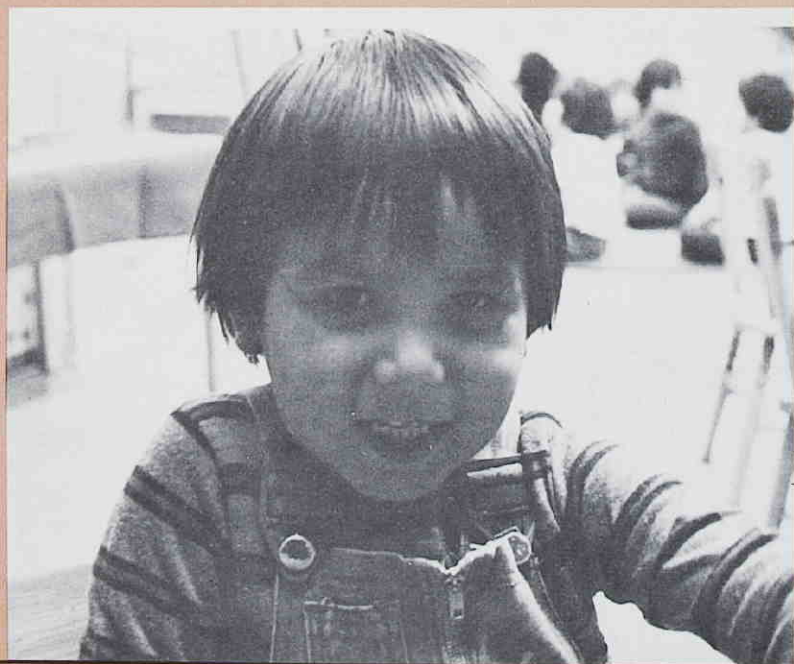


NEW BREED

Vol. 19 No. 6

October 1988

RACISM



IN THIS ISSUE

- **Metis Society Assumes Control**
- **Racism**
- **Family Violence**

Editor's Note

By Donna Pinay

As Tina heads off to the Maternity Ward at Pasqua Hospital, I head back to work to fill her position while she basks in new motherhood. Editing New Breed will be a challenge, however, I would rather be here than in a Maternity Ward!

It has been almost ten years since I last worked for New Breed and must comment upon the incredible cutbacks to the paper. We had eight staff in those days and now that it is reduced to two full-time and two part-time staff. This is only one of the many examples of how the government has eliminated or reduced funding to many programs providing valuable services to our communities.

Most often, those feeling the effects of the cutbacks are the poor, the unemployed, Native people and women and children. Many people are angry with the cutbacks in health, social and human services and in many other areas. Hopefully, we will all realize that such cutbacks are not acceptable.

This month's issue focuses on Racism - that horrible six-letter word we all experience, sometimes on a daily basis. Thanks to the Saskatchewan Coalition Against Racism (S.C. A. R.), many concerned groups and individuals were able to share and plan towards making this a place where racism (and many other social ills) are not acceptable. Another coalition that has been working for social change is the Saskatchewan Coalition for Social Justice. Both coalitions should be supported in their valuable work.

It is encouraging to see these coalitions form and bring together people from many and varied backgrounds to work for social change. Such action is long overdue - hopefully, there will be enough impact to change some of the present conditions.

In upcoming issues we are planning to focus on various topics - November is a tribute to our Native veterans who fought for the rights of all Canadians and we will also include articles on alcoholism as it is National Addictions Awareness Week (November 13 to 19) with the theme of "Keep the Circle Strong".

December is, of course, Christmas and we will be going to the Central Regina Early Learning Centre to find out what the pre-schoolers there have to say about Christmas, Santa Claus and whatever else they choose to say. Apparently, all comments are not edited so this should be interesting. January, 1989's issue will be a review of the events of 1988.

Hopefully we will have input and contributions from readership so if you are interested in contributing to any future issues, let us know. □

NEW BREED

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NEW BREED is a publication of the Saskatchewan Native Communications (Wehtamatowin) Corporation, a corporation of the Metis Society of Saskatchewan.

New Breed is published ten times a year. Articles submitted to New Breed and subsequently used for publication shall be paid at the rate of \$2.50 per column inch (10 pt., 13 pica). All articles must be signed, however, your name will be withheld upon request. The view expressed are not necessarily those of the Corporation and free expression of opinion is invited. We reserve the right to edit and publish whole or parts of articles submitted.

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

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CANADA POST SECOND CLASS MAIL - REGISTRATION NUMBER 4649

Metis Society Assumes Control

After months of dispute and several court challenges, the issue of the division of the assets of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) has been resolved through Court of Queen's Bench in a recent ruling. It was determined the Metis Society of Saskatchewan would control the assets of the now non-existent AMNSIS. Despite requests from other groups, the judge refused to rule in favour of a further division of assets.

The court order also refused to accept the request of one group to acknowledge it as the representative body of Non-Status Indians in Saskatchewan. The order also stated the Metis Society of Saskatchewan, through its five corporations, would continue to provide services and programs to Non-Status Indians.

Clifford LaRocque, Interim Leader of the Metis Society of Saskatchewan, feels it is a time for the Metis people to lead themselves and "for getting the organization into the hands of the people at the grassroots, community level, where the people make decisions that will result in changing some of the direction of the organization".

While LaRocque feels the Society's leadership will have some influence over programming, it is their intention to turn more responsibility over to the people at the community level. He feels this is a move that is long overdue as local people want to assume the responsibility for their own health, education, employment, social services, housing, economic development and communications. Critics of the defunct AMNSIS have long claimed it was too top-heavy and that decisions were made from the top down and not at the community level.

The Metis Society of Saskatchewan will also review the Board of Directors' structures of the five corporations for which it assumed ownership. These corporations include the Gabriel Dumont Institute of Native Studies and Applied Research, the Saskatchewan Native Alcohol Council, the Metis Economic Development Foundation, Saskatchewan Native Communications and the Provincial Metis Housing Corporation.

A review of organizational structures, political priorities and other matters will take place at the Metis Society of Saskatchewan's First Annual Assembly scheduled for December 10 and 11, 1988 in Saskatoon. LaRocque is confident the move to a separate Metis organization is a positive one and that it is one step forward towards the development of the Metis Nation.

LaRocque feels the separation of the two groups is a necessary move on the part of the Metis as they have their own political and legal issues which differ from the Non-Status Indian people. The Non-Status Indians in Saskatchewan also have to work towards the recognition of their rights as Indian people.

LaRocque says "What direction the M.S.S. goes is up to the people. The interim leadership have some ideas and we can tend to some of the technical aspects but the fact remains that it is up to Metis people to decide what direction we go as an organization."

At present, an enumeration is planned with an application for membership in the new organization. The name change is taking place with other technical aspects of ownership of the corporations. Basically, the membership will be the same in terms of Metis people. While non-Status Indians who chose membership in the M.S.S. will not

be denied this, it is hoped the Non-Status Indians will organize to form a representative organization. LaRocque feels "we should afford the Non-Status Indian people the opportunity to organize on their own and we don't want to be taking away from their membership".

Funding is one issue which has to be addressed. The Metis Society will soon be applying for the federal government's funding allocation to the former AMNSIS. LaRocque says the "Metis Society of Saskatchewan is prepared to share a percentage of the funding with the Non-Status Indians until they are able to access their own funding". The actual amount or percentage is a decision that will rest with the membership.

In 1981 it was estimated that approximately 30% of AMNSIS membership were Non-Status Indians. This figure may have changed with the introduction of Bill C-31 as a number of Non-Status Indian people did access their status and/or band membership through this federal legislation.



"It is a time for healing for our people - the division has caused some wounds - and we must work towards becoming healthy and strong again as a people."

**Clifford LaRocque, Interim Leader
Metis Society of Saskatchewan**

In terms of providing services to Non-Status Indians, LaRocque says the court order gives the Metis Society of Saskatchewan total control of the services through the corporations but Non-Status Indians will have equal access to these. The exact details of this will also be worked out by the membership of the M.S.S.

LaRocque has always maintained that "dollars were never the issue" despite the mainstream media's portrayal of the division. He says "The issue was the separate legal and political distinctions of the Metis people - the separation of AMNSIS was not related to finances".

LaRocque comments that "it is a time for healing for our people - the division has caused some wounds - and we must work towards becoming healthy and strong again as a people".

LaRocque also feels it is time for Aboriginal political parties "to start focusing on issues - we should be able to form a full circle of activities to deal with the issues including the family, education, economic development and others so that everyone is self-sufficient and we have happy healthy families". He maintains this full circle of activities has to be within the communities and that Metis people work towards a level or form of self-government. He also maintains that all people, men and women alike, must contribute to this circle because we need one another.

He would also like to see broader issues tackled by the Metis Society of Saskatchewan as well as by other groups. He feels that basically all Aboriginal people are working for the recognition and attainment of their rights as first nations or peoples of Canada. He believes this can be accomplished through separate organizations but people can join together in seeking recognition of the rights of all Aboriginal people.

EDITOR'S COMMENTARY

The court order ends the legal and internal struggles that have arisen in the past year. It is now time for the Metis Society of Saskatchewan to assume the leadership role for the Metis and it is time for the Non-Status Indians to build a representative organization to raise their concerns. It is also a time for both to remember that they have been able to work together in the past and can continue to do so now.

The challenges facing the Metis Society of Saskatchewan will be many. Although the courts have officially recognized the new group and its mandate, the M.S.S. itself will have to prove to membership that it is working for changes and improvements. It must be remembered that the referendum to form separate organizations was a close vote. The actions of the M.S.S. will be greeted with both positive and negative responses. People will want to see changes for the better.

Hopefully, the court decision brings to a close the internal struggles that have dominated the Native political scene in recent months. Let us also hope that it is the first and last time that we ask the courts to settle our differences. The court challenges were unavoidable in this case but the reality remains that if we want self-government and independence, let us work for it within our own social systems and organizations. We do not need the courts making decisions about our political organizations - we should be able to mediate and settle these within our groups and out of the public's critical eye. Let us now start working to repair some of the damages and move beyond what has taken place towards working for our original goals and visions for our people.

As Native people, Metis and Indian alike, we own this to our people - there are many serious issues to overcome and many rights to achieve. We cannot afford to waste our time and energies in court and letting the government and its systems decide upon our future. We can and will achieve what is best for us on our own - without interference or rulings of a government that has continually oppressed us. We can and do have solutions within our communities and organizations and we must develop these on our own. □

Towards Eradicating Racism In Education

The following is taken from a speech by Monica Goulet-Couture, the Indian and Metis Education Consultant with the Regina Board of Education. Monica's speech was delivered to the Canadian Indian Teacher Education Program (C.I.T.E.P.) Conference in the spring of 1988.

Greetings Elders, colleagues and friends! Before I proceed I have a few questions to pose and I would like you to take a minute to reflect upon them.

If I were to ask the question, do we, as Indian and Metis people, have the same opportunities for success in our existing education systems as any other Canadian, what would your answer be?

Do we, as Indian and Metis people, have the same employment, housing and other service opportunities as other Canadians?

Do we, as Indian and Metis people, enjoy a quality of life free from harassment, discrimination and racism in all its forms?

Although I have addressed the topic of racism a number of times, I have always done so with some reluctance. Perhaps because it is still, in some ways, painful to reflect on. Racism is, in fact, an acute reality for those of us who are of Indian and Metis ancestry.

One only has to read the newspapers to be reminded that racism against Indian and Metis people is very much alive and well across Canada. Donald Marshall from Nova Scotia spent eleven years of his life in prison for a crime he did not commit. Bruce and Susan Sakakeep from Big Trout Lake watched in horror as their baby daughter, Ann, was put on a conveyor belt through an x-ray machine at the Winnipeg International Airport by a security guard.

A young Indian woman from The Pas, Manitoba, was assaulted and stabbed to death with a screwdriver in the 1970's. It took over ten years for the four white men involved in her brutal slaying to be brought before the courts. In view of the sentencing which was received, many still feel that justice has not yet been served. Grant Devine, the premier of Saskatchewan, stated, "If AIDS ever hits the Native community, it will be hell on wheels."

John Harper, an Indian leader from Manitoba, was shot dead by a policeman. Richard Cardinal, a victim of the Alberta Child Welfare System, committed suicide at the tender age of seventeen in 1984. He had kept a diary and his last entry stated, "I am skipping the rest of the years because it continues to be the same." He, like so many of our Indian and Metis youth, had lost the will to live. Life has dealt them far too much pain and sorrow in their short time on this earth.

HIGH SUICIDE RATES

Sid Fiddler recently researched the suicide rates for Treaty Indians in Saskatchewan. On the average, in the five year period between 1978 and 1982, Treaty males from the ages of seventeen to twenty-four committed suicide at a rate eight times higher than non-Native Canadian or Saskatchewan males. Treaty Indian females, in the same period and age range, committed suicide at a rate twelve times higher than non-Native females.

Indian youth in Hobbema, Alberta, are committing suicide at a rate of fifteen times the National average. Yet, what government has ever addressed or taken steps to deal with what amounts

to a National crisis?

When one begins to examine other statistics that pertain to Indian and Metis people, the picture becomes increasingly disturbing. In a 1983 study that was done on the income levels for Native people in Regina, 80% were found to be living below the poverty line. In a study that was done on the Saskatchewan incarceration rates, it was discovered that the likelihood for a Native person to repeat a criminal offence was 100% higher than for a non-Native person. Unemployment rates continue to be very high. Infant mortality rates are also a source of distress for our community. We are also plagued by alcoholism, drug abuse, violence and prostitution.

When inhumane and unjust treatment is seen to systematically fall on one group of people, it is referred to as systematic structural racism.

A few teachers in Regina who have taught units on racism have provided statistics on Canada's indigenous people. When they asked their students who they thought these statistics were on, they stated it was probably about the Black people in South Africa.

Is Canada really a free country based on democracy and equal treatment for all?

NEGATIVE ATTITUDES

In a recent survey that was undertaken by Dr. Hylton for the "Journal of Criminology" on the attitudes that Canadians held towards Indian people, he found that the most negative attitudes festered in the Prairie provinces. Regina was discovered to be the most racist community towards Indian and Metis people. Richard Ponting, a sociology professor from the University of Calgary, conducted exhaustive research regarding "Profiles of Public Opinion on Canadian Natives and Native Issues." He utilized the Index of Sympathy and polled various groups across Canada as to their feelings of support for Native issues. Interestingly enough, of the three Federal political parties which were polled, the NDP were found to be the most sympathetic, with the Liberals coming in second and, you guessed it, the PCs came in last. It seems the Tories in Saskatchewan are more concerned about dogs running loose than the poor housing conditions under which Native people must live.

It is no coincidence that the living conditions of our people continue to be deplorable and a source of shame for the Canadian with a conscience. I believe that these conditions of our harsh reality are inextricably linked to the racist attitudes and practices which are perpetuated by the society in which we live.

When I talk about racism I am not speaking only about isolated incidents in which one person actively discriminates against another on the basis of race. I am also talking about institutional racism which reflects the prejudicial attitudes of those who own and operate them. One only has to examine how our schools, churches, banks, hotels, police forces and various governmental agencies operate to effectively prevent Indian and Metis people from succeeding and participating fully in the day-to-day operation of these institutions.

We are still grossly underrepresented in the work force. There is a myth floating around that there are not enough of us with sufficient education to be employed in the various sectors of the business community. While this was true a few de-



Monica-Goulet Couture

ades ago, it certainly is no longer the case.

In Regina alone the provincial government has on file the names of 1200 Treaty Indians who actively seeking employment. Fifty-two percent have post-secondary degrees and of those, five have Masters degrees and two have Doctorates.

Why is it that well qualified Indian and Metis people are still largely unsuccessful in acquiring employment? Perhaps the answer lies in that we are still viewed as being unreliable and incapable of holding down a permanent job. Some potential employers have even indicated that if it were up to them they "would hire Native people but it would not be good for business, as customers would not approve".

Perhaps it is this type of message which is contributing to the high drop-out rate for our children. In Regina, the present drop-out rate is still around 90%. This means that for every Indian or Metis student which graduates from Grade 12, there are nine others who have dropped out between Grades 7 to 12. Has word gotten out to these kids that education is not important for them because they are not going to get jobs anyhow? If so, from where are they receiving this message?

Research indicates that most children from racial minorities receive positive messages about who and what they are from home and their communities. However, once they enter school they begin to receive quite a different set of messages about themselves: negative messages.

These messages are often communicated and reflected in how teachers and other students treat them. They are also conveyed in the resources that the teacher utilizes for instruction. The problem with most of the books and other teaching aids that are being used at present in our schools is that the majority of them are produced from a White, middle-class perspective. Not that there is anything wrong with that perspective but, when you recognize that Canada is a multicultural milieu and you are instructing from the world view of only one segment of society, not only are you limiting the learning potential of all your students but you are also perpetuating a form of institutional racism. You, yourself, may not be racist towards your students but when you are utilizing curricula which affirms and recognizes the contributions of only one particular group you are also omitting to

teach about the significant contributions of others. This results in an unequal distribution of knowledge which is designed to nurture the self-concepts of your students.

Mary Ellen Goodman, an anthropologist who studied racial attitudes in young children under five, summarized years of research when she wrote "white over brown is the most comprehensive idea to which our children are exposed. The idea pervades like a creeping frog".

It is no coincidence that a lot of Indian and Metis people have internalized negative messages about who they are.

Chief Poundmaker's prophetic words come to mind: "you are going to have to fight the toughest battle yourselves and the belief that we are less than they are, because it is not true". Many of us are now going through a healing process of finding out who we really are and the truth about our history. In this book "Teaching Strategies for Ethnic Studies", James Banks states that institutional racism is pervasive in America. It adversely affects both its perpetrators and victims. Racism causes majority groups to develop a sense of false superiority and confused identities and causes ethnic minority groups to internalize feelings of inferiority and deflated self-concepts. In a racist society, all groups are unable to develop positive attitudes towards self and others. Racism is a dehumanizing and destructive social phenomena which must be critically analyzed in the classroom if we are to develop a more just society.

If we are to critically analyze racism in the classroom we must critically analyze ourselves. If we cannot come to terms with our own prejudicial attitudes, how can we hope to see our children treat all humans with dignity and respect? If we are not part of the solution then we are part of the problem.

I would like to leave you with some thoughts by Si Kahn from his book "Organizing: A Guide for Grassroots Leaders".

In all of this the single most valuable resource we have is the individual person who is committed to work. For each of us there is a turning point. There is a moment in which we recognize our own commitment to the struggle for change. We can help others reach that turning point; we can help them achieve a sense of what is possible. We can help them rediscover their own history and her-story. We can help them root themselves in their own cultures. We can help them recognize the strengths in the cultures of others. We need to understand that we too are workers with skill, with experience, with insight, with dedication, with courage and creativity. We want a society where people are respected not only in spite of race, colour, creed, national origin, sexual preference, age and gender but BECAUSE of these things as well.

We have only seen it for a moment in the faces of people feeling dignity, power, community, the vision of a future, just society.

A FUTURE IN WHICH THERE IS NO PLACE FOR RACISM." □

ABOUT THE AUTHOR

Monica Goulet-Couture is a Metis originally from Cumberland House, Saskatchewan. She is the youngest girl from a family of 13. Monica has her Bachelor of Education (Elementary) degree and prior to assuming her current position, she was teaching English and Social Studies at Cochrane High School in Regina. She has been the Indian and Metis Education Consultant since the fall of 1987.

Monica's priorities in her position include:

- to incorporate Indian and Metis content into the CORE curriculum,
- to find the ways and means of dealing with the high drop-out rate of Indian and Metis students,
- to assist teachers to develop and enhance awareness of Indian and Metis issues in education,
- to heighten students' awareness of race relations issues, and
- to ensure bias-free resources in schools.

For further information on the Regina Board of Education's initiatives in the Cross-Cultural area, contact:

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Saskatchewan Coalition Against Racism

Recognizing that racism is an affront to humanity, the general purpose of the Saskatchewan Coalition Against Racism is to eliminate racism where it exists. The Coalition has the following objectives:

- to provide a forum for individuals, groups and organizations to combat racism,
- to advocate on behalf of those struggling against racism,
- to promote social action to eliminate racism and achieve social equity in institutions and social structures, and
- to promote social awareness and education about racism.

Recently the Saskatchewan Coalition Against Racism (SCAR) held a public conference entitled "Racism and You" where over 100 participants discussed the issues of racism and human rights in Saskatchewan. The objectives of the conference included first, to build a coalition of concerned individuals and organizations to combat racism and second, to initiate practical strategies which would improve race relations in Saskatchewan.

Keynote speakers for the conference included Dr. Wilson Head, a noted race relations expert with over 30 years of experience, Don Ray and Rosemary Brown of the Calgary Coalition Against Racism, and Keith Goulet, the M.L.A. for Cumberland constituency in Northern Saskatchewan.

All keynote speakers addressed the issue of racism and how it can be dealt with at community, government and other levels. A number of workshops were held on topics including Racism and Education, Justice and Racism, Racism in the Workplace and others. A sketch on racism was presented by the Globe Theatre.

Participants also discussed recommendations for future action on the part of S.C.A.R. Some of these recommendations included:

- putting political pressure in opposition to South Africa's apartheid policies with some follow-up to determine the effectiveness,
- developing the constitution of S.C.A.R. to be based upon human rights as well as racism and that this later be ratified at a meeting,
- that S.C.A.R. develop a higher profile within other organizations within the community,
- that the membership of S.C.A.R. would include those participants who registered at this conference (anyone who did not want to be a member could remove their name from the list),
- S.C.A.R. would incorporate under the Non-Profit Corporations Act,
- S.C.A.R. would hold an organizational meeting to ratify its' constitution, hold elections, and deal with other matters on November 12, 1988 at Holy Rosary Church at 10:30 a.m.

A question and answer period and some of the general comments of participants included:

- as far as apartheid is concerned, we should undertake tougher action and do something more concrete than what the government has done,
- we have to organize in schools,
- within the Coalition we should respect one another's human rights and base the Coalition upon this respect and dignity, and
- we should get political candidates to speak out on racism and human rights to determine what their stands are.

The Saskatchewan Coalition Against Racism is now working towards further development of its' constitution and dealing with other organizational matters. It was the general feeling that S.C.A.R. can be a valuable support group for groups and in-



Organizing Committee Members

Fiona Bishop, Irma Bird, Ron Torrens, Keith Goulet and Dale Pelletier

dividuals working for the recognition of human rights and towards elimination of discrimination and racism in society. For further information contact:

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By Richard Shepherd

Dealing With Racism

Racism scours the depths of our souls and dredges up the most undesirable of emotions. Yet the fear, the poverty and the hatred pale beside racism's true legacy: the destruction of human dignity and potential.

(from a poster by the Yukon Human Rights Commission)

Racism is something we all face as Native people. There are many stereotypes about us - we are seen as "lazy", "drunken" or "uneducated". Our children are called "dirty Indians" by classmates. Sometimes we are denied access to services. At times, the racism is open and at other times, it is hidden but you know it is there.

Racism has become an everyday reality for many of our people. While there are government bodies to enforce human rights, the fact remains that racism is not only ignorance on the part of individuals that it is also built into the system. Some systems do not openly discriminate but often minorities face many barriers to full participation in these systems.

The Canadian political system is one example. There have only been a few Members of Parliament of Native ancestry since Confederation. The provincial political scene is similar - approximately three Members of the Legislative Assembly in Saskatchewan have been of Native ancestry.

Sometimes racism is openly displayed - it is up-front and evident. At other times, it is less open - it is subtle and although it is not expressed openly, one knows it exists. In some ways, the open racism is the easiest to deal with because you know it is there. Sometimes it is Native women and children who face it more often. People are less likely to call a Native male racist names - women and children make easier targets for the ignorant and biased attitudes of some people.

While the Saskatchewan Human Rights Commission has legislative authority to proceed with discrimination charges against individuals and public services, complaints based on Indian ancestry only make up for 12% of all complaints filed in 1987. According to their annual report for this year, the following were the major areas of complaint:

sexual harassment	- 15% (37 complaints)
basis of sex	- 16% (38 complaints)
Indian ancestry	- 12% (28 complaints)
other ancestry	- 9% (22 complaints)
religion	- 2% (4 complaints)
nationality	- 0%
marital status	- 3% (7 complaints)
age	- 5% (12 complaints)
physical disability	- 25% (59 complaints)
other	- 13% (32 complaints)
Total	- 100% (239 complaints)

In all likelihood, a lot of Native people who face discrimination do not proceed with charges through the human rights bodies. This could be

due to the fact that people are more concerned with accessing services than lodging a formal complaint. When some one is looking for a house to rent, the priority is finding a place to live, not proceeding with charges. The fact that the complaints may not be dealt with for up to two years may also be a factor. Others may feel that "what's the use?" and have become almost accepting of the racism.

A review of cases pertaining to Native people in the past three years include:

- Terry Ironstar complained she had been discriminated against on the basis of her Native ancestry and this was settled without any admission of violation of the Saskatchewan Human Rights Code. Ms. Ironstar received a settlement of \$400 and a letter of apology.
 - a Native woman complained she was not able to rent a particular house and received a \$200 settlement. She also received an apology from the landlord in question.
 - David Redman claimed he was denied service at the Hubbard Hotel and received \$200 in settlement and the hotel owners were ordered to confirm in writing to all employees that they shall not discriminate in the hotel.
 - Parkland Native Outreach filed a complaint that it was discriminated against while trying to rent property. The owners had to apologize and included this in Yorkton newspapers.
 - Ingrid and Brian Gallagher of Saskatoon complained of racial discrimination by Merlin Motors of Saskatoon. A racist comment was written on the work order for the Gallagher's vehicle. Merlin Motors apologized and paid compensation of \$500. They also distributed a policy statement to employees about the Saskatchewan Human Rights Code and its provisions for non-discriminatory actions.
- Pending actions regarding complaints based on Indian ancestry also include:
- nine individuals, in four separate incidents, have complained of racial discrimination by a Regina hotel,
 - complainants have filed a formal complaint about the name "Squaw Rapids" in Northern Saskatchewan saying this name is not only racist but

it is sexist as well.

Do formal complaints help change attitudes of those who discriminate? It's hard to say but one positive aspect is that those found guilty of discrimination are less likely to do so in the future. While the Saskatchewan Human Rights Commission has resource people available to speak to employees of firms, there are not a great deal of requests for this type of services. Perhaps those who discriminate continue to do so but are less open about it - they are aware of human rights laws and therefore, are careful not to openly contravene these laws. In all likelihood, the negative attitudes still remain.

What are the solutions to the racism and discrimination that abounds in society? It is felt human rights teaching should take place in all schools - starting at the elementary level and on to post-secondary education. Children are most impressionable when they are young and perhaps human rights and cross cultural awareness will be most effective if it begins at an early age.

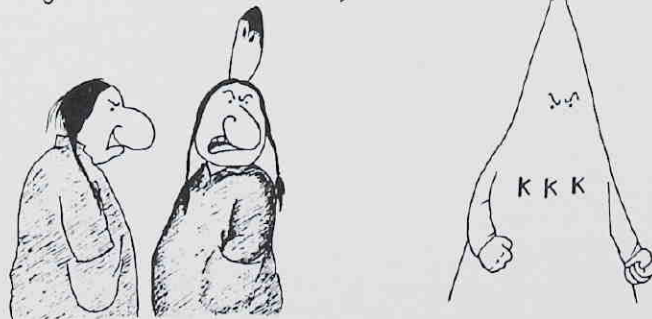
Teachers' guides and curriculum materials are available from the Saskatchewan Human Rights Commission and other sources. It is up to school boards to set policies to ensure this teaching takes place. Not only must attitudes towards Native people and other minorities change but there is also discrimination on the basis of sex, age, marital status, physical disability and religion. Discriminatory attitudes towards any group of people must be discouraged and instead, positive non-discriminatory thinking must be fostered.

Our children have either learned to take racism for what it is - ignorance on the part of the person or group - or they have turned it around and have developed similar attitudes towards non-Native people. Parents find it frustrating to know that to raise your children properly also means you must prepare them for the bad attitudes that exist. Our children must also have positive attitudes about themselves and their heritage - sometimes this is a challenge given the many stereotypes that exist.

Government bodies such as the Saskatchewan Human Rights Commission have a great challenge as do community-based groups such as the Saskatchewan Coalition Against Racism. There remains much work to do in terms of changing society's attitudes and ensuring equality for all people, regardless of their race, sex, age or background. □

Just for LAFFS

Ignore him, he may eventually go away.....



Allen Clarke 88

A Time For Native Unity

Never before has so much upheaval and uncertainty faced our people as does today. We continue to struggle with one another over who represents who, who will join us, and which group will do what. In the meantime, the majority of our people continue to suffer from social and economic conditions which are not acceptable.

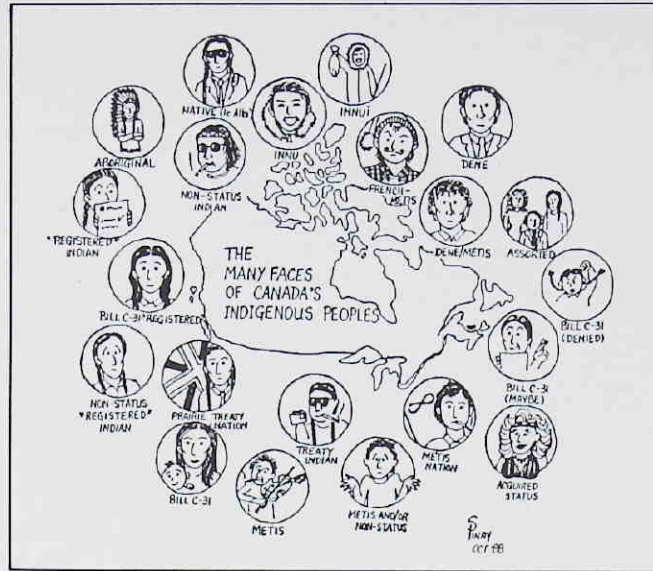
Perhaps some consideration should be given to reviewing and changing the structures that govern our organizations. These structures are based more on white organizations than they are on traditional Native leadership methods (such as councils and consensus or shared decision-making). We have modelled ourselves upon white organizational methods - membership elects leaders, leaders form executives, and very often major decision-making is by a limited number of individuals. This is not truly democratic and nor is it representative.

Other methods of organizing have worked - councils have proven to be effective in the past and can be today. Shared decision-making and reaching consensus allows for better representation. We need to examine current organizational structures and ask ourselves some questions. Are these effective? Are we meeting the needs of our people? Are we involving as many people as possible in our decision-making? Are our people satisfied with what we are doing? How can we better our organization? How can we accomplish our goals?

Perhaps changes may be necessary to reflect better representation of the very people who are to benefit from the organizations - our membership and our people. There seems to be an emphasis on funding, leadership and other financial matters and perhaps not enough on what we were set up for in the first place - to better our conditions for all our people.

Long ago when our people began to formally organize to tackle the government and its' treatment of our people, money was not a priority. Very often, early leaders worked and travelled at their own expense - political action and organizing were priorities and money was not! Volunteerism and sharing was commonplace and early organizers were hosted by communities without hotel rooms, per diem or mileage.

One must question what type of commitment would exist if our work was on a volunteer basis and there were no paid leadership. Would our organizations still exist? Hopefully, they would. This is not to say salaries are not beneficial - they are and they do enable leaders to tackle issues on a full-time basis. But perhaps things have become a little out



of focus in the past decade or two - sometimes priorities have been misplaced.

If we continue to work in isolation or in opposition of one another, we only allow our oppressor to continue. No-one benefits from the struggles and those who suffer the most are our people. It is time for a sense of unity for all our organizations - we can and do work on different issues but we can work together in mutual support of one another.

There is also a negative view on the general public's part that "Native organizations just pay high salaries and mismanage funds". Unfortunately, we perpetuate this myth with our internal struggles. This myth is damaging to the Native organizations who have worked hard and provide valuable and essential services to the Native community. But when we fight our battles in public and through the media, we only reinforce the public's negative view of ourselves. We feed the myths and these damages may take a long time to repair.

We already have enough negative stereotypes and bad attitudes towards our people without giving the general public further reason to discredit our work. All organizations have internal struggles - from neighbourhood community associations to governing political parties - but very few publicize these in the media.

As Native people we have so many issues and conditions to overcome - there has to be some sense of unity to do so. We have to work together for change - regardless of our organization or status or whatever. Racism and poverty do not discriminate between what type of an Indian

and a Metis person you are. A brown face - a Native person - is what racists and rednecks see and it matters little to them what our background is.

Changes in leadership are a healthy and necessary part of organizations. This indicates that others have gained leadership skills and that organizations review and change its expectations of their leadership. This is not negative - it is a healthy growth process. For any one leader to remain in power for so many years is not necessarily positive. Leadership can easily become dependent upon the organization and become self-serving. The organization can also become dependent upon the leadership and this is not healthy either.

Whoever is chosen to lead local, regional or provincial organizations has a great deal of trust placed upon them. They must have the skills to meet the challenges of leadership. This trust cannot be broken or misused. This trust is placed upon leadership by people who want to see change and betterment for present generations as well as for future ones.

As Native people we can and do have common goals which we can support in our overall work - the betterment of our people has always been our goal, regardless of what organization we work for and with. Our struggles are not easy - we have so many years of oppression and its damages to overcome. We must remember that all Native people have a common goal - we must better our people's conditions. Sometimes this goal is overwhelming and we need to share and support one another.

Many of our ancestors worked and fought together for common

goals. It was only a little over 100 years ago that Riel, Big Bear and many other Indian and Metis fought side by side for recognition of their rights and nationhood. We are of all nations but our ancestors had a common goal - the betterment of our people. We had and still have more in common with ourselves as Native people than we do have with our oppressors!

We should not forget that no matter what our struggles may be, sharing and caring were part of our cultures and we need these qualities to guide us as a people. Native groups should not be in opposition to one another - there are many things we can share and support together and if we do, we will be stronger as a people.

Further divisions and internal struggles will not make us stronger. We should remember this. Bettering the conditions of our people remains our goal - we are all oppressed. There is and can be greater support for our goals if we share.

If we look to some of our communities we can see examples of all Native people working together for a common goal. It can be done and we should remember this in our work. Just as our ancestors fought together for common goals, we can do so now and in the future.

The current situation and the many divisions and struggles are not helping us. Energies have gone into further dividing us - why else do we have waiting lists to become an Indian and the government's courts ruling upon our organizations? We are not getting any stronger by dividing and opposing one another.

Yes, we have distinct cultures and nations but we all have the same rights which we must attain. And we all have the same conditions to overcome. We must concentrate more on our similarities than on our differences.

Let us hope that as Native people, regardless of our different backgrounds, that we stand together to meet the challenges of today and those of tomorrow. Social and economic changes for our people and the recognition of our rights will not come about without unity and commitment on everyone's part. We should not lose sight of the goals of our early leaders - Metis and Indian alike - to better the conditions of our people and the recognition of our rights as original nations of our country. We have to work together to achieve this. We cannot let internal struggles, finances or anything else come between the very reason we are here - for the betterment of our people - men, women, youth and children alike. □

By Donna Pinay

Kimawikuhim - A Look At Cree Indian Culture

By A. Saas

This is the last of a two part series about Cree Indian Culture. Part One was included in the August/September issue of New Breed.

RELIGION

While the Indians of the past felt very close to nature so that every aspect of their lives revolved around their Native religion, the modern Indian, whether he is Christian or not, only observes ancient religious ceremonies once or twice during the year. At these times, however, he puts aside Christian beliefs and reverts to worship of the spirits of nature of the ancient religion. This occurs on two possible occasions: during the rain dance which we have discussed previously and while fasting.

Although anyone may fast at any time, fasting usually occurs before a ceremony. The traditional four days of fasting have been cut to ½ day or one day. Emile blames the poor physical condition of the modern Indian for this decrease in fasting and in turn blames this poor physical condition on white man's liquor and canned foods. He said that he used to fast for four days once a year for thirteen years but that he too, now only fasts for a half day. It was toward the end of the four days that one would hear the spirits speak or see visions.

One of Emile's tales told of a boy who fasted for three days and was becoming very weak. The boy decided to sneak a drink from a stream which ran past his secluded fasting spot on a hillside and was about to do so when a voice called out "do not". The frightened boy returned to hillside and was again tempted to drink and again a voice called out "I told you do not". This time the frightened boy returned and fell asleep. During his sleep a vision appeared to him from the east in the form of a priest in a buggy. Then, to the boy's left, an Indian brave appeared smoking a peace pipe. The priest told the boy to choose between him and the brave. When the boy chose the brave, the priest replied "you have chosen the Indian way". The boy awoke to find his father by his side and upon hearing the vision father and son offered up prayers of thanksgiving before returning. This story seemed to be typical of the way in which modern day Indian's religion is a mixture of Christianity and ancient spirit beliefs.

The use of plants for medicinal purposes is still made and is closely related to ancient religion in which the medicine bundle had great religious significance. Seneca roots, tree leaves, and bark, roots and inner bark from berry bushes are still pounded, boiled and drunk as medicine. In the past these medicines were kept in a sacred medicine bundle outside the teepee in an area which was sacred and children were not allowed to play near the area. Today only a few families have medicine bundles although many still practice the ancient healing practices. Those with medicine bundles are careful to place it outside whenever there is a female in menses inside the house. Also if a female is in menses she must use her own cup in order not to pass the sickness on to the rest of the family.

It can be seen from the above that there still are ancient taboos present among the Indian beliefs although they are, of course, not as strong as they were in the past. Many Indians still believe that if a dog licks a bone but does not gnaw it then it is a sign of bad luck. The howling of dogs at night or the barking of a coyote still foretell evil to many Indians.

The tribe itself also has an official medicine bundle which is used during the rain dance. The sacred bundle is stored in a museum in Calgary at this time.

As in the past, the first religious activity in which the child takes part is the painting of religious symbols on teepees, etc. Although the young people of the tribe still understand these symbols, they are not meaningful to the young people in a religious sense as they once were.

The first time that Indian children learn about God and Jesus is usually when they start school. Emile told me how he attended school at the mission. At first he did not want to attend because he wanted to keep his long braids which were the Indian symbol of masculinity. Emile recalls how Father Hugonard gave him religious instruction about heaven and hell, while at home he was taught about spirits, voices and fasting. The boy became very confused. Although he admired the Father and took his first communion he was very afraid of the tales of burning in hell. He found the Indian spirits more comforting. Now as an old man Emile admits the same confusion. He believes in the spirits of nature and continually expresses awe and admiration for the forces of nature. On the other hand, he attends mass every Sunday and thinks that the priest's sermons are very good for the young people. He prays to one god and hopes it is the right one. Most modern day Indians have this mixture of respect for the sacredness of nature while they at the same time look for security in the priest's words. "The priest prays for me and my family".

THE WHITE MAN

The Indians still have a great deal of high esteem for the R.C.M.P. as they did years ago. Although some felt that the Mounties were too brutal in handling drunken Indians, most seemed thankful for the protection the Mounties offered them from hurting each other over liquor fights and from vandalism. Soon the reserve will have Indian police in an attempt to make the Indian more aware of the need for rules and regulations on the reservation.

The age old complaints against the white man who took away the Indians' land and now refuses to understand the Indian were in evidence among the Indians of the Reservation. Many Indians quoted the white argument that Indians get everything for free and counter-argued that the white man has given the Indian only enough to allow him to survive as a backward nation but not enough to assure the Indian a promising future. Although there was no evidence of any 'Red Power' militancy that one reads about these days, there was ample evidence of hostility and frustration with the white man's government on the Reserve. Emile blamed these feelings for the many Indian-White fights which occur.

MARRIAGES

Courting a girl is done in the white man's fashion in cars, pubs and dance halls. However, many parents will still not allow a young girl in menses to leave the house with a young man.

The traditional Indian marriage where the bride is simply given away to the groom by her parents is rare now. There are still many com-

mon law marriages and both of these types are regarded as legal in the Indian's eyes. However, because they do not like to have their children recorded as illegitimate by the government, more Indians are turning to the church marriage. Wedding ceremonies are similar to the white wedding except that the Indian does not bother with the elaborate wedding reception.

In the past an Indian might have had more than one wife. Emile's father had two wives, each given to him after a great victory. This is not done today. Nor is wife stealing common today because of the legality of the church marriage. However, this has occurred in marriages where the parties concerned were not church. Indian wife beating which was not common in the past is increasing today. Emile blamed the husband-wife fights on the fact that so many Indian males stayed at home for long periods of time instead of going out and finding employment.

INDIAN HEROES

In the past, the Indian heroes were the great warriors of the tribe. Scalping an enemy or stealing a horse were acts that made heroes. The modern Indian still often feels that there is some valour in stealing and killing although, of course, he usually conforms to the white man's rules and would never steal or kill within his own tribe without the disapproval of his fellow Indians.

In the eyes of the Indian a man who is killed at war or returns safely from war is a great hero. However, as was recorded in Halifax during the second world war enlistment program, most Indians couldn't go to war because they failed the physical exams. As in the white man's society, if an Indian is a good singer or a good musician or a great athlete he is looked upon as a hero. Emile spoke with pride of his daughter who is known among the tribe people because she was a good singer and was called the Singing Indian Princess of the Qu'Appelle Valley. He also referred with pride to an Indian horseman in the Olympics.

In the social structure of the past the chief is merely an elected representative who performs much the same duties as the mayor of a community.

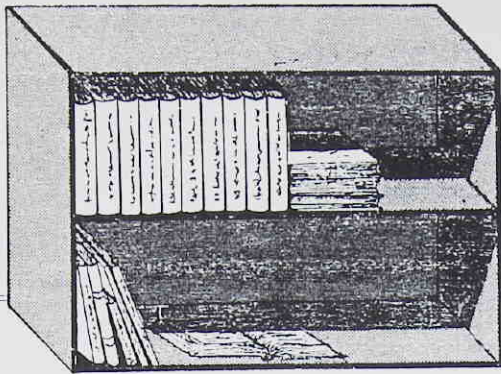
CONCLUSION

In the preceding description of the way of life found on the Indian Reserve I have attempted to show two things:

(a) that the present day culture is very different from the old Indian way of life while at the same time it has preserved many of the old Indian ideas and customs;

(b) that the changes in the Indian may reflect the influence of the White Man on the Indian way of life.

In concluding, it is interesting to note that those aspects of his culture in which the Indian displays the most pride are those things which are most distinctively Indian (his closeness to nature, his strength and courage, his handicraft abilities, his solid family life, etc.). On the other hand, the Indian seems to be the most regretful of those things in his culture which reflect the white man's influence (liquor, fights among themselves, family quarrels, etc). This does not mean that the Indian or this essay blames the white man for the turbulent adolescent culture of the Indian today. But, if one were to conclude with a value judgement one might be inclined to agree with Emile: "I wish the young people would realize that they'll always be second class Canadians unless they take pride in the ways of our forefathers". □



From The Shelves Of Dumont

The following book reviews are excerpted from first year SUNTEP (Southern Urban Native Teacher Education Program) student assignments for a Cross-Cultural Education 200 Class. Thank you to these students and others at the Gabriel Dumont Institute of Native Studies and Applied Research (GDI) for their contribution to this column.

DAUGHTERS OF COPPER WOMAN

By Anne Cameron

(from a book review by Deanna Valley)

Daughters of Copper Woman is a wonderful story of one woman - Copper Woman - who came to be many women. It tells a tale of creation, of magic powers of women, and of a journey which has almost gone full circle. Cameron's major source of material for the book was her grandmother, one of the few women who holds a key both to the past and to the future. It is her intention to bring the women on earth together so they can complete the cycle of time and life as it was meant to be. Cameron is the tool and vehicle for her grandmother's commitment as it is through her book that many people are reached rather than a select few.

The central theme of this book focuses on women and the spiritual power they possess. All people descended from one woman - Copper Woman. As a child she was given magical powers and vast knowledge from her twelve sisters. Time and experience changed her into a woman and she received more magic and knowledge from three older sisters who had sought her out specifically to transmit their knowledge.

Copper Woman created a man (who was never quite an intellectual equal) and they produced children. These children and their descendants produced the four races of the earth. The powers of Copper Woman were passed on to the women and many rituals honoring the women, especially their time of month, were practised.

Then the white man came and brought disease and liquor. He poisoned the Native men's minds and degraded the women. Many people died and with them, many stories and beliefs. Those tales and rituals that survived were put into practice with all the young girls so that one day, old and new could reunite in their secret societies and warrior societies, and thus, restore the power that was once theirs. With this restoration, peace and harmony would resurface and the people of the earth could live as one.

Cameron supports her theme in every chapter -

in fact, every page - of the book. She introduces many concepts familiar to Indian tradition; the importance of the number four, the value of the land and the harmony with environment to name a few. The book is very well-written and with every word read, a new image is created. It is often hard to discover what is fact and what is fiction, especially in the tale of Sisiuth, the two-headed serpent-like creature who is on an infinite search for truth.

Cameron explores the foundations of Indian culture - the myths and legends - and presents the reader with a brief theory of creation. The reader's mind is invited into a world of fact and fantasy, whereupon one is able to form a new or better understanding of the Indian people, particularly the women.

Daughters of Copper Woman introduces a theme of women and their power and develops it throughout the book. Cameron uses a method of storytelling to pass the legacy of the old woman onto women of today, that is, to make certain that women finish the journey which has to go full circle in order to bring all the people on earth together and reform the entity they once were. Indeed, to call upon Copper Woman and the knowledge and magic so that the cycle of time and life can begin once again.

SCHOOL DAYS

By Basil Johnson

(from a book review by Akadie Brown)

School Days, an autobiographical account of acclaimed Indian author Basil Johnston, depicts life in a residential school built to train, and introduce 130 Indian children into the priesthood. The author recounts the struggles, friendships and adventures that were shared.

The children arrived at the school unaware of why they were there, and what was to become of them. The boys were subjected to unfamiliar customs, language, beliefs, values food and rules; they were placed in a foreign environment in which authority, confinement and punishment were ever present. It was similar to prison.

The author describes the various events and occurrences during his residency. Some of his major themes are the struggles encountered, the friendships formed, and the adventures shared.

Emotion struggles were the most difficult. The most difficult one was watching someone "going home" as these lucky ones had family and freedom.

The author's intentions are not to depict a biased opinion of the residential school system.

However, he strives to present a factual account of his own experiences which enables readers to make their own judgements.

The book produces feelings of pride, anger and sadness. The treatment of Indian people is an outright shame. It is a frightening and sad reality that society can manipulate, dictate and control the lives of others. School Days makes one more aware of historical issues. Applying these to a contemporary setting enables one to more effectively teach, change and direct the course of our generation and of the generations to follow.

THE EDUCATION OF LITTLE TREE

By Forrest Carter

(from a book review by Barb Blenkinsop)

The Education of Little Tree is a touching account of Forrest Carter's life and education in the 1930's with his Cherokee Indian grandparents. If one wants to learn more about Indian culture, this book would be an excellent source of information.

This book is about Forrest Carter's most treasured memories. After his mother dies, he went to live with his grandparents. He was taught the way of the Indians and learned to respect the land and all living things. His education was also academic and he became well-educated in history.

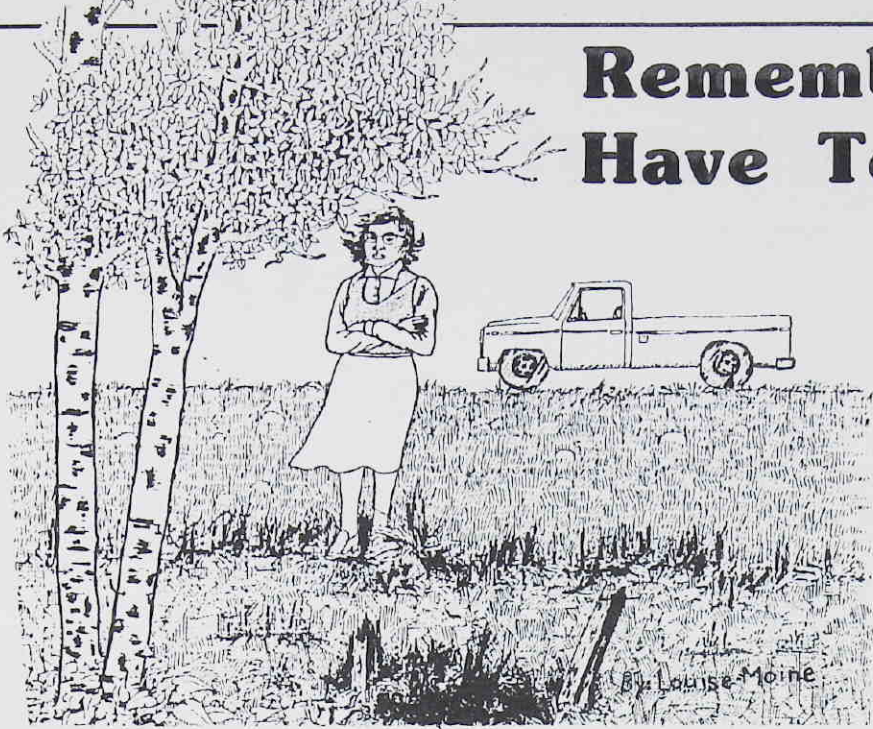
Because his education did not have a formal structure, it was not considered proper and Little Tree was taken from his grandparents and placed in a government orphanage. The institution's treatment of Little Tree is sickening. He was discriminated against, beaten and told he was a bastard by a man supposedly of God. Little Tree eventually left this place and returned to his home, where he spent the last remaining time with his grandparents.

Little Tree's education from his grandparents was far better than that he received in the orphanage. His grandfather taught him to respect and value others and the land. They taught him to love and to understand, and they taught him these values with love.

These and many other resources are available from:

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and Applied Research
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Remembering Will Have To Do



By Louise Moine

A Native Writer's Contest Winning Manuscript

Illustrator: Ray McCallum

Translator: Ernest Bonaise (Cree Syllabics)

Publisher: Saskatchewan Indian Cultural College

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Louise Moine is a Metis woman originally from near Lac Pelletier, Saskatchewan. In 1979 she won the Native Writer's Contest with her book "Remembering Will Have To Do" which is a narration of her early years growing up in the Lac Pelletier area. New Breed will be reprinting this manuscript in a series of approximately four parts. This is the first of the series. We thank Louise for her permission to reprint "Remembering Will Have To Do".

We drove along the road that took us down to the valley of Lac Pelletier and stopped at the first farm house to inquire, as there were fences now, how we could get to the Old Trottier homestead. The young fellow who came towards the truck, I could tell at a glance was a Whiteford, as he carried a strong family resemblance. My mother had been of that family. After introducing ourselves, we asked him how to get to the place. He told us that it was only a mile or so east of there and pointed out the way, so we followed the trail, which seemed to lead to nowhere. We had to go through a gate as we entered a pasture. When I decided that we were close to the original spot, we stopped and got out of the truck. Actually there was nothing to see, not even a sign of the little brook that used to flow past the cabin. The willows that once flourished along the brook back of the cabin had also disappeared. The elements and ravages of time had completely erased all traces of the life that had once dominated the scene, leaving only the remains of an abandoned well. I gazed up toward the coulee and noticed a grove of poplars which I couldn't remember being there, but then, that was some sixty years ago. It was still a beautiful spot, wild and isolated, except for the cattle grazing on the hillside. My husband immediately fell in love with the place, but it wasn't ours any more. I tried to visualize the memory of those by-

gone years, when as a child I played from morn till dark, with my little sister Talia and my little brother Joe. What a time we had! Is it any wonder my thoughts ramble back to those happy care-free days of childhood: "Backward, turn backward-time in your flight make me a child again, just for tonight."

As a descendant of Indian, French and Scots ancestry, my life was more or less guided by a mixture of these three nationalities. Since my parents were both Metis, it was only natural that my Indian blood predominated. Our first language was a mixture of Cree and French. We followed in the footsteps of our ancestors, adopting whichever ways and customs suited our way of life. We lived from day to day, with no anxiety for tomorrow. Until the time when the white settlers started moving in closer to us, we were a free and happy people. Not only did their way of life infringe on our liberties but their discrimination against us was not easy to accept, as we were a proud race. In time we learnt that we couldn't fight them, so we had to join them. Whether this was for better or for worse, it's hard to say. I know we learnt a lot from them but they could also have learnt from us.

Sometime during the nineties, my parents had moved from Swift Current, where they had been living since their marriage, to settle in the valley of Lac Pelletier. Some of our relatives had also settled here, their shacks and log cabins dotting the valley here and there. Like my father, they all raised cattle and horses. We seemed to have settled at the end of the valley, as it took an abrupt turn at the end of our place, but it continued on as valleys do, only not as pronounced but more scattered. East of us were the white settlers. Our closest neighbour was the John Pierce family. To the west and north-west lived our relatives. The nearest, the Fayants, were only half a mile away. Next to them were my father's sister, Mrs. Parenteau, her husband and family. Then the Harry Whiteford family, our first cousins on our mother's side. Farther on was the Sam Pritchard family. Mrs. Pritchard was my father's sister. Then the Laroques, another sister of my father. My grandmother, on my father's side, who was living with my uncle Batiste, a widower and his three sons,

were much closer to the lake. Farther to the north were two more of my uncles, Jean Marie and Jeune Homme (nick name) Trottier, each of course in their separate homes. The Lemires and the Adams had settled along the lake, and they could have been distant relatives. Only one of my father's sisters had settled else where. So initially, most of the relatives here were on my father's side. As for my mother's relatives, they came and went, sometimes staying indefinitely. We had lots of playmates, as they all raised large families and since there was no alternatives, we, too, more or less, followed the same pattern. By 1908, there were ten of us. Thus, visiting relatives, back and forth in the valley reigned supreme. Most of us were born here. The three oldest were born in Swift Current when my parents were staying there for a time. Since I was born on the road to somewhere, I was considered the gypsy in the family. My parents were travelling as usual and had stopped for the night to camp at a place known then as Swift Current crossing, 18 miles northeast of that city. My unexpected arrival caused only a slight delay in the trip, and the travellers continued on their way. No one ever made a fuss over a birth, since it was a natural phenomena and it was accepted as such. The idea of going to a hospital or calling a doctor never entered these people's minds, unless of course, there were complications. All that was needed was some temporary help, another woman who could stop in and give a hand for a few days. Names chosen for babies were very commonplace. They were usually named after their God parents, who gave them little gifts, but not necessarily on their birthdays, as these were seldom observed. We all had nicknames, some in Cree and some in French; I remember only the odd one.

I can remember when my little brother Joe was born. We were staying at my grandmother's house. It was early October and were outdoors playing our favorite game on a hill close by. This was a game where we placed little rocks side by side pretending to make rooms and left open space for doorways. Someone called us to come and see something. So we all ran down the hill and into the house and there was this tiny baby laying beside my mother. Being an inquisitive creature I naturally asked where the baby had come from. My grandmother said that a little rabbit had delivered it to the house. I told her that I hadn't seen any rabbits around, so she said that this one had come from the cellar.

Like most settlers, our first shelter was a log cabin, built of logs and clay in the usual way. The roof had boards nailed over the logs and then covered with tar paper, and over this, chunks of soil were placed side by side. Through the summer months the weeds grew and flourished on the roof and thus kept the soil from drifting. The first cabin was on the west side of a little brook that originated from springs in the coulee and flowed down by the cabin.

Dimly, I remember, when the new cabin was being built, how I got playing in the clay which was mixed with grass to chink up the logs. This one was on the east side of the brook, closer to the little hill, where a dug-out was constructed sort of like a root cellar, only this had an upright door, to facilitate going in and out. All perishable foods such as milk, cream, butter, meat and vegetables were kept here. The furniture in the cabin was

mostly homemade, except for the stove, table and chairs. The wooden floors were bare save for the braided rugs my mother made. Our clothes were kept in trunks or boxes and the boxes were usually kept under the bed. I believe most of the beds were bought, but the mattresses and pillows were made of feathers, as my father was a great duck hunter. Although we raised our own beef, we still used all types of wild meat, like deer, antelope and ducks. Whenever we had fresh meat through the summer, my mother sliced it up into thick pieces and hung it up to dry in the sun on poles my father put up. It dried quite fast on a warm day and this dry meat kept indefinitely. It was usually placed in a clean grain bag, as it had to have air to keep it dry. Instead of bread we had bannock; I could say that we grew up on this type of bread. Even when we were travelling, my mother would make galette as we called it. She would cook it in a dutch oven in an open fire.

Most of the settlers in the valley had the same type of cabins. No one was actually poor, neither was anyone too well off. Necessities were all that mattered to them and as they lived simply, they managed to have what was required.

There was no such thing as sowing crops going on in those early years. The main occupation throughout the summer months was haying. Generally there was always plenty of grass to cut in the valley. All that was needed was a hay mower, to cut the grass, a hay rake to rake it into a pile, and a hay rack to haul it away and pile it in a stack. Each outfit was of course pulled by a team of horses. Hay stacks were placed close to the barn or not too far away in the field. Sometimes if there was surplus, some of it was sold to buyers who needed it for feed.

An incident happened sometime after we had moved to a new location. A young mare with a colt had been hooked onto a mower. She was on the side where the sickle with the blades shaped for cutting the hay were attached. All the noise and commotion made the colt nervous and skittish, as she kept close to her mother. The driver of the mower, kept hitting her with the whip to keep her away from the blades. Eventually, however, the colt got too close and both hind legs were severed. She had to be destroyed. Since we were camped near the hay meadow, I had seen the accident. It was very upsetting. The mare neighed most of the night, calling for her colt. I felt so sorry for her. I know if horses cry, I cried with her.

Life was not always pleasant living in the valley, as there were times of concern and anxiety. Most especially when the fugitives from the States fled to our part of the country to escape the law. Their main objective was to steal horses, so they became known as les vailleur (French for horse thieves). When they were around, they could be seen peeping over the hills, throughout the day, waiting for night. When the men folks were home, they weren't as brave, but they created quite a disturbance when the women were alone, which would happen sometimes when the men had to go for supplies. When it was suspected or known that the fugitives were nearby, the women would gather in one spot, fearing the worst. On one occasion, someone came to warn my mother, but she refused to leave the place, claiming that she had too much at stake - young calves, chickens and many other things that meant so much to the family. Somehow she was willing to take the risk as perhaps she felt that if she stayed and faced them, she could protect herself. She had been in tight places before. Dimly I remember them coming to the door (they must have noticed the light) and she gave them food and they left. Many times after that, I thought I could hear the pounding of the

horses' hooves as the fugitives galloped away, but it was only the beating of my heart as I lay in my bed, so very afraid.

We travelled a great deal in those early years. The long summer days usually found us on the trail, heading in one direction or other, usually to visit relatives. Living next to nature as we did, time and distance meant nothing to us; no one rushed, least of all my father. We seldom if ever had an early start. Invariably as we'd be nicely started and moving along, the general (my father) would call 'halt' essentially to stop for lunch. We always stopped by a creek or slough so there would be water for us and the horses. Though we always carried a bit of wood, the younger members of the family were usually sent out to gather prairie chips, so we'd grab a gunny sack and away we'd go. One time when I went to pick up a chip, I found a big worm. I ran back to the camp crying. I refused to gather chips after that frightful experience, as I was as timid as they come. The fact that we raised our own horses and had plenty of travelling conveyances and camping equipment only intensified our 'gypsy' way of life. My mother, believing in comfort even away from home, usually piled up the wagon with bedding, feather mattresses and pillows, etc. We rode high and comfortably, even if the trail and the going was rough. The grub box and gun were always handy so fresh meat could be shot on the way. Our outfit consisted of a wagon, democrat and a single horse buggy. By-and-large my mother handled the buggy and usually remained in the rear so as to keep an eye on the rest of us. On one trip I happened to be the teamster of the wagon. My thoughts were far away as I was bouncing along on the trail, when all at once I heard a thud. I turned to look and there was my sister Talia halfway into the wagon. Naturally I stopped the team so she could climb the rest of the way in. I was horrified at the thought of what could have happened had she fallen. She would have been crushed by the wheels of the wagon! Apparently the cinch of the saddle had loosened, causing it to start tipping sideways as the horse trotted. Her attempts to stop him were futile, as he was trying to keep up with the team. It was all up to me to stop the horses. She had been yelling at me but I couldn't hear her for the rattling of the wagon so she did the only thing possible, jumping from the horse to the wagon. You

can be sure I got a good 'bawling out' from my mother, who had witnessed the whole incident. Who else but Talia would have attempted to do what she did that day? Many times afterwards I wondered what I would have done, had I been in her boots, under the same circumstances (undoubtedly she was the bravest of the girls, the exact opposite to me).

Our nearest source of groceries was a store about six miles away, up over the hill, in a little French settlement, appropriately named Lac Pelletier, no doubt after the lake. The general store was owned and operated by the Monette Brothers. There was also a Catholic Church, a rectory and a public school and, of course, a few houses here and there. Though we attended church there regularly, bought our groceries and got our mail, none of us attended school there. Instead, our parents had us enrolled in an Indian Residential school, located in the Qu'Appelle Valley, in a little mission village called Lebret. The distance of 300 miles didn't matter, since we had the advantage of being educated, housed, fed and clothed, at no cost whatever, except the train fare to and from.

The nearest train terminal was Swift Current, which was a 25 mile drive from our place. Since there were always so many of us and so much to take, we generally used the wagon and democrat. We could usually make it in one day, providing we left early enough. Then we would pitch the tents some where along the Swift Current Creek. Like turtles, we carried our house on our backs. Hotels! Who needed them? Although we sometimes in restaurants, hotels were foreign to us. Since we had to board the train at the station, I can remember the little Chinaman with the single braid, who, like a teacher, would stand outside of the depot and ring a little bell, essentially, I suppose, to let the people know that the meal was ready. O God! What a long time ago, that was! I remember too the bread and the buns my mother bought. Who needed butter when they tasted so good?

Here too is where we had our first encounter with the Salvation Army. We were wandering around the streets as usual, when we heard music. We immediately followed the sound until we came upon this group, all in uniform, playing vigorously away on different instruments and singing hymns that we heard and we sang them for days afterwards.



To many, Autumn means something to be avoided. Just like various waterfowl, some people go south for the winter while some birds do not migrate and some of us are forced to stay.

We stay and enjoy the fireworks of trees exploding in a vast array of colours. At this time of year, the air becomes a bit cooler during early morning hours. The sound of Honkers (geese) fill the sky with their farewell song. People begin to look ahead to the cold snowy days of winter with much apprehension. It can be said that many people miss the beauty of what this season can bring.

Autumn can fill our days with wonder. How? Do you ever take a look to the Northern skies and see the fantastic light display of the famed Northern Lights? And what of the daylight hours when we are able to observe the bright oranges, yellows and reds that paint the streets and valleys of our province?

When your children ask you to explain the magnificent rainbow of colours, can you give them an informed response? There are some key factors which remain a mystery and escape scientists. Chlorophyll gives the leaf a green colour and is normally bound to a protein. During the fall season, changes cause the protein to break down into amino acids. The tree will store the amino acids in its trunk and roots and the shedding process can begin. With the protein gone, the chlorophyll will disappear eventually leaving the natural colours. This gives us the outstanding visual masterpiece of oranges, yellows and browns.

The scarlets and reds of the maple and sumac trees can also be explained. The cool nights of autumn slow the flowing of sap in the tree and this hinders the removal of sugar from the leaves. In daytime the sun will cause the sugar to convert to a pigment called anthocyanin which accounts for the brilliant red colours.

Hunters and farmers alike appreciate the first-hand magnificent beauty of the Autumn scenery. The deer, elk and moose are prime eating at this time of year. Many hunters look forward to this time of year.

At evening the wildlife are beginning to bed down for the night. Some of the more active can be seen in open areas. It can be a time of inspiration with the sunset and contrasting colours complimenting the natural surroundings. One may feel the same as our forefathers did - they, too, may have been humbled by the sight of approaching dawn.

The dawn with its violet, red, orange, pink and yellow colours can be attributed to different factors. Why is the sky blue in the daytime and reddish during sunset?

First, the atmosphere surrounds the earth for about a hundred miles and the sun's rays pass through this. The atmosphere contains gases including oxygen, nitrogen, carbon dioxide and water vapours containing dust particles. Sunlight tends to scatter during its travel through the dust and other air molecules.



Autumn

A Time Of Change

Colours in sunlight are in "waves" - the shorter waves are blue; the longer ones are red. The shorter blue waves are blocked by the atmosphere; some are absorbed before reaching us. Thus, the rays are scattered by the air and are reflected back to us again all over the earth. This will give the appearance of a blue colour, just like a prism that distributes light.

When the sun is closer to the horizon, the rays have to travel further. They strike more air and dust molecules in the evening than during the day. This is when we see the explosion of sunset and of the sunrise.

Yes, Autumn is not only a time to enjoy but a time to reflect upon some of the more important things in life. These are right before our eyes - one only has to take a look!

You will then start to marvel at the power and greatness that can only belong to an intelligent Creator, a Creator that is not only scientific to the highest degree but also has artistic abilities that we can only hope to copy. □

What Of Our Own People?

Compensation for Japanese Canadians...

Recently the federal government acknowledged its' wrongdoing towards Japanese Canadians who were interned or detained during World War II. It offered a compensation package of \$300 million to survivors of the injustice. The treatment of the Japanese Canadians has been a black mark in Canadian history but no more than the past and current injustices towards our people. While the government has finally acknowledged its' obligation to Japanese Canadians, it has not done so for its' own Aboriginal people.

While the compensation to Japanese Canadians is a step in the right direction, it should be remembered the Canadian government has yet to acknowledge our Aboriginal rights. Only a few of the many outstanding land claims have been settled - in fact, many of our people are frustrated with the lack of co-operation and settlement. The government has yet to entrench Aboriginal rights in the Canadian constitution. Self-government and the Aboriginal rights of the Metis and Indian have not yet been recognized.

The treatment of the Japanese Canadians is comparable to that of our people. Reservations were designed to intern Indians and keep them isolated and apart from Canadian society. Both Indian and Metis people had their land swindled and stolen from them. Indian people did not have the right to vote until the 1960's and up until this time, discrimination against Indians was legal. They were denied access to public places. Louis Riel and others were treated as criminals when they stood up for acknowledgement of their rights.

Today racism abounds in Canadian society - not only towards Native people but to other minorities as well. While it is supposedly against the law to discriminate, racism is institutionalized and in a sense, legal. The government's failure to respond to the legitimate claims of our people is unacceptable and so far, the government has yet to act in good faith.

Native leaders in Saskatchewan expressed concern about the compensation package as Native Canadians have yet to be compensated for the loss of their lands. Clifford LaRocque, interim leader of the

Metis Society of Saskatchewan commented "It concerns us to a certain extent - they forget about their own people right here in Canada". According to LaRocque, Native people, including the Metis, are still waiting for agreements on self-government and land rights. These are included in the treaties with Status Indians and land rights are promised to the Metis under the Manitoba Act of 1870. He said Canada has yet to fulfill these rights and action is long overdue.

LaRocque also referred to the pardon of Louis Riel. "As far as I am concerned, there is no basis for a pardon as Riel did nothing wrong in the first place. However, if there is to be a pardon to be granted, we should look at where Riel would have taken us and that includes self-government and nationhood. The pardon is really only a small part of a broader issue - Riel was only fulfilling what the Metis Nation wanted in terms of our rights".

In British Columbia, Ron George of the United Native Nations, wrote to Prime Minister Brian Mulroney "Aboriginal people share the joy of the Japanese Canadians because we have shared their pain -

we know what it is like to have homes and lands taken away. Now that the 46 year-old grievance of the Japanese Canadians has been put to rest, we ask that your government now turn its' full attention to resolving the grievances of the Aboriginal people of Canada".

Saul Terry of the Union of British Columbia Indian Chiefs said he felt the Canadian government was moving in the opposite direction with negotiations with Native Indians. He feels Indians have similar grievances to make to the Canadian government in that the rights of Indian people are not yet recognized.

Hopefully the Japanese Canadian compensation package will be a start for the Canadian government to resolve the outstanding Aboriginal rights of our people. The treatment of the Japanese Canadians was deplorable and unacceptable - no-one will deny this. However, similar treatment towards our people is just as deplorable and unacceptable considering we are and were the first nations in Canada. The time is long overdue for the government to acknowledge its' wrongdoing towards our people and to act upon the claims and rights of the Indian and Metis. □

Overcoming Family Violence

Family violence is a crime which occurs far too often within our communities. Whether it be physical, mental or sexual abuse of spouses or children, it has long term effects on women and children. Very often, the cycle of violence continues generation after generation. Very few services exist for the victims of abuse - and for Native women and children, these services are often non-existent.

Recently, a group in Prince Albert initiated a two-year development project - Iskew (Cree for women) received funding in March and began its first self-help counselling group for victims of abuse in May. The two year program is funded by the Health Promotion Directorate of Health and Welfare Canada and is sponsored by the Prince Albert Co-operative Health Centre.

The main goal of the Iskew Project is to enhance the ability of women and their children to become free from family violence. Some of the services include:

- to develop and facilitate mutual self-help groups to support abused women,
- to strengthen networking of community agencies and groups
- to increase community awareness through public education
- to provide counselling and advocacy services.

While all women and children should have the right to be free from violence (or the threat of violence), in reality this is not the case. Many women and children are victimized and often are unable to escape the situation. They continue to live in fear and often face social and economic difficulties as well.

LACK OF SERVICES

While some groups have developed interval homes or crisis centres to assist victims of family violence, the reality remains that these are not always accessible to families - particularly those in rural and northern areas. Often those centres which are established suffer from financial setbacks - they are often unable to provide the types of services they feel are necessary.

In Saskatchewan there are only a few interval houses set up for and by Native women. Some of these include the Regina Native Women's Association, the Association of West Central Native Women in Prince Albert and the La Ronge Native Women's Council. On reserves, there are virtually no services for victims of family violence and a similar situation exists for northern and rural Saskatchewan.

Iskew is a step in the right direction. By providing support groups for victims of family violence, it is hoped that the women will realize and understand that they do not have to be victims of abuse. They can become stronger and overcome their situation. Children in violent situations suffer as well - they may be victims themselves.

Unfortunately there are only a few programs directed towards the offenders or batterers and this is not acceptable. The men themselves must realize they have a problem and must either change their violent behavior or face the consequences.

Communities themselves must begin to address the issue of family violence. Traditionally Native people had community systems and standards in place that did not allow for the abuse of women or

children. This behavior was unacceptable and community standards did not allow for a man to treat others abusively. For various reasons, these support systems and community standards have broken down but they can be repaired and maintained. As Native people we are oppressed by many sources - this does not make the oppression of women and children acceptable. Very often, future generations are damaged by physical, emotional or sexual abuse.

Sexism is very much a part of family violence - negative attitudes towards women are commonplace. Sexism is sometimes seen as being acceptable. This is ironic as traditionally women were respected and children were treasured. Today, family violence occurs in many of our families and many Native women and children are victims of abuse in one form or another.



Recently there has been increased awareness of family violence. Groups such as the Saskatchewan Battered Women's Advocacy Network and many others have spoken up on the issue. There have been initiatives to establish interval homes and other support services for victims and their families. This same awareness must take place within Native communities - we must begin to address this issue as well as others. Communities themselves must develop solutions and ideally, offenders and abusers will also be willing to change their ways. Often alcohol is involved but this is not a reason for the violence. An abuser can be just as mean and harmful whether he is sober or drunk.

Women themselves must realize that they have a right not to be abused. They must also realize that the children in violent situations often suffer as much as they do. We have to look to our traditional ways and return to the values of respect and honour towards women and children.

Iskew recently held its official opening and many government and community representatives attended to wish Iskew well in its' challenging and valuable work. Many of the representatives spoke of the need for support services to victims and children. Others addressed the need for wide-

spread awareness and education about the issue as well as the need for treatment programs for offenders.

According to Adele Ratt, a Native woman employed as a community development worker with Iskew, the project is reviewing the participation of Native women in the project. Initially several Native women were part of the support group but dropped out. Adele feels there may be valid reasons for this - many of the women not only had to cope with abuse but also had to face everyday realities of life such as obtaining housing or food.

Some may have faced the pressures of the 'nuclear family' where it is felt the only acceptable family is one with a mom, a dad and kids. As well the groups and services of Iskew are open to all women from all backgrounds and perhaps some of the Native women may have had difficulty with this. Some women may also feel they cannot survive or be without a man, no matter how abusive or violent he may be. Alcoholism may also be a factor.

According to Adele, there is a very real need for second stage housing as well as for more support after victims have left an abusive situation. Follow-up is necessary as well as group and individual counselling. The project will be looking at these needs as they pertain to all women.

Iskew is a pilot project to find out what works in freeing women from abuse. The work is of a community development nature in that they are developing the support groups as well as working in the community to create support and awareness of the family violence issue.

SURVIVING ABUSE

The program is planned in three phases - the first phase is the 16 week intensive group experience in which the participants look at abuse, the cycle of family violence, how it affects you and your children as well as how to survive abuse. The second phase is a follow-through group where participants decide what issues and concerns are important to them. This is a transition to self-help and perhaps advocacy and lobbying will be a part of this process. The third phase is designing facilitator's training where women who have been through the two phases can take training to be counsellors and facilitators to others. In this way, the self-help process will be ongoing.

There have been requests for information from Native groups or Indian bands and Adele sees this as very positive. Creating awareness of family violence and how to deal with it is an important goal of the project.

Hopefully, initiatives such as Iskew will be supported and will be successful in overcoming the cycle of family violence as it affects all people, Native and Non-Native alike.

The project is located downstairs of the Prince Albert Indian and Metis Friendship Centre where it is accessible to many people. For further information on the Iskew project, contact:

**Iskew (Women Helping Women)
Prince Albert Co-operative Health Centre
110 - 8th Street East
Prince Albert, Saskatchewan
S6V 0V7
Telephone: 763-3775 or 3799**

Family Violence Working Group

Recently a coalition of groups interested in the family violence issue was formed to work collectively on this issue. The Family Violence Working Group has the following objectives:

- to increase the family violence network among groups and individuals,
- to learn and share in identifying services, gaps and solutions to the issue of family violence, and
- to consult with the government concerning its' family violence programming and how it can better meet the needs of people.

The groups who are participating to date include:

- Provincial Association of Transition Houses (PATHS),
- Saskatchewan Battered Women's Advocacy Network (SBWAN)
- Saskatchewan Action Committee on the Status of Women (SAC)
- Saskatchewan Women's Resources (SWR)

- Disabled Women's Network (DAWN)
- Aboriginal Women's Council of Saskatchewan (AWCS)
- Saskatchewan Treaty Indian Women's Council (STIWC)
- and others.

This Family Violence Working Group has applied for funding for a project that will work towards improving services for victims of family violence. The objectives of the project include:

- to provide a forum for women who are doubly disadvantaged to share their experiences of violence,
- to identify service gaps and problems with existing services,
- to discuss possible solutions as to how federal funding might be accessed to develop solutions,
- to develop an action plan including short and long term goals,
- to evaluate and revise the action plan based on funding and available resources.

The project involves two phases - the first is a large workshop to involve at least 150 women from throughout Saskatchewan and various groups working in the family violence area. Ef-

orts will be made to ensure the participation of individual immigrant, disabled, Indian/Native, rural and elderly women who have experienced violence in their lives.

The first phase - the workshop - is scheduled for February 18 and 19, 1989 in Saskatoon. A project co-ordinator is also being hired to start co-ordinating the project as of January 2, 1989. Phase One also involves the development of a one year action plan for those working in the family violence area.

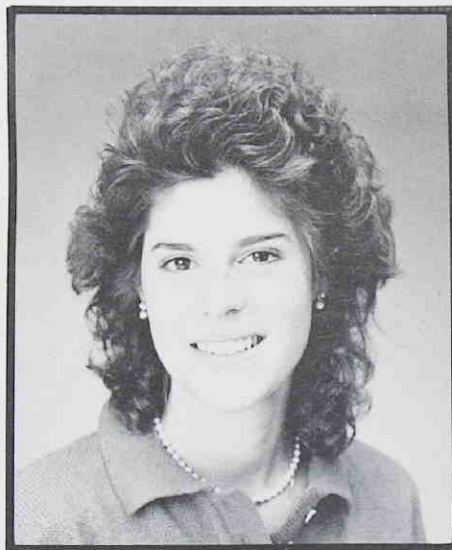
Phase Two involves follow-up and evaluation of the work undertaken previously. Recommendations for improvements in services and in program delivery will also be made.

It is hoped the Family Violence Working Group will be supported and assisted in its work - overcoming family violence is a challenge but a necessity if women and children are to be free from violence.

If you are interested in participating in this group, please contact Sherri Doell-Mosiuk at:

Family Violence Working Group
Sask. Battered Women's Advocacy Network
 2149 Albert Street
 Regina, Saskatchewan
 S4P 2V1
 Telephone: 352-9121

Key Lake Scholarship Winners



Wanita McCarthy

residents -- A. John deCarle, Susan Lepine, Lori Ann Skopyk, Yvonne Skopyk -- and Raymond Bodnarek of Watrous. All scholarship winners are currently enrolled in post-secondary degree programs.

The annual scholarship program was established to reflect Key Lake Mining Corporation's commitment to increased opportunities for its employees, their families, and to all residents of northern Saskatchewan. At the same time, the awards give recognition to the aspirations and hard work of the recipients.

The five northern winners, for example, are completing programs which include aviation administration, Native Studies, occupational thera-



Shirley Corrigan



Marcia Blackmon

Saskatoon - In an awards ceremony held in Saskatoon recently, John Nightingale, President and CEO of Key Lake Mining Corporation, presented ten \$1,000 scholarships to Saskatchewan students.

The scholarships, awarded on the basis of scholastic merit and individual achievement, are presented annually to five dependents of Key Lake employees and five residents of northern Saskatchewan.

The five northern scholarship winners were Leanne Byl, Allan Byl and Wanita McCarthy (all from La Ronge), Shirley Corrigan (Ile-a-la-Crosse) and Marcia Blackmon of Jans Bay. Scholarships to employee dependents went to four Saskatoon

pist, veterinarian and teacher. At least three of the recipients, including the future veterinarian and teacher, plan to practice their profession in northern Saskatchewan.

Lori Ann Skopyk, one of the employee dependent scholarship recipients from Saskatoon, also hopes to teach in the northern part of the province after completing her degree. Her scholarship counterparts include a future French teacher, medical doctor, accountant and engineer.

Key Lake Mining Corporation, one of the largest and most modern uranium producing mines in the world, employs over 500 people, most of whom work at the mine site 650 km north of Saskatoon. □

News News

Human Rights

AT HOME AND ABROAD

DECEMBER 10TH (SATURDAY)

Celebrating 40 years of struggle to uphold and advance the United Nations' Universal Declaration of Human Rights.

Saskatoon: Afternoon Tea and video. Saskatoon Public Library, December 10th from 2 to 4 p.m.

Regina: Join in Popular Theatre Workshop with "Justice Players" Theatre Group and evening social at the Albert-Scott Community Centre, 7:30 p.m.

Sponsored by Sask. Association on Human Rights. Celebrating our 20th Anniversary. Contact our office at 757-8830 or 303-1853 Hamilton St., Regina for more information.

Funding Support by Secretary of State.

CONGRATULATIONS

Congratulations to Tina LaRose and her family upon the birth of Tia Ria who was born on October 20, 1988. She weighed 6 pounds, 14 ounces and was 19 inches long. Tias' sisters and brothers (Tara, Dana, Jessie and Tawnee) are pleased with the new addition to their family. New Breed wishes Tina, Les and family all the best in this happy event!

Northern Land Claim Settled

Recently an agreement in principle was signed that will make the Dene and the Metis in the Northwest Territories the largest non-government landholders in North America. The deal, signed by the federal government with the Dene and Metis, gives about 15,000 Natives in the N.W.T. outright ownership of about 10,000 square kilometres of

land. As well they have certain rights and interests - including a say in wildlife, forestry and land management in a total 180,000 square kilometre area.

It is hoped final settlement will be achieved by 1990 and additional clauses of the agreement call for a cash settlement of \$500 million paid out over 20 years as well as royalties for mineral rights.

While the settlement is a step in the right direction, the chief of the Dene Nation warned that the agreement does not include specific de-

tails about Aboriginal rights or self-government. "We will be seeking changes before we reach the final agreement", said Bill Erasmus. He said the Dene will continue to fight for recognition of their right to self-government and self-determination.

Another issue to be settled is the matter of Aboriginal title. The Dene believe they did not give up their basic rights to the land. Erasmus stated "We, the Dene, have been living here for thousands of years. We have our own understanding of the world". □

Manitoba Metis Take Claim To Supreme Court

The Manitoba Metis Federation is planning to take their claim of historic injustice to the Supreme Court of Canada in hopes of achieving recognition of their rights as did Manitoba's Francophones. The Federation wants the Supreme Court to hear its land claims case which was

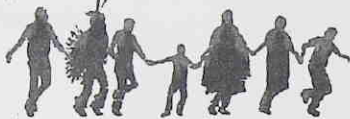
overturned by the Manitoba Court of Appeal in June, 1988.

The Federation is arguing that under the Manitoba Act of 1870 nearly one million hectares of land was promised to the Metis but only about 15% of this was provided to Manitoba's Metis. The Metis, who established the provisional government and negotiated the Manitoba Act with Canada should be provided with the same opportunities of acknowledging their rights as did the Franco-Manitobans.

The Federation has retained the services of the well-known Thomas Berger who headed the MacKenzie Valley Pipeline Inquiry in the 1970's. They want the provincial

and federal governments to recognize the Manitoba Act and either give back the property which is rightfully the Metis' or to come to some other alternative agreement. The land in question includes prime real estate in downtown Winnipeg, parts of Selkirk and Portage La Prairie.

The Manitoba Metis Federation is claiming that the rights of the French have been acknowledged from generation to generation but the government has refused to acknowledge that land settlement rights also go from generation to generation with the Metis. The Federation has also obtained the support of the Native Council of Canada.



National Addictions Awareness Week November 13-19, 1988



National Native Advisory Council on Alcohol and Drug Abuse encourages you to "Join the Circle." Help Keep the Circle Strong.

For the second year, the National Native Alcohol and Drug Abuse Program (NNADAP) and the National Native Advisory Council on Alcohol and Drug Abuse (NNACADA) are planning a Canada-wide campaign to promote the theme of National Addictions Awareness Week, Keep the Circle Strong. The campaign invites people from across Canada to join in a growing circle of friends, families and communities who have chosen a positive lifestyle free from alcohol and drug abuse.

As part of the campaign, NNACADA encourages everyone to "Join the Circle." Here is your chance to join in and make the circle grow.

The theme "Keep the Circle Strong" was adopted from the Northwest Territories where it has been used to promote their addictions week campaigns over the past years. It conveys the message that there is a growing circle of individuals, families, and communities who have chosen a lifestyle free of alcohol, drug, and solvent abuse. This special week is designed to encourage people to join and strengthen the circle of life.

Promotional materials for the upcoming year are presently being developed by NNADAP. "Keep the Circle Strong" buttons will be available, as well as new posters for 1988 NAAW. Public Service Announcements are being designed for radio and television, as well as a special edition of the "Community Health Programs Newsletter."

NNACADA is sponsoring a campaign to "Join the Circle." Native communities are being requested to send a declaration of intent to NNACADA. This will be a pledge, to complete a closed circle of joined hands as part of a community activity during November 13-19, 1988, and to forward the numbers of participants within one week to NNACADA.

During National Addictions Awareness Week, November 13-19, 1988, sponsor a community activity, and get as many people together as you can. Join hands and form a circle. Count the number, and send the number to NNACADA.

NNACADA will total the numbers by province/territory and for Canada. The hope would be to record and observe the increasing participation in the growing circle. We will see how strong the circle has grown.

So get your whole community involved. Chief

and Council. Youth and Elders. Parents and Relatives. Friends and Neighbours. Invite everyone to join in. We all need to work as a team to fight addiction.

Keep the Circle Strong! Send in today your declaration of intent to Join the Circle during 1988 National Addictions Awareness Week.

This is a perfect opportunity to Honour Someone Special within your community. Take the time. Demonstrate the respect you hold for someone special. Anyone who has exhibited a commitment to a healthy community through their dedication and responsibility to others. Who are the positive role models within your community?

All participants in "Keep the Circle Strong" are asked to register their participation or activity within one week after the event. For further information, buttons, posters and other resources, please contact:

National Native Advisory Council
on Alcohol and Drug Abuse
202-177 Nepean Street
Ottawa, Ontario
K2P 0B4
Telephone: (613) 230-0402

The Great Pumpkin Find

1.

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By Tina La Rose

APPLES
BATS
BROOM
CANDY
COFFIN
COSTUME
CREEPY
DRACULA
DEVIL
GHOST
GOBLIN
HALLOWEEN
HOWLING
MAKEUP
MASK
MOON
NIGHT
SCARY
SPIDER
TREATS
TRICK
VAMPIRE
WEB
WITCHES

4.

What has a head and a tail. New to Canada, and has a strange name, often reminding us of a bird?

(OINOLE)

2.

CRYPTOGRAM

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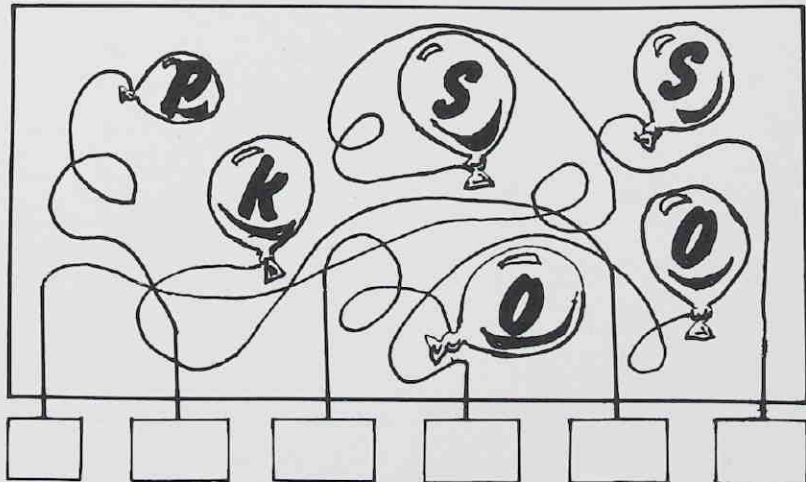
HOW MANY WORDS CAN YOU MAKE?

OCTOBER

HINT: THERE ARE ATLEAST 20. SEE IF YOU CAN MAKE THEM.

5.

BALLOON PUZZLE



Rain A Story For Children

By Mary R. Kellar

What do you do when it rains? Probably what everyone does, including me. If it is a light rain, especially in allergy season, I take a walk outdoors. Rain settles the dust and the air smells fresh and clean.

If it is a medium or a heavy rain, of course I go indoors, where I plan to stay awhile, with a book to read, papers to mark or letters to write, if the family isn't home and I have no one to talk to.

Traditionally, we learn a lot from the animals. They are interesting to watch.

Large animals like horses and cows and deer usually don't bother to move out of the rain, unless it is a storm.

Deer will leave a shelter when it rains. Do you find this strange? Why? Deer need to listen for any danger. The rain impairs their hearing, so they come out into the open.

On the other hand, furry animals like raccoons, opossums, skunks, chipmunks and foxes take to their dens or burrows - or if they are far from home, they crawl under any shelter they can find. Like we are uncomfortable and cold in

wet clothes, so these animal friends don't like to get their "clothes", or fur, wet either.

Most birds find shelter in leafy trees during the rain. Since they eat all day long, they hunt among the branches for food, while waiting for the rain to cease. When the rain stops, they shake to fluff their feathers, to keep warm and to dry quickly.

Ducks have oil glands at the base of their tails, which they spread with their bills to waterproof their feathers. Otherwise, unless it is a storm, they usually remain floating on open water. Sometimes, they even tuck their heads next to their bodies and go to sleep.

Many insects fly into the open air just before it rains. This makes it easier to insect-eating birds, like martins and swifts, to catch them. How do the birds and insects know that it is going to rain? Maybe because the sky is darker. Maybe because the air is more humid. Some animals notice these same changes, and take shelter.

During the rain, most insects take shelter, usually under leaves.

Sometimes ants will cling together in balls, and turn over and over in the water, so that all of them get a chance to breathe air, and therefore, they don't drown.

Flying insects have a big problem when it rains. The leaves will shake a lot, but the insects cling very tightly to the undersides of the leaves.

Moths and butterflies have bodies and wings covered by tiny scales and thin layers of wax, which stop rain from soaking them. A butterfly's wing stays dry for awhile, even after it falls into a creek.

Fishermen like to fish in the rain. The rainfall and winds knock insects onto the water, and insect-eating fish, such as bluegills, swim to the surface, making it easier for fishermen to catch them. Also, since the water surface is not smooth, fish find it harder to see the fishermen.

I spent some time in Africa, where I was sent by the Canadian Teachers' Federation, to train local teachers. There I found the Chimpanzees wander freely in the woods.

Chimpanzees can be very funny, but friendly animals. When someone approaches with a camera, they actually primp and pose, hoping to have their pictures taken. They hope the person will give them a few peanuts. Chimpanzees are especially playful animals. They are also very close to Mother Nature.

Did you know that Chimpanzees actually do a rain dance? During a severe rainfall, the male chimps gather at a clearing, on top of a hill, they sway back and forth, stamp their feet, and make loud calls, while the females watch. Suddenly, the dancers charge downhill, one by one, or in small groups, breaking off tree branches which they swing and throw downhill ahead of them as they go.

A "cousin" of the chimpanzee, the orangutan, however, does not dance like this at all. They, too, take shelter from the rain. Sometimes, they break off branches and use them like umbrellas.

Next time it rains, maybe you can wear your boots and a raincoat, and see for yourself just what the animals are doing. □

Aboriginal Kids Neglected

The Assembly of First Nations, the National Association of Friendship Centres, the Native Council of Canada, and the Native Women's Association have mutually agreed to join forces with other national groups who are opposed to the proposed Canada Child Care Bill, which is the centrepiece in the federal strategy on child care. It is imperative that Aboriginal child needs and priorities be addressed distinctly, and clearly entrenched in the legislation. Specific requests to the federal government, regarding this issue, have been ignored.

Louis "Smokey" Bruyere, President, NCC said, "We need the federal government to recognize our unique needs, our unique culture and our unique heritage. However, in the legislation as in the constitutional talks, free trade, Meech Lake and on a whole range of other issues, the federal government has simply ignored us, delayed us, or pushed us into jurisdictional wrangles with the provinces."

Presently the federal government only spends about \$5 million a year to fund Aboriginal child care programs across Canada, even though Aboriginal children represent a sub-

stantial proportion of the total Aboriginal population. "The national objective of the Child Care Bill fail to recognize the right of Aboriginal people to initiate and design the kind of services that would meet the special needs of their people. Efforts must be made to ensure that Aboriginal people participate in the process of determining the services and resources needed, which is neglected in this Bill. As leaders, we have a responsibility with the introduction of the Federal Child Care Bill to ensure that our children will have quality, culturally appropriate child care services and we will do everything necessary to achieve this," declared Mary Sillett, president of Pauktuutit.

Aboriginal leaders strongly believe that Aboriginal parents and communities should be given the freedom to establish their own child care system that are designed and operated by Aboriginal people and rooted in their values, languages and lifestyles.

Nelson Mayer, president of the NAFC, stated, "Friendship centres have long been involved in providing support services and programs for children and families in need,

often with little if any, financial support from governments. What we need is the commitment of this government to provide the necessary financial support for child care initiatives by Aboriginal people."

Without federal legislative action to preserve Aboriginal child care interests and rights as a national objective, it is feared provinces will pay only lip-service to legitimate child care needs of Aboriginal children. There are long-standing jurisdictional problems in many areas which convince Aboriginal people of this. The Aboriginal leaders are closely watching this federal cost-sharing law because it is the first major opportunity where the federal government can show leadership in the creation of a national program which respects Aboriginal and treaty rights now guaranteed in the Constitution.

"What we have received from the federal government are stalling tactics," said Phil Fontaine, Manitoba Vice Chief of the AFN. "We have not been provided with a sound explanation from the federal government, as to why our children's interests and our rights have not been safeguarded in the legisla-

tion. We will continue to press for amendments to the Bill, by cooperative means, but if our hand is forced we have the mandate to use more forceful methods."

The federal government has been negotiating directly with the provincial and territorial governments about cost-sharing agreements, but it appears the issue of Aboriginal child care has never been considered nor addressed. All the Aboriginal organizations demand that the Child Care Bill clearly state how the national program will directly effect Aboriginal peoples and enhance Aboriginal child care.

"The nation's children are heirs of the enduring federal indifference to universal, equitable and quality child care as evidenced in the National Child Care Strategy. The federal provincial cost-sharing arrangement, as proposed, shunts and ignores federal accountability for national standards which recognizes the unique needs of children regardless of who they are and where they are. The quality of human life, apparently, has little significance in the national policy," said Karen Paul of NWAC. □

RECIPES

INDIAN CASSEROLE

1 cup uncooked rice
4 tbsp. butter
1 medium onion, finely chopped
½ cup fresh mushrooms, finely chopped
¼ cup chopped almonds
Green onions and green pepper to garnish
Salt and pepper to season
1 tbsp. soya sauce if desired
1 cup cooked trout, or white fish
¼ cup raisins

Cook rice. Cook onion in oil until tender, then add fish, mushrooms and seasoning. Cook 10 minutes. Add cooked rice nuts and raisins. Toss lightly. Serve in shallow bowl, garnish with onion and pepper.

CHINESE FRIED RICE

1 cup cooked rice
1 green pepper, finely chopped
1 cup finely chopped celery
½ cup finely chopped onion
1 can mushrooms, stems and pieces, or cut fresh cooked mushrooms.

Brown rice in a heavy iron skillet until golden brown, continually stirring the rice. Add boiling water and 1 tsp. salt and continue boiling until rice is tender. Add remaining ingredients. Boil slowly or 10 minutes. Serve hot. Soya sauce optional on table.

WILD MUSHROOM SOUP

½ pound wild mushrooms
1 quart of venison or prairie chicken broth
4 tbsp. butter
1 cup cream
2 tbsp. flour
Salt and pepper

Melt one half the butter in skillet, add mushrooms, peeled and chopped. Cover and let simmer for 5 minutes. Add to broth. Cook another 5 minutes. Put other half of butter in saucepan, add flour. When it begins to bubble, stir in ¾ cup mushroom soup, then add rest of soup. Add cream. Season.

BLUEBERRY MUFFINS

1 cup blueberries
3 tbsp. melted butter
2 cups sifted flour
½ tsp. salt
3 tsp. sugar
2 eggs
3 tsp. baking powder
1 cup milk

Add sugar to melted butter and mix well. Add eggs and beat. Add milk. Sift in flour, salt and baking powder. Mix quickly to a smooth batter. Add blueberries. Drop in well greased muffin tins, ¾ full. Bake in hot oven 20 to 25 minutes. Makes 12 muffins.

WILD DUCK IN GRAVY

Cut clean duck into serving size pieces, sprinkle with salt and fry in lard or vegetable oil in hot skillet. Brown on both sides, then remove from pan and place in casserole. To grease left in pan, add 1 small chopped onion, salt, pepper and thyme. Add 2 tbsp. of flour and brown. Add enough water to make soft sauce, enough to cover duck. Pour over duck and simmer 2 hours, or until done, adding water occasionally.

EGG SAUCE

½ cup butter
1½ cups hot water
1/8 tsp. pepper
3 tbsp. flour
½ tsp. salt
2 hard boiled eggs

Melt half the butter, add flour and seasonings, and gradually pour on hot water. Boil 5 minutes, then add remaining butter in pieces and two chopped hard boiled, eggs.

INDIAN RELISH

12 large ripe tomatoes
12 large apples
9 medium onions
3 cups sugar
1 pint vinegar
1 tsp. pepper
½ tsp. celery salt
½ tsp. cloves
1 tsp. cinnamon
mixed spice
¼ cup salt

Blend all ingredients. Cook until thick. Seal in sterile jars.

PHOTOS OF THE MONTH



"Someone did this to me. What is your excuse?"



"Really Terry! Do you think that will hold for the winter?"

Helping Saskatchewan Industry

Western Economic Diversification is listening to your ideas for:

- **New Products**
- **New Technology**
- **New Export Markets**
- **Import Replacements**
- **Industry-wide Productivity Improvements**

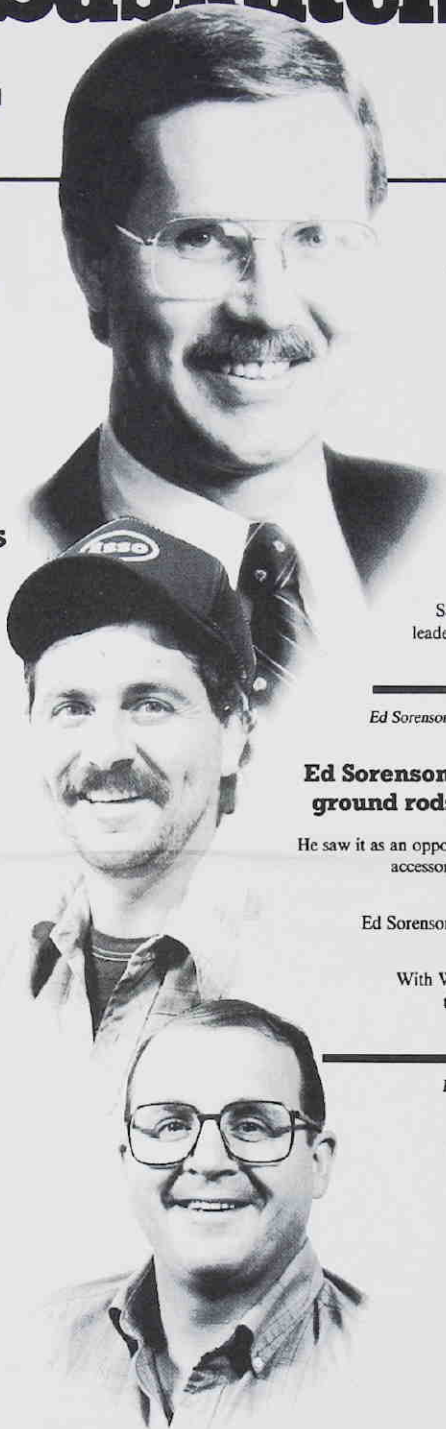
Economic development and diversification are vital to Saskatchewan and its future well-being. It means more job creation opportunities as our economic prospects improve and Saskatchewan's products and services become more competitive at home and abroad.

The Federal Government's Western Economic Diversification Program is helping Saskatchewan entrepreneurs with financial solutions as well as with direction and assistance in identifying alternate funding sources. WD is also playing an active role in advocating western interests in the formulation of national policies and programs.

For further information, please contact our Saskatchewan office at 975-4373.

**Western
Economic
Diversification
Canada**

**Ministère de la
Diversification de
l'économie de l'Ouest
Canada**



Owner, Loren Katzenberger, is building on the entrepreneurial spirit in Saskatoon for Precision Metal Fabricating Ltd.

Loren Katzenberger had an idea but needed to expand.

He needed to expand his manufacturing of Rake-Up combine pickups in order to improve his marketing efforts through increased production. "We didn't need a handout - we needed help," he stated.

Loren Katzenberger approached Western Economic Diversification. With WD's help in the form of a repayable contribution, he is now able to provide new job opportunities for Saskatchewanites and could secure the company's leadership position in the specialized combine pickup industry in Western Canada.

Ed Sorenson is building on the entrepreneurial spirit in Melfort for Sorenson Manufacturing Ltd.

Ed Sorenson had an idea to manufacture ground rods and power line accessories.

He saw it as an opportunity to establish a ground rod and power line accessory manufacturing business that would lead to the manufacturing and marketing of his products.

Ed Sorenson approached Western Economic Diversification with his business proposal.

With WD's help, he's able to develop and manufacture the product lines that could mean increased sales and more job opportunities for Saskatchewan.

Ray Bussiere is building on the entrepreneurial spirit in Vonda for High-Line Mfg. Inc.

Ray Bussiere had an idea but needed the facilities and equipment.

He wanted to acquire an existing building and production equipment that would be used to manufacture rock pickers and provide custom work on specialized heavy duty equipment.

Ray Bussiere contacted Western Economic Diversification for financial assistance.

With WD's help, he's able to develop a manufacturing facility that is expected to create new job opportunities for Saskatchewan and significant export market potential.

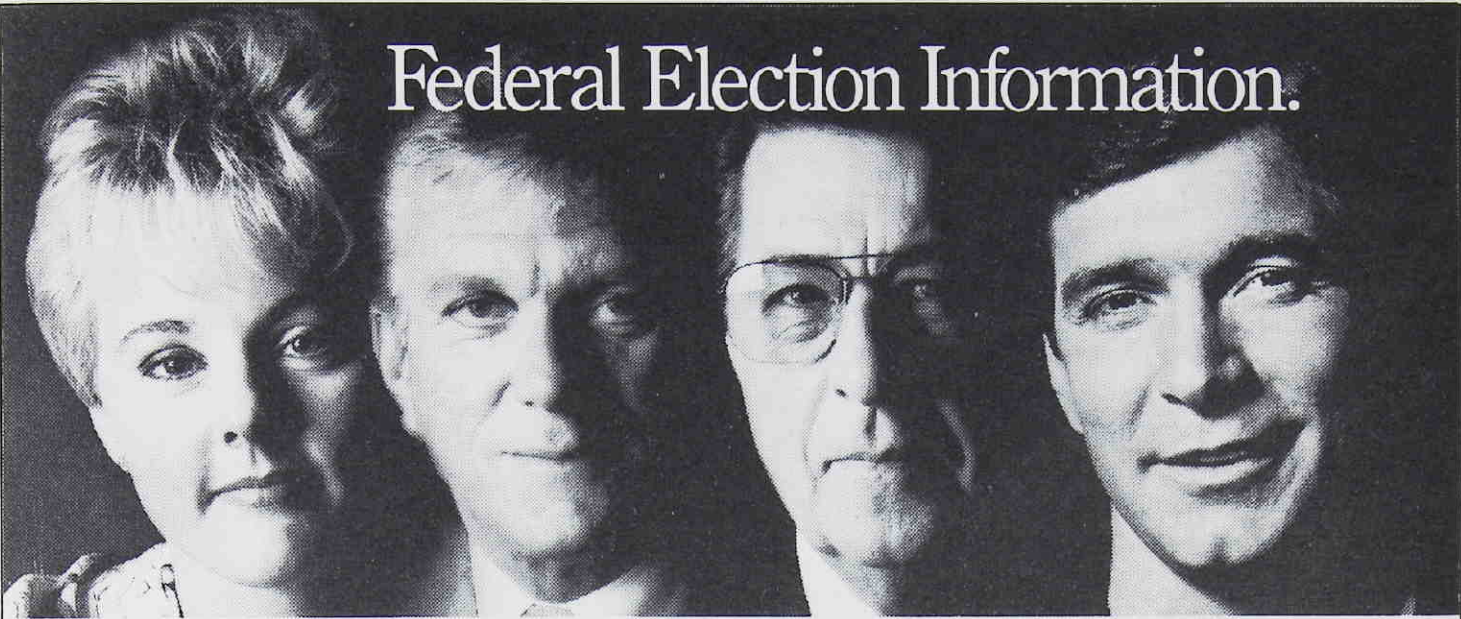


Western Economic
Diversification Canada

Diversification de l'économie
de l'Ouest Canada

Canada

Federal Election Information.



Elizabeth Manley, Olympic Silver Medalist

Tommy Hunter, Entertainer

Fred Davis, Broadcaster

Rick Hansen, Man in Motion

If you're not on the Voters' List, there's still time to get on it and make your mark.

Make Sure You Are On The Voters' List

Most eligible voters have by now received their Enumeration Card which explains where and when to vote. Please check to ensure the information is correct. If you have your card, you are on the Voters' List and are eligible to vote.

How To Correct Wrong Information.

Incorrect information on your Enumeration Card may prevent you from voting. Call the Elections Canada office for your riding (the number is listed here) and they will tell you what to do.

How To Get On The Voters' List.

If you haven't received an Enumeration Card, you may not be on the Voters' List and may not be able to vote in this Election. **There's still**

time to get on the Voters' List providing you register before Nov. 4, or Nov. 2 if you live in a rural area. Call the appropriate Elections Canada office listed here to find out how to register. Remember, this is your last opportunity to register!

Rural Voters

Voters in rural areas who are not on the Voters' List by Election Day, Nov. 21, may vote as long as another voter who is on the list for the same polling division will vouch for the unlisted voter.

Advance Polls.

Advance Polls will be open on Nov. 12, 14, 15 for those who cannot vote on Election Day because they are elderly, ill, disabled, travelling or because of religious convictions. The location of the Advance Poll is listed on your Enumeration Card. If you can't vote at the Advance Poll you

have a third option of voting at the Elections Canada office for your riding. The address is on your Enumeration Card.

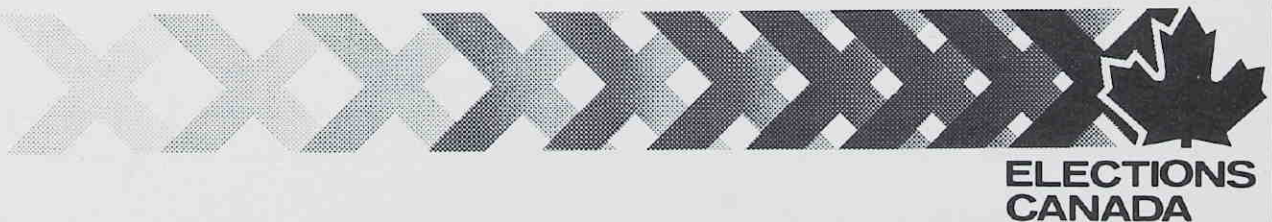
Election Day: Nov. 21

Elections Canada. Your Official Source Of Election Information.

All federal elections in Canada are run and monitored by a non-partisan agency of Parliament known as Elections Canada. Elections Canada, with no political affiliation, protects the rights of Canadian voters to participate freely and privately in the democratic process.

**Canada's Non-Partisan Federal
Elections Agency**

Helping Canadians Make Their Mark.



**ELECTIONS
CANADA**

These Maps Will Help You Find Your Riding.

You can refer to the maps in this information brochure to find your electoral district (riding). Beside each map is the telephone number for the Elections Canada office in each riding.

Many Ridings Have Changed

You may find that you are in a different riding than the one in which you were registered as a voter at the last federal election. This is because the boundaries of most ridings have recently been re-aligned.

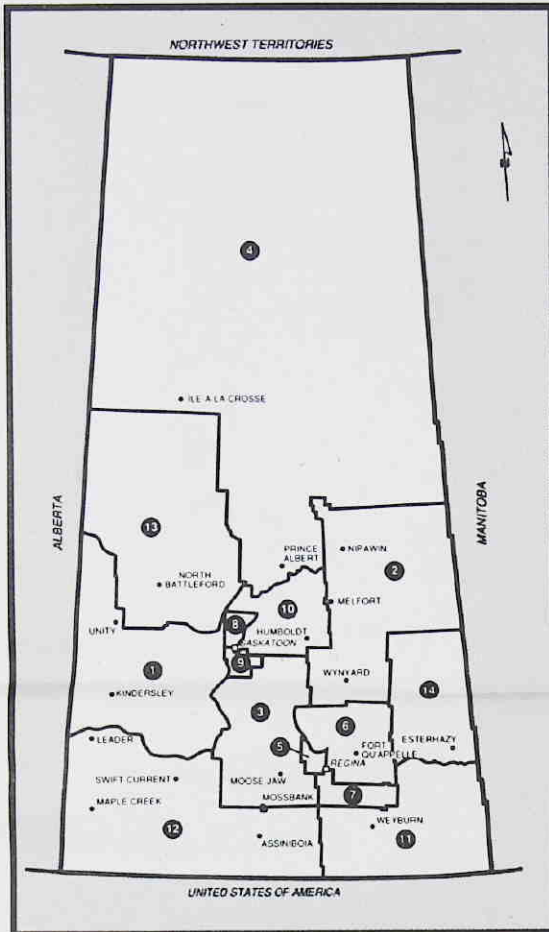
ACT NOW!

If you have not received an Enumeration Card by now, protect your right to vote. Call the number for the Elections Canada office in your riding to find out how to add your name to the Voters' List.

If you cannot locate which riding you live in from these maps, call Reference Canada at:

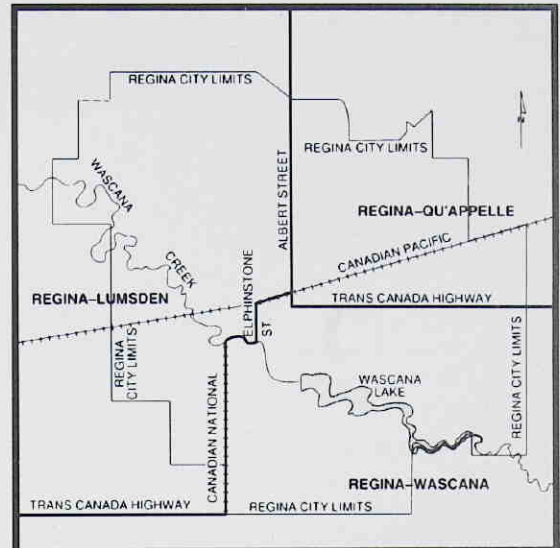
Regina
Toll-free

780-6683
1-800-667-7160



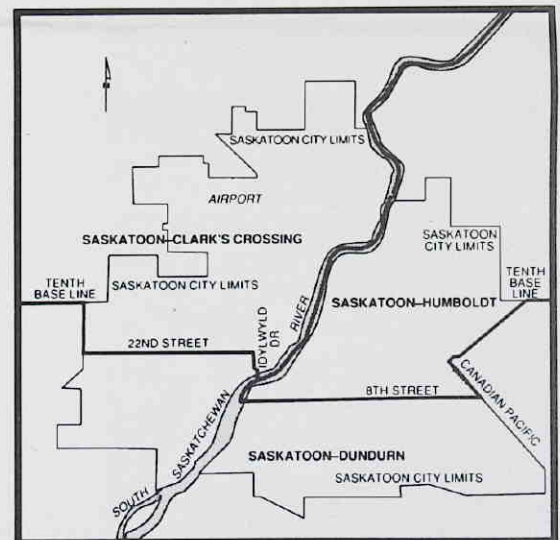
SASKATCHEWAN

1. Kindersley – Lloydminster: Main Office Lloydminster	356-2268 825-2625
2. Mackenzie	873-4421
3. Moose Jaw – Lake Centre	691-0340
4. Prince Albert – Churchill River	763-6522
5. Regina – Lumsden	949-8484
6. Regina – Qu'Appelle	565-3103
7. Regina – Wascana	586-7074
8. Saskatoon – Clark's Crossing	244-7719
9. Saskatoon – Dundurn	955-7703
10. Saskatoon – Humboldt	955-5577
11. Souris – Moose Mountain	634-7479
12. Swift Current – Maple Creek – Assiniboia	773-1818 445-0093
13. The Battlefords – Meadow Lake	445-0093
14. Yorkton – Melville	783-0322



REGINA

5. Regina – Lumsden	949-8484
6. Regina – Qu'Appelle	565-3103
7. Regina – Wascana	586-7074



SASKATOON

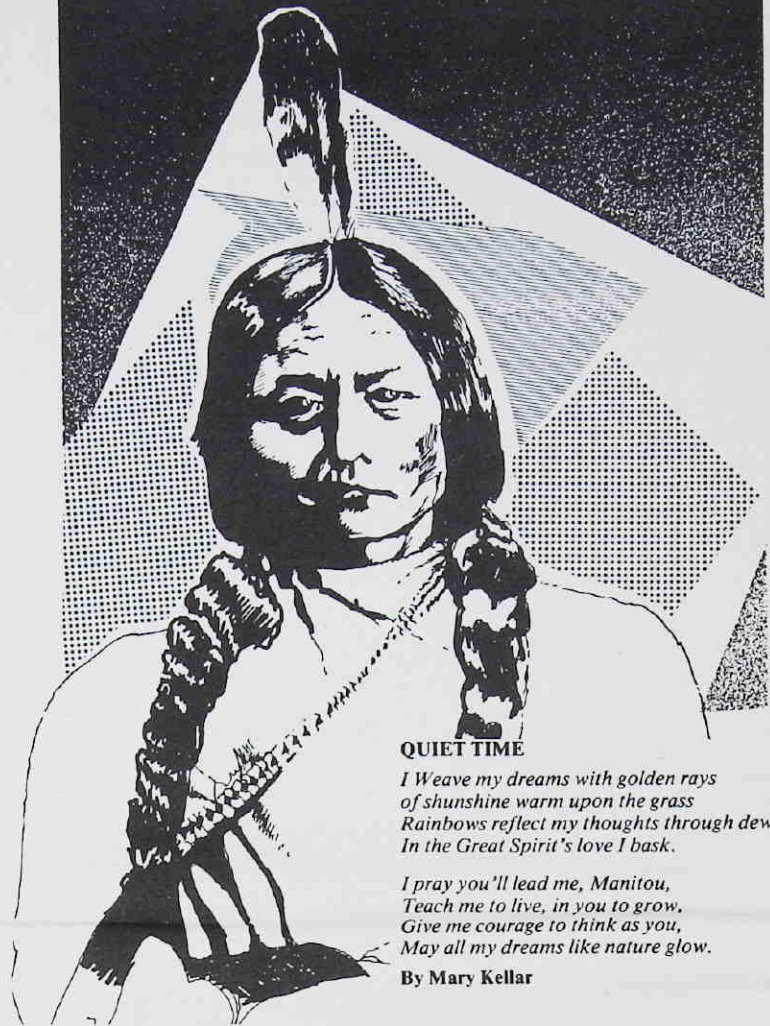
8. Saskatoon – Clark's Crossing	244-7719
9. Saskatoon – Dundurn	955-7703
10. Saskatoon – Humboldt	955-5577

**ELECTIONS
CANADA**

Readers POETRY Page

SITTING BULL AND CUSTER

*I awoke one sunny morning
And heard Custer was dead
I looked to the skies
And seen him imprisoned
In a lone dark cloud
Then I looked to the East
And saw Sitting Bull and Crazy Horse
Heading out for a feast
I awoke one cloudy morning
And heard Sitting Bull was dead
I looked towards the heavens
And saw Sitting Bull on a great white horse
They were entering golden gates
Before them stood the Great Spirit
And they rode into the gates
And were greeted by flocks of white eagles*
By Bill Fontaine



QUIET TIME

*I Weave my dreams with golden rays
of shunshine warm upon the grass
Rainbows reflect my thoughts through dew,
In the Great Spirit's love I bask.*
*I pray you'll lead me, Manitou,
Teach me to live, in you to grow,
Give me courage to think as you,
May all my dreams like nature glow.*
By Mary Kellar

INSIDE PASSAGE

*The tree-woven harmony of earth-song
echoes drums and dances
A whiff of sacred pipes
still in the air.*
*Ghostly masks of black despair
glint red in cedar finery.*
*An old giant muffled in death,
for centuries his own cenotaph,
is suddenly felled by one termite
standing on his forbears' shoulders
and takes by violence
the living and dead in his path.*
*Broken prospector dreams
flicker in oolichan flames.*
*The huge green sponge of rain forest
swollen with the fallen
gorges on itself.*
*Through a dugout's midriff
sprouts a hemlock
and clinging there, white mist tufts
play at eagle down peace.*
By Inge Israel

WITH MANITOU IN AUTUMN

*I long to wander all alone
In autumn by the water's shore,
Inhale the cool and tangy air,
However could I wish for more?*
*Manitou, thank you for this breeze,
Refreshing, bubbling all around
Walk with Manitou long this bank,
You set my feet on holy ground.*
*Thanks, Manitou, for winds in fall,
And for your watching over me,
In all of Nature I see you,
With cleansing waters set me free.*
By Mary Kellar

BEYOND

*Sometimes we just can not
get a grasp of something,
a gentle drop of rain,
a warm sunbeam's caress,
a soft pillow of cloud
that I would love to blend
into mouth watering
sweet bannock to consume
and float high in the air
to the Great Spirit's home,
burning some more sweetgrass,
I wait on Mother Earth.*
By Mary Kellar



NOT QUITE

Dear Gertrude:

With Hallowe'en around the corner, my husband is constantly coming up with new tricks for the family. He says he is practising for the big night with all the kiddies. I think it is great that he takes the time to do such things but my problem is that he scares the children so much they have a hard time sleeping afterwards. When I have complained to him, he tells me not to baby the children or they will grow up to be wimps. This is far from what I feel and I think there is something I can say to him. What do you think?

Signed,
Scared Enough

Dear Scared:

Since you did not indicate what he does in any length, I can only suggest that you put up with it as it only happens once a year. I mean, how scary can the guy get? Maybe if the children are that scared, they are wimps already! Do you or your husband ever think of that? And by the way, no father likes to think of his children, especially boys, as wimps. Hallowe'en is the only time of the year that we have to put up with creatures roaming the streets, please let the tradition live.

Gertrude

Dear Gertrude:

Every Thanksgiving my husband's family and my family get together and play cards at one home. Usually one person prepares the meal and the others help in one way or another. Recently I was speaking to my sister and we agreed to let everyone have their meal at home and then everyone would bring sandwiches to the card game. Now that the others in the family have found out how we feel, they think we are being stingy and are wrecking the traditional feast. I don't think this is the case as we only want an easier way of arranging things. What do you think?

Signed,
Tradition Still There

Dear Tradition:

Obviously someone is being stingy and I don't think it is you or your sister. Your idea sounds good - in fact, I think it's what I'll suggest to my family as we do the same thing. Everyone should pitch in and besides feeding umpteen numbers of people is a little hard on the pocket book. Breaking tradition means not celebrating at all.

Gertrude

Dear Gertrude:

I just love your column. However, sometimes I feel I can come up with a better answer or suggestion than you do. I don't mean to criticize what you are doing, but really, Gertrude, sometimes you are offending people instead of being helpful!

Signed,
Don't Understand

Dear Don't Understand:

Well, the reason you don't understand is probably because you are not cut out for this kind of work! Sometimes bad feedback is just as good as positive feedback. The ones who can't take it usually find someone else to complain to. Thanks for encouraging me for now I know there are a lot more people out there who need my advise. Like you, for one!

Gertrude

Dear Gertrude:

Last week I was driving down the street and I noticed a man following me. At first I was scared and then I was overwhelmed. This person found me attractive enough to follow me, find out who I was and of course, ask me out. Stupid me - I went with the offer only to later find out that this man was not interested in me but in my car! Apparently, he has been wanting to buy it from me and knew from a mutual acquaintance that I was thinking of selling it. I feel used and abused - help!

Signed,
Only My Car

Dear Only My Car:

Dear, you fell for one of the oldest tricks in the book. Sometimes men can be so secretive, manipulating and yes, exciting. They can take our well-trained minds and beat them against the wall. The only thing I can suggest to you is that you sell the car and boast about it. I'm sure the news will hit him the way he socked it to you. And remember, the next time someone follows you, get help. After all, how did he know what you looked like sitting behind all that metal?

Gertrude



ADVICE!

By Tina La Rose

Dear Gertrude:

I am expecting my first child later this year. The thrill is there but I hate the heartburn, the morning sickness, the cravings, the fat feeling, the blues, the swelling of my feet and hands and other things but I think I will manage somehow. I just wanted all those other women who have never been pregnant before to know that pregnancy isn't all what it is cut out to be. You know, the pampering and all that be careful routine. Think before you make the big decision!

Signed,
Young Mom, Old Feelings

Dear Young and Old:

Well, my dear, little did you know that even women who have been pregnant before still go through it, time and time again. I think your problem is that you take everything to heart. The person I really feel sorry for is your husband. I bet he will be the one that really has to think twice about having another one with you. And if you think you are having a hard time now, wait until the big moment comes - have fun!

Gertrude

WHAT'S AHEAD

The **Aboriginal Women's Council of Saskatchewan** will be holding their **Annual Meeting** in La Ronge on November 26 and 27, 1988 at the Friendship Centre. Topics of discussion will include education, leadership and political awareness, human/social services, funding sources and economic development. For further information contact the A.W.C.S. at 763- 6005.

The **Provincial Metis Women's Committee** will be holding their **Annual Conference** on Saturday,

February 11, 1989 at the Travelodge in Saskatoon. The committee is dealing with economic development issues of Metis women. The conference will provide for further discussion on economic development and will include workshops on Communications and Leadership Training and Economic Development. A Banquet and Awards Night is planned for that evening. For further information contact Renee Gervais-Sinclair at 600-1853 Hamilton Street, Regina, Saskatchewan, S4T 2C1 or call 525-0052.

The **Fifth Annual Journalism and Education Training Conference** will be held on March 2 to 4, 1989 in Tulsa, Oklahoma. For further information contact the Aboriginal Multi-Media Society of Alberta at (403) 452-1428.

The **Northern Conference - Preventing and Responding to Northern Crime** is scheduled for March 28 to April 1, 1989 in Thompson, Manitoba. For further information call (604) 291-3792 or 291-4564.

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METIS SOCIETY OF SASKATCHEWAN FIRST ANNUAL ASSEMBLY

There will be nominations for elections, establishment of an election date, a review of bylaws and the constitution, and other business pertaining to the Society.

For details and further information, please call 525-0052 in Regina.

DECEMBER 10 and 11, 1988

SASKATOON, SASKATCHEWAN