effective micro-enterprise credit program, particularly in remote or sparsely populated Native communities.

So far, over ninety loans have been extended to eighty-five borrowers with an average loan size of \$1,200. There have been no incidents of default to date.

Encouraged by these results and the high level of interest expressed by communities across the country, the services of the Loan Program will be expanded to new communities by the end of this year.

If this grassroots community lending approach interests you, the Calmeadow Foundation is open to establishing new community partnerships. These can be urban or rural-based so long as there is a home base for the loan fund. Videos and written information are available from:

The Calmeadow Foundation  
2000, 95 Wellington Street West  
Toronto, Ontario M5J 2N7



## MSS - LaRonge Local Reports

On October 17th, the Metis of Laronge met to elect new officers and to discuss issues, including the MSS constitutional changes that have been proposed by the Laronge Local.

The new executive is: Mr. Paul Daigneault, President; Mr. Robert Merasty, vice-president; Mr. Nap Gardiner, Secretary/Treasurer. The council also includes Norm Bouvier, Larry Ahenakew and Lil Sanderson. Stan Durocher, a longtime Metis member, sits as our Elder and advisor.

Dennis R. McLeod and Dennis B. McLeod of the Stanley Mission Local were present to discuss housing. They reported that they were successful in obtaining the Emergency Repair Program through their village office. Their discussion stimulated discussion around promoting a regional housing committee to encourage local involvement. With support,

Stanley Mission could become the Region's housing contracting local. Laronge also has a local housing committee that needs reactivating to deal with local housing needs. This committee includes Nap Gardiner, Ida Sanderson, Lil Sanderson, Louisa Tinker, Anita Jackson and Angus McKenzie.

Robert Merasty gave his report on the positive developments being made with the Saskatchewan Native Communications Corporation. He specifically gave credit to the work being done toward improving the New Breed Magazine. The meeting passed a resolution encouraging all Metis Society affiliates to pump information through New Breed. It was recognized at the meeting that communication will strengthen and solidify our associations.

The MSS constitutional committee made its way to the Laronge region on October 26th. The

Laronge Local strongly believes that a structure needs to be developed to accommodate more grassroots involvement within the organization. Some of the proposals to be put forth include eliminating the regional directors in favor of a provincial council of presidents, who choose the provincial executive. Laronge believes that Locals should be self-sustaining.

Laronge, as part of the North, will also present a proposal to the Presidents' Gathering in Prince Albert on November 25th. They will be requesting that the Northern Sub-office be placed in Laronge. Paul Daigneault, Local president, will be placing his arguments with two basic principles in mind: first, the North Central Region and the Eastern Region require more organizational work; secondly, Laronge's centralized location in terms of travel distance to all northern areas.

Lil Sanderson, Regional director, tabled her report.

The Local will continue seeking ways to improve its financial standing, which is presently nil.

Laronge Metis Society is open to dialogue with other Locals and societies. President Paul Daigneault can be contacted at 425-4003.

## FOSTER PARENTING: Rewards and Challenges

Submitted by Bernie Ross of the Social Services Resource Unit

Children come into foster care when their well-being is threatened at home and every effort to keep the family together has failed. While the children are in care, community and social service agencies work with the family to help improve their circumstances. As soon as possible, children are returned to their parents.

Ideally, foster care is a temporary measure. Sometimes, however, circumstances at home do not improve, and the children become permanent wards of the Minister of Social Services.

They then wait for adoption, remain in long term foster care or, as a last resort, enter an institution for treatment.

A good start in life is something every child deserves. Yet, each year in Saskatchewan, many children live in such poor conditions at home that their normal healthy development is in danger. Without help, these children could grow up with social and/or personal disabilities that will haunt them for a lifetime.

A foster home often makes the difference in a child's life. Proper nutrition, firm and consistent discipline, access to special services, and participation in family and group activities are some of the benefits that foster parents provide. The love and understanding of foster parents can give these children a positive life experience that will stay with them forever.

Foster children need special support as they try to overcome the damage of a harsh or deprived childhood. Many have been abused - physically, mentally, emotionally, sexually - and they have developed emotional or behavioral problems as a result. Children sometimes have problems related to drug or alcohol abuse in the family, or they may have handicaps and need special care. Some children were unwanted to start with, born to parents who could not cope with children.

Foster parents are people who want to contribute to society in a unique way. The main requirement for foster parents is a stable and supportive family atmosphere. Child care workers carefully prepare each new foster parent for the experience of fostering. Social workers, doctors, therapists and educators are a few of the professionals who are ready to help. Foster parents soon learn that their job is a community affair.

Foster parents are in charge of the day-to-day life of the foster child. They make sure the child keeps appointments, gets signed up for activities, attends school regularly and receives any special services needed. Their role as a parent is to provide the nourishment for healthy living - food, shelter, love and understanding - the same role they play for their own children.

Ongoing training for foster parents offers the chance to share experiences and problems, learn

modern parenting techniques, receive guidance and gain a deeper understanding of child development and behavior. Foster parents become experts, too, and often provide the "pros" with insights about children. The foster parent is, in fact, a key member of the parenting team.

Decisions regarding the future of a child are made by Social Services in cooperation with foster and natural parents, child care workers and, when appropriate, with the child. In cases of long term care, natural parents are not usually a part of the decision-making team.

The department pays for and arranges special programs and treatment and provides funds for foster parents for living costs for each child in their care.

Some foster parents specialize. They have developed skills in caring for different types of children, such as infants, the mentally handicapped, teenagers, or pre-adoption skills, preparing children for their new family. They may request that only these types of children be placed in their home.

There are special foster homes for children with difficult behavioral, emotional or mental problems. Foster parents work closely with a team of professionals to give special attention to the child's troubles. Child care workers carefully screen and prepare foster parents to cope with the demands of a child with serious problems. For more information, call:

Bernie Ross or Ivan Armichand  
Social Services Resource Unit  
2240 Albert Street, Regina  
787-3786 or 787-3747

Bernie and Ivan are part of project specifically mandated to find Indian and Metis foster parents to care for Indian and Metis foster kids. If you have ever considered opening your home to a foster child, give these guys a call.

## Native Commission Comes Under Fire

by Angela Bishop

A proposed Native Commission by the Devine government will get no support from the Metis Society of Sask. The Commission's mandate would be to focus on Metis and Non-Status economic development issues in Saskatchewan.

Jim Durocher, President of MSS, stated, "I am opposed to the Commission because I think the government is using it as a stalling tactic. They know the issues, the problems and what has to be done." In addition, Durocher stated, if the govern-

ment wants to deal with Native issues, then they should consider "reopening the Constitutional Talks and set up meetings with the ministers."

It has been rumored that Jim Sinclair (former President of AMNSIS) and Lawrence Yew (former NDP-MLA) will chair the Commission. In this regard, Durocher suggested that the government should "negotiate with duly-elected organizations which are the true representatives of the Native peoples."



# Photo Page



*To all soldiers who have fought and to those who have died for a nation and a dream during the conflicts of 1869-70 and 1885; and to our soldiers who served the Canadian Armed Forces and who fought and died for a free and democratic world and to you who are our veterans today; we remember you and we honor you.*

*Respectfully, President Jim Durocher, the Executive and the board of the Metis Society of Saskatchewan.*



PICTURE OF LOUIS RIEL'S COUNCIL IN 1885. TAKEN BESIDE REGINA COURT HOUSE AT THE TIME OF THEIR TRIAL

- |   |   |
|---|---|
| 1. JOHNNY GANSREGRET                    | 7 BAPTISTE VANDALL  |
| 2. P. PARANTEAU (FAMOUS BUFFALO HUNTER) | 8. TOUSSAINT LUCIER (REPUTED STRONGEST MAN IN THE NORTH WEST) |
| 3. PIERRE GARDIEPUI                     | 9. MAXIME DUBOIS  |
| 4. PHILIP GARNOT (RIEL'S SECRETARY)     | 10. TIMMUS SHORT  |
| 5. ALBERT MONKMAN                       | 11. .... TOUROND  |
| 6. PIERRE VANDALL                       | 12. EMMANUEL CHAMPAGNE  |



# Our Hero

## Hero and Role Model

by Anne Dorian



Donald Arthur (Art) Goulet

Born: June 24, 1949 - Passed away approx: June 4, 1972

"If we want anything we will have to fight for it ourselves. No one is ever going to hand it over". Art Goulet in conversation, Nov 16, 1969

Art Goulet was born in Cumberland House, Saskatchewan, one of ten children of Veronique Carriere and Arthur Goulet. When his mother passed away unexpectedly in April 1962, his older sister Josephine (Josie) took charge of the family. She later left to be married. For a time he lived with his aunt and uncle, John and Marie Alma (Carriere) Morin, before being enrolled at the Charleboise Residence in The Pas, Manitoba, a catholic boys residence. In 1964, his sister Josie came back to Cumberland and arranged for her brothers and sisters to come live with her and her husband George Searson, in Hanover, Ontario, where George was working at the time. Art took his grade 11 there before transferring back to Saskatchewan in 1968 for his final year of high school.

Arthur was raised in a family where the children were told about their Metis history and, in particular, the Red River Resistance. They were told about their great-great grandfather (in English-great-great uncle) Elzear Goulet, who had been a member of Riel's Provincial Government; after the Red River troubles of 1869/70 ended, Elzear was stoned by the Canadian militia and subsequently drowned.

Arthur Goulet Senior, was involved in community and party politics, as a supporter of the Co-operative Commonwealth Federation Party (CCF), the forerunner of the New Democratic Party (NDP), and as an activist in the cooperative movement. When the community organized toward obtaining the Hudson's Bay Company's fur lease, it was Arthur Senior who was sent as the community's representative to negotiate with the provincial government for the transfer of the lease to the community. One particular person held an extensive lease between Cumberland House and The Pas. The community managed to remove him and other outside leaseholders from encroaching on their fur territory.

Arthur Senior was also a contemporary of Jim Brady and Malcolm Norris, and it was not unusual for these men and others from the community to gather at the Goulet residence for long hours of discussion on the problems and political solutions. However, of Arthur Junior's parents, his mother was the active politician in the community-visiting households and talking about improving services, holding a position as a school trustee, and heading up the Catholic Women's League. This environment helped shape Art's interest in politics and Aboriginal history at an early age.

Cumberland House is a Cree-oriented community. The family themselves spoke Cree as their first language and had a strong Indian identity.

Art's parents engaged in trapping and during the spring season the entire family would move to the trapline. During the summer and

winter seasons they would fish. Arthur Senior later managed the community's first cooperative store, which had originally been the Government Trading store. Afterward both Veronique and Arthur Senior operated a small restaurant, in addition to fishing, trapping and guiding.

Although the family was Roman Catholic, his father's opinion was that the Catholic Church had betrayed the Metis' interests during the Red River Resistance and an element of distrust towards the priests still existed during Art's childhood. Most of the women in the community went to church regularly but the men, especially outspoken men, tended to stay away except for special occasions like weddings, funerals, or feast days such as Christmas or Easter.

Art grew up with a very strong work ethic which had been modeled for him by his parents. He spent every summer working in a variety of jobs, including assembly line work in a furniture factory in Ontario, as an Extra Gang worker for the Canadian National Railway in southern Manitoba, as a geological surveyor in northern Saskatchewan, and later as a Community Fieldworker with the Manitoba Indian Brotherhood.

During his teen years, "What struck him the most, is that although he was raised to be proud of our history, it wasn't dealt with in the academic history - it was left out." said his brother Keith. "Later when he started reading books like *Strange Empire*, he would refer to certain parts of it and see that the stories we had been told as children were true, that they hadn't just been made up"

In the Fall of 1969 he enrolled in the College of Education at the University of Saskatchewan in Saskatoon. During this period he met a number of people who were active in the Aboriginal national movement. One of them was, Valentine Nightraveller, a teacher from the Little Pine Reserve and a sessional instructor at the University of Saskatchewan. The other was Dr Howard Adams a professor with the College of Education at the University and the President of the Metis Society of Saskatchewan. Adams was a strong political influence on Art. He would often remark that not only did Howard look like Riel, but that he carried on the finest political traditions of Riel and Brady and Norris.

As well, he was introduced to several young Indian and Metis political activists who congregated at the Big Bear Gallery and who engaged in demonstrations and other similar activities. Several students, Art among them, campaigned against the 300 year anniversary celebrations of the Hudson's Bay company and set up a "Give the Bay back to the Indians" campaign of their own. They stood outside the Bay in Saskatoon and distributed pamphlets explaining "300 years of exploitation of Indians" to shoppers as they went in and out of the store.

(continued)



Art Goulet at Moose Factory, Ontario.  
During University spring break.  
April 1970

# Our Hero



Christmas family gathering in Stanley Mission.  
Left - Keith, Middle - Ordean, Right - Art.  
December 1969

Art was part of the initial phase of modern day Aboriginal nationalism, but "by 1970 his nationalism had solidified as a "Metis". What made him different (from his friends) was that he had a clear analysis of the system in general and about economic control, particularly in regard to the Hudson's Bay Company. He saw that nationalism not only brought to the fore an Indian or Metis movement, but that that same nationalism could be used to challenge the "status quo", the control by government and business. It was no accident that young people like Art considered Big Bear a hero because he (Big Bear) fought hard against white domination, control, recalls Keith. "Most importantly, Art was interested not only in an academic sense but as an active participant in everything that was going on in the movement".

He worked with Howard Adams in establishing the New Breed newspaper and in recruiting several people who would be willing to donate their time and skills in its development. Very few Aboriginal people had any real experience in setting up a newspaper, but Art managed to find an experienced Metis typesetter who was working with a printing company in Saskatoon. When the first issue was finally printed, he spent several hours distributing the paper in places where many Aboriginal people gathered. In some instances he would get on the buses or go down the streets of Saskatoon flashing the paper and shouting, "The New Breed! Read all about it!"

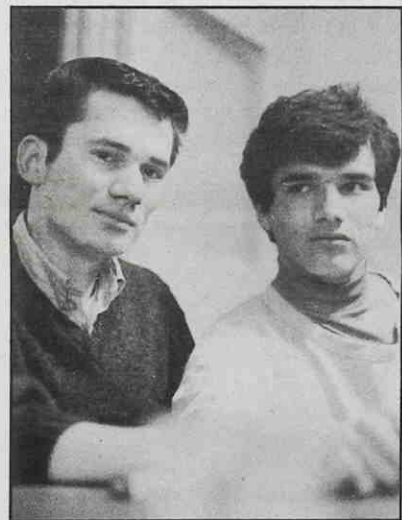
Art finished his studies in 1970, and applied for and received a teaching position in Norway House, Manitoba. He taught there for a year. After he left Norway House, he went to work with the Manitoba Indian Brotherhood as a community developer and taught upgrading courses which included Indian and Metis history.

He took another teaching post, this time in Pukatawagan, in northern Manitoba. By this time the Searson family and his younger siblings had moved to Stanley Mission. It was there that he spent his last

Christmas with his family. In May of 1972 he sent a Mother's day card to his sister Josie - the last time he would corresponded with her.

He died in June of 1972 as a result of an assault. Josie and Keith and brother-in-law Irwin Constant investigated the circumstances surrounding his death. Josie contacted the Royal Canadian Mounted Police and the Coroner to press for a full investigation; however, although foul play was suspected, no one was ever charged and the official papers listed his death as an "accidental drowning".

He was survived by his father and nine siblings, most of whom have contributed in some way to the development of Aboriginal education and institutions; Keith Goulet, a teacher and current NDP Member of the Legislative Assembly (MLA) for the Cumberland Constituency; Brenda Constant, a probation officer and activist in northern Saskatchewan; Millie Goulet-Cumming, a teacher and Cree Linguist at the Indian Languages Program, Saskatchewan Indian Cultural College; Monica Goulet-Couture, teacher, and Indian and Metis Education Consultant with the Regina Public School Division; Ordean Goulet, a teacher presently working with the Meadow Lake Tribal Council as Coordinator of the Mobile Learning Unit; and Arlene Goulet, a loans Officer with the Saskatchewan Economic Development Corporation (SNEDCO). Two sisters, Agnas Schell (Alberta) and Dorothy Blanchard (United States) work in Hotel and Restaurant services. His father, now fully retired, lives in The Pas, Manitoba.



At Moose Factory, Ontario.  
Left - Keith Goulet, Right - Art Goulet

Photos: Courtesy of the K. Goulet Family Photo Collection

## The Bear

*What ruse of vision,  
escarping the wall of leaves,  
rending incision  
into countless surfaces,*

*would cull and color  
his somnolence, whose old age  
has outworn valor,  
all but the fact of courage?*

*Seen, he does not come,  
move, but seems forever there,  
dimensionless, dumb,  
in the windless noon's hot glare.*

*More scarred than others  
these years since the trap maimed him,  
pain slants his withers,  
drawing up the crooked limb.*

*Then he is gone, whole,  
without urgency, from sight,  
as buzzards control,  
imperceptibly, their flight.*

From *The Gourd Dancer* (1976), copyright  
1975 by N. Scott Momaday.  
Reprinted by permission of Harper & Row,  
Publishers, Inc.

April 1, 1885

Dear Genevieve,

You know I don't write so good so I got my friend, John, to help me with this letter. He is one of those educated Metis who went to school down East.

Things are pretty crazy here at Fort Qu'Appelle. Troops are arriving every day on the train. There must be a thousand by now. They march around all day and drink like hell all night. They treat our people rough. They confiscated (ah, those damn educated people trying to use big words) anyway, they took away our horses and our guns and won't let us go anywhere. What makes me mad is that they talk about things and act like we aren't even there. But, this is how we find things out. You know, they won't even listen to the priest.

I was down at the livery barns the other day and I heard two of them talking. They said they were going to march to Batoche in a few days. Tell Gabriel to watch out for them. They think we don't know anything but two of their freighters are from our people. These drivers tell us the soldiers are bringing two fancy new guns from the States. They call them Gatlings and they can shoot hundreds of bullets every minute, all day, every day.

Last night we had a meeting at Leo Poltras' house. He is not as old as everyone thinks he is. He wants the men to do something to make it hard for the soldiers to come up to Batoche. Well, right away those crazy Fisher boys wanted to go around and steal their horses and guns and hide them in the bush. Pierre wanted to write a petition to the government to talk against the way these soldiers are treating us. My friend John, who is helping me with this letter, said not to write a petition. He said that every petition that was sent to the government by the Metis people from out West was used by them to pick out where our people were strong.

Our people here are talking about your government man, Mr. Clarke. They are saying he is crooked and he is the cause of all the trouble. They say he only wants to bring farmers from the East so he can sell them land and make lots of money in his store. You know, I don't trust that man when he stopped here for a while on his way to the East.

We are still pretty mad at that government man, Dewdney. He went and made that pile of bones the capital because he owned all that land there and is making lots of money for himself by selling it at a high price. But what can we do? We have nobody to organize us. At least you have Riel and he seems to be doing a pretty good job. The Indians from the top of the valley are pretty mad at these soldiers, too. Some of them are talking about stirring up trouble.

Some of us were able to get work loading up the groceries on the wagons for the soldiers. Others were able to get jobs driving their wagons when they take off up north. It was funny to me why your last name was so important whether or not they would give you a job. My friend, John, said that anyone who signed those petitions that were sent from here in the past wouldn't get a job because they are seen as trouble makers.

How is the rest of the family? I heard that our sister Seraphine was going to have a baby any time now. The winter was so long and cold, did everyone get through it okay? I always worry about the old men out on the trapline when it's so cold.

We had a big dance over at Isidore Fayant's house last Saturday. A couple of wagon loads of people had come in from Crooked Lake. They had three fiddle players and they played nearly all night. You remember Souris and Bunkie, well those two danced all night, trying to show off to the girls. They dance different over there and I learned some new steps from these people.

I was talking to Norbert Welsh at the dance. He has a freighting business and he sure was mad that the soldiers wouldn't let his wagons go out. He wants me to work for him this year. If I do, I will be up your way sometime this summer. So, until I see you, watch out for yourself. Tell everyone to be careful of the soldiers. Their leader, his name is Middleton. He is from the old country and he doesn't know anything about this country or our ways.

My friend, John, who is helping me write this letter, says he would like to meet you and the rest of the family. He might come up that way with me this summer if we both go to work for Norbert. Until then I remain your humble and obedient servant.

Your loving brother, Thomas



## Poetry

RIEL

*Louis  
raise that noble head  
show us your unhealed scars  
longstanding proof  
of their peaceful intent  
too long have they gloated  
that they choked out your life  
too long kicking jackboots  
in their reasonable way*

*come Louis  
open your flashing eyes  
seize back the land  
lying so warm  
soaked in the blood of our bravest young men  
... once again spring heats the air  
calling our spirits  
to spring up again*

*the dry grass is waiting to answer your call  
the flames of rebellion  
that have smouldered 'til now  
are a rising red tide  
deep wide and tall  
let's burn off the deadwood  
that burdens us all*

*then the green land can spring forth  
prosperous and true  
where the interests of peoples  
are the interests that rule.*

by Daniehl Porüris

Ah Louie, Those anthropologists

*those anthropologists,  
sociologists and  
historians who  
poke at our bones  
over social systems  
and past events  
try to tell us  
who we are*

*when we don't read  
thier books  
they think we are  
rejecting  
our heritage*

*So, they feel  
sorry for us  
and write  
more books  
for themselves*

Batoche, N.W.T  
May 20th

Dear Thomas

This will be fast this letter. Maman is packing the few things we have left, there isn't very much the soldiers took almost everything and what they didn't take they burned for firewood. We are leaving as soon as it is dark. Papa says we must leave right away as the soldiers are grabbing all the men who are not protected by the priests.

It is very bad here, many have been killed, old man Quelette even. Oh Thomas he was such a good old man always kind to everyone. Remember how he always had stories for us when we were children. Maman says not to cry, that we must be strong that he died for us and for our land and we must honor him.

We watched from the bush when they took Riel and the men away. It was very hard. They were all in chains, some of them didn't even have shoes and it was so cold. We hear Gabe is still here but we haven't seen him. Madelaine is ill but continues to look after the wounded. I saw Madame Riel and her children yesterday. Poor things, I don't know what will become of them.

Marie, remember her, she is Leo's daughter? She wants to come with us Leo was taken by the soldiers. She is alone now, her mother and little brother died last week from the coughing sickness. We were all hiding in the caves and it was cold and damp, many of the women and children became very ill. We couldn't light fires, the soldiers were all over.

Thomas I am so glad you were not here, you might have been killed. I will write to you as soon as I can. Papa won't tell us where we are going, he says it is better if we don't know. This morning I heard a crow calling, maybe things will get better. Please don't worry Maman is well just very tired, she just needs food, we all do. Papa was wounded but he is alright. We miss you.

Respectfully, your sister  
Genevieve

## Inmates Initiate Native Awareness Group

by Ivan Morin

After a ten-year absence, the Saskatoon Correctional Centre finally has a Native Awareness Group. It is recognized as the Native advocacy program within the institution. Although the program is still in its infancy, the inmates have great plans for the Group

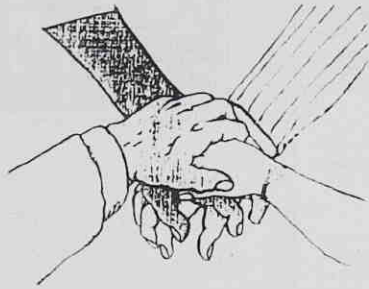
A brief history of past Native Brotherhoods may give New Breed readers a clearer picture of what has happened to the program over the past fifteen years.

In the early to mid-1970's, Native Brotherhoods were cohesive groups fighting to bring Native issues to the forefront. They felt that they were entitled to certain legitimate rights and freedoms under the Human Rights Code and the BNA Act. These included, but were not restricted to: the right to practice our own Spiritual programs, the right to consult with Elders and the right to stand up for these rights.

Administrators of the PA Correctional Centre restricted the movement of members of the New Native Perspective, as it was then called. They blamed the New Natives for their lack of control within the institution and indiscriminately blamed Native Perspective for the unrest that was so prevalent in the mid-1970's. They even segregated members of the executive on the excuse that Native Perspective was perpetuating racism

within the institution, a totally unfounded allegation. In 1977, a full-scale riot broke out at the PA Centre because the causes of inmate unrest were never addressed and, in fact, were made worse by the inaction of the administration. When the smoke cleared, two inmates were dead. The administration immediately locked up the whole institution, several Native inmates were brutalized and some were transferred to maximum security penitentiaries to be locked up. After the Native inmates were dealt with, New Native Perspective was disbanded. Since that time, there has not been any attempt to renegotiate or, for that matter, even discuss the creation of a group to deal with Native concerns. This has been the situation at both the PA and the Saskatoon Centres.

During the last couple of years, both institutions have incorporated a Native Spiritual Program but, only after they were literally brow-beaten into doing so by outside groups like the Saskatchewan Human Rights Commission and the Sask Federation of Indian Nations. Up to this point, they have provided minimal services such as the Sweatlodge Ceremonies although these have been implemented province-wide.



Saskatchewan Justice still has no after-care program nor any semblance of Native oriented services to help inmates upon their release. There are no programs designed to curb the revolving door syndrome that plagues the Native community and is such an enigma to the Justice Department as a whole. The Native Awareness Group (NAG) begun at the Saskatoon Centre hopes to address this issue among others. NAG has plans to work with the Native community, to collaborate to find a common sense approach to this very large problem.

The first step has been taken within the Institution. Stan Cuthand, noted Indian historian, has been hired to contact Elders and outside agencies. He is attempting to bring into the Institute a group of volunteers to set up progressive programs for the Native inmates, who make up well over fifty percent of the Centre population.

It goes without saying that most of the Native inmates need to build up their self-esteem and re-affirm their traditional spiritual values. This must be combined with positive feedback from Native people on the outside, people who are involved in progressive programs like the Friendship Centres, SIFC, Sask Indian Institute of Technology, Aboriginal Women's Council, Gabriel Dumont Institute and other Native organizations.

Understandably, many people on the outside are apprehensive about entering a correctional centre, but we must consider that the inmates are in dire need of support and after-release help if they are to become productive members of society.

If you or your organization are willing to help NAG, contact Stan Cuthand at the Saskatchewan Indian Cultural Centre. We must seek a better life for those of us caught in the revolving door and even a couple of hours of your time once or twice a month would be appreciated. The inmates of the Centre would greatly appreciate your efforts and you will be treated with dignity while in our company.

### CONSIDERING STARTING OR EXPANDING A BUSINESS?

.....  
If you have some equity & related work management experience.

Else If you know a potential partner who does.

And If you know of a good opportunity for starting, expanding or acquiring a business.

And If you would like personal assistance in developing your proposal.

Then contact **BOB ISBISTER** at  
955-9131 or fax 955-1864 or write;  
21 Mitchell Street, Saskatoon,  
S7H 3E9

**FOR** - Business plans  
- Feasibility studies  
- Govt. Grant applications

### COMING EVENTS

Nov. 18, 1989

Craft Show and Sale in Shell Lake Multi-purpose Centre,  
Shell Lake, Sask. Time: 10:am-4:pm  
Rent a table (3x8 for \$5.00)

Harvest Queen Contest Dance  
Music by Crystal Clear  
Shell Lake Multi-purpose Centre  
Time: 9:pm-1:00 pm  
Adm.\$5.00

Children 16 and under free, if accompanied by a parent  
Refreshments available

### NOTICE

Regional By-election for Metis Society Area director for Western region 3 on Dec.2nd  
Ballot boxes in all locals of area  
For further information call Ron Rivard:  
373-8855 in Saskatoon.

### Fostering OUR NEED - YOUR CHALLENGE

In our community many children are in need of temporary homes due to family problems. We are especially short of homes for teenagers.

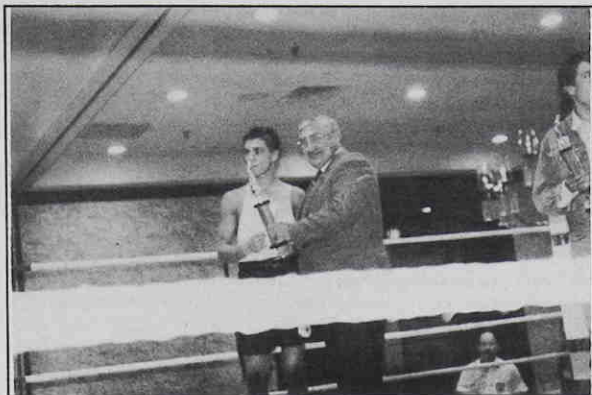
Would you take the time to discuss fostering with a social worker from Social Services.

For more information, please call:  
787-3747 Ivan Amichand  
787-7891 Kate Keyes  
787-3751 Lyla Gess  
787-3786 Bernice Ross

Remember this is a community problem - Be a Foster Parent. The challenge is yours.

## War Veteran Heads Native Recreation

by Daniehl Porttris



Claude Pettit, President of SABA presents Best Boxer of the Card to Edgar Davis

Claude Pettit is a war veteran and a fighter. A big man who speaks his mind honestly and openly. Claude was born in Duck Lake in 1935 to Jean-Marje Pettit and Alice Lejour. He was one of three children, a sister who is now deceased and a brother Norris. Duck lake was an appropriate place for Claude to be born, his great-great Grandfather on his Mother's side, Lafromboise, was one of the first Metis killed at Batoche in 1885 and another great-great Grandfather, on his Father's side was Emmanuel Chamagne, one of the imprisoned members of Riel's Council.

Claude completed grade eight at Duck lake, before he joined the army at sixteen and went off to fight in the Korean war. He was wounded there, sent back to Canada and later stationed in Calgary. In the sixteen years he served in the armed forces, Claude spent time in Korea, Europe (almost all the countries of Europe) and in Canada. While in England, he took various recreation program classes, achieving a level five clinic certification. In Canada, he qualified as an official and coach in hockey, continuing to take courses in recreation.

He started working with the Metis as a boxing organizer and coach, working out of the Saskatoon Indian and Metis Friendship Centre. His brother Norris worked with him, until Claude moved to Regina with the Native Recreation Association. Norris still works as a coach and program director at the Friendship Centre. Claude is now President of the Saskatchewan

Amateur Boxing Association and Executive director of Native recreation with Sask Sport.

Getting amateur boxing off the ground in the province has been a slow and sometime painful process, says Claude. There has always been money and other organizational problems but, most recently, Claude's program became a victim of the AMNSIS/MSS split, with funding being cut off completely. At the moment, the Metis Society is supposed to subsidize the program but there is no money to do so. Funding from Sask. Sport is minimal, a mere eighty thousand dollars, thirty of which goes immediately to Gabriel Dumont Institute for their Cultural conferences. Ten thousand goes to the Batoche Corporation, Twenty to Claude's wages and the rest is quickly eaten up by office and travelling and organizing expenses. "I can't go back to SaskSport because they say, what about your Society supporting your work".

Claude is justly proud, however, about his program. He has already had two high performance cards, one of which pitted the Quebec Selects, Olympic level champion boxers, against our Western Canadian Champions.

More boxing is planned, with training camps to be held in Billings, Montana and Brandon, Manitoba. Claude insists that as long as he can stay on top of it, high performance boxing will continue to grow, both for boxers and spectators. So far his tournaments

have just about broken even, with the greatest part of the money being used for expenses. He would like to hold the next sporting events in Saskatoon, because they make better money closer to the centres, which in turn makes it possible to support the programs in the smaller centres.

Claude's interest go beyond boxing. He is organizing hockey and other cultural programs as well. One of his objectives is to set up summer camps in Batoche for all the kids who otherwise cannot afford to go to a summer camp. It's not an easy thing to find the money, but hopefully a more successful tournament program will free some money for these other needs. Claude canvassed all the Native organizations but has faced great frustration over the lack of funding, one of the hopeful signs is a Metis National Council proposal to the Federal government for \$385,000.00 to survey and find out what is needed to get more Native kids involved in sports and recreation. "At the moment, he says, our native kids seem to get smothered out by the presence of White Canadians at clinics and sporting events; we need to know how to change this".

Claude's long term plan is to get Batoche really going. "If we only had a permanent building there. Not a quonset, a wooden building, perhaps logs, for an all purpose centre." He sees a large assembly area for meetings or receptions for five hundred people, surrounded by offices, a museum, and storage facilities. All the areas could have a presence there; the affiliates especially should have offices there. There could be a main office for SNACC, Sports, Treatment facilities, Youth camps and of course our parent organization. "Seed money could come from MEDFO and long term goal would be self-sufficiency, with the organizations paying rent to the buildings".

Claude sees a real need for our people to start listening to each other. "People are wondering why I don't do anything with anybody else. Why should I? I've been to board meetings and board meetings. I get into the end of the agenda; then they don't even listen to me. They're out drinking coffee or having another little meeting. It's like they wanted me on the agenda and then they treat you like shit! What the sense of talking to somebody if they don't respect you?"

Nonetheless, Claude has managed to get a lot done and continues to do more for Native sport in the province. To let people in the Areas know what is happening so they can make plans around events scheduled, he is publishing his newsletter in New Breed. He also has several proposals ready to submit to the Batoche Corporation, for improvements to the site. Claude is full of ideas and feels that as long as the Metis can heal their differences and work together, many of our good ideas can become a reality. "One of the quickest ways, he says, to see those ideas become reality is for our Organizations to begin to listen to and work with the people who have been getting things done".

## Jeff Hill- Native Boxer

by Daniehl Porttris

Saskatoon: The Saskatoon Indian and Metis Friendship centre has a case of trophies behind a glass front that measures floor to ceiling and eight feet wide. It's crowded with prizes that the athletes have brought home. One shelf holds a leather belt with a large diamond shaped brass plaque at the centre. Jeff Hill says this belt is his proudest achievement.

Jeff Hill was born in Grenfell, Saskatchewan, in 1968 to Shirley Kay and Wayne Hill. Jeff was raised by his Father, Wayne, in Brandon, Manitoba, where he worked for Correctional Services and went to University. During this time Wayne raised ten kids, seven (including Jeff) and three cousins. Jeff has the utmost respect for his hardworking Father and fully intends to finish school himself, with intentions of becoming a teacher.

Jeff first started boxing at Brandon Friendship Centre, when he was eleven years old. He recalls living in a "nice residential neighbourhood", going to a school that was mostly "nice white kids". He felt pushed aside as an Indian and didn't like it. After a few scraps and a lot of frustration, he ended up going to the Friendship Centre for recreation and to hang out. Boxing seemed like the natural thing to do and he started training with Terry Fowler, his first coach.

As he got older, some differences sprang up between Jeff and his father and he moved away, ending up in Saskatoon in the winter of 1982-83. He wanted to box and decided on the Friendship Centre over the other club, Hub City Boxing. His first match in Saskatoon was a scrap in the parkade, with the boys coming out of workout. He refuses to evaluate that perform-

ance except to say, "Hey, I lived to tell". They still chuckle over this introduction.

Since 1983, he has been training with Norris Pettit, and doing well, with his trophies including the Alberta Diamond Belt and Best Saskatchewan Amateur. He trained for the 1987 Canada Games and won his 57 Kilogram (125#) division in Cape Breton. He went international and won at the Nationals in Calgary in 1988.

He was beginning to experience problems with travelling, not so much with the Canada Games, but with the series of trips-Winnipeg, Vancouver, Edmonton, Calgary, Grand Forks. He found himself

(continued)

# Sports

by Daniehl Porttris

October 8, Saskatoon Inn: Sunday night of the Thanksgiving Day long weekend was a good night for amateur boxing in Saskatchewan. The Saskatoon Inn hosted about 150 paying fans who watched fourteen lively bouts between the Western Canadian champions and the Quebec select champions. All but one went the three-round distance. The Quebec Selects are Olympic team fighters and the Western Canadians proved their mettle against them by winning seven of the fourteen matches, including five of the last eight.

The first bout, between Jamie Stringer of Saskatchewan and Sylvain LaBlanc of Quebec, was won by Sylvain on a split decision. The split decision set the tone for the night, with seven of the bouts ending in a split decision, some of which were unpopular with the fans. At intermission, after the sixth bout, Quebec had managed four wins against Western's two, each had won a split decision and Christian Gagnon had managed to stop Saskatchewan's Billy Jack Bjornson in the first round on a technical knockout. Quebec was looking very polished and the pressure was on the Western team.

After the intermission, Joe Margado of B.C. looked very strong against Patrick Allard, backing him up with short tough punches and inside body hits. Patrick, however a good stylist, scored heavily while staying out of Joe's reach. The split decision in favor of Allard caused the worst booring of the night and gave the Quebec team five out of seven matches.

This led to fight #8, voted best fight of the night, between Jeff Hill of Saskatchewan and Michel Morin of Quebec. Well-matched and well-trained, they fought toe to toe and danced about the ring, weaving and feinting, landing and slipping punches. Near the end of the first round, Michel threw a punch that Jeff slipped by leaning at least forty-five degrees. His head was way out in front from the momentum of his punch and Jeff looked like the cat about to eat the canary. Michel's quick retreat was possible only because of the awkward angle that Jeff's punch was coming from. It was like watching two contortionists



Jamie Stringer & Sylvain LeBlanc (winner by Split Decision)  
Pierre Chaisson Referee

trying to tie each other in knots. As the fight progressed, Jeff appeared to get stronger and stronger while his opponent hung on and fought back courageously. A unanimous and very popular decision for Jeff Hill.

Following this ballet, Jim Worrall of B.C. and Marc Blanchette of Quebec provided the fans with a real slugfest. Both good punchers they were appreciated by the fans. Another split decision in favor of Jim was well received. In fight #10 Allan Bayne of B.C. beat Alain Boismenu of Quebec, leveling the score for the teams at five and five for the night.

The next three fights also ended in split decisions, with Saskatchewan winning two. This set up the final fight of the card between Wesley Sunshine of Saskatchewan and Edgar Davis of Alberta, who beat Wesley cleanly and who won the award as best boxer of the night against the heavily favored Sunshine.

## Results of SABA BOXING CARD

1. Sylvain LeBlanc(Que) split decision over Jamey Stringer (Sask)
2. Francois Cabana (Que) decision over Paul Machiskinic (Sask)
3. Martin LaPlante (Que) decision over Cory Therres (Sask)
4. Curtis Nieman (Sask) split decision over Jose Grandbois (Que)
5. Christian Gagnon (Que) TKO over Billy Jack Bjornson (Sask)
6. Sherrad Thiebault (Sask) decision over Willard Lewis (Alta)
7. Patrick Allard (Que) split decision over Joe Margado (B.C.)
8. Jeff Hill (Sask) decision over Michel Morin (Que)
9. Jim Worrall (B.C) split decision over Marc Blanchette (Que)
10. Allan Bayne (B.C) decision over Alain Boismenu (Que)
11. Mario Bergeron (Que) split decision over Cameron Strachan (Alta)
12. Carl Lang (Sask) split decision over Carlos Marques (Que)
13. Lyndon Linklater (Sask) split decision over John Flewin (B.C)
14. Edgar Davis (Alta) decision over Wesley Sunshine (Sask)

Pierre Chaisson was the visiting official and one of the referees, travelling with the Quebec team. The other referees were Don Racette and Morgan Williams. Claude Petit headed the jury of appeal.  
TALLY: Quebec-6; Saskatchewan-5; British Columbia-2; Alberta-1

## Jeff Hill ...

Cont



Jeff Hill - Winner  
Pierre Chaisson - Referee

falling behind in his school work, his finances were not the best. "If you want to come out ahead, you gotta hold a flexible job and you need a major sponsor" he says. This is not an easy thing in Western Canada, with the main boxing centres out East.

In spite of that, the travel is still a big attrac-

tion. Wesley Sunshine, another Friendship Centre boxer for example, has been to Africa and all the major cities in Canada. But the real problem for Jeff has to do with living. At times, he says, it seemed that people were getting too serious, the constant control was "scary". He feels that life should be enjoyable, even though you have to follow some rules. As a result of all this, He fell off

the wagon for a couple of months and the drinking put an end to becoming a carded athlete, 'but only temporarily'. He says, "I wasn't ready to be that serious in 1987. I never took amateur boxing seriously until 1988".

"Now they want to send me to Halifax for more training, I can handle it now", he says. He's been dry for months and trains an average of six hours a day, running for a couple of hours, sprinting, sparring, swimming. The point is to build endurance and quick strength. It's hard to keep weight down while maintaining strength. "You have to watch how and what you eat."

This year has been Jeff's most serious boxing year and he's determined to do well at it. For him, Mohammed Ali and George Chuvalo always represented professional boxing. He never saw himself as a professional: he started by having fun. Now he has people talking to him about Lightweight professional boxing in Vegas and the kind of money some of them are getting paid. "But, he laughs, "me and money don't go together too good". He wants to become a teacher of history, biology and english. His Father raised ten kids while going to school, and he sees no reason why he can't do the same thing.

"I'd love to go up to La Loche and teach boxing to the Native kids. Now there's a real powerhouse. I'd show them that the most important muscle in your body is the one upstairs in your head. Anyone can be stronger in the body than you but, if your head is strong your gonna win!"



## Sask Native Recreation

### ATTENTION

Hi there - Tansi!

All Locals and Recreation enthusiasts. I'd like to introduce the first of many Sports and Recreation newsletters.

It will consist of bits and peices of information on the Recreation program, cartoons, introductions of Recreation staff, and will take a constant look at the progress of the Recreation which is underway this year.

It will also publicize any activity or event your local, team or club is sponsoring. So we hope to get alot of response and participation from the members themselves.

We hope the newsletter will be informative, interesting, and a lot of fun for those of you who contribute to putting it together.

Thanks for your undivided attention and we hope to be hearing from you soon.

**Deadline Date:**

All articles and special events information, should be submitted before the 15th of each month in order that it may be printed in that month's issue.

All correspondence may be sent to:

Claude Petite, Director of Recreation  
 Sask Native Recreation Metis Society  
 32 Moore Place  
 Saskatoon, Sask.  
 S7L 3Z8  
 (306) 384-0565

### Guidelines for Exercise

Regardless of your present physical condition, there are the same basic rules to follow as you begin the exercise phase of your program for getting in shape. They are based on common sense and research and are designed to help you achieve fitness gradually and enjoyably. The person who becomes exhausted or pulls a muscle or develops painful cramps early in an exercise program usually has violated one of the guidelines for intelligent conditioning.

**Start slowly** - Any sudden burst of activity after a few years of the sedentary life can be dangerous. Start walking before you think about jogging or running. Swim or bicycle at a leisurely pace.

**Set aside time and stick to your schedule.** - Ideally, you should spend 30 minutes a day towards some sort of exercise program.

**Dress Sensibly** - The primary concern here is that you should be comfortable, not a fashion plate.

**Wear Sensible Footwear** - Jogging and exercise shoes may be a status symbol, but if they don't fit well, your only status will be a set of uncomfortable blisters. Can you image a mountain climber worrying about the label of his shoes rather than their fit and reliability.

**Warm Up Before you Start Exercising** - There are numerous warm up exercises you can do. However, the important point is to stretch your muscles slowly and gently before you begin your workout. The ideal exercise for increasing the blood through the heart is to run in place for 2 or 3 minutes at a moderate pace and then stretch your muscles for 2 or 3 minutes.

**Allow a Cool-Down Period** - After you have jogged a mile or slammed a racquetball around for an hour, don't immediately jump into a hot shower. Instead, walk around for a few minutes until you can feel your heart resume its normal tempo.

**Choose your Exercise Companions Carefully** - The worst way to start a fitness program is to team up with someone who is decidedly better (or worse) than you. Competing with another, or pacing yourself to them, is not helpful in the beginning stages, even though at a later date it might provide and incentive to push ahead.

In conclusion, the best thing you can do when starting an exercise program is to pick an exercise that you enjoy. Forget about what everyone else is doing. The rest of the world can be jogging and running, but if that doesn't appeal to you, you probably won't stick with it long enough to reap the benefits.

CLINIC SUMMARY SHEET

September 19 89

NCCP LEVEL COACH \_\_\_\_\_; NCCP LEVEL INTERMEDIATE X; INITIATION PROGRAM \_\_\_\_\_;

#	ZONE	LOCATION	DATE	CONFIRMED	INSTRUCTOR	CONTACT/ADDRESS	P.O.	PHONE
1	2	Regina	Details	to be	announced			
2	3	Swift Current	Details	to be	announced			
3	7	Rosetown	Oct. 27/88	X				
4	8	Prince Albert	Details	to be	announced			
5								
6								
7								
8								
9								
10								
11								
12	LEVEL ADVANCED CLINIC							
13	Regina		Apr. 18-22	X				
14	To attend the Level Advanced Clinic, Qualified coaches (Certified Level III/Level Intermediate) are requested to send their resume to the following:							
15	Peter Dittmann							
16	Coachline Development Co-ordinator							
17	714 Toothill Street							
18	Regina, Saskatchewan							
19	S4T 7S6							
20	Phone: 563-4402							
21								

Continued from page 25

CLINIC SUMMARY SHEET

September 19 89

NCCP LEVEL COACH   X  ; NCCP LEVEL INTERMEDIATE       ; INITIATION PROGRAM       ;

#	ZONE	LOCATION	DATE	CONFIRMED	INSTRUCTOR	CONTACT/ADDRESS	P.C.	PHONE
1	1	Indian Head	Nov/89			Dave Cruber/Bick McQuoid		698-2359
2	2	Regina	Sept. 30 Oct. 1			Hal Wellisch		769-6390
3	3	Assiniboia	Oct. 28/29			Barry Karst		662-4334
4	3	Leader	Nov/89			Elair Eichhorn		625-2887
5	4	Canora	Oct. 21/22			Stephanie Cuddington		563-6561
6	4	Charlebois	Nov. 4/5			Brenda Berker		896-2989
7	5	Quill Lake	Nov/89			Paula Marshall		383-2860
8	8	Rosthern	Oct. 21/22			Kerth Reeder		232-5645
9	8	Prince Albert	Oct. 21/22			Vic LaJeunesse		763-6875
10	7	Buffalo Narrows	Dec. 17/18			Claude Fritit		246-4100 975-0850
11	3	Hoose Jaw	Nov. 4/5			Mike Dougherty		692-4900
12	4	Norquay	Nov. 18/19			Clara Demitrick		596-2742
13	6	Saskatoon	Nov. 17/18			Saskatoon Minor Hockey		242-1363
14	1	Midale	Nov. 18/19			Steve Peterson		458-2714
15	7	Witkie	Nov. 4/5			Doug Scott		863-2261
16	7	Eston	Nov. 11/12			Todd Tary		962-4626
17						Note: 1) If you wish to attend one of the above listed level coach clinics (old level I & II) call the above noted contact persons directly.		
18						2) If your hockey association wishes to host a level coach clinic, requests should be sent to Peter Dittmann		
19						Coaching Development Co-ordinator		
20						714 Tombill Street		
21						Regina, Saskatchewan		
						S4T 7E6		Phone: 543-4402

Important Tips On First Aid

Rescue Breathing (Mouth-to-Mouth)

THE CANADIAN RED CROSS SOCIETY

Start immediately: The sooner you start, the greater the chance of success.

<p>Open airway by tilting neck with one hand and tilting the head back with the other hand.</p>	<p>Pinch nostrils to prevent air leakage. Maintain open airway by keeping the neck elevated.</p>	<p>Seal your mouth lightly around the victim's mouth and blow in. The victim's chest should rise.</p>	<p>Remove mouth. Release nostrils. Listen for air escaping from the lungs. Watch for chest to fall.</p>
---	--	---	---

REPEAT LAST THREE STEPS TWELVE TO FIFTEEN TIMES PER MINUTE.

IF AIR PASSAGES ARE NOT OPEN: Check neck and head position. CLEAR mouth and throat of foreign substances.

For infants and children, cover mouth and nose with your mouth. Use small puffs of air about 20 times per minute.

USE RESCUE BREATHING when persons have stopped breathing as a result of DROWNING, CHOKING, ELECTRICAL SHOCK, HEART ATTACK, SUFFOCATION and GAS POISONING.

Don't give up. Send someone for a doctor. Continue until medical help arrives or breathing is restored.

## Note To Subscribers

We would like to extend our sincere apologies to our readers for any delays that they have experienced in receiving their copies of the New Breed. With the change-over in staff, we have experienced some difficulties in compiling the complete list of subscribers. Those people who are new subscribers or have renewed their subscription since January 1989 have sometimes been filed and forgotten by previous staff, leaving our present staff with the unpleasant task of sifting through a lot of old correspondence. This massive job is presently being attended to by our circulation manager, Daniehl Porttris. Because we are interested in providing the best service possible to our readers, we are asking those who have any complaints about their subscriptions to write or phone us at their earliest convenience. Those subscriptions that we have already found are being assigned start-up dates of October 1989. Any other arrangements that you would prefer, can be dealt with by contacting our circulation manager at (306)525-9501. We regret that we will be unable to refund any subscription money, except in the form of issues missed in the previous months.

We ask for your continued patience in this matter. We are providing a complaint form to speed up the process of correcting these problems. These complaint forms will be dealt with immediately when we receive them.

Send them to:

New Breed Magazine  
#3 - 173 - 2 Avenue South  
Saskatoon, Saskatchewan

Saskatchewan Amateur Hockey Association  
Member of the Canadian Amateur Hockey Association

### Saskatchewan First

Excellence at the Jeux Canada Games

A joint program of Saskatchewan Parks, Recreation and Culture and Saska Sport Inc.

1989 Sask First (Female) Hockey I.D. Camps  
Locations, Dates and Times:

Saskatoon, SK (Blueline Arena)

Sat, Nov 5: 1:00 pm - 3:30 pm  
5:00 pm - 7:00 pm

Sun, Nov 6: 9:00 am - 11:00 am  
12:45 pm - 2:45 pm

Swift Current, SK (Fairview Arena)

Fri, Nov 10: 8:00 am - 5:00 pm

Unity, SK

Sun, Nov 12: 9:00 am - 6:00 pm

Weyburn, SK (Sports Arena)

Fri, Nov 17: 8:30 pm - 10:15 pm  
Sat, Nov 18: 8:00 am - 11:00 am  
12:45 pm - 2:45 pm

Yorkton, SK (Kinsmen Arena)

Sat, Nov 18: 7:00 pm - 9:00 pm  
Sun, Nov 19: 8:00 am - 12:00 pm

Tisdale, SK

Sat, Nov 25: 1:00 pm - 3:30 pm  
5:00 pm - 7:00 pm  
Sun, Nov 26: 9:00 am - 11:00 am  
12:30 pm - 2:00 pm

For more information, contact:

I. Cox, Director  
Sask First Program (Female)  
403 Charlebois Way  
Saskatoon, SK S7K 5J8  
(306)242-0487  
(306)975-4547

### COMPLAINT FORM

NAME \_\_\_\_\_

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POSTAL CODE \_\_\_\_\_

WHEN WAS YOUR SUBSCRIPTION ORDER? \_\_\_\_\_

FOR HOW MANY YEARS? \_\_\_\_\_

HOW MANY ISSUES HAVE YOU RECEIVED? \_\_\_\_\_

DO YOU HAVE OTHER COMPLAINTS? \_\_\_\_\_

We guarantee that these forms will be dealt with on the same day that they are received in our office.

\_\_\_\_\_  
Daniehl Porttris,  
Circulation Manager

## Employment Opportunities with The Native Self Employment Loan Program

This private sector lending program works in partnership with Canadian Native communities rural or urban, to establish community loan funds in order to provide emerging small businesses with access to capital and to eventually build strong local economies. The program is moving from pilot stage to expansion of services across the country - The office will be located in the Toronto area.

### Office Manager

A well organized, efficient, individual is required to assist in the establishment and operation of a busy new office. The candidate should:

- have excellent written and oral communication skills;
- have a strong background in office procedures
- be proficient with WP50 and other computer software;
- have some basic bookkeeping skills;
- show a lot of personal initiative as this is really an anchor position;
- have experience office working in native communities;-knowledge of French and a Native language as asset.

Starting Salary Range;  
\$ 25,000 - \$ 28,000 x benefits

### Project Officer/Field Worker

An energetic, personable practitioner is required to work directly with communities to assist in the establishment of micro-enterprise loan funds. The position entails extensive travel to remote locations. The candidate should have a community economic development background. Banking/business experience would be an asset as would knowledge of French and a Native language. First hand experience of Native culture a must. Relevant university or college degree an asset.

Starting Salary Range;  
\$ 27,000 - \$ 32,000 x benefits

### Program Manager

A well organized, experienced manager with strong Native community-based work background is required to both manage the loan program and work directly with communities in establishing loan funds in the early stages of the program expansion.

Extensive travel is required. The candidate should have business management/banking/community economic development background. Excellent communication skills are a must. Knowledge of French and a Native language an asset. Relevant graduate or undergraduate degree preferred.

Starting Salary Range;  
\$36,000 - \$ 42,000 x benefits

Submit resumes and references to: Mary Coyle  
Associate Program Director  
The Calmeadow Foundation, Suite 2000  
95 Wellington St. W. Toronto, On M5J 2N7

Natives in a Class Society is a comprehensive and lucid book that gives the reader an understanding of the forces behind the complex symptoms of high unemployment, incarceration and educational "failure" among native people today.

76 pp. \$ 5.00/copy plus \$1.00 postage and handling when ordered by mail. Bulk rates; five or more copies, \$ 4.00/copy  
written by Jeremy Hull and published by One Sky.

In Our Own Words: Northern Saskatchewan Metis Women Speak Out  
by Delores T. Poelzer and Irene A. Poelzer, 1986. 164 pages. Published in Saskatoon by Lindenblatt and Harmonic Publishing.

This is the first publication in Canada that gives central importance to the perceptions and experiences of Metis women as an essential element in understanding the dynamics and effects of change in northern Saskatchewan. \$ 13.95 (20% discount to bookstores)

### Audio-Visual Titles:

- . Of Classrooms and Caribou
- . The Story of George
- . Our Land, Our Life
- . Indian Summer in Geneva
- . First Contact
- . Dene Nation
- . In Defense of Sacred Land
- . I was Born Here

One sky also maintains a large resource library with periodicals, and vertical files on topics such as Native education, health, racism and discrimination, the Indian Act, and issues of concern to Native women.

Also Available:  
Free  
One Sky 1989-90  
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Catalogue

### Available From:

One Sky Books  
136 Avenue F South  
One Sky 1980-90  
Saskatoon, Sask.  
S7M 1S8 652-1571

## NOTICE

### Metis Society Mini Assembly

Nov. 25-26

At Prince Albert Inn,  
Prince Albert, Sask.

Registration: Nov. 24

Expenses to be paid for  
Local Pres. and one rep.

For more information call:

Lorna LaPlante at

MSS office in Saskatoon. 244-4950

## Employment Opportunity

**Duties:** advise and assist SCAR membership  
manage coalition budget/projects  
co-ordinate and conduct research  
liaise with government and other organization

**Qualifications:** an understanding of racism  
administrative, research and community  
development skills  
good oral and written skills  
a combination of related skills and experience  
will be considered.  
Must have valid driver's license and own vehicle

**Competition closes:** Monday, November 20, 1989

**Submit Resume to:** Mr. Dale Pelletier President  
SCAR  
683 Athol Street  
Regina, Sask.  
S4T 3B2

# NEW BREED



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