

NEW BREED

- ## Inside this month
- Multiculturalism and Education
 - Batoche 1990: The Burning Question
 - Aboriginal Claims: The Island Falls Dam
 - Get 'Em While They're Young
 - Disposable Diapers: Are they really disposable?
 - Attitudes Toward Native Women must be changed

ORDER OF GABRIEL DUMONT INSTITUTE: HONORING OUR PEOPLE



Leonard Pambrun

Photo Credits - Gary LaPlante

John McKay, age 82, a pioneer entrepreneur was cited as an example businessman ... "who has helped develop the Northern economy for Northerners in a way that employs people and respects the land as a renewable resource..."

Previous recipients of this award were Jim Sinclair, past President of AMNSIS, Walter Currie, past Executive Director of the Gabriel Dumont Institute, the late Medic McDougall, a well known Metis elder, Leonard Morin, Mayor of Cumberland House, Agnus Stanley, an Indian elder from Regina, Dr. Roger Carter, founder of the Native Law Centre in Saskatoon, and Keith Goulet, MLA for Cumberland.



Theresa Stevenson, John McKay

Photo Credits - G. Bertieg

by Ona Fiddler-Bertieg

Leonard Pambrun of Duck Lake, John McKay of La Ronge and Theresa Stevenson of Regina, were invested as Companions into the prestigious Order of Gabriel Dumont at a dinner that took place at the 10th Annual Cultural and Educational Conference of the Gabriel Dumont Institute, on January 27, 1990, in Saskatoon.

Albert Robillard, a staff member of the Institute, noted, in his remarks just prior to the presentation ceremony, that this is a rather new award, having been first presented only two years ago, and that the character of the award will become better defined, in time, according to the quality of the people who are invited to join its ranks, and that the 1990 recipients will surely enhance the prestige of the award.

According to the prospectus of the award, the Order of Gabriel Dumont "...is awarded to persons who have served the Aboriginal peoples of Canada with distinction. The award is made to persons without regard to their race or to any condition of their birth or belief."

The awards, in the form of a silver medallion imprinted with the image of Gabriel Dumont and a certificate of Commendation, were presented by Max Morin, President of the Dumont Board of Governors, Jim Favel, Secretary, Grace Hatfield, Treasurer, and Christopher LaFontaine, the Institute's Executive Director.

Theresa Stevenson and John McKay were present and acknowledged the award with a brief address. Gary LaPlante accepted the award on behalf of Leonard Pambrun.

The award to Theresa Stevenson, was made in recognition of her work of mounting a lunch program for school children in a community centre in north-central Regina.

The citation that accompanied the award to Leonard Pambrun reads, in part,

"The Gabriel Dumont Institute wishes to honour him as a custodian and passer-on of the best in Metis culture in the historic area of Duck Lake - Batoche - St. Louis. But the main reason we have invited him to be enrolled in the Order of Gabriel Dumont has to do with his work in the development of his community..."

METIS ADOPT POLICY ON LAND & JUSTICE

by Clem Chartier

Over the past few years, the issue of Native people and justice has received national attention. This is particularly so with respect to the Marshall Inquiry in Nova Scotia and the Native Justice Inquiry in Manitoba. The report of the Marshall Inquiry was released on Friday, January 26, 1990 and will likely generate a lot of discussion with respect to Native peoples and the justice system. The Manitoba report will be released in

the near future.

In Alberta, there has been an inquiry with respect to the Blood Indian - Police relations. While this inquiry is still happening, the Alberta government on January 12, 1990 announced the creation of a task force which will examine the criminal justice system and its effects on Native peoples. This will include the areas of policing, legal aid, the prison system and the federal governments by December 31, 1990.

A call for a similar approach has also been heard across Sas-

katchewan. Prior to this however, the Metis Society of Saskatchewan had been exploring ways by which the Metis could be better served by the justice system. After examining this issue, the Provincial Metis Council has adopted, in principle, a policy which will guide the Organization in pursuing the creation of an affiliate, which will be responsible for dealing with justice matters.

The Provincial Metis Council had appointed the following five persons to the Justice Committee which will begin laying the groundwork for the implementation their decision: Gerald Morin, MSS Secretary,

Con't on page 2

Postmaster:
Multiple copies. Do
not open them

Affix Mailing Label Here



Max Morin, Bobby Woods, Gerald Morin and Gary Martin

Photo Credits - Clem Chartier

CHAIRMAN'S MESSAGE



by Gary LaPlante

This month the New Breed focuses on education because of the 10th Anniversary of the Gabriel Dumont Institute of Applied Arts and Sciences (GDI). On behalf of the Saskatchewan Native Communications Corporation (SNCC) Board of Directors, I would like to congratulate the GDI Board of Governors and staff for their excellent work and accomplishments. As well, the organizers of the 10th Annual GDI Cultural/Education Conference recently held in Saskatoon, deserve commendation for the smooth job they did in coordinating such a large number of people in a variety of activities and workshops. We all generally know the importance of acquiring an educa-

tion today. A key goal of GDI is to promote and enhance Aboriginal culture through its programs and research. Add to this an expanded awareness, the larger perspective gained from education, and we have some of the essential ingredients for survival and success of our people as an Aboriginal group in this country.

The proliferation of Aboriginal programs is encouraging, but according to our particular interests, the SNCC looks for the further development of human resources in the area of communications.

Every year we see an increase in the number of graduates from Aboriginal programs and it is quite appropriate that we view this trend with increasing hope and optimism for our future.

Land & Justice

Con't from front

Chris LaFontaine, GDI Executive Director, Pablo Valdez, Noble Shanks and Clem Chartier.

In addition, the Provincial Metis Council agreed that the provincial government must establish a Native Justice Commission or a similar body in order to immediately address the pressing issues faced by Native peoples.

At a press conference on Friday, January 26th, Gerald Morin on

behalf of the Organization called upon Gary Lane, Minister of Justice, to set this process in place. According to Mr. Morin, "there has been enough talk about the need for a task force, now is the time to go into action."

In establishing such a commission or task force, Mr. Morin stated that the Metis must be fully involved at all levels of the initiative. Particularly, the Metis want to be "involved in the drafting of the terms

of reference, the selection of communities to be visited, and the schedule of hearings" stated Mr. Morin. "We want to ensure that there is Metis representation on the commission" said Mr. Morin, as he emphasized the need for full Metis participation.

While it is not clear whether Mr. Lane will be establishing such an initiative, it is at least clear that the Metis Society will be taking positive action in order to develop a program which will pave the way for greater Metis involvement in justice issues.

GABRIEL DUMONT INSTITUTE STUDENT AWARD RECIPIENTS

PROGRAM	ACADEMIC	OUTSTANDING
SUNTEP -Saskatoon	Rosemary Pocha	
SUNTEP -Saskatoon	Margaret Hodgson	
SUNTEP -Regina	Evelyn Morrow	Christine Heershop
SUNTEP -Prince Albert	Bente Huntely	Phil Parenteau
Pre-Forestry -LaLoche	Peter Janvier	Velma Herman
Human Justice-1st Year -Prince Albert	Susan Maxie	Susan Maxie
Human Justice-2nd Year -Prince Albert	Moise LaFond	Randy Clarke
Pre-RCMP -Fort Qu'Appelle	Alvin Fisher	Sherry Poitras
Pre-Health -Regina	Janice Willits	
Native Management Studies	April Sinclair	Deverell Sherling
Native Management -Saskatoon	Charles Rider	Derek Munroe
Business Administration -Cumberland House	Elaine McKenzie	Alice Dussion
Business Administration -North Battleford	Vivian Whitecalf	Vivan Whitecalf
Forestry Technician -Prince Albert	Robert Gallerneault	Philip Arcand
Forestry Technician -Buffalo Narrows	Floyd Laliberte	Peter Janvier
Chemical Dependency -Ile a la Crosse	Edna Daigneault	Martin Durocher
High School Completion -Ile a la Crosse	Doreen Larivier	Frank Daigneault
Job Readiness Training -Yorkton	Carmen Pritchard	

Royal Commission on Electoral Reform and Party Financing

Commission royale sur la réforme électorale et le financement des partis

PUBLIC NOTICE

The Commission is enquiring into and reporting on the appropriate principles and process that should govern the election of members of the House of Commons and the financing of political parties' and of candidates' campaigns. The Commission will examine issues such as the extension of the right to vote in federal elections, the redistribution of electoral boundaries, the voter registration process, the establishment of a permanent voters' list, enforcement of the Canada Elections Act and other relevant matters. It will also study the financing of political parties including limits on election expenses and contributions, if any, and third party involvement in federal election campaigns.

The Commission is seeking comments and information from all interested persons and organizations with respect to any of the matters within its mandate. Anyone wishing to express an opinion or provide relevant information should submit a written brief to the Commission.

Briefs must be received at the Commission no later than March 9, 1990. This will enable the Commission to consider them in advance of scheduled public hearings.

All briefs, correspondence and enquiries should be addressed to:

Mr. Guy Goulard
Executive Director
Royal Commission on Electoral Reform
and Party Financing
171 Slater Street, Room 1120
P.O. Box 1718, Station B
OTTAWA, Ontario
K1P 6R1
Tel. (613) 990-4353
Fax. (613) 990-3311

FROM THE EDITOR



by Ona Fiddler-Berteig

Once again, I was going to, but I didn't. That is I was planning on writing a scathing editorial. I meant to complain about the present position of Aboriginal people with respect to general levels of academic achievement. I was honestly going to chastise students for not taking more initiative (funding cuts). And heaven forbid, I was going to criticize our present day Aboriginal leadership for neglecting education in favor of

land, self-government and "playing" politics. (Thank goodness someone informed me that I might get in "trouble" if I did this. I really can't believe I was going to suggest that perhaps many of us still might believe that, "A Masters in Life," is all that is required to get ahead, or that perhaps the notion that "education is power," is not understood, or even that it is understood. (70% of all Aboriginal students are female.)

I don't know what got into me. Perhaps it was finding out that Cumberland House School is celebrating its 100th anniversary in conjunction with its first Grade 12 graduation. (I hope the high school hasn't been there for 100 years.)

Maybe it was learning that Metis students in mainstream programs often don't receive as much support as they require (financial and psychological) from "the system." My guess is that it has a lot to do with knowing that in 1988 only one Aboriginal student graduated from Dentistry and none from engineering, medicine, or agriculture (U of S). Thank goodness we have Native

Lawyers!!

Thank goodness we all have friends to advise us.

What I did print in this issue was a lot of good things about the education system. Things that sometimes people like myself tend to easily forget as we acquire more negative information. (I think the mainstream media has a lot to do with this). Within these pages you will find out that the Cultural and Education arm of the Metis Society of Saskatchewan, the Gabriel Dumont Institute had 136 graduates for 1989. You will learn that Racism is being dealt with in some instances and that the new President of the University of Saskatchewan might do something to enhance Native student retention.

As a Metis Nation, we have made progress in many areas. Education is one of these in which we can actually see an improvement. My sincere hope is that in reaching for other pieces of the pie we don't lose hold of the ones we already have.

Education

A DECADE OF PROGRESS: GDI MOVES FORWARD

by *Ona Fiddler-Berteig*

Nearly 1,000 people attended the 10th Annual Cultural and Education Conference for the Gabriel Dumont Institute of Native Studies and Applied Research (GDI) held in Saskatoon from January 25th to 27th. The GDI was celebrating a decade of progress for Canada's only non-Indian Native educational institution.

Workshops on Metis fiddling, Northern education, language, healing, justice, and spirituality were well attended, some with standing room only. Enthusiastic and informative keynote addresses were given by Dr. Howard Adams, a distinguished Metis author and educator, on Friday and by Associate Chief Justice Sinclair of the Manitoba Justice inquiry on Saturday. Highlighting all of the events was the banquet and dance on Saturday which was opened by a prayer from Maria Campbell, a well known Metis author and recent political activist.

In his opening statements, Chris LaFontaine, the Executive Director for Gabriel Dumont Institute, expressed his pride in the past accomplishments of the GDI which was illustrated by the increased enrollment from 40 students in 1980 to 921 in 1990 (an increase of 2,302%). Mr. LaFontaine emphasized that growth could not be defined only in terms of statistics, but that growth could be defined by the ability to compete for scarce resources. He stated, "to do this we must keep abreast of technological and labour market demand. But most importantly we must never forget our reason for being - our great heritage and pride as a people."

Max Morin, Chairperson for the GDI Board and board member to the Metis Society of Saskatchewan echoed Mr. LaFontaine's sentiments. He also credited the people at the local level who in effect determine the program placement and development for GDI. In closing he invited the continued support and input at

the community level, he stated, "I want to invite our people to continue to make known their educational and cultural needs - for it is our firm belief that the key to success and development of the institute will always be its strong reliance and conviction in the power and future of our people."

Mr. Jimmy Derocher, President of the Metis Society of Saskatchewan (MSS), the parent organization for GDI, expresses his pride in the accomplishment of the Metis and specially commended the GDI board, staff and students for their role in retaining a vibrant and visible Metis culture. "The GDI is the keeper of our culture so we do not lose those values we so cherish. The GDI provides us, the M.S.S., with trained people to enable us to obtain a land base and self-government for the Metis. That is our role."

Chief Justice Sinclair was unable to discuss the recommendations of the Inquiry, but pointed out that, "the situation in the north is bordering on social chaos... Educa-

tion is critical for the improvement of our people," he stated. Mr. Sinclair called on the GDI, and the Metis nation to encourage the development of Native philosophers and artists. "People of wisdom and foresight to write on contemporary Aboriginal society and to project the future," he emphasized. He further added that we are all ignorant, only on different subjects and posed the question which is foremost in many peoples minds. That is we are constantly receiving subliminal messages that "White is Right". How do we live in a white world with brown skin? In fact, that is the primary mandate for GDI. To enable Native peoples to live in a white world which by accident or design, continues to believe that white is right and red is dead.

In 1989, 136 students graduated from GDI programs, which include Education, Native Human Justice, Business Management, Radio and T.V. Electronics, Early Childhood Development, Pre-Forestry Training, Job Readiness

Training, Pre-RCMP and Pre-Health careers Training. Every program offers two awards, one for academic excellence and another for the most outstanding student. The SUNTEP (education) program recognized Tina Heershop, a Qu'Appelle Valley student for her academic achievements, and Eva Morrow, also from Qu'Appelle Valley, as the most outstanding student. Eva is considered a model student who, five years ago was illiterate and now is close to receiving her degree: a major achievement by anyone's standards. (Jackie Barrie and Daniehl Poitras were nominated as candidates for the University of Regina Presidents Medal and graduated with distinction).

One common element from all people who spoke, including the Honorable Martin Beatty, Minister of Family, was that there is much work to be done in the education arena, but that economic and social development programs were equally as important.



Chris LaFontaine, Executive Director, G.D.I.



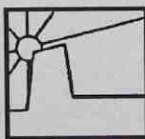
Cake Cutting. L to R. Jim Durocher, Max Morin, Erma Taylor.

EDUCATE YOURSELF-YOU WON'T REGRET IT!

Turnor Lake Dene Nation

General Delivery
Turnor Lake Sask.
SOM 3E0

(306) 894-2030



New Dawn Valley Centre Inc.

Alcohol and Drug Abuse Program
Open the doors to a chemical free lifestyle.
Individual and Group Counselling

Box 188
Fort Qu'Appelle, Sask.
S0G 1S0

Phone: (306) 332-5637
Referrals: (306) 332-5028



TELEPHONE: (306) 288-2020

BEAUVAL, SASKATCHEWAN
SOM 0G0

Beauval Indian Education Centre

Beauval Indian Education Centre offers a full Division Four High School Program. Facilities include a full Industrial Arts Program, gymnasium, and access to an artificial ice arena in the nearby Village of Beauval. Living quarters for students consist of a residence and senior student housing for most of the Grade XII students. The educational complex is operated by the Meadow Lake Tribal Council. More information can be obtained by phoning the student counsellor at (306) 288-2020

Education

SUNTEP STUDENTS SPEAK OUT ON METIS IDENTITY

by Lois Vandale, Marc Caron, Gloria Belcourt, Lynn McCormick, Giselle McConnell

How we define ourselves as individuals and as part of a community is often hard to put down on paper or describe in words. However, many young urban Native peoples have the need to ponder their identity, to know where they belong, and re-establish links with their cultural past. Issues of identity arise especially in cases where Native youth are distanced from their communities and families.

The second year SUNTEP students at the University of Saskatchewan were recently asked to define themselves. Their one common link is that they share a mixed ancestry. Even given their diverse backgrounds, the students overwhelmingly identified themselves as Metis. When asked why they defined themselves as Metis, the students gave answers that were as varied as the individuals were.

Some students come from predominantly Metis communities where Metis pride and cultural activities were a part of every day life. Others grew up in larger urban centres that offers little in the way of cultural reinforcement. For many, the realization they were Metis and the discovery of what that meant was a politicization process. The following are some of the personal views these students have of what Metis identity means to them:

LOIS: "I never had the Metis identity that growing up in a small community could have given me. My cultural identity was passed on to me in bits and pieces. Growing up in the city I find that many aspects of the Metis culture have been lost. I am proud to have a culture to call my own. I belong to a group of people who make me feel I belong. We work together and share a common goal."

MARC: "Growing up in Duck Lake, a Metis community, gave

me a sense of knowing I was Metis. Being in SUNTEP has enhanced my sense of heritage. Having pride in my culture is to understand how and where the Metis people originated and also why there are Metis issues such as land claims today. My goal in the future is to teach Metis children and adults about their past and present, and to have them be proud of who they are."

GLORIA: "The extent to which one identifies with being Metis is a personal decision. The influence that parents have over a child's early years in instilling a sense of pride in their culture is one which sets the foundation for adulthood. I feel I have been fortunate in that I have been exposed to both cultures. I have had the opportunity to make choices in my life because of this fact."

LYNN: "Identity is a feeling inside of you. You may not be able to see or touch it, but it will always be there. It is having pride in yourself, knowing who you are and not denying this fact. Identity does not have to be shown through actions but by practicing the cultures of your heritage and by teaching Metis children to be proud of who they are. Identity is never lost even though you may not practice your culture, or belong to an organization or community, you will always know who you are."

GISELLE: "In the memory of our people "Halfbreed" has always meant what we are not: We are not Cree, we are not Chipewyan, we are not French or Scottish. We did not have a territory, rights or voice; we were not people. But now, through our struggles, we have turned this "non-being" around. We are passionate, proud, laughing people, and we have paid for the right to be heard."



1989 1st and 2nd year students at Batoche. Sept '89

Photo Credit: File Photo



Photo Credit: One Fiddler-Berling

Lois Vandale - "I am proud to have a culture to call my own."

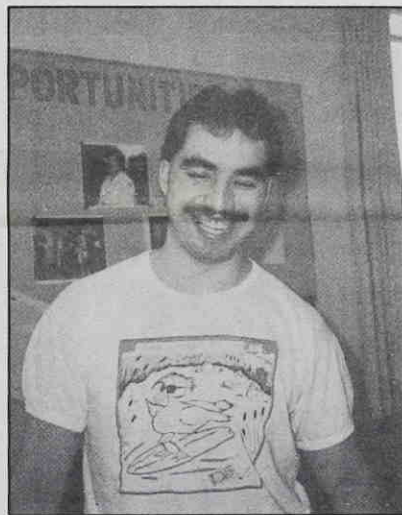


Photo Credit: One Fiddler-Berling

Marc Caron - "Being in SUNTEP has enhanced my sense of heritage."



Photo Credit: One Fiddler-Berling

Gloria Belcourt - "I have been fortunate that I have been exposed to both cultures."

Employment Opportunity

Apeetogosan (Metis) Development Inc., is a development company whose vision is to be instrumental in the economic development and self-sufficiency of its shareholders, the Metis and Non-Status Indian People of Alberta. We are in need of a...

General Manager

Reporting to the Chairman of the Board of Directors you will be responsible for the management of the organization. Your excellent communication skills and ability to organize complex issues will assist you in identifying and resolving business loans to a maximum of \$250,000.00 through an experienced staff of Business Analysts. You will also feel comfortable at developing long range strategic business opportunities. Interested applicants may apply and send a detailed resume stating salary expectations to:

TOM WELCH
APEETOGOSAN (METIS) DEVELOPMENT INC.
#304, 11808 ST. ALBERT TRAIL
EDMONTON, ALBERTA. T5L 4G4

**APEETOGOSAN (METIS)
DEVELOPMENT INC.**



Education

COLLEGES ENCOURAGE NATIVE ADULT STUDENTS

by Heather Andrews

Two Edmonton-based colleges have developed programs dedicated to the needs of Native students. Concordia College prepares prospective students for further training, with high school upgrading, career planning, and computer labs. And Grant MacEwan College's Native Communications program focuses on preparation for employment in the media.

Bonnie Young, counsellor at Concordia, notes that academic preparation is not the only emphasis of the ten-month long program, however. For students who have lived on the reserve, city life can be confusing and frightening. "We help dispel the feelings of alienation," Bonnie says. "Time management, deadline priorities, and daycare arrangements are often part of our program." Subjects at the college, located in Edmonton's east end, include English and math, with writing, literature and computer courses as supplements to the core subjects.

A homey atmosphere is found in

a converted house on the College's campus where a drop-in lounge is located in close proximity to staff. An exchange of ideas and advice often takes place, and complaints or problems are discussed.

Young also emphasizes the feeling of self-worth that staff helps build into each student. "Seeing his or her heritage as an asset is vital," she comments. "Pride in one's culture is important in making the necessary adjustments from old behaviour patterns to a new, confident, healthy attitude." The goals are academic, intellectual and personal achievement. That Concordia has been successful in accomplishing these goals is obvious: recent graduates are now attending universities, NAIT, nursing schools, or are happily employed.

Grant MacEwan Community College's Jasper Place campus in Edmonton's west end houses the Native Communications program. Bob Lysay, instructor at the college, states, "while the program is intended to give the students a diploma to work in the

Audio-Visual areas or Journalism, the first eight months prepares them for any future training. After writing the skills admission tests, which emphasize writing, reading spelling and comprehension, we work on areas where the students seem to be lacking expertise." Some of the participants have been attending schools in more remote areas of the province where the teacher turnover was high, and facilities were poor. "They need a little extra help to get going, compared to the student who has gone to a city school which is enriched with extra equipment and plenty of programming," Lysay continues.

A two-week culture workshop, led by an elder, is an important and much enjoyed component of the course. "The students spend one week in the classroom studying Native people today, where they are in regards to their historical development, for example. Then they got out to Kootenay Plains near Goldeye Lake for a week, where the emphasis is on tradition, such as building a sweat lodge," Lysay explains. For many, such as

children raised in foster homes or adopted by a non-Native family, it may be the first experience they have had with Native culture. And the exposure to culture continues throughout the year with Native arts, crafts and literature being integrated into course material.

The program recognizes that Native self-government is inevitable and long overdue, and that media and communications will play an ever-increasing role in getting, and keeping, people involved. It is meant as a basic introduction to radio, television, journalism, layout and design of a newspaper, computers, and photography. Most of the students express a desire to be a part of the process, finding their new skills enable them to speak up for others. "Some go back home and become band managers; often they are the only person in the community with secondary education," Lysay continues. He cites Albert Crier as a graduate who has spoken up for his people when recent cuts to education funding were threatened.

Graduates are employed all over.

Over the past 16 years, the College has seen more than 150 students pass through the program, such as Rocky Woodward, Tantoo Cardinal, Dale Auger and Kim Gostkeeper, all well-known names in the Native community. Many are working for newspapers, CBC-TV, radio, or Native organizations, while others are continuing their education at various universities.

Grant MacEwan also offers a Pre-employment Career Development Program for Women. This ten week program encourages participants to explore self-awareness and self-image as well as encouraging good work habits and choosing a career goal. Films, guest speakers and group discussions complete the sessions.

Women attending this program are often wanting to make positive changes in their lives, and the training course helps them with this goal. The first six weeks are spent in the class room; the last four week feature a work experience placement.

EDUCATION BECOMES POST-INDEPENDENCE BATTLEFIELD

reprinted from *Southern Africa Newswatch Vol. 2 No. 1*

As the constituent assembly dominated by the South West African People's Organization debates the constitution that will take this South African colony into nationhood next year, the reality of life after apartheid has brought on a new set of maneuvers by reactionary whites bent on protecting as many of their privileges as they can.

The battlefield is education. Leader of the onslaught is the moderator of the "whites-only" Dutch reformed Church in Namibia Reverend Cobus de Klerk. De Klerk is heading a group of five German and African churches which are trying to insure the continuation of apartheid education after independence.

The group has formed a private company, the Interdenominational Association for Christian Education, which will run sixteen schools using the German and Afrikaans languages to teach a curriculum modeled on the neo-Nazi "Christian National" system employed throughout South Africa's whites-only state schools.

The group wants to lease school facilities from the state. South Africa's Colonial administrator general Louis Pienaar has given the go-ahead. De Klerk says lawyers have insured the company that the contract would be binding on any post-independence government.

De Klerk says the company is aimed at insuring Afrikaans and German children receive "mother-tongue" education.

A 1982 survey of student's language-of-instruction preferences conducted by the South African colonial administration itself puts the lie to this ploy.

The languages of the polled students were: Silozi 27.8 per cent; Afrikaans, 24.1 per cent; Nama/Damara 20.4 per cent; Otjijherero 14.8 per cent; Setswana 3.7 per cent; Oshiwango 3.7 per cent; German 3.7 per cent; Rukwangali 1.9 per cent; English 0 per cent.

However, the overwhelming response (89 per cent) was that English was the preferred language for "self advancement" as well as for a national language. More than 50 per cent wanted English as the medium of instruction.

One of SWAPO's first pronouncements after the constituent assembly election was that education in independent Namibia would be conducted in English.

Consequently, supporters of SWAPO and independence say the real agenda of the new "company" is to pre-empt the move to English with its implications of a new equal (non-racism) school system while at the same time "capturing" the elaborate facilities that were capitalized by apartheid for white children.

Says one SWAPO spokesperson, "We have no problem with private schools. But they must build their own facilities - not appropriate resources from the state. They must also follow the broad terms of the new national curriculum."

Under Apartheid colonialism, primary education was down-

graded. State schools for black children were very few, poorly serviced and staffed by teachers with little or no training.

Whites enjoyed a separate educational system which was heavily subsidised by the state. Emphasis was on promotion to secondary schools that fast-tracked students to university places in South Africa. White teachers were not allowed to teach in "blacks-only" schools.

The only alternatives for black children were church-run mission schools and a few cooperative schools sponsored by development agencies like Oxfam. There were virtually no secondary education and university options for blacks.

SWAPO has called for a completely new education system. Emphasis would be placed on a nine-year-long primary school structure which would be compulsory and free. The aim would be to provide basic literacy and numeracy, introduce political education to counter the years of colonialism, and offer some skills training.

Primary education could be conducted in a "home language" (Afrikaans, Silozi, Otjijherero, etc.).

Secondary schools would be designed as what SWAPO calls "second-stage education". It will be in English, but there will be optional classes taught in "home languages."

Unlike the current South African Whites' only system aimed at promotion to university the aim of secondary education in independ-

ent Namibia under SWAPO will be, "general education and occupational competence within the context of national development framework."

Preparation of a tiny few for university will be aimed at filling the technical and professional niches important to the nation: medicine, engineering, fisheries, mining, etc.

In opposition to this post-independence vision are De Klerk and his company of "Christian-Based mother-tongue education". De Klerk defends the initiative as "definitely not an attempt by Afrikaans speakers to perpetuate a system of apartheid."

But local observers see the moves as the first in a series of cynical tactics by reactionaries unwilling to accept the end of colonialism.

As one commentator put it, "By their move they are implying that

in the future there will be an intolerance for Christianity by an independent government and that English will be the official language to the exclusion of all others. These schools will perpetuate Christian National Education, and will further be highly discriminatory in nature. They will be attended by a majority of whites (and the black scholars who are permitted there will represent pure tokenism) and so the system of "white" exclusivity will be handed down in the generations."

To outside observers the first salvos of this education debate is a reminder that after all the politicking is done the real "nitty-gritty" of sorting out the things that affect the ordinary person will take a long time to settle.

On the issue of language, at least, the debate will not be unfamiliar to Canadians, particularly those in Manitoba and Quebec.

The Youth of today will be the Elders of tomorrow,
Let us teach them well.

Black Lake Education Dept.

General Delivery
Black Lake,
Saskatchewan.
S0J 0H0
(306) 284-2032

Education

JACKIE BARRY: GET'EM WHEN THEY'RE YOUNG

by Ona Fiddler-Bertieg

Jackie Barry graduated from the SUNTEP program with the "Academic Excellence" award in 1989. She now teaches Kindergarten at the Kitchner school. She is originally from Foam Lake, Saskatchewan but has been a Regina resident for six years.

Ms. Barry makes no bones about her training at SUNTEP. She states, "I am definitely at an advantage over general education students, not only because of cross-cultural understandings, but generally I believe the SUNTEP program is better because we not only had to understand in theory, we developed curriculum and projects for actual use. In August I was not scrambling trying to develop tools."

Ms. Barry has developed a unique way of addressing cross cultural understandings. "I always begin at the "right now" and stress the contemporary identity. I feel its really important for the students to know and understand who Native people are now, not just in the past: I try to help them understand what stereotyping is and how it evolved." Her students have learned about the Inuit, the contemporary issues, the traditional lifestyle, geography and environment. She is presently working with the students on Metis identity. "I feel it's important for kids to know that all Indian don't wear feathers and that Native people are everywhere, and do many things."

Ms Barry stresses the importance of developing additional components to existing curriculum and reviewing all materials used for stereotyping and/or inadvertant promotion of racist ideology. She laughing cited one instance in which she showed her Kindergarten students a cartoon without first previewing it (it stereotyped Indians and she didn't allow them to watch it through). The response from the students was a telling factor. They generally agreed that it "made fun of Indians" even if it

was "only a cartoon," and that it was important to know this.

The Metis unit has so far included contemporary identity and traditional foods. (Her and her class made bannock and invited all parents to share it with them). Jackie will have jiggers and fiddlers come in to illustrate part of the traditional and contemporary music and dance of the Metis.

Her students best illustrate her positive impact on identity. They responded to an exercise entitled "I like school because," with answers and art which reflects this positive impact. Some of the responses were "because I like to eat bannock, and because I like math and I am a Metis."

You've heard the saying "get'em when they're young," well, Jackie has done that. Perhaps they will carry this cross cultural understanding to their future classrooms and into the worlds outside of school.



Jackie (left), Eileen McAllister(right) & Kitchner Kindergarten Class.

Her Students best illustrate her positive impact on identity.

I Like School Because...



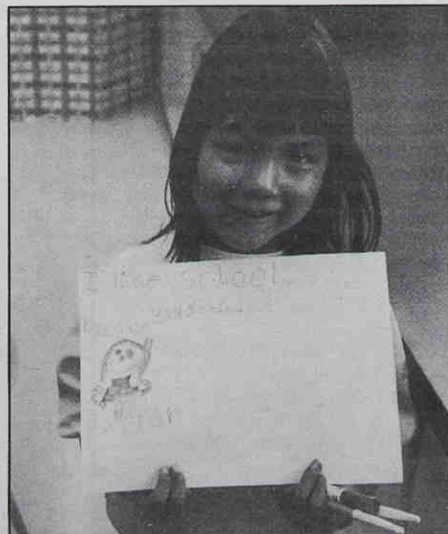
I like math and I am Metis??
Calvina Badger



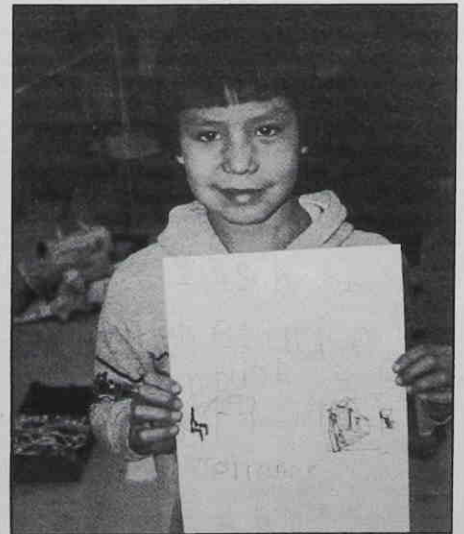
I like to eat bannock.
Raven Stamm



I like to play outside.
Stephanie Henry



I like bannock.
Farrah Hotomanie



I'm a dude.
Terrence Goodpipe.

Education

STUDENTS AND UNIVERSAL EDUCATION

THE GLOBAL EXPERIENCES OF MIXED BLOOD PEOPLES

by Professor Winona Stevenson

ONE OF THE GREATEST REWARDS OF UNIVERSITY EDUCATION IS THE OPPORTUNITY IT PRESENTS TO BETTER UNDERSTAND OUR OWN PAST AND OUR OWN PLACE IN CONTEMPORARY SOCIETY.

Those of us from Native backgrounds taking Native Studies courses, for example, have the opportunity to learn "how come" we are in the situation we are in today. Even more rewarding is learning about other Native peoples of the world because it allows us to place our experiences in a larger context. By comparing and contrasting the similarities and differences between us and other indigenous peoples we realize that we are not isolated. Rather, we are assured that the impact of colonialism is universal and that all Indigenous peoples suffer similar consequences. This, in turn, gives us a sense of comradeship or brotherhood-sisterhood with other indigenous peoples of the world, and an opportunity to raise global consciousness and voice.

In early September of this year, the second year SUNTEP students at U of S had a guest-lecturer from Australia attend their class. The course was Native Studies 200.6 "The History of the Metis and Non-Status Indians of Canada." The Australian Guest-Lecturer was Elspeth Young, a Professor of Geography from the University of New South Wales. The topic of her lecture was the Aboriginal Mixedblood peoples of Australia. This was timely because the students were then studying Metis identity.

After Dr. Young's lecture, the students, most of whom identify as Metis, had the opportunity to compare and contrast their own history and contemporary situation with their Aboriginal Mixedblood counterparts. The following overview is a summary of class discussions and lecture presentations.

Mixedblood Peoples: A Global Phenomenon

INTERRACIAL MIXING IS A GLOBAL PHENOMENON. It occurs on all colonial frontiers or in every instance where peoples from two distinct cultures or societies meet. It occurs both in times of war and strife, and in times of peaceful coexistence. However, the emergence of a distinct and independent Mixed blood population does not automatically result. In other words, while the biological mixing of two peoples is universal, it takes much more than that for a New Nation to emerge. In Western Canada a New Nation did emerge and rise to

prominence as a powerful political and military force. In Australia this did not happen. Comparing and contrasting the history of the Aboriginal Mixedblood peoples with the history of the Western Canadian Metis, allows further insight on how and why some peoples of mixed ancestry do emerge as independent nations, while others do not.

A "nation" is generally defined as being a group of people having common origins, language, a land-base, and a self-governing system. The key pre-requisites of nationhood are political sovereignty and a territorial land-base. By this definition we can see that the Red River and Northwest Metis clearly achieved a state of nationhood in the 19th century. It did not occur over night, however. Rather, Metis nationhood was the result of a historical process involving a combination of specific conditions and forces.

In Western Canada, permanent and long-term contact occurred between the colonial forces as represented by the fur trade companies, and the Native populations. Initially, the Mixedblood children born of fur trade fathers and Indian mothers were assimilated into Indian society. However, after a century or more of permanent contact and intermarriage, the resulting Mixedblood population increased to such a degree that they were undeniably, a very visible, numerous and distinct group of people. They also had a prominent and specialized economic role in the fur trade as voyagers, tripmen and later as pemmican producers and free-traders. As pemmican producers and free-traders they achieved economic and political independence from the Hudson Bay Company which also served as the local colonial government. In addition, their unique position in fur trade society which resulted from the bi-cultural influences of both parental lines, encouraged their development as a distinct cultural group complete with unique languages, dress, artistic expression, and social organization, political and military organization. As their numbers and independence grew, the Western Canadian Metis also defined their territorial land-base. **WHEN OUTSIDE FORCES THREATENED TO UPSET THEIR SOCIETY AND WAY OF LIFE, THE METIS TOOK A POWERFUL POLITICAL AND MILITARY STAND.**

The Aboriginal Mixedblood

peoples have a very different history from the Western Canadian Metis. Furthermore, within Australia the experiences of those in the south differed considerably from those in the north. This had a lot to do with the length of European contact. Contact occurred in the Northern Territory. Initially, most contact relations between the Aboriginal peoples and the colonial forces were sporadic and brief which meant that there was little or no long-term intermarriage alliances. As a result, there was little or no permanent European influence on Aboriginal Mixedblood children. These first-generation Mixedblood children were assimilated into the Aboriginal worlds of their mothers where their mixed

simulated into Australian society and their full-blood cousins in the more remote areas were "doomed to extinction." Permanent settlement in the more remote areas of Australia (Northern Territory, Western Australia and the northern corner of Southern Australia) had a profoundly negative impact on Aboriginal peoples. The high incidences of disease, mortality, dislocation and the declining economies of these peoples led government officials to believe that they would soon die out. So the Australian officials chose to let them disappear by not doing anything to prevent it. **THIS POLICY OF NEGLECT HAS BEEN CALLED THE "SMOOTH THE DYING PILLOW" POL-**

away from their Aboriginal mothers and raised in institutions which were very similar in design and goal to the Canadian Indian residential school system. **THESE AUSTRALIAN BOARDING SCHOOLS AND ORPHANAGES ALIENATED CHILDREN FROM THEIR ABORIGINAL ROOTS AND INDOCTRINATED THEM INTO AUSTRALIAN SOCIETY.**

By the 1960s there were basically three Aboriginal populations in Australia: Those in the south who were effectively absorbed or assimilated into Australian society; the first and second generation Mixedblood populations



Photo Credit: E. Young

Children

parentage was considered inconsequential, even irrelevant to the communities. However, as European settlement became more permanent in the south during the early 1800s, Aboriginal "shantytowns" or communities began growing around European settlements. These shanty-towns increasingly became home to Aboriginal Mixedblood peoples who found work as seasonal farm laborers and in other paid wage-labour positions.

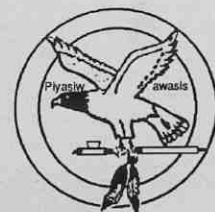
THE HIGH DEGREE OF ANTI-ABORIGINAL RACISM IN SETTLEMENT AREAS ENCOURAGED THE ASSIMILATION OF ABORIGINAL MIXEDBLOODS INTO EURO-AUSTRALIAN SOCIETY AND THE SUPPRESSION OF ABORIGINAL ANCESTRY IDENTITY. Within two or three generations these people made up a large portion of the inner-city urban population and were assimilating Australian lifestyles and identity.

By the early 1900s, government officials held the view that the Mixedblood Aboriginal population in the south were largely as-

simulated into Australian society and their full-blood cousins in the more remote areas were "doomed to extinction." Permanent settlement in the more remote areas of Australia (Northern Territory, Western Australia and the northern corner of Southern Australia) had a profoundly negative impact on Aboriginal peoples. The high incidences of disease, mortality, dislocation and the declining economies of these peoples led government officials to believe that they would soon die out. So the Australian officials chose to let them disappear by not doing anything to prevent it. **THIS POLICY OF NEGLECT HAS BEEN CALLED THE "SMOOTH THE DYING PILLOW" POL-**

from the remote areas who underwent the boarding school system, and; the full-blooded Aboriginals still living in the remote regions. Aboriginal identity was fragile and Aboriginal society was fragmented. There were no Aboriginal

We encourage Education and Upgrading



Thunderchild Community School

Box 39
Turtleford Sask.
S0M 2Y0

Phone: 306-845-2700 or 845-2771
Fax: 306-845-3339

Con't on pg. 13

Education

SASK UNION OF INDIGENOUS STUDENT ASSOCIATIONS(S.U.I.S.A.)



Dan Stifle

Photo Credit: Ona Faldler-Berog

S.U.I.S.A. was formed in November, 1989, and is comprised of Indigenous student groups from across Saskatchewan. This association was formed largely due to unilateral decisions made by the government of Canada which affect Indigenous students. One example of such, was the E-12 issue in the spring of 1989. Indigenous students, Native leaders, and individual supporters across Canada staged mass demonstrations, hunger strikes and sit-ins at Indian Affairs offices in protest of a government decision to cut back education dollars.

These actions were comparable to the solidarity exhibited in reaction to the 1969 White Paper and the bringing home of the 1982 Constitution. As a result of these united efforts, the activists received national and international media attention. This forced the Federal Government to renegotiate on a bilateral basis with Indian leaders

the issue of post-secondary education funding.

S.U.I.S.A. is the first association to unite Indigenous students on a provincial level. According to Cindy Sparvier, executive member, "It is the first step in tearing down the invisible walls that divide Indigenous peoples." Under this association, students can work in harmony with external organizations, rather than in isolation of each other. Through this, a better access to education for Indigenous peoples can be realized. Another executive member and Metis student, Dan Stifle stated that "greater good will be achieved in the establishment of a permanent provincial student organization, that will protect the rights and interests of students and future generations of our people."

The Association is in its infant stage, but has developed principles which address unity and diversity, quality of education, and Indigenous rights. These principles are based on the foundation

of individual choice, and according to its executive members, "the Association will ensure that it will never violate this principle, and be constantly ready to assist the student in protecting their rights to education."

There are presently seven students who sit on the S.U.I.S.A. Executive Council. These are: Cindy Sparvier and Noreen Blackstar of SIFC Saskatoon; Dan Stifle and Dan Gaudry of the University of Saskatchewan; Lyle Morrisseau and Brad Laroque of SIFC Regina; and Dennis Wasequate of SIAST Regina.

S.U.I.S.A. encourages all interested or involved in Indigenous educational institutions to contact them in Saskatoon 966-6979; in Regina 584-8333. Further information concerning S.U.I.S.A.'s general assembly in early February will be made available in the March issue of New Breed.

Yours in Spirit
S.U.I.S.A. Executive

RADIO SKILLS TRAINING

by Robert Merasty

The Missinipi Broadcasting Corporation (MBC), an Aboriginal communications Society, situated in Lac La Ronge, Saskatchewan is presently offering a Radio Skills Training Program.

Mr. Barrie Ward, one of the instructors stated that, "the training was implemented in order to meet the demands of the Communications Societies for skilled employees."

He also said, "the history of Broadcasting in Northern Saskatchewan is still in it's infancy, as a result there is not an abundance of personnel trained in all aspects of Radio Station Operation,"

Two of the first Communications Societies ever established in Northern Saskatchewan were in the early 1970s. These are CHGL in Green Lake, which is still in

operation and Natotamek Radio in La Ronge, which no longer exists.

However, there are now 15 community communication societies that operate low power radio and television stations. This includes a new society in Lac La Ronge, Saskatchewan.

It is employees from these societies that are participating.

These communities include: La Loche, Buffalo Narrows, Dillon, Ile a la Crosse, Beauval, La Ronge, Wollaston, Sandy Bay, Pelican Narrows and Cumberland House. Mr. Ward indicated that, "this program is specifically designed to meet the multi faceted needs of the various communities."

"The program will give the students an eclectic (various sources) and intensive exposure to the many duties and responsibilities of running a broadcast outlet,"

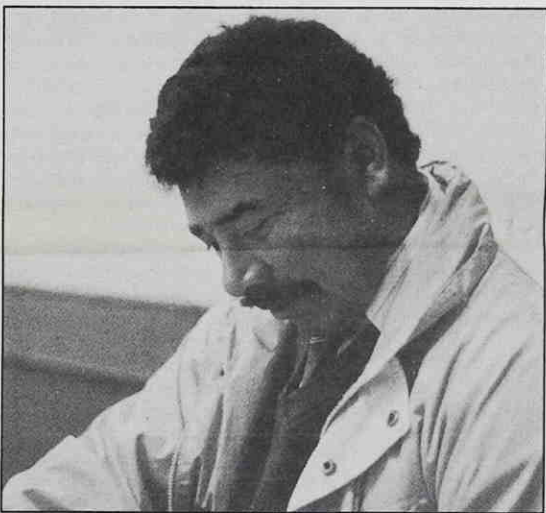
said Mr. Ward.

The program contains instruction in six primary skills areas. These include: a) Writing for Broadcasts (commercial), b) Broadcast Journalism, c) Radio Production (technical), d) Announcing and Interviewing, e) Industry and Management organization, f) Cultural awareness (geographical relevancy).

The instruction will be delivered in a balance of classroom exercises (that include equipment operation) and field practicums. The practicum involves two weeks of training at their (trainees) home communities.

The training program is costing approximately \$122,000.00 to mount.

Of this Missinipi Broadcasting Corporation is assuming approximately 50%, the Canada Employment Centre, the Communities



Robert at work

Photo Credit: Ona Faldler-Berog

and Saskatchewan Education under the Native Services Program are contributing portions of the remainder.

The 16 participants will complete the training program at the end of this fiscal year (March 31).

MULTICULTURALISM AND EDUCATION: REGINA

Multiculturalism with a Major Focus on Indian and Metis Concerns in Education was authored by Dr. Glenda Simms in July of 1986. As a direct result of the 55 recommendations which were made in the report, some initiatives have been undertaken in an effort to improve the quality of education for Aboriginal peoples within the Regina Public School system.

In 1986, 2 videos were produced. Grandmother, Mother and Me is a series of 6 profiles on women from various cultural groups. Say No to Racism documents a troupe of actors and actresses from different ethnic backgrounds addressing the issue of racism with elementary students using the medium of drama. Both videos are designed

to enhance an awareness and appreciation of different cultural groups and also create an awareness of racism.

In the fall of 1987, Monica Goulet-Couture was hired as Consultant for Indian and Metis Education. In the same year, the Indian and Metis Re-Entry Program, designed to assist students who had dropped out, was established. In its second year it was expanded to accommodate more pupils. The program is presently being evaluated.

In January of 1989, a Curriculum Advisory Committee on Indian and Metis Education was assembled. Some of the responsibilities on the committee include providing advice to senior administration on the following:

- implementation of the recommendations of the Multicultural Report
- special programs and projects worthy of consideration
- directions in long term planning for Indian and Metis education

Indian and Metis issues affecting education in the school division

IMCAC members met with distinguished members of the Indian and Metis community in a half-day seminar in order to validate IMCAC's goals and objectives and to receive their suggestions and input for responsible forward planning.

In September of 1989, Joanne Pelletier was hired as a curriculum developer. She is currently com-

pling a bibliography, evaluating and developing materials to enhance the teaching of Indian and Metis content.

A series of five modules developed by the Department of Education entitled Indian and Metis Awareness are available for consultants and principals to participate in during the 1989/90 school year. Inservice on the enhancement of understanding issues which affect the education of Indian and Metis students as well as anti-racist education are the two major areas which we focus on.

According to the Five Year Plan (1989/94), the Regina Public School Board is dedicated to the delivery of effective educational programming for the Indian and Metis students and has developed

strategies to emphasize the acceptance of cultural differences. The Board actively solicits applications from those of Aboriginal ancestry for all positions.

If you are interested in obtaining copies of our videos, please direct your inquiries to Ms. Monica Goulet-Couture. If you are aware of any programs or projects which are particularly useful for Aboriginal students, please let us know.

**New Breed
Distribution is
now 10,000.**

Education

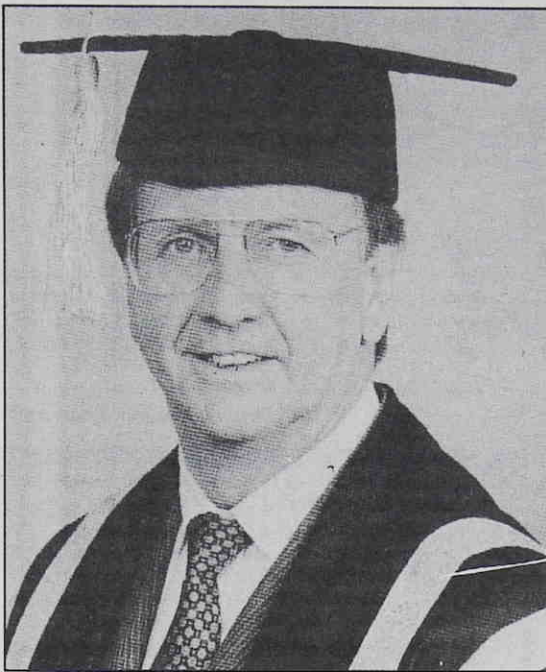
NEW PRESIDENT AND VICE CHANCELLOR ACKNOWLEDGES SHORTCOMINGS OF SASKATCHEWAN

by Ona Fiddler-Berteig

The 7th President and Vice Chancellor of the University of Saskatchewan was formally installed on February 3, 1990. Dr. J. W. George Ivany, the new President and Vice Chancellor was the only person who addressed Aboriginal concerns regarding education.

His inauguration address was the highlight of the three hour installation ceremony and followed speeches delivered by such notables as the Honorable Bill Z. Neudorf, (on behalf of the government of Saskatchewan) Mayor Henry Dayday, of the City of Saskatoon, and Dr. James V. Penna on behalf of the Federated and Affiliated colleges.

Dr. Ivany's address offers renewed hope for Aboriginal leadership whose goals are to provide easier accessibility for University education for their people. The portion of his address which addresses Aboriginal concerns and in fact which might be called inspiring follows:



Dr. J.W. Ivany

Photo Credit: Ona Fiddler-Berteig

We can not claim the honour of having been the moral and social leaders our communities expect of their universities.

"I strongly believe that the University must reaffirm its mandate as an agent for social justice. In difficult financial times it has been too easy to avoid concrete commitments to morally justifiable actions and programs. As only one example we have done too little to promote equity of opportunity in employment. Women continue to be under-represented in our faculty and administration and as students in some of our programs. Similar to other Universities we have undertaken to follow federal guidelines in setting up an Employment Equity Program. But like our sister institutions we can hold little pride in having been so coerced to action. We can not claim the honour of having been the moral and social leaders our communities expect of their universities. In another instance Na-

tive Indians are not only under represented in our programs but, in spite of some affirmative action efforts in several colleges, too little is done to effect a successful transition into what continues for many Indigenous people to be a terribly foreign environment. And we must remember in the face of this shortcoming that Saskatchewan, among all provinces, has the highest proportion of people of Native ancestry in Canada. Universities, traditionally, have a distinguished history of leadership in the most crucial issues facing their societies. We have a moral obligation to use our privileged position as a centre of scholarship to promote enlightenment, to stimulate discussion and propose action. I believe people expect from us leadership in such sensitive areas as human rights, racism and sexism. Recent Canadian news events such as the Donald Marshall Inquiry, the Montreal massacre of women, or the harassment of females at several Engineering schools demand remedial attention. We must do more!

CROSS CULTURAL EDUCATION: REGINA

by Ona Fiddler-Berteig

The Kitchner elementary school in Regina in many ways is the example other schools can look up to. Mr. Bill Wood, the principal is very proud of the existing programs offered, but even more enthusiastic about the cross cultural issues that a new program, which will begin on February 13 will address. "We have about a 50% ratio of Aboriginal students here. The program will address issues such as self-identification, stereotyping, racism and discrimination," he states.

The program will run on a pilot basis for six weeks and will continue if deemed successful. In service training for all staff, including the two SUNTEP graduates, will be kicked off with a staff meeting with the Gabriel Dumont Institute for consultation. Mr. Wood commended one SUNTEP graduate for her work, she (Jackie Barry) has only been here a year, but its like she's been around for a long time." He emphasized the importance of networking with community resources and reported that input for the program will come from the Gabriel Dumont Institute, the elders, the Saskatchewan Coalition Against Racism (Dale Pelletier), the Circle Project, Rainbow Youth, the Federated Indian College and the two SUNTEP graduates on staff.



Learning together

Photo Credit: Monica Goulet-Courser

MILLARS CREATIVE CORNER

NEW & USED FURNITURE

I HAVE PURCHASED THE Ro-terry BUILDING!

401 3RD AVE. EAST
MEADOWLAKE, SASK.
SOM 1V0
(306) 236 4939

STORE HOURS:
WEEKDAYS - 10am - 6pm
SATURDAY - 1 - 5pm

CANADIAN NORTHERN STUDIES TRUST

FIDUCIAIRE CANADIENNE D'ETUDES NORDIQUES

THE CANADIAN NORTHERN STUDIES FALL COMPETITION FOR SCHOLARSHIPS IN ECONOMIC DEVELOPMENT FOR NATIVE STUDENTS

The Canadian Northern Studies Trust will award graduate scholarships—valued at \$10,000 each—to support native students enrolled in post-baccalaureate degree or diploma programs at a Canadian university and who will be commencing graduate studies on or after September 1, 1990.

The educational program of the successful candidates will have special relevance to economic development for native peoples in Canada. Preference will be given on the basis of academic excellence, but work-related experience with potential for initiative and leadership qualities will be taken into account. The subject areas that have direct bearing on economic development will be considered, and the applicability of the course of study to native economic development must be demonstrated.

The awards are open to native students who are Canadian citizens or permanent residents of Canada. These awards are made possible by a contribution from the Native Economic Development Program, Government of Canada.

For information and application material, write to:

Association of Canadian Universities for Northern Studies
130 Albert Street, Suite 1915
Ottawa, Ontario K1P 5G4
Tel. 613-238-3525

Applications are to be received by April 1, 1990

March - Justice April - Women's Issues.
Please Call or write to help us keep you informed.

Education

A VERY SPECIAL TEACHER

by *Monica Goulet-Couture*

As a small child attending Grade 1 at Charlebois School in Cumberland House, Saskatchewan, I have fond recollections.

In the early 1960's when the Beatles were new on the music scene, my Metis family experienced the "Beatle Craze." This meant that whenever we heard one of their songs on the radio, the volume would be turned up full blast and my brothers, sisters and I would automatically switch to "entertainment mode." This entailed all of us grabbing various kitchen paraphernalia and simulating the playing of musical instruments.

Keith or Arthur would grab a broom or a mop and play the guitar; others would grab spoons and pots and pans. My favorite thing was to climb on the counter top and pound on the tin canister set. I loved pretending to be Ringo!

I carried this love of Beatle music to school and asked my Grade 1 teacher, Miss Libby Newell, if I could sing for the class. She agreed, and one day, after recess, I proudly went to the front of the class and sang, "She Loves You!" I distinctly remember Libby and the Grade 2 teacher, Darlene, standing in the doorway, marvelling at my performance.

Imagine! A little Metis girl singing "She Loves You" for her teacher and classmates in Northern Saskatchewan. A fellow classmate, George Cook, was rather

disgusted with my impromptu performance and commented rather snidely, "what's the matter with you? Have you got ants in your pants?" Even this comment couldn't deflate my balloon.

Many years later, after acquiring my Bachelor of Education degree from SUNTEP, my very first teaching job was at Cochrane High School in Regina. During my second year there, a new Guidance Counsellor by the name of Kal Newell asked me where I was originally from. When I mentioned Cumberland House, he subsequently discovered that his sister, who is now married and lives in Tuktoyaktuk, N.W.T., had been my Grade 1 teacher.

Having had the opportunity to teach, it was always my desire to emulate the qualities she possessed which allowed me to "blossom" under her pupilage. I think the number one factor was that I knew she genuinely cared about me. She was warm and firm, yet gentle. I cannot recall her ever yelling or reprimanding a student in front of the class. Yet, she had good classroom management skills. She treated her students with dignity and respect, and this was reciprocated. She allowed us the freedom to be who we were. I've heard the statement, "children don't care how much you know, until they know how much you care." This can surely be said of Libby.



"It was always my desire to emulate the qualities she possessed."

Monica Goulet-Couture

MOVING INTO SASKATOON?

We are an all Native owned and operated non-profit corporation. See us first for your housing needs.

(306)652-5464



CORPORATION LIMITED

315 Ave. F South, Saskatoon, Saskatchewan. S7M 1T3

LEARN A HERITAGE LANGUAGE ENROLL IN A CREE IMMERSION COURSE

NEXT SESSION:
July 9 - August 24, 1990

This program qualifies for Indian Affairs Funding for eligible students.

University Credit Available.

Contact:
SCIL
Luther College, University of Regina
Regina, SK S4S 0A2
(306) 585-5300



Peter Ballantyne Band, Chief Ronnie Michel, Band Councillors, School Committees and Members of the Education Division, wish all students success this academic year
Special congratulations to all graduates.

Peter Ballantyne Band

General Delivery
Pelican Narrows Sask.
SOP OE0

(306)632-2161

WHY SHOULD WE STUDY SCIENCE?

by *Randy Wells*

In 1984 The Science Council of Canada published a report called "Science for Every Student." It surveyed 7,000 science teachers across Canada, reviewed primary and High School science curricula and identified trends in technology and employment. The report concluded that every child today needs a science education just to cope in our high-tech world. Positions in the clerical and service industries, along with manufacturing and middle management jobs are disappearing because of increasingly sophisticated computer automation. The jobs of the future - for both women and men -

will require a background in science and technology.

Children also need science so they can understand the scientific issues affecting the quality of their lives. The Science Council states, for example, that everyone should know how environmental hazards such as acid rain and toxic wastes are created and learn how to eliminate the risks to health and safety. Students must come to understand the controversies surrounding nuclear power and genetic engineering, together with their immense potential to alter the makeup of the human race, so that as adults they can make informed ethical and political decisions about the future.

Perhaps most important, in a world where today's latest discovery is tomorrow's old theory, children need science education so they can learn to question ideas and to solve problems.

Fortunately, there is a great deal that parents and teachers can do to turn their kids on to science so that the object becomes a joy rather than a seemingly irrelevant chore.

To Subscribe
Call (306)
653-2253
Fax 653-3384

Environment

DISPOSABLE DIAPERS: Are They Really Disposable?

by Paul Hanley

Throw away diapers are a bummer. They are expensive, pose a public health threat, and also damage the environment.

It is often the case that we don't realize how things add up until we see all the statistics. You wouldn't think that a leaky tap wasted all that much water, until you find out that one drop of water a second wastes 9000 litres per year. It's the same thing with diapers -- buying diapers one pack at a time you would never realize that North Americans use 18 billion disposables a year.

The following information, taken from the book *The Canadian Green Consumer Guide*, will give you some idea of the environmental problems caused by disposable diapers. In Canada, we use 1.7 billion disposable diapers per year which requires that we cut down 2.4 million trees. Paper production is in itself a polluting industry, which adversely affects wildlife and drinking water. And the paper used in diapers cannot, of course, be recycled like newspapers -- in fact, disposable diapers are the single largest non-recyclable component of household garbage.

The 1.7 billion diapers used means also that 1.7 billion sheets of plastic covering are used, and this amount of plastic uses 77,000 cubic meters of non-renewable natural gas in its production.

These diapers result in a lot of garbage -- 240,000 tonnes a year. It has been estimated that the cost to the public of dealing with the use of disposable diapers is \$50 million a year -- that's in addition to

the approximately \$400 million spent on buying the disposable diapers themselves. It should also be pointed out that "disposable" diapers are not so easy to dispose of; when they are thrown out into the garbage and eventually buried in landfill sites, they do not break down and deteriorate for a very long time, some say hundreds of years. Finding a place to put all of these diapers, along with other garbage that is not biodegradable, is increasingly difficult to find somewhere to get rid of all the garbage.

There is another problem related to disposables. In North America, over three million tons of untreated urine and feces are thrown in the garbage each year instead of being treated in sewage treatment facilities. Over 100 different intestinal viruses, including polio and hepatitis, live in untreated excrement; these can pollute groundwater supplies. Further, people that live in small communities, or northern settlements and reserves, may not have access to sanitary landfill sites, making the possibility of pollution, and public health problems, more serious than in larger communities. Clean water and sanitation are the most important aspects of maintaining public health and preventing illness.

Perhaps the most compelling argument against disposables is their cost. Apparently a baby requires about 7500 changes over the two and a half years or so it spends in diapers. At about 25 cents per diaper that means that a family spends about \$1875 dollars per child on disposables, about \$750 per year, or \$60 per month.

Costs may be somewhat more, or less, depending on the price of diapers and the length of time to toilet training. Cost per diaper is higher in the north and in isolated communities.

On the other hand, using old fashioned cloth diapers costs something like \$400-500 dollars per child over 2.5 years, or \$16 per month. Especially for low-income families, using cloth diapers can be a substantial saving, and one that is also good for the environment. It saves trees, energy, plastic, landfill costs, and protects public health.

People will argue that disposables are worth the cost because they are more convenient, or that they don't have access to washing facilities. Fair enough, but there may be options.

If you live in Regina, Saskatoon, or Prince Albert there is a commercial diaper service available. This is a very convenient way of tending baby, mother -- and mother earth. A diaper service will deliver a stack of clean, sterilized diapers to your door every week, with a sterilized diaper pail, and they'll pick up your soiled diapers in the old pail and wash them for you. Its surprisingly cheap; it will cost you about \$1200 over two and a half years, substantially less than buying disposable diapers. Of course its much cheaper to do your own washing, but a diaper service offers a great deal of convenience, especially when parents are working out of the house. Diaper services will soon be opening in North Battleford, Creighton, and Yorkton.

The bright side of a crisis is that is often an opportunity in disguise.

So it is with the environmental problem. Public concern with protecting the environment is creating a new industry. Although there are no figures available for Saskatchewan, it is estimated that the "green sector" of the economy in Ontario already employs 30,000 people and is worth about \$2 billion in sales and services annually. Consumers and business are finding that being environmentally sound often saves rather than costs money.

The disposable diaper problem may provide opportunities for people who want to start a business: start a diaper service where none is yet available. Already diaper services have expanded from 12 to 32 businesses since May of 1989 and the increased demand for cotton diapers has meant that businesses have had some trouble obtaining inventory.

A proper diaper service cannot be run out of a home laundry because by their nature, diapers must be laundered with greater care to ensure that they are bacteria free. This is achieved mainly by using heavy-duty industrial machines and hotter than normal water. Diaper services require a water heater that will bring water up to 180F degrees and keep that hot water coming -- its like you have 100 diapered babies that never grow up. Existing diaper services are now setting industry standards that all members must comply with.

Start-up costs for a diaper service would be around \$25-30 thousand dollars for machines, boiler, and diaper inventory. Space and a deliver vehicle would be a part of ongoing costs. A service would



need about 100 customers to pay off.

People interested in starting their own business or co-operative may want to consider this option. Metis people have a number of options to turn to for support in starting businesses. MEDFO (contact Keith Coombs at 757-7770 in Regina), provides advisory services for Metis businesses. They will also be able to assist people in obtaining start-up loans and grants as well as management advice. Saskatchewan Indian and Native Affairs Secretariat and SNEDCO provide loans and grants and CAEDS (Canadian Aboriginal Economic Strategy) assists Native people in starting small businesses using a one third equity, one third grant, and one third formula.

NORTHERN PERSPECTIVE: RESOURCE MANAGEMENT

by Willie Billette

The Northern Saskatchewan Municipalities Association met in Buffalo Narrows on December 8th, 1989. The objective of the meeting according to Roy Cheechum, Executive Director for the association was to find alternatives to economically utilize the resources available in northern Saskatchewan.

Most of the fifteen (15) representatives attended the meeting to address their concerns on issues such as education, trapping, fishing industry, environment, employment, housing, funding agencies, etc.

Two ministers, Hon. William Neudorf, Minister of Social Services and Hon. Lorne Koppelchuck, Minister of Northern Affairs were in attendance.

Lawrence Yew, Economic Development Co-ordinator from Pinchouse was very concerned about how the anti-fur lobby throughout Europe, are trying desperately to destroy the fur industry in Northern Saskatchewan. He said, "the anti-fur lobbist does not realize how important the fur industry is to the Native people of this country. If the fur industry

dies, culture, traditions and a way of life for the Native people die along with it."

Buckley Belanger, Mayor of Ile a la Crosse and chairperson for the Association feels that the social services system in northern Saskatchewan and Canada is being Americanized. He said, the Municipalities Association does not support that kind of movement by both Federal and Provincial Governments. Mr. Belanger said that northerners have a tough time dealing with housing and other social matters that affect northern people.

According to some of the mayors, tourism in northern Saskatchewan will generate revenue, however, trappers and fisherman feel they have been left out in the cold in the tourism industry. According to Mayor Belanger, the fur and fishing industry is a vital industry but at the same time the association is trying very hard to accommodate both parties in terms of dollars and cents.

Miller Western, a firm from Edmonton, Alberta has proposed a pulp mill in the Meadow Lake area. Mayor Belanger feels North-

ern Saskatchewan has an unemployment problem, he said any development in northern Saskatchewan cannot be overlooked, but at the same time the association will carefully plan and study any development. He did not say if he is in favor of the pulp mill or not.

Hon. Lorne Koppelchuck, the new Minister of Northern Affairs was in attendance, he said he is not

fully aware of northern affairs because of the recent cabinet shuffle. The minister could not comment on what kind of pulp mill Miller Western is proposing, the history of the proposal, any forest management agreement or the construction phase of the pulp mill.

Ron Ray from Sandy Bay who is a Board member of Saskatchewan Powers, Northern Economic De-

velopment Fund was in attendance. He spoke to the delegation on how to apply for funding throughout his department. Ron Ray sent a message to the delegation that they as leaders must have a "vision" in order to make a northern economy work.

According to Roy Cheechum, Executive Director of the Association, the meeting was a success and the prime objective was met.

Think about your future, after all that's where you will spend the rest of your life.

Kah Ka Koo Board of Education

Canoe Lake Band

General Delivery
Canoe Narrows, Sask.
SOM OKO

306-829-2150

MARCH 16 - 1990 A CELEBRATION OF NATIVE ART AND CULTURE

by Ona Fiddler-Berteig



- to promote and encourage the talents of Native Artists.

- to be the vehicle for projects which develop the pride and confidence of Native people.

The fifth annual Native Art Auction will take place at the Ramada Renaissance in Saskatoon on March 16th, 1990. The general public is invited to view the some 75 pieces (paintings and sculpture) from 4:00 to 6:00 P.M. The auction will start at 7:00 P.M. sharp.

The art auction has over the years gained a certain amount of prestige, much of which can be attributed to the boards commitment to increasing the visibility of Native artists, their coordinating abilities and of course the calibre of artists present at every auction.

Allan Sapp, Lloyd Pinay, Sanford Fisher and Maxine Noel are only a few of the established artists whose work will be sold at this unreserved auction.

This years auction is unique in that any profit made will go directly back into the Native community. Ernie Lavalley, is a board member to Noyo Native Development Projects (NNDP) and the principle actor in this years gala affair. He reported that after the finances have been organized, "the board will determine the manner in which it will be disbursed."

Since its inception, six years ago the NNDP has initiated a number of projects to encourage Native artists. Workshops in Northern Native Communities

and the four successful fashion shows are two examples. Irene Fraser and Val Arnault, the catalysts for the development of NNDP will be present.

Mr. Lavalley reported that this years auction was nearly not a go. Irene, who in past years has been instrumental in the art auctions escalating success moved to Ontario. Ernie was not sure if he would carry on the struggle. He stated, "Irene offers moral support, advise and is a real go getter, I wasn't sure if we could pull it off without her right here. However, the number of phone calls I received from the artists themselves made me feel obligated and encouraged."

Ernie expects at least 400 people to attend this years event. The audience generally includes Corporate buyers, Gallery owners and curators, private collectors, the artists and the general public who come to browse and to be a part of this unique celebration. "The auction is not only a sale, it is, for the artists who are able to attend and the entire audience, an opportunity to meet other artists and buyers and socialize. It really is a celebration of Native Art and Culture." NNDP invites all people to attend and be a part of this celebration of pride and culture.

Local

BATOCHÉ 1990: THE BURNING QUESTION

by Ona Fiddler-Berteig



Photo Credit: Ona Fiddler-Berteig

Some of the Batoche Planning Committee

"Who is responsible for Back to Batoche Days?" and "Should Non-Metis be allowed to compete in the sports and cultural events?" were the two questions which dominated the 3rd Back to Batoche planning committee meeting, held in conjunction with the Gabriel Dumont Institute Conference on January 25, 1990.

Responsibility for planning Batoche until 1985, had traditionally been the responsibility of AMNSIS. In 1985, in anticipation of the large 100th anniversary commemoration the "Batoche Centenary Corporation," was formed and became the formal body for planning. After 1985, the planning and coordination was undertaken by a committee of volunteers, generally under the supervision of Claude Petit, the Chairperson of Saskatchewan Native Recreation Corporation and Tim Lowe, an AMNSIS employee.

During the "turbulent" year, 1988 the responsibility was given to the MNC via the Executive Director, Ron Rivard, to encourage participation of the other prairie provinces and perhaps to avoid the confusion of the referendum.

On the 24th of January, the Metis Society of Saskatchewan passed a motion which helped clear up this jurisdictional problem. The Metis Society of Saskatchewan will be the official hosts for Batoche 1990, but planning and coordination will be undertaken by a committee headed up by the M.N.C. and will include individual interested Metis from other provinces.

Rose Boyer, who has been involved with Batoche for a number of years summed up the discussion and debate very quickly and accurately. In a bid to end the discussion and get on with the works, she stated, "Metis Society members and Metis National Council members are here. This is not a political organization, it is a planning committee: lets plan."

And plan they did. The question of how to increase participation emerged during discussions concerning entries and categories for competitive events. Initially the committee was split

regarding allowing non-Native participants in. Some feared that, "white people would walk away with all the prize money and the semi-professional Metis would not even bother to attend." The other side's position was that the Metis could not promote racism and drew attention to what the reaction would be if Metis teams were not allowed into particular leagues, because they were Metis.

After much deliberation, a decision regarding competitions was reached. In effect anyone will be allowed to compete but categories in all events will be established and entries will be classified at the discretion of the coordinating committee. Claude Petit, the Saskatchewan Native Recreation Corporation representative on the committee emphasized the need for an open competition. He stated, "We want to be able to present the best in everything, therefore events will be characterized by classifications which allow for all participants to compete."

Clarence Campeau, an Area Director for the Metis Society of Saskatchewan, pointed out that, "opening up the competition may lead to a non-Metis walking away with prizes, but maybe that's necessary for us to realize we have to work harder to compete and might make better fiddlers, ballplayers, chariot racers,....of us." He further emphasized that, "professionalism is the word, we have to start on time, have professional judges and get our advertising out there in time."

Finances were an agenda item. Gary LaPlante reported a loss from the Rodeo fund-raising dance, but reported that the committee was not discouraged and would continue to host more dances, bios and perhaps raffles. During his report an interesting fact was exposed. That is, the Manitoba Metis Federation had pledged some \$10,000 to Batoche in 1989. This donation was never received. Mr. LaPlante also reported that the Manitoba Metis Federation had agreed to donate these dollars this year towards the development of per-

manent facilities, specifically rodeo grounds and bleachers. The committee agreed to this stipulation.

Amid much good natural chiding it was discerned that most of the pledges announced in 1989 were never received, with the exception of Local 7's \$1,000.00 cash donation, \$500.00 from the Metis Alberta Association and \$150.00 from Ron Richard the Vice President of Manitoba Metis Federation.

Clarence Campeau was adamant that Batoche should not rely on government funding and that well coordinated and well planned fundraising activities were the primary responsibility of the committee. He stated that, "We have to get more people involved in fundraising all over the country. We have to change the idea that we have to have government funding." A proposal to Secretary of State had been previously submitted, but it was understood that the various committees must begin fundraising on their own.

Although it is generally understood that fundraising is not a priority for Batoche, many events require a certain amount of cash flow. A new event, titled Ms. Metis Canada is one such initiative. The concept was introduced and developed by Rose Boyer and Lorna LaPlante. Generally the idea appears to be modelled after a combination of the Pow Wow Princess and Miss Teen Canada idea. Miss Metis Canada can be any Metis girl who demonstrates an awareness of Metis issues, culture and who can exhibit this awareness on site. Each Ms. Metis Canada competitor will also be responsible for ticket sales, but judging will rely heavily on Cultural and issue awareness. Entry forms and tickets can be obtained from Rose Boyer (665-7746) or Lorna LaPlante (343-8285).

Finally a date for Batoche was set. Batoche will formally open on the 27th of July. The chuckwagon races begin on the 26th. The Metis Society of Saskatchewan General Assembly is on the 24th and 25th. It will be a very busy week for committee members.

Fort McPherson Tent & Canvas

BOX 58

Fort McPherson, N.W.T. X0E 0J0

Phone: (403) 952-2179

Fax: (403) 952-2718

Orders: 1-800-661-0888



Manufacturers of

Tipis, Prospector Style, Baker, Whelen Lean-to, Pyramid, Tundra Round, custom tents 4, 5 & 6' Walls. All tents in single & double construction. Breathable, waterproof and/or flame retardant fabrics.



(Serving All of Canada)

High Quality Luggage also Available.
Please write for your brochure.

Local

ATTITUDES TOWARDS NATIVE WOMEN MUST BE CHANGED

by Janice Acoose Pelletier

On November 12, 1971, in The Pas, Manitoba, 18 year old Betty Osborne was kidnapped, thrown into a car, taken to an area 30 kilometers north of the community and brutally raped and murdered.

According to subsequent news reports, the coroner stated she had been sexually assaulted, stabbed more than 50 times with a screwdriver, her nose crushed, her jaw broken.

This violent and inhumanly outrageous act against Osborne has only recently been "seriously" dealt with. And, after 16 long years, in 1987, one of the four men involved was finally convicted.

In December, the Star Phoenix reported that a judge in the Northwest Territories stated that "sexual assault in the North among Natives is sometimes less violent and cannot always be judged in the same light as southern Canadian cases." He further said, "The majority of rapes in the Northwest Territories occur when the woman is drunk and passed out. A man comes along and sees a pair of hips and helps himself." The

judge later apologized.

On January 12, it was reported that a Canadian Human Rights Commission investigator, after the commission had initially refused to investigate, found Mary Pitawanakwat was subjected to "ongoing racial insults" from bureaucrats while employed in the Secretary of State Department. The report said "she was fired in 1986 for incompetence, three years after filing complaints of racial discrimination and sexual harassment on the job."

Although the department denied many of the allegations, it acknowledged that "some of its officials had made derogatory comments about Natives and the department confirmed an official in Regina had deliberately "brushed or touched" the woman's buttocks with his hand and added he has apologized." The commission has agreed to appoint a tribunal.

On January 4, the Star Phoenix carried a story about a young girl who had been continually beaten and raped since she was seven years old. She was in and out of foster homes, in and out of alcoholic and drug abuse situations and in and out of trouble with the police. Subsequently, after one of the rapes, she became pregnant.

Something this courageous young girl said really bothered me. She said, "I grew up thinking that what was happening to me was normal, that it was OK."

Unfortunately, like the four examples cited, many people in this society have the same feelings about Native women. Where do such attitudes come from?

As one of the earliest sources of "history", the Hudson's Bay Company is continually referred to. In terms of Native women, the archival material suggests they were very sexually eager and morally depraved individuals who were almost always available to the Company men.

Many "historians," if we can seriously call them that, have interpreted these very biased, inaccurately and unprofessionally written accounts (they were businessmen, not historians) and presented them as truth.

Similarly, missionaries not understanding the values, beliefs, ideologies, political, economic and social systems of the many Native groups they encountered, recorded severely sexist and culturally biased accounts of Native women. Indeed, they were very quick to condemn them as immoral pagans, desperately in need

of salvation.

Many writers and poets were subsequently influenced by these two sources. Thus, the kinds of images that were, and still are, perpetuated about Native women originated from these very sexist and culturally biased sources.

One would think that the 20th century's progressive ideas and greater openmindedness would change some of these archaic beliefs. Not so!

In 1985, Peter C. Newman wrote *The Company of Adventurers*. In this book, he vividly described Native women as "attractive tawny-skinned women (who were) willing and proud to express their uninhibited sexuality."

And W. P. Kinsella, who receives rave reviews of his books, continues to perpetuate very derogatory and demeaning images of Native women. It is not surprising to learn of the violence against Native women, when Kinsella and other insensitive and irresponsible writers, continue to inflame their readers with books like *Dance Me Outside*.

In the chapter entitled *Dance Me Outside*, the female character, Little Margaret Wolfchild, is picked up by some "white guys" and "they cuther belly with a knife and sort of stuff her body in a garbage can."

Then there is Ruth Buffalo from Caraway who shoots herself with her father's .22 after "she had been

had by a farmer living across the field."

Most recently, Kinsella boasts of a new book entitled *The Miss Hobbema Pageant*. Suffice it to say that one of the Native women residents of Hobbema referred to it as "malicious, racist and sexist."

By now you are saying, "Yes, so what's the answer? How do we deal with the Newmans, the Kinsellas, the judges or, for that matter, communities that allow these kinds of things to continue?"

Becoming consciously aware of the situation is a beginning. Confronting racism and discrimination in its many forms, however manifested. Standing up against sexual, physical and psychological abuse wherever and whenever it occurs is necessary. Not allowing these abuses to become the norm is essential. And recognizing that Native women are human beings, with similar ambitions and goals, similar fears and anxieties and similar hopes and solutions will certainly alleviate some of the ignorance and fear.



Students and Universal Education, Con't

political organizations or other platforms for expressing Aboriginal identity and the assimilationist thrust of state and federal authorities was strong.

In the 1970s a number of Aboriginal Land Councils sprung up to make legal claim over declining Aboriginal territories and to prevent further Australia incursions and land expropriations. Given that the formal education levels of the majority of Aboriginal peoples in the north was relatively low, the Councils were staffed primarily with Mixedblood peoples who had achieved higher education through the boarding schools system.

As the numbers and political activities of the Land Councils increased in the 1970s and the 1980s there has been a strong resurgence of Aboriginal identity and pride. This is quite evident in government statistical surveys which show an amazing increase in the number of peoples classifying themselves as Aboriginal. Furthermore, the Mixedblood peoples from the more remote areas are returning home, while those in the south with long-forgotten Aboriginal roots are tracing family genealogies and making contact with communities they have been isolated from for up to six or seven generations.

Aboriginal Australia:

UNLIKE THE SITUATION IN CANADA, NO LEGAL DISTINCTIONS WERE MADE BETWEEN FULL-BLOOD AND MIXEDBLOOD ABORIGINALS. Nor did a culturally unique and independent Mixedblood population emerge. Rather, any person with Aboriginal ancestry, regardless of the degree or amount of Aboriginal "blood" is presently identified as Aboriginal, both by personal choice and community acceptance: Aboriginal identity is not measured in terms of legal definitions or marital status. As a result, the contemporary political situation of Aboriginal Australia is very different from the political situation of Canadian Native peoples.

In Canada the political goals of the Metis people differ in many ways from the political goals of the general Indian populations. This is due to the fact that the Metis are distinct from Indians because of historical circumstances. **IN AUSTRALIA, THE MIXEDBLOOD ABORIGINAL DID NOT DEVELOP AS A CULTURALLY, POLITICALLY, ECONOMICALLY, OR SOCIALLY DISTINCT SOCIETY.** Rather, historical conditions and circumstances encouraged their assimila-

tion into one or the other of their parent cultures. With the recent resurgence of Aboriginal pride, the political strength and voice of Aboriginal peoples has become a force that can no longer be ignored. Like the Canadian Indian and Metis peoples' plight and history has reached international forums.

We, as Native people of Canada, have a lot to learn about the histories and plights of other Indigenous peoples of the world. By exchanging and sharing our histories, experiences, and strategies we can develop a stronger political support system and a stronger political voice.

For those in Native Studies, there are obvious benefits to be derived from international exchanges and dialogue. Thanks to Dr. Elspeth Young, the SUNTEP 200.6 students had an opportunity to view Indigenous identity issues from a more universal perspective.

Aborigine Mixed Blood Family

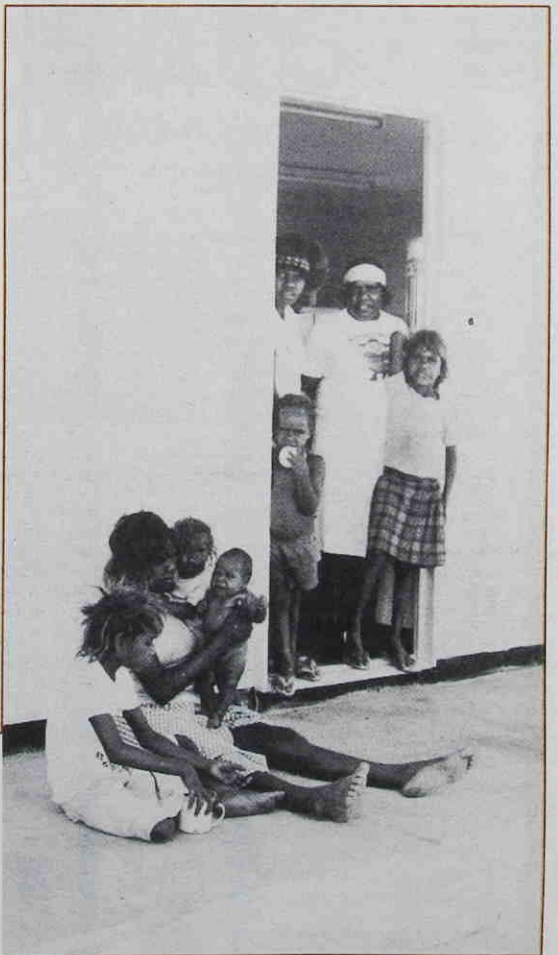


Photo Credit: E. Young

AREA DEVELOPMENT: WESTERN REGION ONE

by Lorna LaPlante

The meeting was called to order at 1:30 P.M. There were 20 persons present. The minutes of the previous meeting were reviewed and accepted.

Guy Bouvier reported that the Area Corporation was in really good shape financially.

The Area Corp. had officially purchased the Meadow Lake Bingo Palace and revenues were coming in. Also, Sask. Indian and Native Affairs Secretariat had given them a grant for business development. It was decided that Bingo revenues would go directly to the mortgage on the business.

The sponsors (WR1 locals) would do as required locally with the profits. This Bingo business is a win-win situation for the area. Both the area and locals are becoming self-sufficient and that is only reasonable when you consider that our people spend the bulk of the money at the Bingo hall.

There will be a "Big Splash" on February 2 for the Grand Opening. Really huge prize are to become a regular thing as of that night. In attendance will be MSS Executives, SINAS Director Mauriel Aubichon and other government officials.

Also discussed was the new outreach office to come into Meadow Lake. Guy Bouvier has been working on this for some time and is elated at his success.

Guy Bouvier reported that due to interprovincial politics Kodiak R.V. company would not be brought into the area at this time. The possibility was there for the future.

Lorna LaPlante, MSS Executive Director, reported on Back to Batoche and asked for support of area. There was unanimous support for any kind of assistance the area could give. A motion was passed to give Batoche 1990 a donation from the Bingo Palace as the area contribution. In return MSS will assist with establishing the outreach office. A motion was passed to bring it up at the MSS board level that the area and opposed the charging of gate admission fees.

Pablo Valdez, independent courtworker, cons. gave a presentation on MSS/FSIN working to reinstate its Courtworker's program or to form a similar justice advocate. The area also gave unanimous support to this endeavour.

Local

BUSINESS DEVELOPMENT ASSISTANCE

Visions North Community Future Program is open for business.

by Nap Gardiner



The objectives of Visions North Development Centre (VNBCD) are to encourage and support new business ventures by providing access loans, loan guarantees and support services to maintain ongoing support of those businesses that are established, and the promotion of economic development, thereby increasing employment in the Visions North region.

The VNBCD has capital available for loans and equity financing. According to Mr. John Brennon, General Manager of VNBCD, "if an individual has a good idea, a good business plan and can portray good business

skills, they may be eligible for assistance."

As well as giving financial assistance, the business centre will provide management and counselling services. These vary from how to obtain information to deal with various levels of governments and help in recognizing the feasibility of a business idea. VNBCD recognizes that management skills are a prime concern in business maintenance. Therefore, a strong part of this program will be to expose management shortcomings and propose suitable corrections.

Another policy of VNBCD is that only those individuals who are not successful in receiving financial assistance from banks or the Federal Development Bank will be considered for the management advisory services. In other words, if VNBCD has assisted financially to your business development you would then be eligible for the advisory services. Indeed there will be some costs involved for use of the services. Each VNBCD client will receive three initial

hours of free counselling services. Additional hours will be available on a fee for service basis.

VNBCD extends its mandate to Creighton, La Ronge, Air Ronge, Denare Beach, Pelican Narrows, Sandy Bay, Deschambeault Lake, Missinipi, Southend, Stanley Mission, Weyakwin, Wollaston Lake, Brabant Lake, Kinooasoo, Timber Bay, Sturgeon Landing and those communities that fall within the Peter Ballantyne Indian Band and the Lac La Ronge Indian Band.

The Board of Directors of the Business Development Corporation are: Mr. Emile Hansen of Wollaston Lake, Eldon Moline of La Ronge, Joan Norman of Creighton, Peter Brooks of Peter Ballantyne Band, William Dumais, Chairperson, Southend, Ernest McKay and Clarisse Custer both from Pelican Narrows.

The Visions North office is on La Ronge Avenue, P.O. Box 810 La Ronge, Saskatchewan. S0J 1L0 Phone: (306) 425-2612



NATIVE WOMEN ACCUSE STORE OF DISCRIMINATION

Reprinted from the Star Phoenix, January 22, 1990

A Native woman who says she was discriminated against when she tried to buy \$800.00 worth of groceries has filed a complaint with the Saskatchewan Human Rights Commission.

Danielle Woodward, 30, said when she and two Native friends, Marcia Gordon and Marion Littlewolf, tried to check out three carts of groceries at a Regina Safeway, the cashier called another employee to the till.

"He literally asked us how we intended to pay for our groceries, by cash or by cheque," said Woodward, a student at the Saskatchewan Indian Federated College.

Woodward said she showed the employee the cash to pay for the items but told him she wouldn't be buying her groceries at that store. "It shocks you every single time that someone would treat you that way because you're brown."

Woodward said the store's cheque-cashing policy was discussed. The employee then pointed at Gordon and said she had caused trouble in the store before.

"He was creating a scene, saying things like "get a grip" and "quit freaking out!"

After trying to get the man's name, they left after he threatened to call the police.

She said when Littlewolf re-

turned to the store later, an employee explained staff had been on the lookout for three Native girls accused of stealing from another Regina Safeway store.

Jim Waters, a Safeway public affairs official from Calgary, said, "We're anxious to hear formally from the Human Rights Commission what the complaint is."

Bruno Hudolin, the human rights commission employee who took the complaint, said the code states no one can be denied service because of race.

Woodward, who plans to start a letter-writing campaign, said an apology is all she and her friends wanted originally.

Canada Mortgage
and Housing
Corporation



Société canadienne
d'hypothèques et
de logement

Equality of Opportunity In Employment

CMHC is a Crown Corporation whose mission is to promote the construction of new housing, the repair and modernization of existing houses, and the improvement of housing and living conditions for Canadians. As a Corporation, we are also striving to be among one of the best Corporations to work for in Canada. As a part of the goal we are committed to ensuring equality of opportunity in the staffing process.

Although many Native staff have been hired we would still like to hear from qualified individuals in occupational groups such as clerical and secretarial support, senior administration (example Program Officers responsible for the administration and/or delivery of housing programs) and managerial/executive staff.

Traditionally our staff turnover is not high and our vacancy situation is usually very limited. For that reason it would be unfair to raise expectations that we currently have a number of vacancies. However if you would like to submit your resume to us we will be happy to retain it on our employment files for consideration in the event of any suitable vacancies arising in the future.

Please submit your resume to your preferred location:

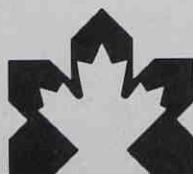
B. Robb
P.O. Box 1107
Saskatoon, Saskatchewan
S7K 3N2

A. Haines
P.O. Box 1186
Regina, Saskatchewan
S4P 3B6

CMHC is an equal opportunity employer

Canada Mortgage and
Housing Corporation is a major
Crown Corporation working with
businesses, financial institutions,
governments and individuals to
improve housing for Canadians.

Canada



We support youth & Education for they are
the future of our Nation.

Sakwatamo
Treatment Centre
864-3632 or 864-3631

Box 3917
Melford, Sask. S4P 1A0

Profiles

PROFILE: GUY BOUVIER ECONOMIC DEVELOPMENT AT THE GRASS ROOTS

by Ona Fiddler-Berteig



Guy Bouvier

Photo Credit: Ona Fiddler-Berteig

"There's lots of industry moving into Meadow Lake and I want the Metis to be right in the middle of it," states Guy, a dynamic and forceful board member of the Metis Society of Saskatchewan, long time Metis activist, and family man.

Guy has begun to motivate the 13 locals in his area in this direction by stressing the importance of

economic development strategies, education and involvement in the decisions which impact his area. Although many can talk about economic development, Guy has actually developed a base for long term planning. His area (Area 1 Region West) has recently purchased the Bingo Palace in Meadow Lake and are now incorporated as an Economic Develop-

ment Corporation. All locals in the area can use the facility for fundraising to help develop their own locals, and ownership of the facility may provide the necessary equity for additional economic development plans. He emphasized the support Morris Aubichon, the Director of Saskatchewan Native Business Development Program gave and expressed thanks to the previous owners of the Bingo Palace.

Guy's plans for future development of his area are visionary. "You need only three things to implement a successful economic development strategy: Finances, Assets and Determination. We had the determination, but lacked finances and assets. Now we have all three," he states.

Presently Guy has just halted talks regarding the development of a recreational vehicle industry which would have employed 150

people in Meadow Lake. Why? I asked. "They were playing with us and the neighboring provinces to increase the prices. We will not be a pawn to these types of negotiations," Guy adamantly stated. With this initiative at a stand still Mr. has begun to examine forms of joint ventures and partnerships for revenue and investment. He spoke briefly about a hotel or perhaps office buildings.

Guy has generously offered the Bingo Palace as a fundraising activity for the Batoche 1990 planning committee, "but only if the Metis Society donates a filing cabinet," he laughingly adds. "Life is full of bargains," he further added. "We often have to make our own opportunities. "Batoche is the centre of Metis people. We are a fighting race. I'm proud of that and believe we should not forget our past and culture," he states.

Guy is a strong advocate for education, a position which may have developed over the years he spent as a laborer. He is presently attempting to bring the University Arts and Science program to Meadow Lake. "Even governments understand this. We have to take education to our people. Past difficulties and failures have proved this," he said. He is also working on developing a Native Employment service, a service which he feels is better to ensure reliability and equal opportunity, he is negotiating for a Native Outreach program and is looking at dollars for social programs from the Minister of Family.

Besides his economic development activities, Guy finds the time to be a father to his two daughters Erin and Renie, husband to Linda, coach for the girls ringette team and community volunteer.

PROFILE: JACK MORIN

by Gary LaPlante

Jack Morin, President of MSS Local Chitek Lake, is quiet and soft-spoken, characteristic of a wise and patient man. He is presently semi-retired at age 53, after working for the same employer for over 25 years, as a reinforcer (ironworker).

Jack and his wife Shirley (nee Vandale) have seven children: Linda, Connie, Grace, Jack, Sandra, Esther and Sheryl.

Jack and Shirley decided to come home to Saskatoon in 1987. They settled at Chetik Lake where they both became involved with the Metis movement. Jack and Shirley have had some experience with Metis organization previously as they were members of the Metis Association of Alberta while they



Jack Morin

Photo Credit: Gary LaPlante

lived in Calgary. This gave them the opportunity to meet and socialize with other Metis people. They recall meeting an interesting Metis elder originally from Meadow Lake. August Laboucaine had been a rodeo rider and he

told them many stories of his own life and his home around Meadow Lake.

Jack's parents, Fred and Alvena (Bourassa) Morin were very industrious, Jack recalls. They had a homestead near Leoville. Fred

worked for the village as well as owned and operated a saw mill for a number of years. Alvena maintained operations at the homestead. At a very young age, Jack worked with his dad in the bush, driving truck and cutting ties; hard work for low pay.

Jack's involvement with the Metis Society of Saskatchewan may have come partially from the influence and example of Shirley's father, Albert Vandale, and grandfather, William Vandale, of whom the latter was involved with the Metis Society some years back.

Today, Jack and the Chitek Lake Local members have their own Bingo fundraising, using the money to acquire assets. He feels that MSS Locals should try to acquire ownership of assets instead of renting, as is usually done.

This, he believes, would create more stability for an organization. He sees the Western Metis Economic Development Corporation as a very good example for other Areas of the province to follow. It is a step toward independence and greater autonomy, although he cautions that everything must be done in a careful manner, and to avoid rushing into things.

Jack sees the need to create our own stability, especially knowing that our people are quite transient. He advises the younger generation to get an education before they go out looking for work. His own life story thus far shows Jack Morin to be a stable and hard-working individual.

PROFILE: JOSEPH AND MILDRED BLYAN

by Gary LaPlante

Joe and Millie Blyan of Pierceland, Saskatchewan (MSS Local # 71) have been married for nearly 53 years. It is therefore without question that they be considered as one, a team. Although Millie, on paper, is the president of Local #71, they share the responsibilities of local mat-

ters equally, and have done so for approximately 30 years.

Joe, 73, was born in 1916 at Wetaskewin, Alberta to parents William and Catherine (Larondale) Blyan. He was raised at Onion Lake, moved to Moody Lake and then to Beacon Hill (Pierceland) area.

Millie, 67, was born in 1922 at Vermillion, Alberta. Her parents were Gilson and Bertha (Roy-

King) Lindsay. She was raised at Meadow Lake and Northern Pike, which is north of Pierceland.

Joe and Millie have one daughter, Patsy, of whom they are very proud, and son-in-law, Berkley Jodoin. Joe and Millie, both fluent in Cree speakers, encourage younger people such as Patsy and Berkely to hold on to traditional ways of life, and at the same time to participate in the mainstream society. Berkely is learning from Joe the skills and knowledge of trapping and fishing, while Millie teaches by example, carrying on her responsibilities as she has for decades. Although Millie no longer accompanies Joe on the trapline or helps with fishing as she did when she was younger, she still does handicrafts (beadwork), and some dressing of hides, as well as looking after the cabin or household.

Besides being hunters and trappers, Joe and Millie were ranchers

as well, raising and keeping predominantly horses. They both love horses very much. As well, they took up other work to make ends meet over the years. Joe has worked various places, remembering as far back as 1939 when he worked at Burns Packing Plant in Edmonton for 45 cents an hour. He also worked for the DNR for 13 years and with construction companies as a laborer. Millie has also had to go out and work, instructing Domestic Science classes for Mistikwa Community College, and also for FSIN programs.

Today Joe and Millie have mixed feelings about the state of the Metis people politically and socially. They remember clearly when they first got involved with the organization provincially. It used to be a constant struggle for short-term programs with the result that they were always hustling. They recall Josephine Pam-

brun and Jim Sinclair as hard workers. Today Millie feels more optimistic for the Metis because of the emphasis on permanent-type solutions within programming through the Gabriel Dumont Institute and the Metis Economic Development Foundation.

Socially, Joe commented on his concern about the rising dependence on drugs and alcohol to get by, day to day. He knows for a fact that it only makes things more miserable. He notes that city life can make an individual feel meaningless. Joe and Millie have a word of advice for those who can do something about it, and that is, to stay out of the city. They worry for their nephews and nieces and for the young in general. They stress the value of education for a better life for the younger generation of the Metis. For themselves, they go and stay out in the cabins on the trapline, where they find true peace which they could never find in the city.

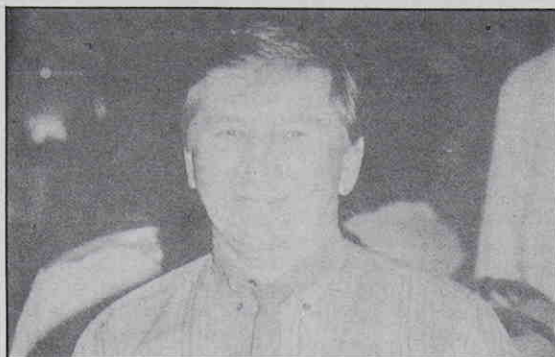


Joe and Millie Blyan

Photo Credit: Gary LaPlante

ABORIGINAL CLAIMS: THE ISLAND FALLS DAM

by Ona Fiddler-Berteig



Winston McKay

Photo Credit: Ona Fiddler-Berteig

In the past, Corporations and governments have imposed major projects which have a tremendous environmental impact without consultation with the peoples directly affected, namely the Aboriginal people.

The Island Falls dam, near Sandy Bay, Saskatchewan is one of these instances. Built in 1927 by Hudson's Bay Mining and Smelting, (HBMS) the dam has continued impacting a large area surrounding it without any form of redress for those affected.

In 1981 the operating licenses for the HBMS expired and the provincial government assigned regulation and operation over to the Saskatchewan Power Corporation.

This assignment was followed closely by a proposal from Saskatchewan Power to move the location of one of the two dam sites, an action which would impact even more of the surrounding area both in Manitoba and Saskatchewan.

In 1986, two Manitoba Indian Bands, the Mathias Colomb Band in Pukatawagan and the Barren Lands band in Brochet requested public hearings to consider licenses for Saskatchewan Power before the Manitoba Water Commission. Saskatchewan Power refused to appear, support or be examined. The hearings were consequently adjourned and the Saskatchewan Government refused to compel Saskatchewan Power to attend.

The Peter Ballentyne Band (Sas-

katchewan) has had some success with regard to opening up negotiations for compensation.

Expanding on the original "compensation" negotiation and rejecting the \$650,000.00 settlement offer, the three bands have united to present a proposal to transfer ownership to the three bands under a joint venture with the previous HBMS. The proposal calls for environmental and social economic impact studies and addressed the need to continue negotiations for outstanding compensation claims.

Winston McKay, an area director for the Metis Society of Saskatchewan was outraged that negotiations were begun without representation from the Metis. In a letter to the Honorable Grant Devine, which was followed by a letter of support from Louis Bear, the Mayor of Sandy Bay he stated, "We Metis have been the marginalized, the forgotten people too many times in the past. We are not prepared to be left out of planning for this project which will affect us all so immediately."

In the past (June 1983) Mr. McKay acting in his capacity as Mayor of Cumberland House had delivered a 200 million dollar law suit to the Minister of Environment for damages at Squaw Rapids and Cumberland House. The new Mayor settled for 25 million dollars.

Mr. McKay states he will take any action necessary to ensure that the Metis are formally represented at the negotiating table.

Local

METIS ORIGINS: THE INDIAN SLAVE TRADE

by Ona Fiddler-Berteig

Yes, it's true (maybe). The Metis may now trace their origins back to an Indian slave trade system which has been cleverly and deviously hidden from the eyes of the public.

Dr. Howard Adams, a Metis historian best known for his controversial book, *Prison of Grass* is presently conducting research which will prove that some of Canadian's hero explorers were in fact, commissioned slave traders. He cited the renowned explorer, trader, mapper La Verendrye, who is presently renowned in Canadian's history as the individual who in the early 18th century opened the West via the Great Lakes and Saskatchewan River to establish fur trading posts. "La Verendrye was really a slave trader who was commissioned to obtain slaves by the Jesuits and the nuns - who were the largest land owners." He suggests that prairie fights (in some instances still termed Indian Massacres) were in fact Indian tribes fighting to the death to avoid slavery. He states that the French military, under La Verendrye would capture Indian men and women, murder all those in mass who were not suitable and that the death of La Verendrye's son was the result of such a skirmish.

Dr. Adams, in the keynote address at the GDI 10th Annual Cultural and Education Confer-

"LaVerendrye was really a slave trader." (Not a Canadian explorer).



Dr. Howard Adams

Photo Credit: O. Fiddler-Berteig

ence emphasized that "historians copy each other" and that the present history, "can be scientific, but has lots of fiction because of the Eurocentric perspective. The Jesuit relations (a common source for historical accounts) are a questionable source. The importance of culture was understood even then. The Jesuits were charged with undermining the culture. They had a vested interest - they had land and needed workers and wrote from a white supremacist headset."

Dr. Adams pointed out that he is not the first to uncover the slave trade system and admits he will and has relied on some of the research done by Trudell and more recently Ron Beausseau (1985) whose thesis focusses on the Hudson's Bay Companies long term goal of establishing a working class.

In the past Dr. Adams was criticized for his position with reference to government handling of the Metis peoples efforts in its formative years. He most recently disclosed that he was pleased to note that the \$60,000.00 received from the government for the referendum did not pay out as well as expected. The Metis and the Non-Status are not fighting as much as was probably hoped for, he suggests.

He (Dr. Adams) was very careful about his position with reference to government tactics. "It is not a conspiracy, they do not sit down and plan, but it is second nature today to apply divide and conquer tactics," he clarified.

Dr. Adams is expecting criticism from all fronts for this book which he hopes will be released by the end of this year.

THE METIS AND THE SOCIAL SCIENCES

Reprinted from the *Native Studies Review* Vol. 3, No.2, 1987

by Ron Rivard

During the commemoration of the North West Rebellion of 1885, much public and academic attention focussed on the Metis people, our history and aspirations. At a number of conferences and symposia, historians, social scientists and specialists in law presented data and perspectives lacking from previous academic accounts of the experience of the Metis people in Canada. The purpose of this paper is to contribute to the ongoing academic debate on the position of the Metis in Canada society and polity through a brief review of the treatment of the Metis in the social sciences to date and though an explanation of the dynamics of Metis nationalism which are essential to an understanding of the evolution of our people.

Before the political resurgence of the Metis people in the 1960s and 1970s, Canada's academic establishment and national cultural institutions ignored the Metis. For historians, the Metis had played a pivotal role in the

development of Western Canada but, with military defeat at Batoche and the execution of Riel, they had largely disappeared, a footnote to the larger conflict between English and French. For social scientists, the Metis loomed as an undefinable, marginal element living on the fringes of aboriginal and Euro-Canadian societies, hardly worth the attention paid to groups they considered to be more cohesive. The few studies on Metis during this period tended to be anthropological and focussed on the subsistence activities of the Metis in remote communities.

In effect, the thinking (or lack of it) on the part of academia with respect to the Metis both reflected and reinforced a long standing policy of the federal government to deny recognition to the Metis as a distinct people, particularly as a people with a claim to special status within the Canadian federation. This policy of non-recognition developed as a response of Ottawa to Metis nationalist demands in the nineteenth century.

When the Metis organized a provisional government in 1869 under Riel at the Red River Settlement, Sir John A. Macdonald's government was forced to acquiesce to Manitoba's admission into confederation as a province with special guarantees for the land rights of the new province's Metis majority. However, with the defeat of Riel's second provisional government in Saskatchewan in 1885, Macdonald felt free to implement his "final solution." In the House of Commons, he declared that his government would henceforth deal with the Metis either as Indians or as Whites but not as a distinct people as he had been forced to deal with them in Manitoba fifteen years earlier.

The policy of non-recognition culminated in the Metis being taken out of the census as a distinct people in 1941. Like dominant socio-cultural groups in other countries, English-Canadians had

BOB ISBISTER & ASSOCIATES INC.

Business Consultants

- Starting, Expanding or Buying a Business?
- Do you have some equity?
- Need help developing a proposal?

• Business Plans • Feasibility Studies • Government Grant Applications

For dependable, personal assistance

Call or write Bob Today!

21 Mitchell Street, Saskatoon, Sask. S7H 3E9

• Phone: (306) 955-9131 • Fax: (306) 955-1864



Letter to the Editor

by Barry Ward

The item which evoked so much loathing was that of possible "unionization" of G.D.I. Staff.

Fifteen years ago I made a decision to cancel my subscription to the "New Breed" it was a decision based on a fair amount of malice and self righteous bigotry.

An article (cartoon) had appeared in the New Breed that lampooned an ethnic minority of which I was a member.

The paper printed an apology that was published in the following weeks but my ego and invective were not solved by the balm of the retraction.

The net result of my decision was that I fostered a growing ignorance of the Metis community and in effect became estranged from many of my friends and the knowledge and insight they could have imparted to me.

Middle age does things to a person...things that are not entirely unpleasant like giving one a chance to reflect and correct errors of omission made in ones life.

A friend of mine who spends a portion of his working hours just "wondering" pointed out the excellence that now is evident in the journalistic contributions to the New Breed. His comments gave me reason to peruse the January 1990 edition of the New Breed. I have as a result of this perusal recanted to the point where I am again subscribing to a journal I had relegated to the two-headed cabbage file a decade and a half ago.

The mental process involved in renewing my subscription entailed an opening up to a lot of feelings and opinions (some valid, others badly tarnished by truth other than my own). Hence having opened up my receptors and responders my opinion needs an appropriate outlet and forum.

My opinion has always been personal, subjective and like advice (however well intended) generally poorly received...but here it goes.

The front page article in the January edition titled "Metis Society of Saskatchewan Leaders Summit" was a thorough and excellent article. Notwithstanding the journalistic excellence, the subject matter brought forth a searing pain to my heart. It appears the adage of two millen-

nium has adhered itself firmly to some members of the Metis Society of Saskatchewan, namely "when in Rome do as the Romans." The era of Reagan, Thatcher, Mulroney, and Devine has certainly re-enforced the morbid fears of many Metis. The item which evoked so much loathing was that of possible "unionization" of G.D.I. Staff.

The ill-stated fascist ploy of claiming such "unionization" would be "in conflict with the goals of self-determination, independence and self-government" is an evil and perverse attempt to abrogate the reality of peoples needs.

The statement indicates the readiness of the M.S.S. to violate the sanctity of certain inalienable rights. For a society (which by its very constitution was formulated to preserve the rights and aspirations of a powerless minority) to quash the pursuit of security of livelihood by another powerless minority is a travesty. It denies all the sacredness of the words self-determination, independence and self-government. It leaves one feeling that those who support this non-union stance and still claim to be supporters of a disadvantaged people are "sounding as brass and a tinkling cymbal."

The tyranny of a minority is as the tyranny of the majority.

Perhaps the best response to those who believe in such a suppressive attitude is to let the recent decade in Eastern Europe speak in response.

Certainly the world now recognizes the overwhelming desire of those people for self-determination, independence and (democratic) self-government.

Would those Metis Society members who oppose "unionization" dare deny that the steamroller that has overthrown the repressive regimes of Eastern Europe was fueled, started and propelled by a little regarded group of "union" members who stood fast with nothing but two upraised fingers (in a "V" for victory) as their defense against tanks, guns and evil.

I speak of course of Solidarity a simple "union" of shipyard workers who by their courage have shaken the world and toppled the power mongers.

Solidarity a "union" wanted all to have: self-determination, independence and self-government and freedom from officious people who claimed lofty ideals while mired in the sickness of tyranny.

Think about it.
Mussi Cho

Letters/Editorial

FALSE BLAME LAID ON RACISM

Reprinted from: Starlite, Sunday Star Phoenix, December 31, 1989

by Paul Jackson

I'm slowly starting to realize that I'm a victim of racism.

Perhaps all European immigrants are.

When I came to Canada two decades ago, I imagined I'd be able to sit around all day reading Shakespeare, listening to Elgar and gazing at paintings by Constable.

Instead I've been forced brutally into an alien culture.

Why, I can't even have kippers for breakfast. The Canadian Establishment makes me eat pancakes and maple syrup. Worse, in a hurry, I have to slip to McDonald's for an Egg McMuffin.

Complaining about this - all victims of racism complain fervently about their mistreatment - I was reminded by other European immigrant friends I'm more fortunate than most. My companions, a German, Norwegian and Pole, say when they go shopping, clerks refuse to speak their language. They insist on English. Now that is blatant discrimination. Secondly, immigrants of whatever colour who are successful complain not of prejudice. Thirdly, because people of Japanese, Chinese and Vietnamese ancestry tend to work extremely hard they also tend to be quite successful.

I've also noticed some immigrants from South and Central America complain of discrimination. Yet those that do - from El Salvador, Chile or Guatemala or elsewhere - are invariably politi-

cal activists taking to the streets to condemn our closet neighbors, best friends, the people of the United States. Can they blame us for getting upset when we think they abuse our hospitality? On the other hand, many South and Central American immigrants are respected entrepreneurs in our nation. They are glad to be here, appreciating our way of life.

This thorny subject of racism came up one day while a group of us were discussing the plight of the Canadian Native peoples.

Someone, a rather prominent Saskatoon citizen and otherwise a sensible man, had the audacity to suggest this plight was entirely their own fault.

What a disgraceful, unfeeling comment.

Not so, he insisted, the white man neither stole the Native people's land nor their cultures.

Initially they traded their land for pots, pans and guns. Today they trade their culture for automobiles, colour televisions and ghetto blasters.

What's more, he pressed, many Native people today wouldn't be alive if the Europeans hadn't come to Canada and brought with them modern and ever-growing medical techniques. Their forefathers would have died from everything from influenza epidemics to appendicitis.

But haven't they lost their culture, I asked?

History books are full of civilizations that lost their culture, he replied. Cultures change every day, particularly in times of rapid

change.
"When you realize the boat people who came to our shores a decade ago found themselves in a terribly hostile climate and couldn't even speak a word of English are now major attributes to our community but, after a century or more, many Native leaders cry foul and blame their plight on racism, you have to wonder who is wronging whom. I think it's a big cop out for Native leaders to cry tears," he said.

Frankly, so do I.

Far too many professional Native leaders talk about a past that perhaps never was and injustices that are more imagined than real. They claim their peoples are culturally anguished but, at the same time, enjoy all the trappings of white society from jet planes to luxury hotel rooms.

Meanwhile, Native people they supposedly represent have been brainwashed into thinking they can't make it in our modern day multicultural society. Sadly, they have become addicted to poverty for when money is given to you and you are told you don't have to work if you don't want to or that you haven't the abilities needed to get a job - the boat people prove the fallacy of this argument - it's very easy not to get up the initiative to go to school or look for employment.

One really does have to be brave to suggest one's ethnic background is not to blame for misfortunes. And wise. And perhaps, fair.

LETTER TO THE EDITOR

by Ray Funk, Member of Parliament
New Democrat Party

The Mulroney government has finally introduced the Goods and Services Tax Bill for the debate in the House of Commons. Bill C-62 is the thirty-second tax increase on low and middle income families since this government took office in 1984. This time, it's the biggest tax grab of all.

I will be voting against this unfair legislation. Together with Audrey McLaughlin and the rest of my New Democrat colleagues, we have launched a national campaign to stop this bill from passing into law.

My reasons for joining with Canadians and residents across the

Prince Albert - Churchill River constituency are clear. The GST fails every objective test of a fair tax. It will shift an even greater burden of the tax load on to the backs of low and middle income families.

It surprises no one that big business is alone in supporting this tax. Canadian families are prepared to pay their fair share of taxes, so long as others do so as well. Canadian families want to see their tax dollars used in positive and constructive way.

Michael Wilson (Finance Minister) says Canadians will love the GST if they just understand it.

Many constituents have contacted us for information about the tax. They have made an informed decision - and they like the GST even less now! The flood of petitions and letters into my offices shows Saskatchewan people are dead set against the GST.

The New Democrat propose a Royal Commission to examine alternatives to the GST based on one's ability to pay. Any change to our tax system should secure the necessary revenues to promote the goals of full employment and a more equitable society.

If you want to join in this national campaign to defeat the GST, please call my constituency office at (306) 922-6996 (Prince Albert), 425-2525 (La Ronge), or write me at House of Commons, Ottawa, Ont. K1A 0A6.

"There seems to be little opposition..."

Greetings to you from my home here at Clayoquot.

I read in the paper that the pulp-mill invasion is heading your way and may effect Metis and First Nations communities near the new mills. It worries me a lot because of the effects I have seen

from such mills at Grassy Narrows and other communities.

Here is information about what the mills have done to people around where I live. Please, can you get this information to all the Native and Non-Native communities in the path of the new mills

slated for Saskatchewan because all will be effected - perhaps negatively.

If all the people clamoring for jobs in these new mills saw the enclosed documents, they wouldn't want to work at those mills. They would have to be suicidal to do so! What is going to happen to their families in these

mill towns who have to breath stuff like chloroform?!

What about the natural world? Another "National Sacrifice Area" like at Grassy, Couchiching, Mowachah? etc.?

There seems to be little opposition to the mills in Saskatchewan.

Well, it's your area but, in case you want to explore more deeply

what these mills may mean for people, here is some documents for the people there. Hope it is of use to you at this time. Best wishes to you and I look forward to hearing from you if you want to contact me any time.

For Land and Life.
John Hummel

SASK NATIVE RECREATION CORP REORGANIZING

by Lorna LaPlante

Saskatchewan Native Recreation Corporation (SNRC) held a very productive one day workshop in Saskatoon, January 26, 1990. There were twenty people in attendance over the course of the day. Workshop facilitators were Barry McKay and Claude Petit. The basic thrust of the meeting was to discuss how to organize and actually get projects going. Methods of obtaining funding were shared as well as the following objectives set for Sask. Native Recreation Corporation:

- 1) to promote Metis participation in all levels of sport recreation and culture.
- 2) to promote leadership and development of skills in Native or-

ganizations.

3) to provide information to Metis communities with ??? available resources.

4) to develop cross cultural awareness and participation in sports, recreation and culture.

5) to promote and reorganize Native individuals who have excelled in sports, recreation and culture.

6) to facilitate communication of the above to all of Saskatchewan.

Greg Murdoch of Sask Sport reported on programs available. Mr. Barry McKay (757-4163) and Mr. James Kennedy, Meadow Lake (236-3622) were elected as Executive of SNRC. You may contact them or Mr. Claude Petit with any questions on sports, recreation or culture.

PRINCE GEORGE EARNS TITLE IN ABORIGINAL HOCKEY EVENT

reprinted from the Prince Albert Daily Herald

The Prince George Lumber Kings took advantage of a tired Sturgeon Lake Select Club in winning the Prince Albert Indian and Metis Friendship Centre's sixth annual Aboriginal hockey tournament, which concluded Sunday at the Communiplex.

Sturgeon Lake ran out of steam in the championship game after playing five games on Sunday including a pair of overtime shootout victories on the B-side of the draw.

Prince George, meanwhile, was fresh with the 16-7 triumph over Sturgeon Lake only their second game of the day. They had defeated the Hobbema Oilers 8-4 in the A-event final earlier Sunday.

Everett Rose, last year's most valuable player when the Lumber Kings lost in the final to the Dog Lake Raiders, led the Prince George offence again this year with four goals and three assists against Sturgeon Lake.

Brent Pascal and Chubby Creighton also had big games with three goals apiece, while Lyle Rose, Joey Potskin and Randy Potskin chipped in with two each. Sid Boyer led the Sturgeon Lake attack with four goals and singles came from David Fiddler, Jerry Bick and Sol Sanderson. Jonas Sanderson was the Top Select playmaker with four assists.

Wayne Lafond was in the Sturgeon Lake net and - despite giving up the 16 goals in the final game - was named the tournament's most valuable player after leading the Selects through the marathon

to reach the final game.

Richard Solonas tended the Prince George goal.

The Lumber Kings received embroidered team jackets and hats and \$3,200.00 for the winning the tournament title while Sturgeon Lake picked up \$2,200.00 as the runner-up.

Sturgeon Lake opened the tournament with a 5-3 loss to Hobbema, but then reeled off victories over La Ronge, Buffalo Narrows (13-3), Willow Cree (5-3), Pelican Narrows (8-5), three-time defending champ Dog Lake (7-6), and Hobbema (10-9) to reach the A-B final. The final two games on the B-side required overtime shootouts.

Prince George had a much easier route to the final game as they crushed Ile a la Crosse 17-1, James Smith 10-4 Pelican Narrows 7-6 and Hobbema 8-4.

Both Prince George and Sturgeon Lake had three players named to the all-star team with Boyer, Ron Ahenakew and Lafond gaining the Selects' berths while Everett Rose, Lyle Rose, and Pascal were named from the Lumber Kings.

Ahenakew also picked up the inaugural Wayne Kemp Memorial Award as the player who best displayed leadership sportsmanship and ability. Kemp was a PAIMFC Vice-President who died of cancer last year.

Organizers deemed the event an overwhelming success and plans for next year are already in progress.

NOTE: The Pulp Mill question will be examined in the next issue and we invite comments from our readership.

Sports

SASKATCHEWAN INDIAN FEDERATED COLLEGE

SIFC CUP

ALL NATIVE SR. HOCKEY TOURNAMENT

Sanctioned by the Saha Corp Sponsor- Molson Breweries

MARCH 16, 17 & 18, 1990

PRIZES
1st-\$3,500.00 Trophy
2-\$2,000.00 Trophy
3-\$1,000.00 Trophy
4-\$800.00 Trophy
(max. 16 teams)



ALL-STAR TEAM
Entry Fee: \$500.00
(incl. 20 player passes)

Payable to:
SIFC
Rm. 118 College West
University of Regina
Regina SK S4S 0A2
Deadline: March 9, 1990

CABARETS: Fri. & Sat. Night • Advance Tickets -\$40.00 ea.
Live Entertainment (For More Information:(306)584-8333 Fax: (306) 584-0955)



1990 NIAA VolleyBall Championships

April 6-8, 1990

Host: SIFC-Regina Campus

Facilities: U of R Physical Activity Centre

Entry Fee: \$400 per team
(incl. 12 weekend passes)
Team Roster Deadline:
March 31, 1990

Payable to:
SIFC
Rm. 118 College West
University of Regina
Regina SK S4S 0A2
Deadline: March 31, 1990

Social
Saturday
Night
2148 Italian
Club

For more info: Phone(306)584-8333 Fax: (306)584-0955

MEADOW LAKE LOCAL 31 RECREATION BOARD FORMED

The new recreation board consist of Victor Wilson, Johnny Kennedy and August Ross. There has been much discussion on activities to hold in the community.

Upcoming events include a first annual Native Hockey Tournament on March 24,25 at Meadow Lake Arena and a Native Slo-pitch Tournament on June 1. Both events will include dances. For further information on the above, you may contact the recreation committee or James Kennedy at 236-3122.

Husky Oil

Bi-Provincial Upgrader

Highway 16 East
Lloydminster, Saskatchewan
S9V 0Z8

Husky Oil recognizes that through Education, our Native People will be able to compete to a greater extent in the highly technological changing work environment.

Husky Oil supports Education through the Native Awards Program.

At the Bi-Provincial Upgrader project, opportunities exist for those men and women who hold valid trade certificates.

The Bi-Provincial Upgrader is committed to maximizing opportunities for qualified workers.

Through Education, the Native Labour supply will be recognized as a valuable resource in meeting the labour demands of industry, Government and the private sector.

As the Bi-Provincial Upgrader is an investment in Canada's future, Education is an investment in our Children's future.

For Further Information, Contact:
George Blondeau, Native Affairs Consultant
(306)825-1136

REVIEW OF "THE BOOK OF JESSICA: A THEATRICAL TRANSFORMATION"

By Linda Griffiths and Maria Campbell (The Coach House Press, Toronto)

by Sandra Dibb

The book of *Jessica* unveils the gripping story of explosive creative conflicts, painful personal growth, and internal transformations experienced by the authors -

Linda Griffiths and Maria Campbell - during the process of developing their award-winning play, "Jessica." The first half of the book reveals the artistic "head-on collisions" of two women from totally different social and cultural backgrounds, their intense emotional, psychological and spiritual conflicts, and their resulting internal metamorphoses during the creation of "Jessica." The second half of the book is the "Jessica" script, as it evolved since its premier production at Saskatoon's 25th Street Theatre, in the fall of 1982.

The personal insights and trauma experienced by these two talented

women during *Jessica's* creation process, unveiled in the first part of the book, are even more mesmerizing than the play itself. The resulting transformations which both artists experienced in that process seem to reflect the Taoist philosophy that the "journey" is as important as the "destination." The intensely personal revelations of the authors generate in the reader guilty feelings of voyeurism, from peeping into intimate territory. Gleaned from 250 pages of transcribed conversations between Linda and Maria, they are raw, powerful, and brutally honest.

Despite all its success and accolades, "Jessica" was, for its creators, a very painful experience. The book provides insights into the potentially traumatic, yet beneficial nature of the creative process, in this case, applied to the creation of both theatre and litera-

ture. Baring their souls, Griffiths and Campbell give the reader a no-hold-barred view of their intense emotional experiences and personal metamorphoses, which in turn led to an riveting theatre experience for "Jessica" audiences.

Linda had come from a conservative, upper middle-class family in Montreal. As she says: "I was white. Really white." Maria grew up in rural Saskatchewan. During hard times, her family relied on lard and gopher sandwiches. Maria had become "street-wise" after running away from home at an early age, and had gone on to become politically active in Metis rights, as well as an adherent of Native spiritual values and beliefs. Their differences spanned those of class, age, culture, religion, politics, attitudes and perception. It was difficult to find any common ground.

Still, in the process of creating the play and the book, a strong bond emerged from their love-hate relationship. When the osmosis-like creative process was working at its best, Linda "breathed her in, without thinking." Maria admits, "I still feel like someone Siamese twin with her."

The play mirrors their personal and cultural conflicts. It reflected a woman's struggle to come to terms with her bi-cultural heritage, and all the contradictions which that encompassed. "We (Metis) were children of two peoples ... when they started to hate each other, they focused that hate on us, their children, until we were just like a band of gypsies moving around, landless, carrying the few things that they had cast off - a little bit of language, a little bit of culture. Part of my own journey forced me to find a way to sort it all out, to try and replace the

negative with things from both peoples that were precious and beautiful."

As the play evolved, it dealt extensively with Jessica's spiritual evolution, and her return to Native cultural and spiritual values. Jessica's spirit guides, and the vision quest which lead her to find her own animal spirit, are powerfully depicted in the play.

The book *Jessica* is an unusual and intriguing literary experience. Filled with humorous anecdotes, as well as insightful, and sometimes radical political, religious, and philosophical viewpoints, *Jessica* certainly provides food for thought. I would highly recommend it to obtain insights into the minds and hearts of two talented Canadian women, as well as into the painful, yet rewarding process of creative, personal and spiritual growth.

INSIDE OUT MUST READ FOR THOSE WORKING WITH NATIVE YOUTH

by Priscilla Settee

I was at my home reading the prison section of James Tyman's *Inside Out* when I got the phone call telling me that another sister had taken her life the night before at the Prison For Women in Kingston. It was like a kick in the stomach and yet another reminder of the realities for many of our Native youth.

Inside Out (Fifth House Publishers, 226 pages, \$19.95) is a must for people who work with Native youth, particularly social workers and teachers. It is also a must for anyone who has a conscience to improve the conditions for youth or just to inform oneself about the tragic situation too many Native youth are faced with.

James Tyman takes the reader from his early childhood through to his current struggles of trying to make it within a racist system that doesn't make any sense. Tyman's recollection of his first days in his white adoptive home will evoke memories for people who have been through the foster and adoptive home experience.

It isn't that all adoptive or foster homes deliberately set out to break the spirit of a Native child. It is more an act of omission, a failure

to help the child deal with where he or she is coming from and a failure to assist her in dealing with the inevitable racism the child will encounter. It is omitting to explain the underlying structural reasons for the disproportionate numbers of Native children in care of social agencies and the roots of the natural parents socio-economic and hence personal problems. And an omission of the explanation of why Native people occupy the bottom end of the socio-economic ladder, with all the accompanying social ills.

In fact, Tyman's book fails to discuss these omissions in any great depth. What it does, it does well. It is one young (26 years) man's painful and anguished story of the realities of poverty, destitution and confusion with a system that has failed him.

ALIENATED
Tyman's recollection of his early days in the white school system and white communities were reminders that he never fit in. But it was worse than not fitting in. For him, it was a totally alienating experience. One that caused great confusion and ultimately near self-destruction. He could not figure why he was the brunt of racist slurs and attacks. He never re-

ceived any assistance to help him understand why so many of "his people" did not fit in and lived marginalized existences. Nothing in his formal or informal training gave him the kind of understanding he needed to meld a solid identity as a young Native youth. The consequence: Tyman, in his confusion, turned to the streets, a place where he at least found a twisted form of acceptance.

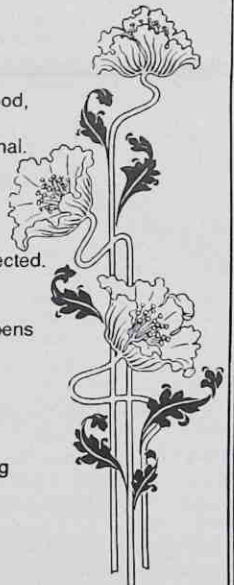
The streets practically destroyed him, as it does to many of our youth. There is no place for the outcasts, in any city. They become self-fulfilled prophecies. They are viewed as a criminal and they become one. With little to no services for these children, life becomes too painful to take. They turn to drugs, booze and the street for escape.

Tyman's amazing struggle for recovery is the totally positive part of this book. While he is committed to "going straight," there is never any guarantee that this will be the eventual outcome. Tyman represents a part of society that too many would like to ignore or pretend doesn't exist. Tyman continues to "make it," perhaps despite, and certainly not because, of any particular societal base of support.

WHO ARE WE?

by Vicky Lafleur

We are people who care.
We put our emotions
on hold for others.
Often we are misunderstood,
Our silly antics
thought of as unprofessional.
Day-in, Day-out we listen
to other people;
heartbroken, rights
unheard of,
children abused and neglected.
Who are we, to want to
laugh and joke?
This is no joke, what happens
to the children.
we have to laugh and be
silly, it's our defense
against the anguish that
tears apart the children.
we know what's happening
is wrong and do our
best to try and help.
In doing what we feel
is right we are
misunderstood, we learn
ways to heal the pain.
We try to make others
understand.
People often don't
or don't want to try.
These children, our future
must learn love and acceptance.
I cringe at the thought of
growing old.
If the children don't learn to care
with caring comes love and understanding.
The agony of a child torn apart
must be made to be understood.
That child needs a spark of hope,
a belief that there is someone who
is willing to care and listen.
We are people who care and give our all.
We are people who want to be understood!



NEW BREED: Covering Issues and
events throughout Saskatchewan
and abroad.
(306) 653-2253
Fax 653-3384

Health

THE HEALTH CARE NEEDS OF MID-LIFE WOMEN

reprinted from "Network of Saskatchewan Women," produced by Saskatchewan Action Committee, Status of Women

Jane Romphf had never heard of a breast self-exam before her bout with cancer five years ago.

After her mastectomy she was not advised to take physiotherapy although she lost the full use of one arm. She did not receive counselling or a referral to a support group to help deal with the loss of her breast.

As a 53-year-old, low income Native woman, the health care system failed to meet Jane's needs. Her current involvement with the medical profession is similarly bleak. Her doctor prescribed medication for the pain she has had in her shoulder since the mastectomy, but she was disturbed by the side effects.

"The pills made me feel worse, dizzy and sick in my stomach. So I stopped taking them," says Jane. Now she is afraid to go back to the doctor.

"He (the doctor) is looking after my children, I don't want to make him mad."

As a single mother of six children, Jane is used to ignoring her own health needs in order to care for her children. She has only one child still living with her now, but often babysits her grandchildren. Although she has been on numerous diets for health problems ranging from high blood pressure to hemorrhoids, she is usually unable to follow them.

"I couldn't afford to buy the foods they want you to buy. My kids always came first, I had to buy what they needed."

Jane has done without medicines she needed in the past because she couldn't afford the dispensing fee.

Like many other mid-life age women, she is not only caring for her children and grandchildren, but her aging parents as well. Jane recently helped her mother and father move into Saskatoon from their family home north of Prince Albert where they had no power or electricity. Her mother is ill with pneumonia and her father has lung cancer.

"They need me, but I'm sitting here with no money, I can't do anything. It makes me feel stressed."

Although Jane worked for nine years as a cleaner for Saskatchewan Native Housing, she is now going on to disability pension because her arm is still immobilized from the mastectomy. With her health concerns and personal difficulties seeming to pile up, she feels she has recently found some support.

Jane has become involved with the Women's Mid-Life Health Project at the Saskatoon Community Clinic. The project is designed to reach out to low income, mid-life women to inform them about health problems they could encounter.

Judith Martin, Saskatoon Community Clinic Administrator, says the project came about as a result of a study done by physicians at the clinic in 1986 which showed that mid-life women were often not getting adequate preventative health services.

"The study found there was a better record of screening when the women were younger, because they would be coming in to see the doctor for their children." But as women grow older "a lot of things get missed." Simple preventative procedures like Pap tests, for example, are not done as consistently on mid-life women.

This trend shows women as "health guardians of their families rather than health guardians of themselves," adds Martin.

As a result of the information gathered from the study, the community clinic developed a proposal to reach out to mid-life women. Health and Welfare Canada agreed to fund a one-year project.

One of the initiatives was a Women's Health Maintenance handbook, which looked at health problems like osteoporosis, cancer of the breast, colon, cervix and high blood pressure. While that was a helpful first step, it was not very workable for poor women, says Martin.

"We needed to use a community development process," says Martin.

Cindy Nault was hired as project coordinator in January 1989 and assigned the task of reaching out to low income, mid-life women in the community. She says these women have problems with the health care system for a variety of reasons. Some women feel a sense of loyalty to their doctors, others are unable to challenge their physician's authority.

"Many just don't know their rights. They may not realize they can ask for alternative treatments," she says. They may not understand the medical terminology or know that they can get a second opinion.

Another complication factor for Native people is the language barrier. Jane Romphf says her mother, who speaks Cree, is usu-



Jane Romphf

ally confused and frustrated in her dealings with the medical profession. It would help, says Jane, if hospitals, doctor's offices and medical clinics provided translation services.

A whole new set of health problems emerge in mid-life women. Many women have to juggle the needs of their children and grandchildren as well as their parents. This can be a stressful situation and is likely worse for Native women who traditionally care for members of a large extended family.

These problems are compounded for low income women. It's difficult to make a doctors appointment without a telephone. Without a car or even bus fare, it may be impossible to get to a clinic.

Prevention and early detection are important ways of addressing the health problems of mid-life, low-income women. Nault has been organizing half-day workshops at the clinic on various health concerns that affect mid-life women.

To be effective, presentations have to be simple and straightforward. "I try to change the technical medical language into something that is understandable," says Nault. The sessions focus on eight or nine diseases and include information about symptoms as well as a discussion period. Nault encourages the women to establish their own health goals.

Jane Romphf had never been to a workshop before, but a Native healthworker convinced her to check this one out. She says her involvement with the Mid-Life Women's Health Project has helped her cope with some of the stress in her life.

"I feel good about our meetings. We talk about menopause and

other things that bother us. A lot of women are too shy. We're scared to come out and face our problems."

Project coordinator Cindy Nault found the weekly meetings at the clinic too structured for many women. So she began to look for alternative methods of reaching out. "It'll take the workshops to their homes, if that's what they want."

Nault found that if you want to get in touch with low-income women, you have to go get them, rather than expecting them to come to you.

Many of her one-on-one contacts have been made at the city's bingo halls. During breaks she talks to

A lot of women are too shy. We're scared to come out and face our problems."

women about health concerns. "Sometimes I'll just leave them with some information. Other times I'll end up doing a workshop in their homes." After being on the bingo circuit for almost two months, she estimates she has made about 200 personal contacts.

The workshops have also been taken out to women on reserves near Saskatoon. Nault found that women had little access to information on issues like menopause, Pre-Menstrual Syndrome, and family violence.

What is needed to solve the problems facing low-income mid-life women? "Whatever it takes to get them out of poverty," says Nault. Increases in Welfare rates, better subsidized housing, transportation, skills development and de-

"The pills made me feel worse, dizzy and sick in my stomach. So I stopped taking them," says Jane. Now she is afraid to go back to the doctor.

"He (the doctor) is looking after my children, I don't want to make him mad."

cent jobs would begin to address these problems.

Sue Archer, Member Relations Officer for the Community Clinic, says health concerns cannot be isolated from other public policy issues. Health is a social and economic issue since an individual's well-being is affected by factors like adequate housing, transportation and diet.

The one-year project culminated in a major Women's Health Conference in Saskatoon December 2-3, 1989.

The Saskatoon Community Clinic will apply for federal funds to continue the project, says Martin. "A community development project is only getting started after one year. We knew it would be a much longer process, but decided to go ahead with a shorter project to get some momentum."

Health and Welfare Canada granted \$48,500.00 for the first year of the project, a relatively minimal amount, Martin points out, when you consider the pay-offs. The Saskatchewan government should also be funding community health development projects, she adds.

"If the provincial government were interested in seriously addressing the health care needs of low income groups, they should be putting money into clinics and other medical centres to carry out these projects," according to Martin. There should be incentives for community organizations to take on the difficult task of reaching out to people whose health care needs are not being met.

As Jane Romphf's story shows, many women would benefit from a greater awareness of health concerns and from the personal support that accompanies community outreach programs.

To Subscribe:

Write: New Breed
3 - 173 2nd Ave South
Saskatoon, Sask. S7K 1K6
Fax: (306) 653-3384
Phone: (306) 653-2253

Advertising Office:
120-12520 St. Albert Trail
Edmonton, Alberta. T5L 4H4
Fax: (403) 452-3468
Phone: (403) 454-7076

Health

“HEY, IT’S DARK!”

There isn't a child in the world who hasn't jumped with fright at thunder and lightning, or found it "scary" in a dark room. These are common fears, easily handled and quickly forgotten.

But what about a strong, persistent fear of dogs or of playing rough games or even dying? These are more unusual and call for special handling.

In the very young child, a fear may lead to an nervous mannerism - stuttering, nail-biting, thumb sucking. (But remember, thumb sucking is normal for a baby and stuttering is also part of learning to speak.) Later, deep-rooted fears may also cause shyness and withdrawal, or unexpected aggressive acts.

If your child has fears that won't go away and which affect behaviour, the first step is to find out why.

What causes fear?

Fear grows out of experiences which we can't understand and which seem to threaten us. Among children, who don't understand so many things, fears are common.

The child who is told they are too young to help bake a cake or paint a desk, or who is ridiculed for a clumsy attempt at any task, may develop a serious lack of confidence. If those around them - family, friends and teachers - don't have confidence in them, they soon lose confidence in themselves.

They may become shy and withdrawn. To avoid doing the wrong thing, they do as little as possible. (Staring at the television screen is a favorite escape!)

Sometimes the fear may show up in exactly the opposite way: they bully other children, see what they can get away with, and hurt small animals.

Perhaps the biggest single cause of fear and insecurity is family tension. Blow-ups happen in all

families. But if bickering and arguing occur often, even a young child will feel the tension and be frightened by what is happening with the people who mean the most to them.

Start by building self-confidence

There are lots of ways you can help your child to develop self-confidence and overcome fears.

Give them support and a structure they can count on. Yes, they need to try new things and learn by doing, but they also need to know once you've made a decision you'll stick to it. Don't push them too quickly.

Is your child afraid of the dark? Don't be annoyed. Leave the door slightly ajar or try a small night-light.

Fear of wetting the bed may keep your child awake. Show them that you love them and that you have

confidence they will learn control. If they are frightened of catching a ball or the crush and tumble of a football tackle, play more games at home to build skill and confidence.

Loving reassurance is needed. Never disapprove or ridicule. Let them know that grown-ups, too, are sometimes afraid. This may comfort them.

Some children fear death. They need to hear that young children seldom die. Try a hug and the reminder, "Don't worry - we'll be together and happy for a long, long time."

Praise, not criticism is the key

It's so easy for a tired or busy parent to be too critical. The child may see this as punishment, and feel frightened or insecure.

Remember that those little accidents, mistakes and failures often grow out of a trait we most admire:

curiosity. Don't squash it.

Be generous with your praise. Share the small accomplishments of tying shoes, making toast, catching a ball. Praise work at school, too.

Get help if you need it

If the problem persists, be quick to seek outside help. A public health nurse, teacher, doctor or family friend will be able to direct you to professional help if needed.

Above all, give your child plenty of understanding. They can learn to cope with fears if - despite mistakes and failures - they know they can count on the family's love and support.

Adapted from Canadian Mental Health Association pamphlet series.

THERE'S MORE TO SALIVA THEN MEETS THE EYE

by Dr. Bob Young

If your saliva were gasoline, and your car needed 12 litres to go 100 km, you could travel 12 and one-half km every day just by spitting into the tank. You produce about one and one-half litres of saliva every 24 hours.

Since spitting on buses and in the street is frowned upon, and spittoons are hard to find, most saliva is swallowed and is retained by the body. Most serious spitting these days is done by baseball players.

We have several hundred salivary glands; all but six are very small. The named glands are paired: the parotids, in front of the ears; the submandibular glands, in the jowls; and the sublingual (i.e., under the tongue), on the floor of the mouth. Saliva reaches the mouth through small

tubes or ducts.

Too much saliva may be due to overproduction caused by pain (the dentist), stimulant food (lemon, pickle), or tasting something nasty. Drooling is usually the result of being unable to clear normal amounts of saliva. Babies and the mentally retarded often have problems with the swallowing mechanism, as do older people with such things as Parkinson's disease or senility.

Not enough saliva indicates diseased glands, dehydration, radiation (X-ray) exposure in cancer treatment, or use of a number of prescription drugs that cause dryness of the mouth. Beta blockers, antihistaminics, and antidepressants are common culprits.

Salivary glands can become infected - mumps being the prime example. As distressing are the bacterial infections found in sick

dehydrated patients with poor mouth hygiene. Lemon-glycerine swabs are used in hospitals to keep mouths moist and clean.

A stone may form in the salivary duct, backing up the saliva and causing the gland to swell. The stone can usually be removed easily, but sometimes the gland must also be cut away.

Surgical removal of the gland is also required if cancer is present - a fairly common occurrence. A walnut-sized parotid gland may require four or five hours to dissect out of the important facial nerve, interspersed within the gland, is to be preserved.

So, there's more to spit than meets the eye!

Health talk is brought to you by the Saskatchewan Medical Association, the doctors of Saskatchewan and this newspaper.

MAKING YOUR RRSP DOLLARS COUNT. BIG.

You're not investing in an RRSP to save taxes. You're doing it to make your money grow for the long term.

So why would you choose any RRSP but Canada's long term growth leader?

Over the past 20 years, Industrial Growth Fund, managed by Mackenzie Financial Corporation has beaten all other mutual fund RRSPs with an average annual compound return of more than 17%.

For information on how we can make your RRSP count for more by selecting from the Industrial Group of Funds, call or return the coupon below.

Garry J. Rathgeber

Phone (306) 665-6440

Industrial Growth Fund's Record - 1 year: 16.2%, 3 years: 18.9%, 5 years: 15.6%, 10 years: 15.6%, 15 years: 17.1%, 20 years: 17.4%, since inception: (22 years) 17.0%. All figures are average annual compound returns to November 30, 1989 based on the net amount invested and including reinvestment of distributions. Past performance is not necessarily indicative of future results. Offer made only by prospectus.

Please send me more information on an Industrial Group of Funds RRSP managed by Mackenzie Financial Corporation

NAME _____

ADDRESS _____

CITY _____

PROVINCE _____ POSTAL CODE _____

PHONE _____ (Residence) (Business)

MAIL TO: Garry J. Rathgeber

FINANCIAL CONSULTING INC.

Suite 310-350 3rd Avenue North

Saskatoon, Sask. S7K 6G7

Phone (306) 665-6440

Mackenzie
The Industrial Group of Funds

Looking both ways. To manage your RRSP. For the long term.



THE EDUCATION DEPARTMENT of the Onion Lake Band

Would like to extend congratulations to all students. We know that the way is not always easy but our future depends upon your dedication and hard work.

Keep up the good work!

HALF BREED

by Cathy Wheaton

All my life I have been between. Between two sides of myself searching. I am half Indian. My mother is Cree and my father was white. All my life I was raised in a white middle class society. I look Native and during my childhood I was reminded constantly of it in school. Shunned by the popular children I never really felt in.

Children would make cruel comments in front of me "Indians have lice" and would ridicule drunk Indians in the streets. I came home crying many times wondering why they hated me so much, but my mother helped me a lot. She told me never feel bad about myself and that I should be proud of being an Indian. I was.

I remember one incident when I was 8 or 9. A girl in school was taunting me again, then it happened she called my mother "A Dirty Indian." Inside me something snapped. It was the only time I hated so much that I resorted to violence. After a brief scuffle on the way home I sent her running home crying. I cried just as much. My parents promptly received a call from the girl's mother about my fight. After explaining the situation my parents staunchly

defended my actions. My parents knew the pain had been too much to tolerate.

Some of my favorite memories were visiting mom's family in La Ronge every summer. We camped, fished, ate wild meat, and did "Indian Stuff." I would sit at my aunty's house and listen to my mother and her family conversing in a language that was gibberish to me. They always laughed. I longed to understand what the funny stories were and I still do. I wanted to be part of this happy group. I still want to understand.

Many years later I found myself working for a Native organization. I encountered many people who were proud of their heritage and surprisingly even some non-Native people who were fascinated by Native culture. Soon I was hooked. I was thirsty for knowledge of my Native ancestry and traditions.

With the help of loving family and supportive friends I am now discovering a rich and beautiful world I find myself drawn to the Indian ways and belief of long ago. Maybe some day help Indian people gain the self-respect that has been trampled underfoot.

Bits & Pieces

We can help the youth of today by setting examples, just the same way our grand parents taught us.

Beardy's- Okemasis Band Education Program

BOX 100
Duck Lake, Saskatchewan
S0K 1J0
(306) 467-2300

VALENTINES DAY



by Tracey Weitzel

Valentine's Day, a festival of affection and romance is celebrated February 14th and holds quite a bit of interesting trivia.

Did you know that :

*In 496 A.D., Pope Gelasius changed the name and date of the Lupercalia festival, which was celebrated February 15, to Saint Valentine's Day, to be celebrated February 14th. The Lupercalia festival honored Juno, the Roman goddess of women and marriage, and Pan, the god of nature.

*One of the oldest customs of exchanging Valentine's on February 14 can be traced back to Geoffrey Chaucer who said birds choose their mates on this day.

*In Italy, some young unmarried women get up before sunrise on Valentine's Day. They stand by their windows watching for a man to pass by the house. The girl believes that the first man she sees, or someone who looks like him, will

become her bridegroom within that year.

*In Denmark, a "gaekkebrev" or joking letter is sent by an anonymous person. The sender uses a code of dots, with one dot representing each letter of his name. If the young woman guesses his name and tells him, he rewards her with an Easter egg on the following Easter.

*In Great Britain, young suitors have been known to secretly leave a basket of gifts on their loved one's doorstep. Then they would knock on the door and run away.

*The saying "he wears his heart on his sleeve" probably came from social groups meeting in "the homes of the gentry" on Valentine's Day Eve. The young women would write their name on pieces of paper. The men would then draw out of a vase a woman's name and wear the piece of paper,

on the sleeves of their shirts for several days.

In Canada, adults celebrate by sending the people they love a valentine card, flowers, or chocolates (which are usually wrapped in a heart shaped box). Children usually have Valentine's Day parties at school where they exchange cards and eat some wonderful homemade treats, and the older children and young adults will attend dances and parties hoping to find that someone special to "Be Their Valentine."

February 14th is just around the corner, so you should remember the one you love and send them something small but special. One of the most favorite gifts from anyone is a personalized gift, try to make something on your own. Be creative! You'll be surprised how they will love the thoughtfulness.

The Saskatchewan Battered Women's Advocacy Network (SBWAN) is a non-profit, grassroots organization dedicated to addressing wife battering in rural and northern Saskatchewan. Services we offer are: information distribution, public education, a regular newsletter, a toll free telephone line and an annual conference. This year's conference will be April 7, 1990 at the Grosvenor Park United Church in Saskatoon (corner of 14th st. and Cumberland Ave.) The theme is "Leaving a relationship; Hope to cope with the Realities" Registration fee is \$5.00. For more information call: Sherri Moisiuk at 978-1678 (Saskatoon) or 1-800-667-8727 (toll free).

We Support Native Education & Upgrading
From... Chief: Lorne Waditaka
Council and Band members

WAHPETON BAND

Wahpeton Band
Box 128, Prince Albert, Sask. S6V 5R4
(306) 764-6649

Education is the way to attain your goals

CARRY-THE-KETTLE-BAND

Box 57
Sintaluta, Sask. (306) 727-2135
S0G 4N0

New Breed

173 2nd Ave
South
Saskatoon, Sask.
S7K 1K6

A "REAL" FAMILY GAME
Great fun for all age groups

There's no other game like it!

Wisdom 200

YES! Please rush me Wisdom 200 Card Games @ \$19.95 ea.
\$19.95 plus \$2.85 Postage & Handling
Saskatchewan Residents add 7% E.H. TAX

Total enclosed

Mail coupon with cheque or money order to:
Parton & Assoc. Distributing Ltd.
Sub. P.O. 11 Saskatoon, Sask. S7M 1X0

A New Family Bible Game, completely non-denominational, Canadian Made & brightly colored!

Metis & Social Sciences.. Con't from page 16

dealt with a restive minority nationality by defining it out of existence. The academic establishment and cultural institutions joined in what amounted to a national conspiracy of silence by pretending in their studies and exhibitions the Metis did not exist.

All this time, the Metis people fought to keep their cultural and political identity alive. Metis historical societies strove to correct what they believed to be a deliberate distortion of the history of the Metis Nation. After decades of research and interviews with the Metis of Red River and Batoche, the Union Nationale Metisse of Manitoba in 1935 published its history of the Metis Nation. Cultural societies promoted the preservation and development of Metis music, dance and other traditions. Each year hundreds of Metis gathered at Batoche to commemorate the historic Metis struggles and to celebrate Metis culture.

The Metis also perpetuated the political consciousness or nationalism which had shaped their earlier struggles for justice and rights. Metis political associations were formed in Alberta in 1932 and in Saskatchewan in 1938 to press historic claims and to seek a Metis land base and political autonomy within the Canadian federation. Metis political theorists, such as Malcolm Norris, Jim Brady and later Howard Adams, advocated a strategy of national liberation of the Metis as an oppressed colonized people.

When a few social scientists finally began to address the situation of the Metis in the 1950s, it was through studies sponsored by the provincial governments on the social and economic conditions of Metis communities on the prairies. Those studies, with a focus on traditional subsistence activities, presumed the static nature of Metis communities and their inherent inability to change on their own without government stimulus and direction. Other studies focused on the marginalism of the Metis and the difficulties this posed for government departments trying to remedy socio-

economic problems. These studies did not take into account the dynamics of Metis society—the common history, culture and political will—which had enabled the Metis to survive the formidable assaults on their identity by state and Euro-Canadian society alike and to persist in the quest for autonomy. Instead they promoted the prevailing biases of their disciplines which rationalized the dependency of the Metis on new community development programs.

The 1960s witnessed a revitalization of Metis political associations on the prairies and Metis nationalist thought. Among the factors contributing to this revival were the global movement towards self-determination through decolonization, the liberalization of North American society and its new emphasis on human rights, and the upsurge of nationalism in Quebec. The federal government responded by finally recognizing the Metis as a distinct socio-cultural group through its new multiculturalism policy. During the 1970s, Metis political associations pressed historic land claims and in 1982 the Metis were recognized as one of the Aboriginal peoples of Canada in the patriated constitution. Since then, the Metis people, through the Metis National Council, have pursued a land base and self-government in three constitutional conferences with the First Ministers of Canada.

As a result of these developments, the Metis are now attracting the attention of academics from the fields of political science and law who are focusing on Metis political objectives and how these can be accommodated within Canadian federalism. Academics from the fields of anthropology and sociology appear to be less equipped to deal with Metis issues because of certain conceptual "hang-ups" on Metis identity and culture. These "hang-ups" arise from the tendency of these disciplines in the past to view the symptoms of systematic displacement, dispossession and domination—such as marginalism or exclusion from the mainstream—as

somehow being inherent or essential to Metis identity. Starting with this premise and ignoring the century-old struggle of the Metis for recognition as a distinct nationality, the academic and cultural establishment ends up confirming their own stereotypes.

A case in point is the continuing treatment of the Metis by national cultural institutions. More than one researcher into Metis culture has been denied assistance by the Museum of Man in Ottawa on the grounds that Metis are an ethnic rather than a "Native" group. When directed to multiculturalism agencies, the same researchers are referred back to the Museum on the grounds that Metis are an Aboriginal rather than ethnic group. This treatment illustrates one of the root causes of so-called marginalism, the refusal of those who define and project Canadian culture to accept us for who we are.

With Metis people proudly reasserting their identity and aspirations today, it is unconscionable that Canada's national cultural institutions continue to deny our reality. If those responsible for projecting national cultural images would visit Metis communities and cultural events, such as Batoche '85, they would experience the unique forms of Metis culture and traditions which have been passed on from generation to generation since the genesis of the Metis as a new nation in the latter part of the eighteenth century. We call on the Canadian Ethnology Society and other academic bodies to join us in calling for an end to the discriminatory treatment of the Metis by the National Museum and other national cultural institutions. We would also like to commend Julia Harrison and the Glenbow-Alberta Institute for their exhibition on the Metis, which captures both the diversity and distinctiveness of Metis culture, and hope that other cultural institutions will follow in their footsteps.

Another area in which conceptual "hang-ups" from the past obstruct an understanding of the Metis people and their aspirations

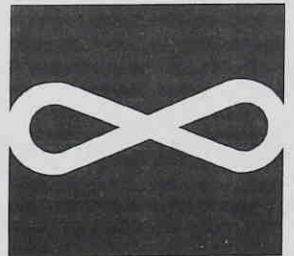
by anthropologists is lifestyle. As in the case of identity, there is an assumption on the part of some observers of the Metis that the conditions resulting from our historic dispossession and dispersion, namely our fringe position in the mainstream economy, are inherent or essential to our culture. There is a tendency on the part of some anthropologists to focus on "pre-industrial" aspects of our lifestyle, such as hunting, fishing and trapping, and to view these traditional subsistence activities as the basis of development strategies.

This gives rise to calls for "culturally supportive economies" or the "dual economy" approach to land claim agreements, with the traditional renewable resource sector of the economy reserved for "Natives" and the modern resource development sector reserved for governments and multinational corporations. The "dual economy" has been built into the James Bay Agreement, with the Inuit and Cree given exclusive hunting, fishing and trapping rights but denied a share of the ownership and directorship of massive hydro projects. It is also built into the Committee of Original Peoples Entitlement agreement with the Inuit of the Western Arctic who have been given exclusive renewable resource rights but denied any lands with proven oil and gas reserves. Taken to its extreme, the "dual economy" becomes a blueprint for a "human zoo" in which the "Natives" are sequestered from the polluting influence of industrial society on isolated pockets of land where they may pursue traditional subsistence activities.

The Metis people and Metis political associations reject the assumption that we require protection from industrial society by governments. Our ancestors were the agents of political and economic change in western Canada throughout the nineteenth century, forming the backbone of the fur trade economy both as middlemen and laborers, challenging the monopoly of the Hudson's Bay Company in our battles for free

trade and expanded markets, and establishing provisional governments to bring responsible government to Manitoba and Saskatchewan. Today, we continue to seek full and equal participation both in the polity and mainstream economy. Accordingly, we are attempting to negotiate a land base and a form of self-government within the Canadian federation, autonomous institutions for our people who choose to remain off a land base, guaranteed parliamentary representation for Metis people, and an equity interest in resource and industrial development in our homeland.

In our quest for self-government as a distinct Aboriginal people and nation, we seek the support of the academic community which can influence the thinking of the public and policy-makers in government. We ask those engaged in social studies to discard those antiquated tenets which militate against the aspirations of the Metis and other Aboriginal peoples. It is now recognized that anthropologists and missionaries were once instrumental in justifying colonialism around the world through their presentation of colonized societies as static and incapable of change on their own. It is now imperative for those engaged in the study of Canada's Aboriginal peoples not to become apologists for a neo-colonialist regime which will perpetuate alienation and dependency.



**NEW
BREED**

*'Saskatchewan's Largest
Monthly
Native Newspaper'*

Head Office:

#3-173 2nd Ave. South,
Saskatoon, Sask. S7K 1K6
FAX: (306) 653-3384
Phone: (306) 653-2253

Advertising Office:

#120-12520 -St. Albert Trail
Edmonton, Alberta. T5L 4H4
FAX: (403)452-3468
Phone: (403)454-7076

Order Your Subscription Today!

We Support Youth & Education
For They Are the Future of
Our Nation

**Buffalo River
Band
Board of
Education**

General Delivery
Dillon Saskatchewan
S0M 0S0

(306)282-2033

NEW BREED



SUBSCRIBE TODAY

Produced by:

Saskatchewan Native Communications Wehta Matowin Corporation

#3 173 2nd Avenue South (Bay 202)
Saskatoon, Saskatchewan
S7K 1K6

NAME _____

ADDRESS _____

Postal Code _____

To: Dec. 31, 1990 @ \$1.00 per month. (Prorated)

New Subscriber

Money Order/Cheque Enclosed

Please Invoice (Businesses only)

Bulk Order _____ Issues (Multiples of 10)

(For more than one issue per address, billing will be according to postage and printing costs, which will be printed in the next issue.)