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BELOW.

Victoria: February 28, 1984, and I'm interviewing Betty Roy at
her home in Saskatoon. Betty, could you describe for me your
life as a young person?

Betty: Well, far as I can remember, we were, we didn't have

too many problems as children. And, you know, there never seemed to be enough money to go around, but other than that we had a good life.

Victoria: What kind of houses did you live in, Betty? Did they have running water?

Betty: Well, the early part of my life, no, there was no water. There was coal-wood stoves, things like that. And we had to carry water for two or three blocks from the taps. And we always had... no, the first part we didn't have any electricity but later on we did.

Victoria: What was your house made out of, was it lumber or logs?

Betty: It was always made out of lumber. They were always finished houses.

Victoria: Your flooring was it...

Betty: The flooring was rough wood mostly, it was never finished.

Victoria: What types of furniture did you have, Betty?

Betty: Well mostly homemade. My dad made most of our furniture because he was a carpenter.

Victoria: Did you own your own house?

Betty: Never, no.

Victoria: No land?

Betty: Never had that kind of money, no.

Victoria: What type of neighbors did you have around you? Were they close or...?

Betty: Mostly Metis. They were, you know, some Metis settlers.

Victoria: Were they close, did they live close or far away?

Betty: No two, three, four blocks apart. There was never anyone real close.

Victoria: Did you ever hear the term of road allowance people? Do you know what it means, or does it mean anything to you?

Betty: No.

Victoria: Did things change for you when you were growing up?

Betty: No, not really, always seemed to be about the same, you know, we were never rich, never poor.

Victoria: Was growing for you a sad or a happy time?

Betty: Well, a little of each. We didn't have too many problems except at school where we were called half-breed all the time.

Victoria: What type of responsibility did you have?

Betty: Oh, too much I would say. I had to quit school when I was only 14 because my mother didn't have any help at home, which I didn't like because I wanted to go right through school.

Victoria: What type of work did you have to do?

Betty: Oh help with the kids and do housework.

Victoria: How many was there in your family, Betty?

Betty: There was eleven all together, two died.

Victoria: Did your family do special things together, fishing, camping, you know, stuff...

Betty: Oh yeah we were pretty near always together. My dad take us fishing almost every weekend. We went camping, we went hunting with him.

Victoria: Did you ever... was there anyone in your community that did any storytelling?

Betty: Yeah, my old Uncle Bill, Bill Vandale. He used to tell us all about the old, his olden days. (laughs)

Victoria: Did you get to know many of your, you know, aunts, uncles, cousins? Were they close around you, did they live close where you were?

Betty: Yeah, they were all in Nutana where we lived. They were all in that general area so we seen a lot of my aunts and uncles.

Victoria: Was your family, would you say they were close, like, did they stick together sort of thing?

Betty: Yes, I think my family were very close. See, most Metis families are.

Victoria: What are your feelings when you think about your parents?

Betty: When I think about them now?

Victoria: Yeah.

Betty: All I think of is love.

Victoria: Is there someone that you looked up to when you were

a child, a relative, or family friend?

Betty: My dad. I always looked up to my dad.

Victoria: What (inaudible) when you think of him?

Betty: I don't know. I think I was... when I was small I was a little bit in love with him but as I grew up, you know, it turned into something a little bit different and I realized he was just somebody to respect.

Victoria: And what did your father do for a living, Betty?

Betty: Well his trade was carpentry, but he did a lot of things. He did shoemaking, watch repairing, photography: there was quite a few things that he did.

Victoria: Was there a time when he was unemployed?

Betty: Oh yeah, lots of times. There was never, never enough work.

Victoria: How did it affect your family when he was unemployed?

Betty: Well, there used to be a lot of bickering, you know, fighting. Everybody seemed to be worried about not having enough money at times, you know, but those times, they grew less and less as you...

Victoria: Was these long or short periods of time that he was unemployed?

Betty: Well (inaudible) I've seen him out of work all winter, because there was no carpentry at all going on, eh.

Victoria: What did other Metis families that you knew do for a living?

Betty: Well most of the them at the time were, you know, just doing odd jobs, not many of them had trades. They weren't lucky enough to go that far in school to learn anything of real value, you know.

Victoria: What type of work was there in the community for them to do?

Betty: Mostly it was all building, carpentry work.

Victoria: What was your first paying job?

Betty: I was a waitress, I worked as a waitress for 18 years.

Victoria: And how old were you?

Betty: I was 16.

Victoria: Were the jobs that you had seasonal or were they steady?

Betty: Mine was steady. I never had seasonal work at all.

Victoria: Were there many people that you knew that had steady jobs?

Betty: Women?

Victoria: Or both men and women.

Betty: Not really. They... times were hard in those days, money was scarce.

Victoria: What language was spoken in the home while you were growing up?

Betty: French and, bush French, I guess you'd call it, bush Cree.

Victoria: What age did you become aware of being a Metis?

Betty: First day I went to school.

Victoria: What happened?

Betty: Never knew what a Metis was until I went to school and they start calling me half-breed. My teacher explained to me what a half-breed was, and she said, "Be proud of your heritage," she said. "Don't let them worry you."

Victoria: Did your parents speak of themselves as being Metis?

Betty: Well, my mother always acknowledged herself as Metis, she belonged to Metis Society when I was really young I can remember way back when they had a Metis Society.

Victoria: Were they proud of being Metis?

Betty: Yes I believe so.

Victoria: Were other Metis people in your community proud of being Metis or did they just not talk about it?

Betty: No, they were all proud of their heritage. There was nothing against it, you know.

Victoria: Did anyone in your family tell stories about Metis history?

Betty: My mother did at times, but she wasn't one to talk very much. She was quiet.

Victoria: Do you remember anything about the stories that she told?

Betty: Oh, God no, I wouldn't remember. A lot of them were

just ghost stories and stuff that some of the old Indian chiefs were going to come back and, you know, do things that we didn't believe, stuff like this.

Victoria: Were there special occasions when Metis people in your community got together?

Betty: Well, yes, there was a lot of them because the Metis Society in those days, that's what it was. They all got together. We'd have picnics, and we'd go out and do different things like this, it wasn't just, you know, what it is today.

Victoria: Did your mom and dad ever wear any traditional Metis clothing like sash or beaded moccasins?

Betty: No. But my mother dressed colorful, and she always bright colors like the Indian people.

Victoria: Did she do any beadwork or tan hides or anything like that?

Betty: No. No, she was a seamstress. She did more sewing for the kids.

Victoria: Were there any special songs about traditions or Metis people that anyone sang about in those days?

Betty: Oh, we used to sing some Indian songs when we were small, the Cree songs. I've since forgotten them.

Victoria: Did anyone in your family play the fiddle?

Betty: Just my uncle. That's my Uncle Bill Randall played the fiddle very well. And he used to jig. My dad was a very good jigger. Oh, he was fantasitic; he used to call for the square dances, and then they'd get him up jigging -- oh, my God.

Victoria: Was that here in Saskatoon?

Betty: Yeah. We really used to enjoy ourselves at some of those parties.

Victoria: And were you taught to jig?

Betty: Well I was but my lungs were never good so I could never participate too much.

Victoria: Did any elders in your family ever practise any traditional Indian religion?

Betty: No. We always practised the Catholic religion.

Victoria: Have you ever seen or used a sweat lodge?

Betty: I've heard of one but I've never used one.

Victoria: Do you still keep your Metis tradition, you know,

after this many years?

Betty: In what way?

Victoria: Well, do you still do some of the things that they used to do, you know, back then?

Betty: Well, I imagine their life hasn't changed that much. We do a lot of things when we did when we were kids.

Victoria: Do you still keep in contact with other Metis people?

Betty: Oh yeah, definitely. Well, through the Metis Society mostly.

Victoria: How would you describe the Metis community like in Saskatoon? Is it still like the old days, or are they too spread out now to...?

Betty: No, they're wide spread now. They used to be close together all the time but... you know, the neighborhood was within three, four miles. Now Saskatoon has grown so much they're all over the place, even outside of Saskatoon now. They're gonna' move around.

Victoria: Did your family get along with non-native people in your community?

Betty: Yes, they did. They were very easy to get along with so they had no problems at all.

Victoria: Did Metis people that you knew of receive less pay than white people, you know, for doing the same type of a job?

Betty: Oh definitely, because it was easier to talk them into doing a job for less pay. They didn't have to hire a white man if they can get a Metis for less pay. My dad always worked sometimes for half just so he could feed the family.

Victoria: What type of jobs were those?

Betty: Anything. He'd dig gardens. He'd do anything.

Victoria: Were you ever denied a job because you were Metis?

Betty: No.

Victoria: Do you know if he ever was?

Betty: No, I don't think he ever was. I really couldn't say though, for something like that.

Victoria: Did you, do you feel even now uncomfortable when your around white people?

Betty: No I don't, because I feel I'm just as good as they are.

Victoria: Did your family attend social events that included

non-native people?

Betty: Yes they did.

Victoria: What type of things were these?

Betty: Oh, they used to be special dances. We used to have a special privilege, you know, like the mayor and different people like that. My dad was always friendly with the mayor so they always were invited to his dances and stuff, you know. Yeah, they got along good.

Victoria: Did the town authorities treat your family fairly?

Betty: Well, as far as being Metis, I think they did. I think in one case though I think the Metis got a little less welfare than the white man got.

Victoria: Did you ever have any dealings with government, or police, or some businesses or that where you were maybe discriminated against?

Betty: No I was never discriminated against.

Victoria: The town never tried to make any of the Metis people that you knew, did they try to get them to move from where they were or, you know, force them away by some different types of things that they might have done?

Betty: They didn't try to get them to move away, I think but they tried to get them into one area, one general area, you know. where they say, "Okay, the Metis are over there and the white are over here."

Victoria: That happened here in Saskatoon?

Betty: Yeah.

Victoria: What part of town would that be?

Betty: That was part of Nutana, just past Taylor Street there, they wanted us way up past the hill up there. My dad said, no way. He said, we don't have to move anywhere.

Victoria: Did your family go to church regularly?

Betty: Yes, they were good Catholics. Victoria: Did the church play an important part in your family's life?

Betty: Yes, I would say so. I don't know, maybe it was the church that held us together.

Victoria: Was there a time that your family ever quit going to church?

Betty: Yeah, my dad did. I don't know, he had problems with

one of the priests and that was the end of it. He never went to church after that.

Victoria: Do you remember anything about what it was about?

Betty: I couldn't tell you. But I know it must have been strong enough because he never went back. He claimed he wasn't Catholic after that.

Victoria: Do you think that the church has a stronger influence, had a stronger influence then on people than it does today?

Betty: Well, it used to, yeah, because I think they used to make a lot of threats, you know. You know you're going to go hell type of thing if you're not a better person. Try to push it on you more than, you know, than they're doing now. Now it's more advertising.

Victoria: Did the priest ever visit at your home?

Betty: Oh yeah, every week.

Victoria: Do you remember what he talked about?

Betty: Nearly every week. Well mostly about how the kids were. Is there enough money, you know. And he used to talk about my grandmother a lot. She was a good Catholic too.

Victoria: Who was your grandmother?

Betty: My grandmother? Georgina Roy.

Victoria: That was your father's mother?

Betty: My father's mother, yeah.

Victoria: Did your parents ever ask the priest for help other than, you know, religious advice? Betty: No, you wouldn't have got help from the church, because the church was poor too. They didn't have any, you know, now like they do nowadays. Priests run around in big cars now. Years ago they didn't have that kind of money.

Victoria: Do you think the church has helped Metis people face their difficulties?

Betty: Oh I think the church had a lot to do with it, because if they were really troubled I think they went to church.

Victoria: What do you remember about the schools you went to, Betty?

Betty: Well, I only went to one school. I went to St. Joseph's, on 9th Street, and it was a good school. I never had any problems in school at all. I loved it.

Victoria: Were there very many Metis kids that went to school there?

Betty: No, I would say half, half the school was Metis. The Caliphonys (?) and the Trotters, you know, they all went to that school.

Victoria: Did you feel that you really belonged in school?

Betty: Yes I did. They were good to me. You know, I had good classes, I had good grades, and therefore, you know, they didn't have too much to find fault with me.

Victoria: What do you remember about the things that you were taught, the types of things, like, what studies?

Betty: Well, it was mostly the three R's, history, geography, language. I think it's almost the same they're doing now.

Victoria: There were white kids attending the same school, did they treat you well?

Betty: Oh yeah, I was always invited to birthday parties and stuff, but there was just those few, you know, that always running you down because you weren't the same as they are.

Victoria: Were you taught any Metis or Indian History in school.

Betty: No, not that I can remember. Victoria: Did you talk Cree when you were small?

Betty: When I was small I spoke a lot of it.

Victoria: Were you allowed to talk it in school?

Betty: Yeah. Today I don't remember it anymore because after my parents died, you know, we dropped it.

Victoria: Were you encourage to attend school by your parents?

Betty: Well my father always wanted me to go to school because I was a good student, then like I said my mother took me out when my dad was in the army so he didn't have too much to say after that because I had already quit. I wanted to be a nurse. I had good grades, I coulda been a nurse -- now nothing, you know, I got no trade, no nothing.

Victoria: What did your parents think of politics?

Betty: My mother wasn't interested in politics at all. She never bothered with politics. My dad was a very strong Liberal. To the day he died he was a Liberal.

Victoria: Do you know if they voted at all?

Betty: Oh always, always.

Victoria: And what party?

Betty: My dad was Liberal and my mother never said. I remember one time I went to the polling station -- my dad was working there -- and I said, "I want to vote." This guy said, "Who do you want to vote for?" I said, "That CCF." My dad was working for the Liberals. (laughs) That went over big. I was only about 7 years old, eh.

Victoria: What do you think influenced them to vote the way they did?

Betty: I don't know. I think in those days, I think the Liberals were the strongest party. You know, they would get more for Saskatchewan than the other parties did, that's all. But I was young in those days so I didn't pay too much attention to politics.

Victoria: Did any politicians ever visit your home and what did they talk about if they did? Betty: They always did. They'd sell the same B.S. they say now, "We're the better party. We're going to do this," which they never do.

Victoria: Did your prarents ever get involved in party politics?

Betty: Not really, no.

Victoria: Do you know if the church that you attended was ever involved in politics?

Betty: I don't think they were. They could have been, like, you know.

Victoria: Did your parents ever talk about what other Metis people in your community thought about politics?

Betty: Well they did to a degree. When company would come over they would talk about it but then they start talking French. They didn't want us to hear what they were saying and to understand so they always spoke French and this way we couldn't get into the conversation.

Victoria: Do you vote now, Betty?

Betty: Yes, every year, always. Every election, never fail.

Victoria: What party do you vote for?

Betty: Well I won't tell anybody. That's private: that's my business.

Victoria: Is it the same as your parents did?

Betty: No, definitely not. I am not a Liberal.

Victoria: Were you ever involved in party politics or campaign for a candidate?

Betty: No, no I never got interested in politics of any kind. I'm still not interested in politics; it doesn't interest me, leave that to the bull shitters.

Victoria: Do you know of your friends or relatives that have ever done it?

Betty: No, I don't think they ever had anything to do with things like that. My dad was the only one that... he worked well, he (inaudible) for the Liberal party. Other than my

dad

I don't remember anything ever going out.

Victoria: Did the Metis people generally vote for the party that spoke best for the Metis people?

Betty: They voted for the one that made the most promises for the native people. But then the promises never came through anyways, so then, you know, they used to get frustrated. Can't blame them either. They still doing that same today, promising the native people a lot of stuff and they're not getting it.

Victoria: You mentioned earlier that your parents were involved with the Metis Society in, probably, in the 1930s, do you remember anything that they talked about?

Betty: Well, they always talked about things that would make our life better. You know, they were trying to get money into the Metis Society where we could have scholarships and stuff if we needed them, but the government never gave any money for that. Indian and native people in those days, they didn't figure they were intelligent, I guess. They never did get any.

Victoria: Do you know if your parents ever went to Metis Society meetings in those days?

Betty: Oh yeah, my mother always did. My dad, he was usually either working or out hunting or something, so he never had much time for it. But my mother was always there. I remember these meetings, they'd take us, the whole family, all the kids. We'd play outside and they'd do their little thing inside.

Victoria: Then your community, do you think it had a local at that time?

Betty: Oh, it did have a local, yes, definitely had a local.

Victoria: Did most of the Metis people in your area get involved, or were there some that didn't take part in it?

Betty: No, they were pretty well all in it. Yeah, I remember years ago my granddad was the president of the Local.

Victoria: And that was in Nutana?

Betty: In Nutana, yeah. Far as I know that's the only one there was at the time. Came from all over Saskatoon, you know, just to go to that one.

Victoria: How often did they hold the meetings do you remember?

Betty: Once a month. I never, you know, there was nothing to talk about other than anything new that came up. I can remember, the same things -- it was always education, education.

Victoria: Did your mom or dad ever attend a convention for the, it'd be the Saskatchewan Metis Society then?

Betty: I don't know if it was for that matter or not. They did go to somewhere where they had powwows and, you know, they did a little bit of everything, but I couldn't say if it was a Metis convention.

Victoria: Did they ever discuss Metis history at these meetings, that you can remember?

Betty: No, we were never in the meetings. It was only for adults; they never let the kids in there at all. That's another thing, I guess, kids were to be seen but not heard.

Victoria: What did the Saskatchewan Metis Society do for Metis people in those days, do you remember? Did they help with any problems that the Metis people were having?

Betty: Well they tried to help them with jobs. You know, if they heard of any jobs or something, they'd get you a job.

Victoria: How about the housing, is there anything they could help with there?

Betty: No, I don't think they were into it that strong in those days. Oh, I remember they used to do a lot of things to have fun, where the people could have fun together.

Victoria: What did the white people in your area think of the Saskatchewan Metis Society, or did... do you remember or did your parents ever discuss it?

Betty: Oh, they called them a bunch of drunks, noisy drunks, because we'd all get out on the prairie and have a ball, you know. We'd have a powwow, we'd have everything there, you know. It was always too loud because the drums and stuff bothered the poor little white man. But we didn't worry about that; we went out and had our fun anyway.

Victoria: Had you ever heard your parents talk about a person named Joe LaRocque?

Betty: LaRocque? My mother used to speak about Joe LaRocque all the time, but I don't know who the heck it was.

Victoria: Do you recall the name Joe Ross?

Betty: Pretty sure my mother knew Joe LaRocque.

Victoria: But nothing... you don't remember Joe Ross?

Betty: No.

Victoria: How about Tom Major?

Betty: Well, I don't know, I was young in those days. Like I said, if there ever was anything important to talk about they never let us hear it anyways. You know, the names wouldn't have stuck in my mind at all.

Victoria: Are you involved in the Metis Society now, Betty?

Betty: Yes, well, I joined the Metis Society when they first started here. It was 1969 or 1970, and I've pretty well been involved with them since. I haven't been going to the meetings, regular meetings, lately because I've been too sick, but other than that I was with them all the time.

Victoria: Have you ever worked for them?

Betty: Well, I worked for them, but I worked in the Metis Society building.

Victoria: Was the Metis Society helpful in getting you the job, or did you get it on your own?

Betty: No, no it was a Metis Society project and I was approached for it because I do a lot of crafts. They wanted to teach crafts at the time so I said, "Okay." I worked two years there and after that they couldn't get any more funding for that type of project anymore so it has stopped.

Victoria: And were you ever involved in any other organization besides the Metis Society?

Betty: Yes, I was involved with the native women, of Saskatoon and Saskatchewan.

Victoria: What year was that?

Betty: Must have been about '71, '72.

Victoria: And what did you do for them?

Betty: Well, I did a little bit of everything. At first it was just meetings and after that we got into the more important part where we got money from the government for different projects, and I worked as a bookkeeper for the native women.

Victoria: Were the native women political, Betty, or were they...

Betty: Yes. I think the native women were very political.

Victoria: What issues did they have that they wanted to, were they fighting with government or...

Betty: Yes they were always fighting with government for more funding. I think mostly they wanted core funding for the native women, which I don't think they ever did get.

Victoria: What would they have done with the core funding?

Betty: We were to use core funding to set up more and better programing and such things as education, and there would child care, halfway houses, better housing.

(END OF SIDE A)

(SIDE B)

Victoria: Did the provincial Metis society every help the Saskatchewan Native Women get funding?

Betty: Yes, they did. They give us a lot of help. They took the proposals to Ottawa for us, and they fought for the funding for us in a lot of cases.

Victoria: And who was the president, at that time, of the society?

Betty: Jim Sinclair. Jim Sinclair. He took a lot of those proposals to Ottawa for us.

Victoria: How long did you work for the Native Womens' Association?

Betty: Perhaps another six years I guess.

Victoria: Did you travel very much while you were working with them?

Betty: Oh gosh, yes, we went to a lot of places. Most of them were up north. We went to Cumberland House, and Ile a la Crosse, Green Lake, Beauval, Pine House, La Ronge. There were several other places we went there too, but right now I can't recall them.

Victoria: How were their living standards? Were they, you know, the same as the city or how would they compare to them in the city?

Betty: Oh my God, they were terrible up there. Most of the people are living in mud-tarpaper shacks, leaking roofs -- terrible housing conditions up there. There was one place we went the housing was so bad we even cried.

Victoria: Was there very big families living in the houses?

Betty: Yes, sometimes there'd be a family of nine, ten, eleven in one great big room. Maybe two rooms, four beds in a bedroom.

Victoria: These were Metis people?

Betty: Yes they were Metis people. It was terrible.

Victoria: How was the work situation?

Betty: Well in those small towns there wasn't that much work. Some of the men worked in... like, in the far north they worked in the lumber, you know, lumber mills, but other than that, the way they talked there just wasn't any work for their men to do. You know, when I look at some of the reserves I've been on and seen the difference in living conditions, in reserves living high on the hog while the Metis people are living in tarpaper shacks and starving, I don't think it's fair.

Victoria: Do you think the government could have done more for the people up there?

Betty: Oh, definitely they could have. They could have made conditions better for them, they could have found better work for them. If they had the work they'd have better living conditions. Right?

Victoria: Was this the main issue that they talked about, was jobs and...?

Betty: Jobs and housing, you know, were high on the agenda.

Victoria: Did your life change after working for the Saskatchewan Native Women?

Betty: Yes I think my life changed a great deal. I became more politically aware of the conditions in the far north and different things like this.

Victoria: Do you think the Metis Society helped the people up there?

Betty: Well, they did everything they could. They fought for housing and different things up there.

Victoria: Did you... have you ever attended any of the Metis Society conferences?

Betty: Yes, I used to go to the conferences quite a bit. We used to have them every year in Back in Batoche. Every summer

we used to go up there for three days and meet with all the native people, which was nice. They had elections and they used to... they had the same subjects up there which, you know, were housing and...

Victoria: They were pretty well the same?

Betty: They were... all the issues were the same because they were fighting for these things, which they weren't getting.

Victoria: What did you think of it? Were these issues, are some of the things that really should have been fought for?

Betty: Well, the issues were all good, but I don't think they were fighting hard enough because they just weren't getting it.

Victoria: How do you say that your life is different from your mother's, Betty?

Betty: Well, I guess, a way that we've got a lot more things than she had in her day. We got electric ranges, fridges, washers and dryers, things like this that, you know, makes our life a lot easier. Their life was hard. They had to scrub on a scrub board, I just run down in the basement and throw it in the washer.

Victoria: Do you think that things will be different for your kids and your grandchildren in, like, years in the future?

Betty: Well, I certainly hope so, but I can't see that drastic a change unless they really become politically aware, you know, fight for the things that they want.

Victoria: What do you think will be different for them?

Betty: Well, I think in the future that education might be an easier thing for them. I think the government's gonna be helping them more with education than they are now. And I think their living conditions will be a lot better. There'll be more jobs and stuff coming up in the future. There'll be jobs opening up that aren't even open now.

Victoria: What are the most important things in your life today?

Betty: Well, mostly I'd say my family.

Victoria: In what way?

Betty: Well, I'm very close to my children, and I'm exceptionally close to my grandchildren. I've always got one or two of them here with me. I've got one that lives with me all the time; I'm bringing her up, and she makes life more bearable for me. Same as the other grandchildren, you know.

Victoria: Do you yourself go to church, Betty?

Betty: No, I don't. Tracey attends church but I gave it up a long time ago. I still believe as a Catholic but I don't like the way they're running the churches at all.

Victoria: What do you think about economic security, Betty? Will you have economic security when you're older?

Betty: No, I can't see any security at all in my life, other than old age pension if I live that long. That's not really what you call security, is it? That's just bare necessities.

Victoria: What do you think this native community's most important needs are today?

Betty: Saskatoon? I don't know. I don't think they're as important here as they are in the north. I think we should be fighting for them first.

Victoria: What do you think can be done for them?

Betty: Well, they should have... there should be more job opportunities for them. You know, the Metis people they're not a... they're an intelligent people but they don't go to school. You know, they don't stay in school long enough to really learn a trade. And they've gotta have more jobs that the average man can do.

Victoria: Do you think that there should be more educational facilities in the north?

Betty: Oh definitely. There's not half enough up there. If they made school interesting for those kids they wouldn't be dropping out all the time. It's hard for them right now because the white people don't like them in their school, teachers don't like them. They're fighting the kids all the time, how's the kid gonna go to school.

Victoria: What could you as a person do to help them?

Betty: Well, I don't think one person is going to change anything. It's going to have to be the Metis people fighting together for the things that they need. And their going to have to fight a lot harder, because the government says... they're just turning their backs on us now.

Victoria: What do you think about the job opportunities for the Metis people today? Is it easier for them to get a job, say, than it was ten years ago?

Betty: Yes, I would say it is easier because there's a lot more opportunities for them now with different native programming. And there's a lot more of them in school again because of the upgrading so, you know, this does help a great deal.

Victoria: Where do most of them go to school at?

Betty: Well, they take upgrading.

Victoria: Do you find that they use Kelsey Institute quite a bit or...

Betty: Yes, they do. A lot of native people are in Kelsey.

Victoria: What do you think about... is there... do you think there's less discrimination now than there was, say, ten years ago?

Betty: I don't think there's any difference actually. They're still discriminating, they're still calling them half-breed. White people still don't want them around.

Victoria: Do you think though that white people are becoming more educated about native people? How do you think that they see it?

Betty: Oh, I don't know. I think they are becoming more educated, because there's more... native people are... they're putting it a little easier to get housing and stuff now than they used to. And they're getting to... you know, in the fussier jobs. Where years ago they wouldn't have given those jobs, they're starting to give them to them now. They seem more reliable.

Victoria: Have you talked to your children anything special about Metis tradition?

Betty: Well, I have, but they're not as interested in the Metis life as I am.

Victoria: Do you think Metis people today are proud of being Metis as, you know, like they, are they as proud as they were, you know, back in the old days?

Betty: Well, I know a lot of them that were French in those days that are Metis now, you know, so they must be a little prouder of their heritage now. Or else maybe there's another reason, I don't know.

(END OF SIDE B)

(END OF TAPE)