

# NEW BREED

Vol. 19 No 7 A Publication of the Metis Society of Saskatchewan November 1988

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## IN THIS ISSUE:

- **Our Veterans**
- **Riel's  
Commemoration**
- **Metis Self-  
Determination**
- **Addictions**

## Editor's Note

November is a time to remember. First of all, for Metis people, November is a time to remember the contributions of Louis Riel and others who gave their lives for the Metis and Indian nations. November 16th is the day Riel was executed and while 103 years have passed since this shameful event in Canadian history, their cause has yet to be realized. It reminds us of what we are here for - to ensure the goals of Riel and others will always be foremost in our minds and in our work.

November is also a time when we join with the rest of Canada to acknowledge the contributions of our people to the Canadian war efforts. Despite the fact our veterans did not have basic human rights, many fought in these wars and gave their lives for this country. We look to our veterans as a source of pride and acknowledge their contribution to Canada.

November also includes "Native Addictions Awareness Week" which provides an opportunity to reflect upon the damages various addictions have caused in our families and our communities. It is a time to look to alternatives and to realize there is hope for our communities to "Keep the Circle Strong" and work towards overcoming the addiction problems in our communities.

We have included an update on the Metis Society of Saskatchewan by Clem Chartier as well as a personal viewpoint by Ivan Morin (reprinted from the Saskatoon Star-Phoenix).

We are making some improvements to New Breed and hope to include a variety of articles and regular columns. One area that requires improvement is the coverage of local or community events. We look forward to hearing from membership and others at the community level.

Christmas is fast approaching and we begin production of our December issue immediately. The deadline for submission of articles has been moved up to the 7th of December. We hope to have December's New Breed to you shortly.

We at New Breed look forward to your input and contributions. We welcome your comments and suggestions for improvement. It is our goal to meet your information needs and we need your input. We look forward to hearing from readers and members alike. □

Sincerely,  
Donna Pinay

# NEW BREED

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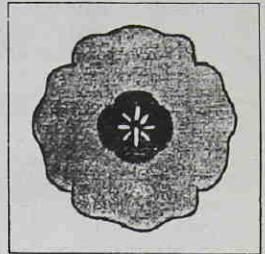
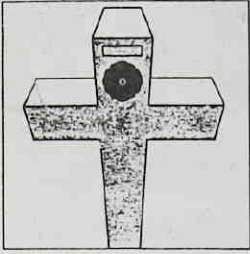
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# IN RECOGNITION OF OUR VETERANS



Even though our people have contributed to the building of Canada since early exploration days, this is often overlooked by many. Our ancestors were responsible for the early development and settlement of this country; had it not been for their assistance, many European immigrants would not have survived. Our people have also made many historical, cultural and economic contributions to Canada including the service and sacrifice to the war efforts of this country.

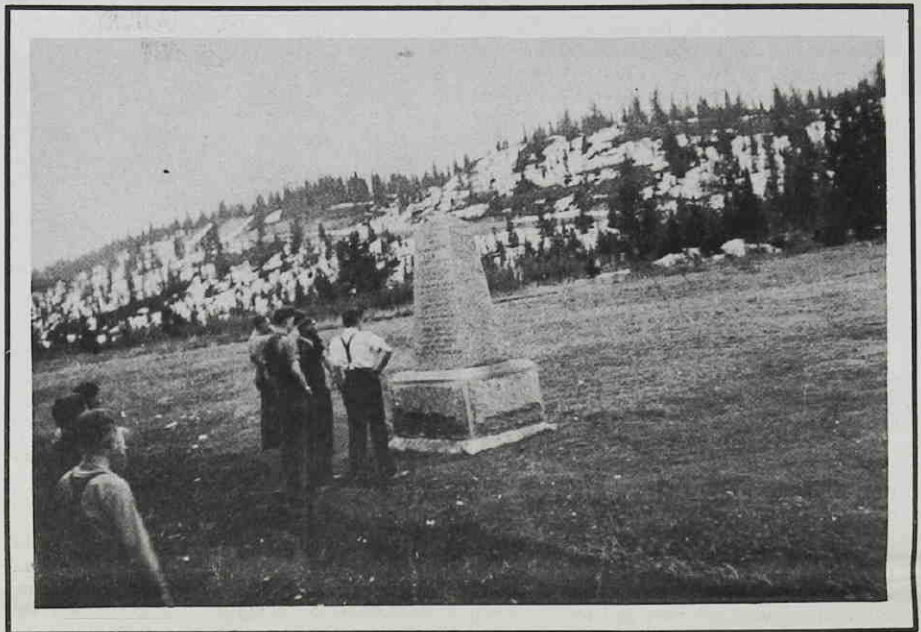
Our people made many valuable contributions to the Canadian war efforts including World War I, World War II and the Korean War. Our people enlisted in high numbers and many were on the frontlines of battle throughout the world. Our veterans made significant contributions while others gave their lives, the greatest sacrifice.

Our people were noted for their bravery and their skills in survival, weaponry, and scouting as well as their ability to adapt to the harsh conditions of war. They served in many different capacities; many were on the frontlines and were first-hand witnesses to the horrors of war. Our veterans fought for a country that did not yet recognize or affirm their basic human rights.

Our veterans also returned to provide important contributions to our people - the greatest being their leadership and guidance to seek improved social and economic conditions for our people. Many became our early leaders and served as our role models and provided us with commitment and energy to overcome the oppression and dire conditions of our people during this time.

It is difficult to determine the exact numbers of Metis and Non-Status Indians in Saskatchewan as the Department of Veteran Affairs does not keep statistics or information based on ethnic or racial background. In World War II, there were 2,600 Treaty Indians enlisted and of these, 443 were from Saskatchewan. It is expected the numbers of Metis and Non-Status Indians who contributed to the war efforts would be high although this is difficult to determine. The Treaty Indian veterans have organized the Saskatchewan Indian Veterans Association to lobby on their behalf but there is no similar organization for Metis and Non-Status Indians. There should be. We are losing many of our veterans as many are advanced in age. In the past year or so, over 10 Treaty Indian veterans have passed away. Likely many of the Metis and Non-Status Indian veterans are elderly or have passed away.

Why did so many of our people enlist? Perhaps it was an opportunity for an adventure of sorts and a chance to escape the unemployment and poverty that was commonplace in communities. And it was a real sense of patriotism - our people felt they should help overcome the oppressive forces which threatened the world. Perhaps enlistment provided a type of employment and a sense of livelihood. The economic conditions were severe. It should be remembered that while the rest of the Canadian population suffered economically, it was even worse for our people.



Metis and Non-Status Indians were perhaps at a greater disadvantage. Many lived on road allowances or in smaller towns in severe poverty. Many were unable to access education or employment and their future was bleak. Joining the war perhaps provided an opportunity to escape or better their existence.

There was also the sense of patriotism - our people were aware that Canada was threatened and they felt obligated to contribute to the war efforts. This attitude is commendable given the fact that many of our people were often apart from the rest of Canadian society because of unemployment, poverty and racism. As well, paternalistic and oppressive treatment was commonplace for many of our people, particularly those residing on reserves.

Treaty Indian veterans likely had similar reasons for enlistment. They did not face conscription while Metis and Non-Status Indians did. Veterans remember the elders speaking of the threat of war and how this may create further difficulties in terms of the Treaties.

Some of our veterans were able to join the war efforts while under the legal age and this was probably due to the lack of documentation in our communities. For these young people, the war perhaps provided a sense of adventure - one would see other parts of the world. Whatever the reasons, many reached adulthood in the war. Given the pain and suffering that was commonplace, this experience would have contributed to one's maturity.

Our people readily adapted to training and were well-accepted by others. Equipped with their bravery and survival skills, our people made excellent soldiers. They were skilled in survival and hunting methods and were excellent shots, good scouts and perhaps more easily adaptable to the harsh and stark conditions of the war.

Few veterans speak freely of their actual war experiences - it is too painful a memory. They will speak of their enlistment, of the comradeship among all, and perhaps of the more humorous or lighter sides of their service, but not of the war and of the destruction of human life they witnessed on a firsthand basis. They saw the horrors of war and they lost friends and comrades. Others bore the emotional and physical scars of war.

There was no place for racism in the war - lives and freedom were at stake. A camaraderie developed which crossed racial and ethnic lines. Veterans speak of the great sense of comradeship and friendship, of the good times and of the co-operation among one another. Differences were put aside as there was no alternative. Everyone had to depend on one another and they lived, and sometimes died, together. There was a great sense of friendship, of caring and of co-operation.

Soldiers were buddies - they helped one another and in some cases, matured or grew up together. They got along well and supported one another. They saw best friends and comrades die. And they saw humanity at its worse and they learned just how cruel and horrible war can be.

In some cases, it was a situation of kill or be killed. Veterans rarely speak of the actual deeds of war - it is not something that anyone could easily accept. It was a necessary part of war. Veterans prefer to speak of the reasons for fighting for the war effort. They will speak of the need to protect freedom and democracy for our country but not of the actual details of war. Veterans went to war to keep Canada free and not to kill people.

The sense of equality and of camaraderie remain with veterans today. They developed close friendships and perhaps for the first time in their lives, they were treated and respected as equals. It is ironic that it takes a war to have people treat each other in this manner.

Our veterans learned from their war experiences. They learned to value life and freedom perhaps more than others who have not experienced the horrors of war firsthand. And they learned that they were able to make real contributions to their country and that they were respected for these.

One veteran felt that because he was Native, it was expected he could survive anything! He remembered being sent out on scouting assignments as his superior felt he would always return and he did. Most lived up to the challenges of war and proved to be excellent soldiers. They were well-respected by others and felt they were recognized for their contributions to their regiments.

All wars eventually end and when our veterans returned to Canada, they were very much apart of the homecoming celebration - all were treated as heroes by a thankful public who recognized the contributions and the sacrifices of all veterans. Again, racial or ethnic backgrounds appeared not to matter - all had contributed to the Canadian war effort and all were acknowledged for these contributions.

It is not known exactly how many Non-Status Indians and Metis gave their lives to the Canadian war efforts. But those who did gave the the utmost. Others were wounded and forever would have the scars of war.

Veterans returned home - more certain of their capabilities and with the realization they had con-



tributed and assisted their country in a time of need. They felt positive about themselves and about their value as Canadians and as Indian and Metis people.

Many of our veterans became our early leaders. They were no longer prepared to accept the conditions facing our people and began to work towards organizing our people to better their situation. They worked for our people, confident and assured that they could attain improved social and economic conditions. Despite oppressive government policies, many of our veterans were no longer prepared to accept this oppression or the second-class treatment.

Many of our veterans were forced to return to the poverty and unemployment rampant in our communities. While in the war, they had a sense of accomplishment and self-worth - they knew they were capable of doing anything as well as anyone else. For many, it was difficult to adjust to civilian life, particularly for those who returned to unemployment. For others, it meant leaving their communities to secure employment elsewhere.

For some, it was hard to secure employment particularly on reserves, in rural and in northern areas. It must have been difficult to adjust from being an active participant in a major war effort, to being unemployed.

The Canadian government provided special benefits to veterans who had seen active duty. These included land and cash grants to start farms, disability pensions if wounded, health benefits and other entitlements. Veterans were to be given priority or preference in the federal public service.

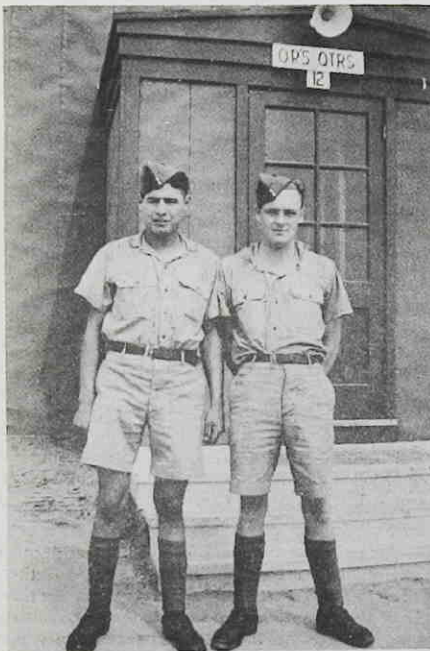
It is not known exactly how many received what they were entitled to in terms of veterans' benefits. Many may not have applied given the tendency of the government bureaucracy to put off people or to take its time to accomplish things. This might have been more common for our veterans who perhaps not aware of the entitlements or may not have full understood the process. One veteran felt the government actually discouraged applicants.

Another veteran felt that because there were many Indians who did not receive adequate benefits, the situation may have been the same or worse for Metis and Non-Status Indians. He suspects there are people who are entitled to these benefits and feels something should be done to assist them. In some cases, it may be too late as many have died.

Many Indian veterans did not receive what they were entitled to because of the paternalistic policies that affected Indian people. In some cases, Indian reserve lands were taken to satisfy other veterans' land grants. In other cases, Indian veterans did not receive land grants or else were granted land on their reserves, which sometimes caused hard feelings within the community.

While the Saskatchewan Indian Veterans' Association is lobbying to secure these benefits for their membership, this is not the case for our Metis and Non-Status Indian veterans as no group exists to do the same on their behalf. One Indian veteran commented upon the need to do something to help them as he feels they had even less than the Treaty Indians. He is concerned about the time element though as many have died or are dying and this should be done immediately.

We owe all our veterans our respect, our gratitude and our appreciation for what they contributed. They contributed for all of us. Some gave their lives and there is no greater sacrifice. And yet there are few monuments or memorials to our veterans. Some reserves have erected memorials in honour of their veterans and hold Remembrance Day ceremonies.





Our people contributed as equals to the Canadian war efforts. They went through untold horrors and many still bear the scars of war today. They have an understanding of war and of just how important freedom and democracy are to Canada. They also have a value for human life and for peace. It is perhaps difficult for those who did not directly experience the horrors of war to understand but we must. It is the hope of all Canadians that wars will not be repeated and hopefully, this will be the case.

Our veterans also set an example to the rest of Canadians - they proved beyond a doubt that they were just as capable and could contribute as much as anyone else. They were respected for their skills and abilities and they also learned that racism is put aside in crisis. It did not matter what your background was, your contributions were far more important than the colour of your skin. It is an unfortunate reality that racism disappears only in times of crisis.

Our veterans also showed others that our people were capable of not only contributing to the war efforts but of accomplishing many other

things as well. They were in a sense, pioneers in race relations or cross-cultural awareness. For many non-Native veterans, getting to know our veterans was the first real contact they had with our people. Other non-Native veterans always speak highly of the contributions of our people and they are remembered as equals and as comrades.

Our veterans also set an example to us. They proved our people can and do contribute and that we should be respected for these contributions. We owe our veterans a tribute. They gave freely of their lives and of their efforts so that all of Canada could be free. And they provided us with important role models in a time when we needed them. Others became our leaders in the struggles to overcome oppression in our own communities.

We owe our veterans our respect and our honour. We should act now to ensure they receive whatever entitlements they were to access. Many are elderly and will soon pass on. Now is the time for us to lobby on their behalf. We should ensure they are not forgotten and will be remembered for their contributions to our communities.

We should work to ensure our veterans and their contributions are not forgotten. They are an important part of our history and we should en-

sure future generations will respect and remember our veterans. Perhaps it is time to think of erecting a memorial or monument in their honour - Batoche would be a fitting site as our veterans from 1885 are acknowledged here. Let us remember our veterans and their contributions to our people. □

*By Donna Pinay*

*Thank you to the following for the use of their personal photographs for this article: Veteran Peter Pelletier, Veteran Noel Pinay and Yvonne Nagy (sister of the late Veteran Paul Grezard).*

*Thank you to the following for their assistance in compiling this article:*

- Veteran Joe Amyotte
- Veteran Peter Pelletier
- Veteran Gordon Ahenakew
- Veteran Don McLean
- Anne Pinay, daughter of the late Veteran Ed Pinay

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## We Gave The Most And Received The Least

*The following editorial is reprinted from the Saskatchewan Indian Magazine, June, 1988 issue.*

We gave the most and received the least.

No other group in Canada signed up to fight in as high a percentage as Indian people.

Indian men signed up by the hundreds and fought and died alongside other Canadians at D-Day, Normandy, Holland, Belgium and Germany.

If there was ever a people who paid their dues, it was us.

During the war, Canada's economy boomed. We were Britain's arsenal with munition plants, pilot training schools and shipyards. The famous Lancaster bomber was produced in Canada. Everyday squadrons of aircraft would leave Newfoundland on their way to England.

At the end of the war, Canada ranked fourth among industrialized nations.

Following the war, the economy continued to boom and returning veterans received land grants, DVA housing and free education.

Canada had a 2.5 percent rate of unemployment with the second highest standard of living in the world.

In 1951 the federal government recorded a surplus of one billion dollars.

But for the Indian Veterans, there was no DVA Housing, land grants consisted of reserve land, and the freedom they fought for was unavailable.

The group that gave the most received the least.

In fact, we lost on both fronts. Following the First World War, large chunks of reserve land was taken for soldier's settlement. We examine this issue further in this magazine.

But the veterans gave us something that was far more valuable than their lost benefits. They gave us leadership.

Following the war, the Department of Indian Affairs continued to rule with an iron hand. There are records of Veterans returning to their reserves and refusing to knuckle under to the Indian Agent and instead confronting them and calling them "Little Hitler's".

The veteran's went on to form the leadership of the Union of Saskatchewan Indians later to become the Federation of Saskatchewan Indians and the National Indian Brotherhood.

After the war, while Canada entered the post-war boom, our veterans continued to fight this time to liberate our people. As the generations who never experienced war, we now enjoy the results of the veterans hard work in both peace and war. We owe them a debt and our gratitude. □



## Let Us Remember What Riel Envisioned

It has been over 100 years since our people fought for the recognition of their rights to nationhood at the Battle of Batoche. This struggle saw our people take a stand against a government which refused to acknowledge the rights of our people.

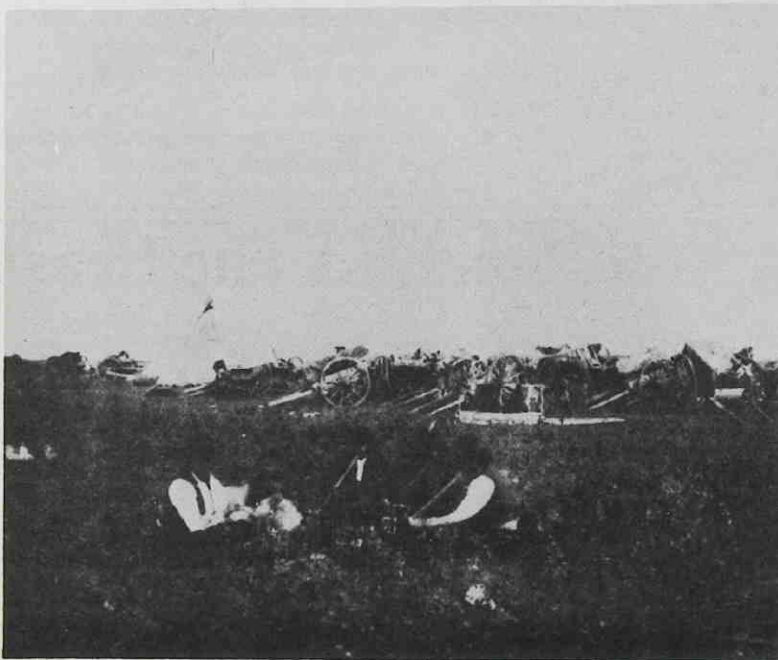
Louis Riel and Gabriel Dumont were our greatest early leaders. They stood up for their people at a time when oppression and paternalism were commonplace. They fought for the recognition of the rights of our people and although not successful in the actual battle, they left a legacy which we remember in our struggles today.

A hundred or more years later, the struggles still remain for our people. We are working towards the same goals and visions that Riel and Dumont had. We have not lost sight of our rights to nationhood and to land.

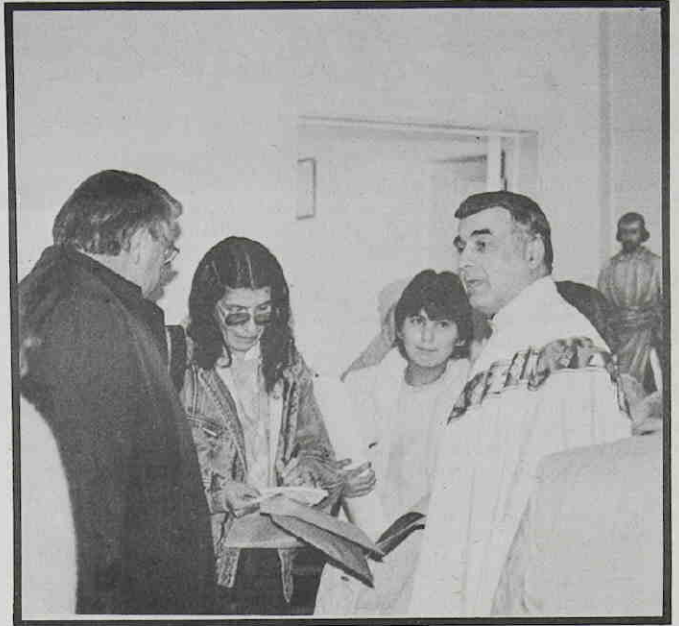
Let us continue to work for the rights Riel envisioned for his people. He was unjustly tried for treason and was hung on November 16, 1885. He died honourably and was prepared to make whatever sacrifice was necessary for his people.

Our struggles continue - we still face the same oppression and paternalism today. Our people have not yet been able to secure their rightful place in Canadian society. Our social and economic conditions remain the worst in Canada.

We have also made major accomplishments. No longer are our people prepared to accept the second-class treatment or the oppression that faced our early leaders. Our struggles remain the same but we have now equipped ourselves with the tools and skills necessary for social change. Let us remember what Riel envisioned and let us work for these goals through our organization and in our communities. □



# Commemorative Mass For Riel



The opportunity to reflect upon the personal sacrifices of our early leader, Louis Riel, and what he sought for Metis people was provided at a commemorative mass held in Regina. Held on November 16th, it is 103 years since Riel was unjustly executed for treason in Regina.

Riel was a deeply religious man strong in his beliefs of the Roman Catholic Church. Equally strong were his beliefs and visions for Metis nationhood and rights. He envisioned a rightful place for our people and worked towards this until his death.

Held at Sacred Heart Church in Regina, the Mass was officiated by Father Sylvester Lewans. Alterboys were dressed in traditional Metis clothing and the flag of the Metis Nation was displayed on the altar.

Doris Desnomie read the prayer for the day. Karen LaRocque presented the petitions. Early Metis leader Joe Amyotte presented the collection.

Father Lewans spoke of Riel and how he was perceived. Riel was a great man, a nation builder

who cherished his people. Instead of being seen as a great leader, he was executed as a criminal. He symbolized the hope, growth and life of the Metis people and envisioned them to live as one.

Father Lewans also spoke of Riel's great faith in both the church and his people. He spoke of the need for Metis people to reconcile and heal and of the need to work now for the goals of Riel.

Interim chair of the Metis Society of Saskatchewan, Clifford LaRocque, feels it is important for Metis people to commemorate the death of Riel and to reflect upon the visions and goals of Riel. He feels these visions and goals remain with the Metis people today.

LaRocque says the mass provides an opportunity to think of what must be accomplished today for the Metis people. Every year some type of a commemorative service is held in honour of Riel. Past events have included a march to the statue of Riel located in Wascana Park and in 1985, a commemorative service was held at the R.C.M.P. Barracks.

## The Petitions Of The Riel Commemorative Mass

1. For Louis Riel and for all he stood for and that one day his dream may become a reality and may his soul rest in peace.
2. For the men who died fighting for our rights, may their strength and courage inspire us to accomplish the goals they died for.
3. For the Metis People of Saskatchewan, that they put aside their differences and unite their forces to become a strong nation.
4. For the people that the wounds caused by the separation heal and that we focus our energies on the betterment of the lives of our people.
5. For our leaders, that they strive to accomplish what Louis Riel set out to do for his people.
6. For our children, that they may realize and prepare themselves to be the leaders of tomorrow.

- written and presented by  
Karen LaRocque



# Metis Self-Determination Takes Another Step Forward

By Clem Chartier

Since our Annual Assembly in July 1987, many developments have taken place with respect to Metis politics. At that Assembly, the majority of delegates decided by resolution to form two separate organizations in order to allow both the Metis and the Non-Status Indians to organize around their respective rights and aspirations.

In addition to this, a subsequent resolution authorized the formation of a Metis Constitution Committee along with the setting of a Metis only Constitution Conference (the conference to be held in February 1988). By virtue of this resolution and an amendment to the by-laws, provision was also made for the adoption in 1988 of a set of Metis by-laws which would result in the replacement of the existing AMNSIS by-laws. With the occurrence of the amended by-laws and elections to follow, the political association between the Metis and the Non-Status Indians was to be terminated. However, provision was made to ensure only a political separation, not a separation with respect to services and programs.

A five person committee was elected by the Assembly. The members included Wayne McKenzie, Allan Morin, Morley Norton, Ray Hamilton and Clem Chartier. By November both McKenzie and Hamilton resigned, with Mr. Morin resigning in December. There were clear indications that the two members of the AMNSIS executive quit for the political purpose of frustrating the decisions made by the Annual Assembly. The two remaining members continued to carry out the mandate and directive of the Annual Assembly although opposed by the AMNSIS Executive and the Affiliates which they controlled. This work included travel to the communities for the purposes of consulting the membership with respect to the by-laws, as well as assisting the membership in the political organizing in order to regain control of the organization. This work and travel was made possible through the political and financial support and encouragement by the Metis at the community level.

## Successful Metis Constitution Conference

In spite of political interference by the former AMNSIS executive, the February 20th Metis Constitution Conference was held. Attempted last-minute maneuvering by the past AMNSIS executives, which included stacking the meeting with staff, Non-Status and New Status Indians, failed to give them control over the Metis who gathered to carry out the mandate received from the 1987 Annual Assembly. Their tactical maneuvers did not have the desired effect.

The meeting on the 20th witnessed the adoption of amended by-laws and the change of name of the organization from AMNSIS to the Metis Society of Saskatchewan (a change to the name which was in place prior to 1976 and a clear statement that it is a long-standing organization, not a "new" one). An Interim Board of Directors was selected in order to oversee the transition period, as well as act as the first Metis Elections Commission for the elections to be held in May, 1988. At the first Board Meeting, Cliff LaRocque was appointed Chairman of the Board.

On the Monday following the February 20th meeting, the changes adopted at the Conference were filed at the Corporations Branch in Regina. Shortly afterwards, Jim Sinclair, Wayne McKenzie and Jim Durocher, past members of the AMNSIS executive, took the Metis Society to court. As a result, through their request, a manager-inspector was appointed by the Court to investigate what had taken place. As an interim measure, the judge also suspended all new and old Board Members from representing the Organization and from sitting on any of the Boards of the Affiliates, such as Gabriel Dumont Institute, Native Alcohol Council and Metis Economic Development foundation, and others.

On April 9th, a general membership meeting of the Metis Society was held in Prince Albert. Over 100 Metis attended and debated the situation facing the organization. It was agreed that the Metis Society would accept the court proceedings - at least until such time that potential decisions became intolerable. Based on this, the Metis agreed to accept a ruling which called for a determination to be made by the members at the community level in a free vote. We further decided on the one person - one vote system, as opposed to the delegate system at an Annual Assembly as proposed to the Court by Sinclair, McKenzie and Durocher.

## Court Orders Referendum

The Court finally agreed that an issue as sensitive as this should be resolved by involving the total membership, which was only possible through a province-wide vote. After an appeal by Sinclair, McKenzie and Durocher to the Court of Appeal, the Referendum/Vote was finally held on August 20th. This Referendum enabled the membership throughout the province to become involved in the debate surrounding this conflict. Numerous meetings were held around the province and a lot of printed material, including letters and pamphlets, was distributed by both sides. The members of the Metis Society again were faced with no resources, but were able to rely on both the political and financial support from the grassroots membership.

After the vote was counted, the Metis Society won by a margin of 53% to 47%. This was a significant victory since the past AMNSIS administration was well - rooted in the institutions and bureaucracy that has been built up over the past 20 years. Unfortunately, many individuals within this bureaucracy were not concerned about future Metis political developments, but rather, were concerned about saving a power base from which to continue living off their people.

On October 7th the Court finally made a ruling that was favourable to the Metis Society of Saskatchewan. Essentially, the Court ratified that political process which developed from the 1987 Annual Assembly. The organization is now known as the Metis Society of Saskatchewan and the membership is now Metis only. The Affiliates of the Organization (Gabriel Dumont Institute, NAC, MEDFO/SNEDCO, Native Communications and Metis Housing) will continue serving both the Metis and the Non-Status Indians. Full control however is vested in the Metis Society. The six-person interim Board of Directors also stays in place until elections are held. Further to this, the Annual Assembly must be held within 90 days of the court order.



Medric McDougall, Clem Chartier and Euclide Boyer at Batoche in August, 1988.

Photo by Lorna Laplante

## Annual Assembly Set For December 10th and 11th

In meetings since the Court Order, the Board has set the date for the Annual Assembly as December 10th and 11th. This Assembly will be held in Saskatoon. The Board has also met with the Boards or Executive of all the Affiliates and is undertaking a review of all of those Affiliates. The preliminary reports of this review will be presented at the Annual Assembly in order to enable input from the community level. In addition, this review will allow for restructuring so that Non-Status Indians will be able to have representatives on all of these Boards.



It should also be noted that the Metis National Council, based on the outcome of the Referendum, recognized the Metis Society of Saskatchewan (MSS) as the legitimate representative of the Metis within Saskatchewan. This was announced on September 4th at Batoche. Provision was also made for a representative of the Metis Society to attend all future political meetings of the Metis National Council. At a Board Meeting on September 6th, the MSS Board appointed Clem Chartier to represent the Metis Society on the Metis National Council until such time as a President of the Metis Society can be elected.

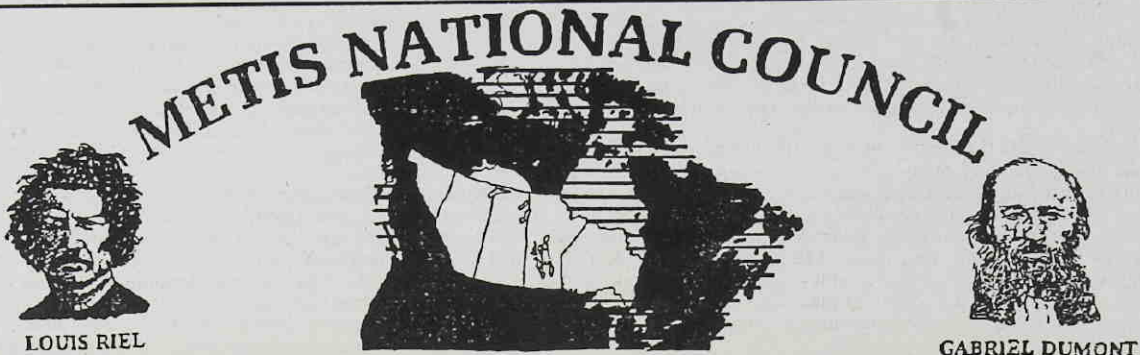
### Time For Decisions and Action

We, the Metis within Saskatchewan, now have the political arena necessary to pursue our economic, social, cultural, civil and political rights. It is critical that the leadership to be elected within the next few months adopt an agenda that will promote the political rights of the Metis and the well-being of the Metis People. A vision for the re-building of the Metis Nation is essential! After so many of us waged a long and hard battle to regain control and direction over our organization, we cannot sit back and allow a situation which may witness the creation of a service/program oriented organization at the expense of political nation building.

While services and programs are essential, we must continue struggling for our long term goals, a landbase and self-government. At the outset we must adopt a strategy which will make it possible to devote attention to both aspects, but forever be on guard against sacrificing one for the other. Basically, we have to take a two-track approach. One approach being the short-term goals and the other, the long-term goals. In the short term, we can address issues of programs and services. This would cover issues such as unemployment, lack of adequate housing, education, alcohol and drug addiction, health problems, economic development, traditional resource use, exploitation of our resources and community development.

With respect to the long-term, we can pursue strategies which will address the well-being of the Metis People and communities as a whole. This would include the seeking of rights to land, self-government on and off a landbase, use of our resources, and economic self-sufficiency. This can be accomplished through the re-opening of the tri-partite talks between the Metis and the federal and Saskatchewan governments. Another approach would be the re-opening of the constitution talks, which we could pursue at the national level through the co-operation between the Metis National Council and the other National Aboriginal Organizations.

**We now have a political vehicle that is Metis-only, the challenge for the future must now be met.** □



The Metis National Council recently met in Edmonton, Alberta to discuss issues and concerns facing Canada's Metis. The Council also elected Yvon Dumont of Manitoba as its Interim Spokesman, established a structural review and discussed many issues of prime importance to Metis people.

Despite Sir. John A. McDonald's prediction in the 1870's that "in ten years, there will be no such thing as a Metis in Canada", the Metis people are alive and well in the Prairie Provinces, according to Yvon Dumont of the Manitoba Metis Federation. He spoke of the government's attempts to force the Metis to compromise during the 1987 First Ministers' Conference.

"We would not compromise on our people's rights. When they meet with us as a people, we do not talk about welfare or milking the government for money, we talk about rights. The Metis are not a burden on Canadian society, Canadian society is a burden on the Metis" said Dumont.

Norman Evans of the Pacific Metis Society spoke of the British Columbian government's refusal to acknowledge the rights of anyone. He knows the spirit of the Metis is strong and deep and that in the future, the Metis will always retain their beliefs. He feels it is time for Metis people to look at alternatives to dealing with the government as present methods have not worked.

Clem Chartier of the Metis Society of Saskatchewan spoke of the struggles the Metis have faced and how this has been a process of "Metis political self-determination". He explained how Metis are fighting for basic beliefs as a people and how they have continued in their efforts to form a Metis organization in the province. He said that Metis self-determination means to fight, struggle and survive as a people.

Larry Desmeules of the Metis Association of Alberta provided a brief history of Metis settlements in Alberta. He believes self-government means taking over your own affairs and Alberta has worked on the agreement over Metis settlements. He feels people must not undermine one another's attempts to secure the needs of the Metis at the grassroots level. He feels the Metis National Council must broaden its' scope to deal with common issues at a national level.

The Metis National Council addressed its need to restructure to ensure provincial and territorial representation and to involve grassroots people to give direction. It was agreed that member organizations select two representatives each (one of whom must be an Elder) to participate in a Metis Constitutional Commission which would consult with Metis people in terms of its' structure.

This would enable the M.N.C. to be a more effective national body. This Commission would present recommendations and options to the next Annual Assembly of the Council to be held in Batoche, Saskatchewan during Back to Batoche Days.

The Native Economic Development Program was discussed and a number of concerns of Metis people were brought to the attention of Ken Thomas, Chairperson of the N.E.D.P. Board of Directors. Some of these included the difficulty with initial contract conditions, the need for a firm capital base for lending institutions, Native businesswomen's needs, problems in accessing funds for Metis entrepreneurs and others. It was felt that most funding is accessed by Treaty Indians and that Metis people are not assisted as they should be. A new program directed to Metis people is necessary and it is important for any new economic development program to have consideration for the Metis self-determination and self-government.

The background of the Manitoba Metis Federation's law suit against the Attorney-Generals' of Canada and Manitoba were explained by Tom Berger, legal counsel for the M.M.F. The M.N.C. will support the group in its' court challenge.

Housing needs of the Metis were also discussed and it was felt the M.N.C. must oversee and monitor the current National Review being conducted by C.M.H.C.

Discussion took place on child and family issues. The rights of Metis people to control the future of their children is important and the Council must continue to work and assist Metis people in taking control of their family and child issues.

The Metis National Council strengthened its' organization at this meeting and is determined to work towards national goals for the betterment of Metis in Canada. There are many pressing issues requiring attention on a national basis. Metis people in Canada must work together through the Council to accomplish its goals and work towards the recognition and attainment of Metis people's rights to self-determination. □

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# Aboriginal Settlements: Caution is Necessary

In view of recent settlements and promises made to our people in various parts of the country, one must question whether or not these are sincere or adequate. There were some promises made during the recent federal election and as we all know, promises can be broken and often are. While it was difficult to raise any issue amidst the great free trade debate, there have been some recent announcements in terms of settling some long-outstanding claims with our people.

The long-term effects of these settlements must be carefully considered by everyone. We have placed a trust in our leaders and this trust is the future. We must be cautious and careful in any settlement.

We must ask if these settlements are really in the best interests of our people. We must determine both the long- and short-term implications of these agreements. These must benefit our people today and most of all, those of tomorrow. Whatever is agreed to now should be done so with great caution.

We must also ask ourselves if there has ever been a time in history when our people haven't been 'ripped off'. When have our people truly benefitted from an agreement with the government? While our people are negotiating in good faith, it should be remembered that we must also learn from the past. Caution is necessary.

We must also realize that despite the odd settlement here and there, many more claims are outstanding. Many of these have been unrecognized for years. Our rights as First Nations have been ignored or eroded and we must realize that in most, if not all, cases, our people have not benefitted.

We must somehow unite our forces, as divided and scattered as these might be, to pursue common goals. Despite our differences, we should be able to work together as a people. We should be able to sit down as a country and as national bodies, to discuss what is taking place among our people. We must look to each other to share knowledge, strategies, and support. We must have a sense of unity.

We have rights and we must work together in dealing with government. There is strength in numbers and our people would perhaps make more progress if they were able to speak with a common voice. As long as we remain so divided, we will encounter more difficulties.

We can gain support for our rights from others - but first of all, we need to support one another. No matter what our nation, treaty, or settlement, we are all Aboriginal/First Nations/Metis or whatever term we call ourselves. Our leaders should be able to sit down together to discuss common strategies, goals and actions. We would be more effective with a sense of unity.

We must also look at more effective methods of overcoming the many social and economic ills we have in common. There must be some solutions we can share.

We all have our rights to pursue and we have interpreted these differently. This can be acknowledged and respected. But we still must negotiate with the same government or in some cases, governments. We would be more effective if we were able to stand united.

We must look to gaining support, both within our country and in others, for the recognition and fulfillment of our rights which have long been denied or misinterpreted. The fact remains that we have yet to achieve basic human rights in our own country. Our dire social and economic conditions, the worst in Canada, attest to this.

Our numbers are ever-increasing. Aboriginal people have always been in this country and always will be. If recognition of our rights is not attained in this generation, others will work towards these goals in the future.

The time to rectify the situation is now. Our people have endured various forms of oppression and as a result, have the gravest social and economic conditions in Canada. No other people but ours top the statistical charts for suicide, unemployment, family violence, incarceration and all the other social ills.

Whenever our people secure resources or settlements, there are those who see these as "those damn Indian/Natives/Metis getting hand-outs again". Do these people share the same sentiments towards the Japanese or Ukrainian Canadians who feel they are entitled to compensation? The government has admitted its' wrongdoing and yet has not done the same for our people. Many of our people's claims have been outstanding for centuries and are not yet acknowledged.

We have also reached a point in the political system where publicly elected officials can and do make outright racist statements about our people. When Saskatchewan Premier Grant Devine stated "If AIDS ever hit the Native com-

*Our rights as First Nations have been ignored or eroded and we must realize that in most, if not all, cases, our people have not benefitted.*

munity, it would be hell on wheels", not one of his colleagues reprimanded him. Would there have been a public outcry had Devine made a similar statement about any other people? One wonders how we will ever make gains when this is indeed the attitude of public officials.

The system has perpetuated and maintained such attitudes towards our people. And yet these officials are responsible for programming to our people? How are we to ever gain just entitlements or other social or economic gains if this is the attitude of governments? Racism is maintained in the social and political systems of this country. Our leaders have to face these attitudes when negotiating for our people's livelihood.

Reaching just settlements for our people will not be an easy process but it is not something that can be ignored. None of our people are going to go away - we were here first and have plans of staying. The sooner we are able to achieve justice and social equity, the better.

It is time for our people to unify and seek these settlements. At this point, we are so divided that we have few national organizations in place to represent us. Political and personal divisions have created a situation where we have regional groups or national groups without full provincial or territorial participation. As long as we are so divided in our efforts, achieving our goals will only be more difficult.

We must also deal with the misinformed public who have the misconception that to be an Indian or Metis person means we have all types of benefits which are seen as "free handouts". There is little recognition or understanding of our Aboriginal rights and of our oppression which has kept us at the bottom of social and economic scales. We are seen as "living off the government" when in reality, we have the most deplorable conditions in Canada coupled with racism and negative stereotypes.

And we also have increasing numbers of our people who are frustrated and angry with a system that has excluded our participation. We see more and more of our people damaged by oppression and by its' effects within our communities. We sense the necessity and the urgency of the need to make positive changes to better our conditions.

Despite the fact that our people have contributed to the building of Canada in many different ways, we are still seen as non-contributing social dreges. Society chokes to ignore our achievements and accomplishments and instead focuses on the social ills which plague our communities. Blaming the victim is an unacceptable attitude.

We are perceived as non-contributing members of society which, in fact, does not allow for our full participation. Racism abounds and we are blamed for our own social ills. The treatment of Indian and Metis people in this country has been oppressive, exploitative, and unjust. And it will take more than token government programming to undo the damages resulting from centuries of oppression.

We are often faced with inadequate programming or token piecemeal funding to overcome our conditions. With limited resources, we have been forced to treat the conditions of our oppression and have not been able to address the real reasons or underlying causes. We face challenges in our work given the high rates of suicide, family violence, unemployment, and other social conditions.

Repairing the damages to our communities will take strength and wisdom. So many of our people have been damaged by the system and we must find ways and means of overcoming the oppression. An acknowledgement and fulfillment of our outstanding Aboriginal rights and entitlements would be a step in the right direction and would make our struggles easier.

It is in everyone's best interests to acknowledge these rights. We do not want the government dependency that has been forced upon our people. We do not want the horrendous social conditions in our communities. We do not want the racism and discrimination that exists towards our people. We want economic self-sufficiency and other rights that have long been denied. We want to repair our communities that have been ravaged by oppression and its horrible effects.

Our people must learn from one another. We need not repeat the mistakes of the past and we cannot depend upon the government's good faith - it comes and goes, particularly at election times.

Let's call upon our leaders to take some initiative in terms of national unity for our people. We should be able to have our leaders 'agree to disagree' but we should also have many common fronts and there should be solidarity at a national level. We need it to tackle this government! □

By Donna Pinay

# Time Governments Recognized Metis Claims

*The following is a personal viewpoint which appeared in the October 25, 1988 edition of the Saskatoon Star-Phoenix. Thank you to the Star-Phoenix and Ivan Morin for permission to reprint this article.*

Recently, the government of Canada announced it would give compensation to Japanese Canadians because of their unfair internment during the Second World War.

The government has also compensated other groups in recent years for unfair treatment or unfair deals made by past governments. An example may be the recent settlement of land for the Muskeg Lake Band, which gave them a tract of land right in the city of Saskatoon.

As a Canadian, I feel these settlements are to the credit of the governments which negotiated them, and in full support of such settlements and compensation for unjust treatment.

As a Metis Canadian, I feel angered that we have not been compensated for the 100 years of unfair treatment we have been subjected to by Canadian governments since Confederation.

I had the opportunity recently to attend the annual assembly of the Metis National Council (MNC) in Edmonton. What I heard at that assembly does not reflect well on the Canadian government or those who want to see fair treatment for all Canadian people.

The MNC passed a resolution to support the Manitoba Metis Federation's lawsuit against the government of Canada and the province of Manitoba for a fair and equitable solution to the federation's land claims.

The Manitoba Metis Federation has been in court since 1985 to assert the rights of Metis people to 1.2 million acres of land which was guaranteed to them by the 1870 Manitoba Act.

A brief history tells us that in 1870 the Metis, under the leadership of Louis Riel, had set up a provisional government in the province of Manitoba. While in office, Riel and two of his advisers, or cabinet members, travelled to Ottawa to negotiate what has become known as the Manitoba Act. This act was confirmed by Westminster and it became a part of the Canadian Constitution.

There were guarantees for three groups in the act. One was for the Catholics, for school funding, a second was for the francophone population, for two official languages in Manitoba, and a third was that 1.2 million acres of land would be set aside for the Metis families at the Red River settlement.

Not too long after the Manitoba Act was passed, the federal government began to pass legislation and orders in council to undermine the rights of the Metis to the land they were guaranteed.

Not to be outdone, the newly elected government of Manitoba, by the late 1870s, was also passing legislation which was meant to undermine the Metis right to land. So, by interlocking measures passed in Ottawa and Winnipeg, the 1.2 million acres of land promised to the Metis was never dealt out.

Now, the Manitoba Metis Federation and the MNC have initiated two lawsuits in an attempt to receive compensation for loss of the land and the

rights that flow from it.

At present, federal government officials say even if the Metis were not fairly dealt with, the statute of limitations has run out for any legal settlement and, therefore, the Metis have no right to be in court.

Of course, the Metis disagree, as did a Justice of the Manitoba Court of Queen's Bench who ruled in favor of the Metis. The case has since been through the Manitoba Court of Appeal and is now waiting to be heard by the Supreme Court of Canada.

The most important issue to be considered here is not that the government doesn't recognize the right of the Metis to a Manitoba land base. The important point is that the Metis are not saying they want the land back which was guaranteed to them under the Manitoba Act. The federation is saying, "Admit you are wrong and deal with us in a fair and equitable manner."

Yvon Dumont, president of the Manitoba Metis Federation, said at a recent press conference,

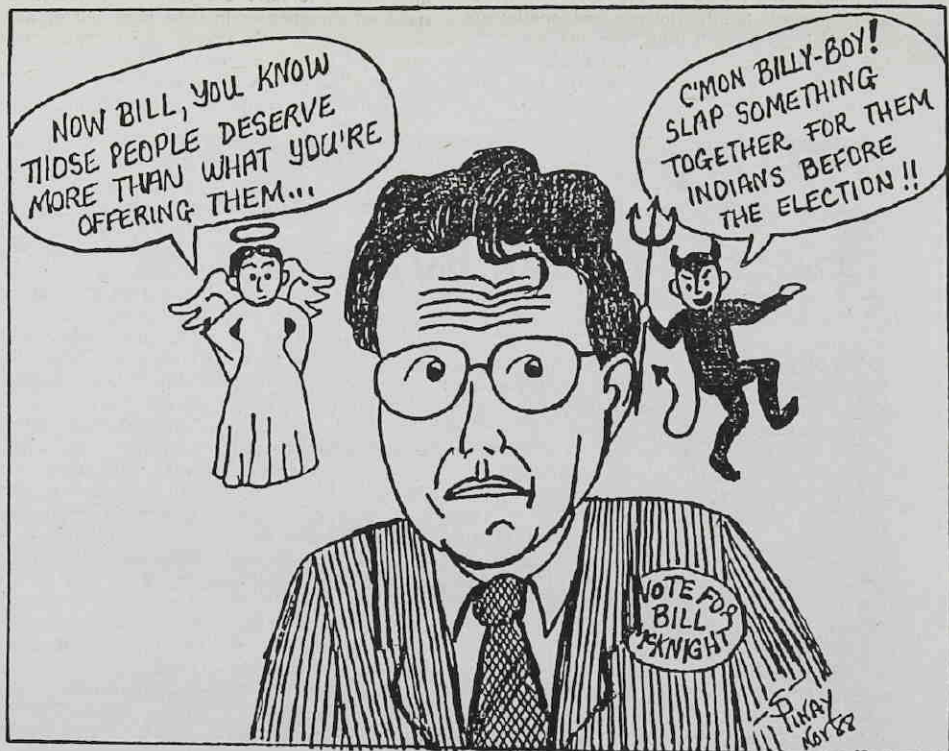
"All we want to do is establish that we have a legal claim, and it is time for them to sit down with us and negotiate a political settlement to this whole thing. At that point, what we will do is consider what form this compensation should take. We are not only looking for land, but we may also be seeking money for economic development and education."

For over 40 years, the Japanese and the Treaty Indian people of Canada had said the same thing, and they have had their settlements. Why is it the Metis people have not been given the same consideration?

It is time Canadians looked at the short end of the stick the Metis have been getting and make themselves aware of Metis rights and what the government is doing about settling the Metis rights issue.

Surely, if the Japanese, Treaty Indians and others who have been dealt with unfairly in the past are entitled to compensation, the Metis must also be entitled to a fair settlement. □

HEAVY DECISION-MAKING  
IN OTTAWA...



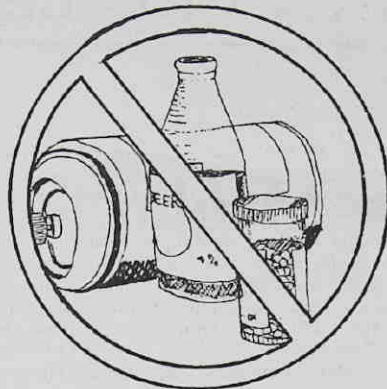
# Overcoming Addictions Is A Necessity

We are all too familiar with the damages alcohol and substance abuse have created in our families and communities. These addictions have damaged many of our generations and have affected families, spouses and children. The abuse of other drugs and solvents has also become a problem in urban centres and in our communities. Alcohol is a killer - it damages our families, ourselves and others. Drug and substance abuse is just as much a killer.

Our people continue to die from alcohol and drug abuse. There have been senseless murders, beatings and family violence - all related to alcohol. Our youth have been damaged by substance abuse - solvent abuse is a very serious concern in many communities and young people have died from this and other forms of abuse. Children have suffered both physical and mental abuse from having parents who hurt or neglect them when drunk. Babies are being born with Fetal Alcohol Syndrome - a condition which impairs their development and damages them forever. There are also children who are damaged from Talwin or other abuses.

Despite some initiatives in the treatment of addictions, there remains much more to be done. Many treatment facilities are inaccessible to people, particularly in the north and in rural areas, and may involve leaving friends and families for extended periods of time. For mothers seeking treatment, this often involves leaving children behind or placing them in temporary foster care.

Alcohol and substance abuse are only two of the many social ills our people face. Unemployment, poverty, family violence and apathy are closely related to addictions. For many people, their situations may appear hopeless and drug or alcohol abuse temporarily numbs the pain and frustration.



Sobering up or straightening out is not an easy process but it is essential. Once people have been able to overcome their addictions, they find out just how improved their lives can be without the use of alcohol or drugs. What makes people want to overcome their addictions? In many situations, a crisis is reached and a person has to make a choice of what they want to do. They can either continue to live with danger, frustration and confusion seeking temporary relief through addictions or they can sober up or straighten out and face life's challenges with a clear mind.

Overcoming addictions is a personal challenge but those who have overcome their addictions speak of the changes in their lives and of how much easier it is to face personal and professional challenges. Whole communities have sobered up and have found they are now a more caring and responsible community. While overcoming addic-

tions is difficult, it is possible. Once people realize their capabilities and limitations, they are able to deal with these rather than masking over their feelings with alcohol or drug abuse.

Perhaps those who suffer the most are the children of people with addictions. We all know of situations where children have been abused or neglected because of their parents' addictions. In some cases, the children themselves begin to abuse substances. As well children learn what they live and in some cases, the addictions have carried on from one generation to the next.

It is also recognized that our social conditions contribute to alcoholism and addictions. Massive unemployment, poverty, welfare dependency and other social ills plague our communities. Life does seem hard to cope with and many people live in despair with no hope for the future. Generations have suffered from the effects of alcoholism and other social ills.

Addictions can be overcome - if whole communities can take concrete action to deal with the alcoholism, there is hope for the future. There are many initiatives by our people and these should be supported to ensure success. Overcoming the poor social and economic conditions in our communities is difficult - however, the struggles are made easier when people have clear minds and are not suffering from addictions.

Those who have been able to face the challenge of dealing with their addictions are often able to contribute more to their communities. They help others face their addictions and set a positive example to others. Alcoholism is a disease but it can be overcome. We see many communities who host alcohol and drug free activities for their people. We also see whole communities working together to ensure an addiction free community.

It is our best interest to support the initiatives of programs which work towards eliminating addictions from our people's lives. As a people we have paid dearly for the abuse of drugs and alcohol. It is now time to repair these damages and work towards ensuring our people live healthy and productive lives without addictions. □

## Two Brothers Buried Wednesday

They buried two brothers Wednesday.

Abel and Victor Ross were buried on the Montreal Lake Indian Reserve, about 100 kilometres northeast of Prince Albert. They were casualties of alcohol.

Abel and Victor had been drinking before Abel, 43, killed Victor, 49, by shooting him in the chest with a shotgun, police said. Abel then killed himself with the same gun.

Abel and Victor were known as good men and belonged to a tightly-knit family, according to Chief Henry Naytowhow. But then they started drinking and brother killed brother. As Chief Naytowhow points out, the incident drives home the problems that can be caused by alcohol abuse.

Abel and Victor are, of course, not the only victims of alcohol. On reserves or off reserves, alcohol abuse exacts a great toll in human suffering. Ask the families who have lost their loved ones in road accidents caused by drunk drivers. Ask the doctors who regularly treat the damaged bodies of alcohol abusers. Ask the family counsellors who see families torn apart by the drinking of a single family member.

In recent years, our society has become more aware of the dangers of drinking, thanks largely to information campaigns. Getting drunk is no longer macho or funny. Driving drunk is now a taboo. Alcoholism is becoming recognized as a disease.

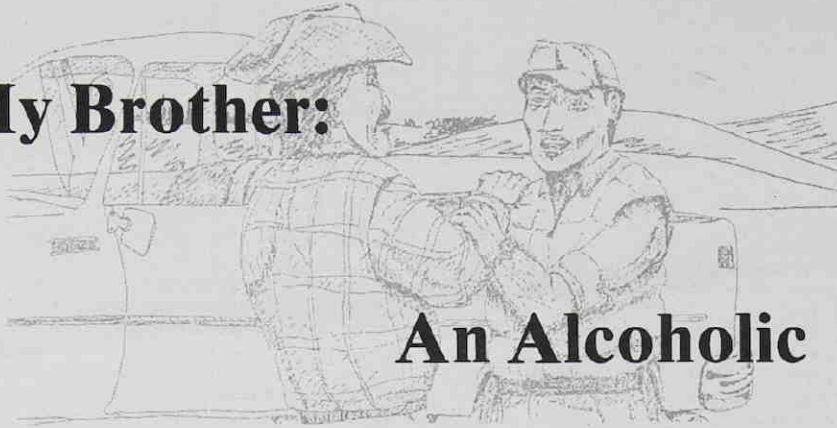
While Abel and Victor are not alone in being victims of alcohol, their case is particularly tragic and should serve as a warning signal about the potential danger of alcohol abuse. Alcohol can turn brotherly love into murderous rage.

Chief Naytowhow has urged the federal department of Indian Affairs to step up funding of alcohol education. There is also talk of an alcohol and drug rehabilitation centre at the James Smith Reserve to help deal with the problem.

We echo these calls for both alcohol education and more treatment centres. Alcohol abuse must be recognized as a life-threatening problem. Look at the gravestones of Abel and Victor. □

The following editorial is by Carl Degurse of the Prince Albert Daily Herald which appeared in the July 22nd issue after a tragic murder/suicide in the Montreal Lake Reserve.

# My Brother:



## An Alcoholic

By Mary Kellar

"Jamie's an alcoholic," my father explained. "Can't you see, he's drunk just about every single day?"

I felt insulted. I was angry at my dad. How could he call Jamie, his own son and my brother, an alcoholic? "I know he drinks," I replied. "But doesn't every kid drink?"

I sat looking at my father. How could he be so calm while saying all those things about Jamie? Hadn't he always had such high hopes for my brother, hoping that he would, one day, graduate from university?

My father said, "Think about how much he drinks. Jamie has a big problem."

I let my mind go back a few years. Jamie was now 17. At 14, he used to hunt through mother's dresser drawers and in her closet, trying to find a bottle of Vodka or Gin or Rye that she might have stashed away to drink during the night, so painful was Mom's existence after she and dad split up.

Jamie would give me a few sips, take a long guzzle himself, and pour the rest into a jar. Then he'd fill the empty booze bottle, replace it, and somehow hope that Mother wouldn't know.

I always used to think Jamie was cool. So hip. So with it. We always did things together: walked to school, did our homework, played Scrabble, baseball, went to pow-wows and bingos.....

It was only natural that we drank together, too. I did enjoy it, a bit, but soon I found out that I didn't want a lot of booze. I liked to be on the go, doing things...and I had homework to do and I wanted to get good grades. I had dreams of being a teacher one day, and I would work on writing books for the Indian children, stories about life at Kahnawake and on other reserves. Stories they would enjoy because they could relate to them.

However, Jamie and I soon began to go our separate ways. Jamie usually took his jars of booze and consumed them in the woods near our home. Or he hibernated with them in the shed behind our house.

Then Jamie would come home and head straight for the toilet to vomit. Sometimes he didn't make it to the toilet and guess who cleaned up the smelly messes? I didn't want Mother to be angry with him.

Soon booze was not enough for Jamie. Even though we lived at the reserve, Montreal was not far enough away. Jamie smoked pot. Sure, I tried it too, but then I let it go at that. Once I found out what it was like, that was that.

Jamie smoked pot and drank booze every day after school...and all weekends too.

"That's what weekends are for!" he chortled gleefully at the thought of getting high again.

Then Jamie dropped out of school so he had more time to get high. Eventually, Mom caught on. She found some cigarettes and a pile of smelly jars in the shed. Mom was very upset.

She really screamed at Jamie and called him a bum, a good-for-nothing. Jamie called Mom the same names. I couldn't believe that these two people, both whom I loved with all my heart, could call each other such awful names.

I think both Mom and Jamie got worse after that. Soon neither of them would talk to me. I was left out. How could they ignore me like that? I was so hurt!

Then on night they really exploded at each other. Jamie took Dad's hunting rifle. Dad had left it in an attic cupboard. I was really scared! Gentle kind Jamie, who always took care of me when I was a little girl, was in such a rampage! How terrifying! I could not believe this was happening.

Finally, Jamie shot some bullets through the living room window and then laid the gun down on the floor. Neighbours gathered to find out why there was such a commotion. The cops arrived. They took Jamie and my screaming, near-hysterical mother away. I was all alone.

The next day they were returned. Mother said she could not cope anymore and Jamie would have to go to live at our father's house. Jamie packed and left.

I was desolated. Jamie was once my closest friend. Now he was gone to live at the opposite side of the reserve. I would scarcely see him at all. First Dad was gone. Then my brother. Would my mother be next, I feared?

It was not long before Dad made the announcement to me. "Jamie's an alcoholic." I worried a-

bout what would become of us. My whole family was disintegrating.

Then Dad decided to talk Jamie into going to a treatment Centre. It really hurt my father to bring Jamie there but he knew that something had to be done. Without some professional help, it seemed like there would never be any hope for Jamie. Jamie was lost....to himself and to all of us. We really hoped the treatment centre would help.

Meanwhile, Mother drank more and more. I don't think she was ever sober. And when she was drunk, I had to keep as far away from her as possible. I couldn't take the constant screaming and snarling at me. I was the only one left to blame things on!

At first, Jamie didn't like it at all at the treatment centre. He hated anyone who tried to keep him from his highs.

But his counsellor, Tom Greyeyes, was a very patient man. He explained to Jamie that drinking is not Indian. Tom helped Jamie build his inner strengths, strengths in being a true Indian, and a child of the Great spirit. Tom encouraged Jamie to pray to Manitou and to examine the wisdom of our forefathers.

Soon Jamie began to feel good about himself. When he was sober, he could read and learn about so many things. He had good interesting conversations with many people, all trying to develop spiritually so they would have the strength to do their daily tasks. A whole new life began for Jamie. His self-image was restored. His pride in being an Indian was rekindled. Jamie began to like himself once more. Then Jamie began to love other people again.

I had my brother back! Dad grew closer to both of us. We all learned more about the Great Spirit and the tales told in the circle by our ancestors.

Jamie enrolled in night school. Sure, he was older than the other high school students now, but Jamie was living life fully. Jamie was now a happy man.

All this made Dad and me happy too. Best of all, Jamie didn't drink anymore. We were all being healed.

The three of us persuaded Mom to go to the treatment centre too. Maybe she, too, will be healed and her faith will be restored.

In a few years, both Jamie and I will graduate from university.

I thank our friends at the treatment centre for their help. I thank our dad, whose initial concern led us to live with wisdom and understanding. We live in a caring community.

Most of all, I think the Great Spirit, Manitou, who is the source of all our strength. □

## The Great Remover

**Alcohol Is Good** at removing things. If you have stains on your clothing, alcohol might remove them. It will also remove the winter clothes, spring clothes and summer clothes from man, woman and children if used in large enough quantity.

Alcohol has been known to remove furniture from the home, rugs from the floor, lining from the

stomach, vision from the eyes and judgment from the mind.

It will also remove reputations, good jobs, good friends, happiness from the children's hearts, sanity, freedom, a person's ability to adjust and live with others, and even life itself.

As a remover of things, alcohol has no equal.

# Alcohol chiefs form policy network

The following article is reprinted from 'The Journal' published by the Addiction Research Foundation. It was written by Anne MacLennan.

**Banff, Alberta** - The world focus on drugs other than alcohol and the shared alcohol-related problems of Indigenous people around the globe are two of the driving forces behind a new international alcohol policy network.

Also central is inadequate information exchange among senior policy makers who tackle many of the same issues but frequently do so with limited knowledge of experience elsewhere.

The Network of Heads of Alcohol Centres was formed here at the second Meeting of Heads of Major Alcohol Centres—the first was in Auckland, New Zealand, in March, 1987 — and will supercede that group, removing the word "major" from the title.

On the network's agenda are individual and collective action to prevent alcohol-related problems and increased cooperation and collaboration nationally and internationally.

Key to the decision to establish the network is the skew of program development priorities and resources in the United Nations system to drugs other than alcohol.

Delegates here agreed "urgent attention should be given to the establishment of international priorities and resources that support program/project development in the alcohol area."

They also acknowledged the severity of alcohol problems — and the similarities — among many of the world's Indigenous people. They drew particular parallels between a presentation on Maori alcohol problems of the Auckland meeting and one here on Native Canadians by Maggie Hodgson, executive director, Nechi Institute on Alcohol and Drug Education, Edmonton, Alberta.

The network plans to remain informal, with membership flexible, and delegates agreed that although there could be argument about what constitutes a "major" centre — hence the removal of that word from the title — members should have the authority to make agency

commitments to network initiatives.

The meeting here was co-sponsored by the Alberta Alcohol and Drug Abuse Commission (AADAC) and the World Health Organization (WHO).

Leonard Blumenthal, AADAC chief executive officer and chairman of the meeting, said problems caused by alcohol, which spread across international boundaries, can only be solved through sharing knowledge across those boundaries.

Representatives attended from Australia, Britain, France, Japan, New Zealand, Nigeria, Norway, Switzerland, and the Union of Soviet Socialist Republics (USSR). Also represented were Ontario's Addiction Research Foundation and the co-sponsors, AADAC and the WHO.

As a follow-up to the meeting, members will ask their governments to urge the WHO both to increase priorities for alcohol program development and to exert pressure within the UN system for increased priority to alcohol programs and projects.

They will also urge the International Council on Alcohol and Ad-

ditions (ICAA) to pressure the UN to move alcohol issues higher on its agenda.

The next meeting will probably be held next year, with location yet to be determined. Meanwhile, individual members of the network will find out what resources have been spent on alcohol-related projects by national funding and development agencies, to provide a database for discussion.

As for Indigenous people, the network will propose that the ICAA explore, with representatives of Indigenous people, the feasibility of setting up a special section, or any other mechanism appropriate to their needs. Also, the WHO will be asked to support information-sharing and the collaborative efforts of Indigenous people to reduce alcohol-related problems.

Other actions include developing: an international symbol against drunk driving; 'best advice' documents on relevant topics of national and international importance; and, a communication network among heads of agencies. □

## Solvent Abuse: A Matter Of Life And Death

The following review is reprinted from the Community Health Newsletter of the Medical Services Branch of Health and Welfare Canada.

"The end result of sniffing is brain damage". So warns a hard-hitting new video, **Solvent Abuse: A Matter of Life and Death**, produced for National Native Alcohol and Drug Addictions Program (NNA-DAP) by the Inuit Broadcasting Corporation.

**Solvent Abuse** shows how sniffing solvents harms users, their families and their communities.

We meet the father and mother of a child who died when his lungs froze while inhaling propane in very cold weather. The parents talk about the grief and pain they went through and the sadness that it brought. The whole town was affected by their son's death.

We also meet one former abuser, who began sniffing solvents at age seven. He tells us that since he stopped "I'm happier...and my mom is no longer afraid of me."

The video also looks at some of the causes of abuse among Inuit people in the Northwest Territories.

**Solvent Abuse** first looks at the physical effects of sniffing. Dr. Luis Fornazari of the Addiction Research Foundation in Toronto says that brain damage from sniffing is permanent. You cannot repair brain damage. He tells video host Martin Kreelak, "there is no single minimal dosage that is safe." Solvents have long-term effects and one single inhalation may be enough to addict a child. "This is a very addictive substance...There is no safe margin."

Besides brain damage, the physical effects of abuse include loss of concentration and memory, shaking, difficulty in walking and general lack of coordination, slow speech, malnutrition, weight loss and death.

The video shows us how some communities, such as Clyde River and Igloolik, deal with the problem.

Host Martin Kreelak sums up the video's message — "Solvents are everywhere, in our houses, in of-

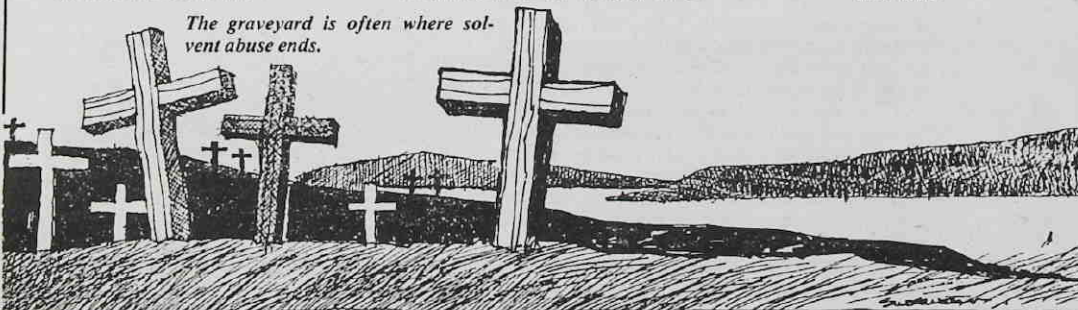
fices, in the gas tanks of our machines. We can't put locks on every door...You can't lock away every can of paint...You have to talk to your kids. Know what they are up to. And give them a good life." □

*This video is available in Inuktituk with English or French subtitles. It deals frankly with the problems of sniffing glue, gas and other solvents. The video should only be shown to children when there is adult or parental guidance because of the technical language. It is an ideal tool for kindling discussion among parent and community groups trying to deal with the problem of solvent abuse among children.*

*Copies of the video are available at no cost by sending a blank 60 minute blank VHS or Beta Tape to:*

**Medical Services Branch  
Health and Welfare Canada  
11th Floor  
Jeanne Mance Building  
Tunney's Pasture  
Ottawa, Ontario  
K1A 0L3**

The graveyard is often where solvent abuse ends.



## Our Most Deadly Enemy

I am more powerful than the combined armies of the world;

I have destroyed more men than all the wars of the nations;

I am more deadly than bullets, and I have wrecked more homes than the mightiest guns;

I am the world's slyest thief, I steal millions of dollars each year;

I spare no one and I find my victims among the rich and poor alike, the young and the old, the strong and the weak; widows and orphans know me;

I loom up to such proportions that I cast my shadow over every field of labor;

I lurk in unseen places, and do most of my work silently;

You are warned against me, but you heed not;

I am relentless;

I am everywhere—in the home, on the street, in the factory, in the office, and on the sea;

I bring sickness, degradation and death, and yet few seek to destroy me;

I destroy and crush, I give nothing and take all;

I am your worst enemy. My name is **Mr. Alcohol.**

-Taken from the Ute Bulletin-

# Children Of Alcoholics - All Ages

**The Children of Alcoholics - All Ages Conference** was held in March, 1988 and was sponsored by the Saskatchewan Alcohol and Drug Abuse Commission. This conference addressed the effects of parental alcoholism upon children both as young children as adults. It examined solutions and ways in which children of alcoholics can work towards leading happier lives. The following are only a few of the many presentations made at the conference.

## Children of Alcoholics

It is estimated that there are 46,000 "problem" drinkers of alcoholics in Saskatchewan; the majority have families. Thousands of Saskatchewan children are growing up in homes dominated by alcohol. These children face many problems and difficulties which have their roots in their parents' alcoholism. This influence does not stop when the child of an alcoholic becomes an adult.

There is growing evidence that many adults who grew up in families where at least one parent was an alcoholic are at significant risk of becoming alcoholic, marrying an alcoholic or developing physical or emotional problems.

## The Adult Child

**Maggie Hodson**  
Executive Director  
Nechi Institute,  
Edmonton, Alberta

## The Alcoholic Home

People sometimes believe that alcohol causes violence in the home. At the Nechi Institute we don't believe this is true; alcohol is no excuse for violence. We also believe that the first issue to be treated is the substance abuse, the second issue is the family violence. The denial mechanisms that children of alcoholics have, happen along with family violence and so lay a foundation that allows violence to continue. There's a myth that says when the substance abuse stops the violence will stop. This isn't always the case, very often the violence continues.

The three rules in an alcoholic home are: don't talk, don't trust, don't feel. People continue to follow these rules even after drinking stops and so patterns of interaction don't change. Many adult children of alcoholics follow these rules for the rest of their lives and allow them to influence both their relationships and their job performance.

These characteristics influence all aspects of the individual's life including work and interpersonal relationships. In the workplace they tend to have the following effects:

## Untreated Children of Alcoholics in the Workplace

- Preoccupation
- Drawn to high stress jobs
- Feelings of inadequacy
- Workaholic and resentment
- Doesn't know limits or what is normal
- Allows employer to exploit
- Overly involved with co-workers
- Interpersonal difficulties with team members
- Critical of boss and others in the organization
- Overly loyal
- Trouble asking for help
- Takes inappropriate responsibility for others
- Feelings of abandonment
- Rigidity
- Denial and secrets

In 1850 some Hopi elders received this message during a ceremony:

"Our Indian people are at midnight now but will come into the daylight when the eagle lands on the moon". In the 1960's when the astronauts landed on the moon their first words were "The Eagles had landed". That was the week that the first Native alcohol treatment program opened in the U.S. I believe strongly that Indian and non-Indian people can work together to reach the goal described in that Hopi legend. We can all become healthier, that's what being on this earth is all about.

## The Alkali Lake Experience

**Phyllis Chelsea, Head  
Social Development Program  
Alkali Lake Indian Band, B.C.**

Ms. Chelsea's presentation was a personal account of her experiences with alcoholism and sobriety both on an individual level and within the community of Alkali Lake.

Phyllis Chelsea's early life at Alkali Lake was peaceful and happy. She spent most of her adolescence at a residential school. When she returned from the residential school she found the community changed. Alcoholism was common and both her parents drank.

Ms. Chelsea began drinking too, and the early years of her marriage were filled with alcoholism and violence. The turning point was when her daughter refused to come home. She realized that she would have to sober up if things were to change in her family. Sobriety brought not only changes in the family but new pride in self and pride in being an Indian.

For several years Ms. Chelsea and her husband were the only non-drinkers in Alkali Lake. Gradually others joined them until today the community has 95% sobriety. The community serves as a model for other communities who wish to follow the same path. As well, community members provide workshops and training sessions for both the Indian and non-Indian communities.

In all of these activities, Ms. Chelsea has been a leader. Her example and influence were central to turning things around in Alkali Lake. Today she is Chief Trainer and the driving force behind the training program.

## Untreated Children of Alcoholics As Service-Givers

Many social workers are untreated children of alcoholics or victims of physical/sexual abuse. When I see service givers who are untreated I also see clients who aren't receiving the level of service they should because the service-givers are repressing and are not able to deal with the issues before them. Our elders tell us that our areas of greatest strength can also be our areas of greatest weakness. As a service-giver your loving and caring is truly a great strength, but if this strength is misused you can be the biggest enabler to people around you.

At the Nechi Institute we provide access to treatment for our staff to help ensure that our strengths are not misused. As a result of treatment we have a healthier staff and also serve as a role model for other organizations.

At the Nechi Institute we've begun to examine how the fact that many of us are children of alcoholic and were subjected to family violence affects management in Indian organizations. In our organization we were teaching management by objectives, a system in which people are accountable for obtaining specific objectives. But, what we found was that only one-eighth of people's energy was going into accountability. The rest of going

into relationships which were often quite dysfunctional. People were following the rules: don't talk, don't feel, don't trust. The result was that they were unable to confront either organizational or interpersonal issues. The organization was theoretically driven by objectives but in fact was driven by dysfunctional relationships. As adult children of alcoholics it's important to pay attention to how we pattern our energy. Sometimes what we say we value is not reflected in the way that we use our energy.

Adult children of alcoholics tend to have certain characteristics. These are:

## Characteristics of Untreated Adult Children of Alcoholics

- Not sure of what normal is
- Have difficulty following projects to the end
- Lying or telling half-truths
- Judging yourself without mercy
- Difficulty having fun
- Taking yourself very seriously
- Difficulty with intimate relationships
- Over-reaction to changes over which you have no control
- Feeling different from other people
- Constantly seeking approval
- Super responsible/super irresponsible
- Extremely loyal
- Wants immediate gratification
- Locking yourself into a course of action without considering the consequences
- Seeks tension and complains of the results
- Avoids conflict which leads to a great deal of anger
- Fears Failure
- Sabotages success
- Judges others
- Manages time poorly

## By the late Ted Keewatin

**Ted was a respected leader in the alcohol treatment field and at the time of this presentation, he was the Director of the New Dawn Centre at Fort Qu'Appelle.**

Addicts bottle up their feelings and emotions and communicate this attitude to their children. As adults, we need to learn to express our feelings about how family drinking in the past affected us and how drinking behaviors affect members of our own family.

As small children we felt fear and shame. We saw aggression by parents who drank but told us not to drink. As we progressed into adolescence, we felt passive resignation or we felt anger and rebellion and questioned why we should listen to parents who didn't practice what they preached. As parents, we care for our children but can't show it. We feel guilt and failure because we've messed up with our children. We sometimes try to cover up or shift the responsibility for this failure.

Learning about our feelings is the key to communication. If we know who we are and how we feel, we become sure of ourselves and can share and communicate in almost every situation.

*The Children of Alcoholics conference proceedings booklets, films, and many other resources are available from SADAC. For a complete listing of available resources, please contact:*

**S.A.D.A.C. (Head Office)**  
T.C. Douglas Building  
3475 Albert Street  
Regina, Saskatchewan  
S4S 6X6

Telephone: (306) 787-4085  
Toll-Free Line: 1-800-667-7560

# PROFILE



M.J. Poitras - 1943

Morris Joseph Poitras, born May 10, 1921, served in the First Canadian Field Company, Royal Canadian Engineers Regiment from 1941 to 1946 in World War II. Morris fought on the front lines in England, Sicily, Italy, France, Germany and Holland.

## Morris Joseph Poitras Metis War Veteran

Morris' responsibility was to detect mines and to build bridges for the front line troops. In 1943 in Artuna, Italy, he was accidentally buried under a bombed-out building and was reported as "missing in action" until he was later located in a hospital in Naples, where he had been for some time before being identified.

Upon his release from the hospital, Morris was wounded a second time by gunshot in Monte Casino, Italy. At this time, the small monastery town was completely demolished by bombs.

Morris says these times were a "living hell" and he still often thinks of the tragedy and sadness of war and of the destruction of human life.

After retiring from 20 years of employment with IPSCO in Regina where he worked as a welder, Morris presently resides on a homestead in the Touchwood area. Joining him in his retirement years is his wife of 43 years, Mary Anne. Morris and Mary Anne had a total of nine children: Lorene, Timothy, Leona, Lionel, Lila, Lola, Leebert, Lorry and Lance (Timothy, Lionel and Lila are now deceased).



M.J. Poitras - 1985

Morris is enjoying his well-earned retirement. We're certain all of his friends and acquaintances as well as our readers join with New Breed in saying 'thank you' for fighting for our country and our people in World War II. We trust Morris and Mary Anne will enjoy their retirement. □

By Leona Poitras

# How I Learned To Trap Beaver

By Jerry Merasty

I started hunting and trapping beaver when I was a young kid. The reason I started trapping beaver was because my father made me earn my own money. I came from a large family and since I was the oldest, my father felt I could contribute. I have a twin brother who didn't like to hunt or trap those sneaky beaver. But when it was time to sell my nice brown or black beaver fur, I always ended up sharing with my twin. Other family members would always come with me at these times!

The best time to shoot or trap beaver is in the fall or in the spring. The beaver get spring fever after spending a long cold winter under the ice.

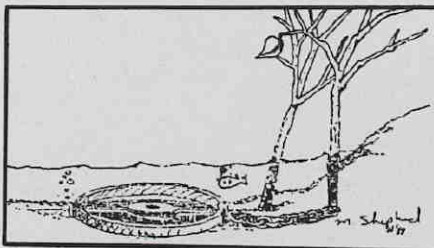
I would go and set all my traps during the weekend and then I would have to go and check to see if I had caught anything. I would also have to make changes to the traps if necessary.

This one year the price for beaver was top price because the spring break up had come early and the hair on the beaver was nice, long, thick and beautiful looking. I remember how excited I was because I knew that there was no-one else around where I was trapping. I learned everything from my dad that was passed on from his generation. For example, the early bird gets the worm.

The reason why I say that I am one hell of a good halfbreed is because I was out there everyday. I knew where most of the beaver lodges were and the runs that looked like they were being used. In the winter it is easier to tell where the best runs are. You remove the snow around a beaver lodge until you can tell where the most bubbles are.

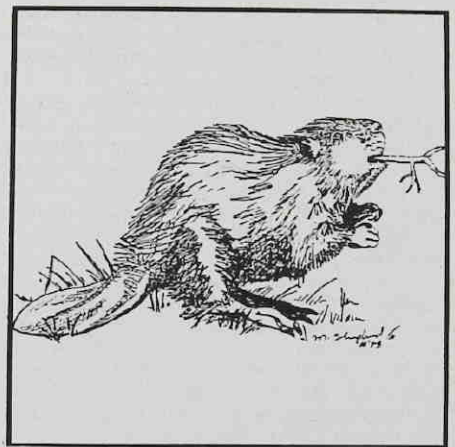
If you are looking for beaver in the spring and fall seasons, you then search the river banks or along the shore because the beaver go on land searching for food. When there are fallen trees along the banks, I look for the beaver slides which are the wettest or most recently used ones.

I set my trap just below the beaver trail and I try to set it in water about two or three inches deep.



I then put a couple of twigs in front of it. In the winter time, I sweep the snow around the perimeter of a big beaver lodge and set my snares around a good-sized green poplar tree. I then make a big hole wherever there are a lot of bubbles or beaver runs.

Every time I caught myself a beaver I would then have to take it home and begin to skin it until I could get all the fur separated from the carcass. When I am finished taking the fat away from the skin, I then nail two beavers on a four-by-eight foot size piece of plywood.



While all my beavers are waiting to dry, I usually take the ones that are finished and replace them by stretching two more beaverskins on the same board. I then prepare my dry beaverskins ready for sale by combing and brushing them until they look beautiful and ready for the top price. As I only lived 30 miles from Meadow Lake, I would usually try to sell them to the highest buyer.

I hope this article will help any of you who are interested in trapping or hunting beaver and want to make yourselves a few extra dollars. Good Luck. □



# Remembering Will Have To Do



By Louise Moine

*This is the second of a four part series in which we are reprinting Louis Moine's winning manuscript from the 1979 Native Writer's Contest. (Part one appeared in the October Issue of New Breed).*

Mother was born in Manitoba of Metis parents. She was christened Tillie Rose Whiteford, one in a family of seven. Her grandfather was the Scots in the wood-pile, who initiated the name Whiteford into the family. Originally Grand Clairier was a parish established by a French priest, Father Jean Gaire. The settlers there were mostly of French and Belgique decent, with a few Metis Families scattered here and there. The Convent that had been built there and operated by the sisters of St. Francois Xavier was where my mother received her first education. Apparently, what had once been a lively and thriving community has completely vanished. All that is left of the place is an empty rectory, an authentic weather-cock which has survived the elements and, of course the grave yard. Sometime during her teenage years, in her desire to become a nun, she entered the novitiate in St. Boniface and studied there. After a period of two years her plans to belong to a religious order somehow fell through and she returned to her former life. Eventually she met my father and they were married in Swift Current.

My mother was a strong and energetic person and, like all pioneers, she had no conveniences, so she had learned to manage the hard way. She had eleven babies in 15 years (one dying in infancy). She was clean, orderly, and very thrifty so nothing went to waste. She bargained over store counters and bought yards and yards of material, to make into clothes for herself and us. Even the tents we used were of her own design and making. As she was also talented and resourceful, she tanned deer and antelope hides to make into wearing apparel like jackets, mitts, gloves and moccasins. These she trimmed with dyed porcupine quills. She even tanned beaver and muskrat hides from the animals my father trapped, to make into winter caps for the men.

She was a practicing midwife and many times assisted the doctor when babies were delivered in homes, which was more or less the usual thing in those years. As she had a wide knowledge of nursing she could treat minor ailments with simple remedies. When Joe was a baby he became very ill, an illness which developed into pneumonia. The thought of losing him was so terrifying that she resorted to her only hope, her belief in God. She earnestly prayed and promised that if his life be spared, she would devote hers to nursing the sick and dying. I know that she kept this promise.

She told me about this a few years before she died. I was about 23 years of age then and I too was having a serious bout of pneumonia. The fact that a priest was called (on the advice of the doctor) to administer the last rites (since we were R.C.) proves how close I came to death's door. This is when she told me about her promise and her beliefs in the miracles which can happen when one has a deep faith and is willing to make sacrifices.

Since she was deeply religious, she was also a bit superstitious. She would tell us ghost stories, which we never grew tired of hearing. She related weird happenings, some of which she would substantiate with facts. She could translate an omen, good or bad. She had us believing that the moaning of the wind through the eaves of a building was the wailing of the souls in purgatory. As I was very young and easily influenced, I was deeply impressed and I too grew up to believe in the supernatural.

Our relatives in the valley also believed in all sorts of strange happenings. One that I especially remember was that, if they went to a dance during Lent, a big ominous-looking black horse would trail behind their sleigh or rig, all the way home. Some of them even claimed that this was a fact, as they had witnessed it! This effectively stopped the rest of them going to dances during the Lenten season.

While we were still very young and living in Lac Pelletier, every night before we crawled into bed, my mother would have us kneel by her bedside to say our prayers, usually said in French by my mother. Obviously she had never learnt to say them in any other language. One night, little Joe had snuggled down under the covers, no doubt hoping he would be excused as he was the baby and a bit spoiled. My mother of course had noticed his absence from the nightly ritual, so she asked him to come and say his prayer. The lamp had been lowered and the flickering lights from the heater seem to dance on the walls and ceiling. At first, Joe refused to budge. It was only when mother warned him that she could see little lights originating from le petit diable flashing around his bed, that he decided to play it safe. I could hear him crawling to our mother's bedside.

Like all pioneers with deep religious convictions, my mother had a puritanical view point of life, which justified her belief in the fact that all aspects of sex were degrading and sinful. So inadvertently we grew up ignorant in the whys and the wheres of nature. Funny! Even though we lived on a ranch, where little calves were born and we always had puppy dogs and baby kittens, we still didn't learn, since everything was hidden from us. Consequently, we had to learn the hard way, which was not the right way. I remember the time we got hold of a medical book, and of course we studied and pondered over the pages, where the beginning of life and it's process till birth was illustrated and explained; just when we were getting educated, we lost the book! We always suspected our mother of getting rid of it.

My father, Patrice Trotter, was born in Three Rivers, Quebec. He must have been very young when his folks migrated to Saskatchewan as I never heard him mention the East. Basically he was not a tall man, but he was the same height as my mother, who was considered tall for a woman. As a matter of fact, they wore the same size shoe.

On occasions when she had a pair of new shoes that fitted a bit tight, he would wear them around the house to break them in for her. He could neither read nor write so it was up to my mother to conduct the business end of things. However, he did learn to sign his name and do simple arithmetic. Somewhere, someplace he had learnt to write in the Cree language and this is how he corresponded with his relatives and friends. He was a self educated man and what he lacked in book learning he made up for in his study of human behaviour and the controversial elements of nature. In his quiet observing way nothing went past his vision that he didn't absorb. He was a shy and modest person and spoke only when addressed. His grandchildren learnt to call him moo shume (Cree for grandpa) and some of the children in the village also picked up the habit of calling him that. Being of meek nature, he was naturally a bit henpecked and often criticized. On occasions when he tried to defend himself, he was generally overruled and as we always seemed to be close by, he would tell us his side of the argument, perhaps feeling we'd understand. However once in awhile, he would wander astray, usually when he met with 'some of the boys'. Then, of course, he would 'tie one on'. At such times he became bolder, even a bit aggressive. Some one usually informed my mother of the present state of affairs and rather than face his arrogance she would take off to stay at a neighbour's until such times when things got back to normal.

I believe my father was one of the first to have travelled through this valley and pass near the site of Val Marie. He told me that when he was about 14 years of age he rode his pony through here accompanying his parents north to visit a new settlement from Montana.

Both my parents spoke Cree to us-not pure Cree, but we still called it that. I'm sure the pure Cree Indians, if they had heard Metis Cree, would in all probability feel that we were murdering their language. After we learnt English in school and since everyone else in the country was speaking it, we switched to the whiteman's language and little by little, we seemed to drop ours. In the final run, we forgot our Native tongue: a sad situation, but when there is no one left to talk to, one does get out of practice.

1914 brought some extreme changes to the family. My father sold the place in Lac Pelletier and moved his stock to a new site, in the White Mud Valley, a French settlement known as Val Marie. His reason for selling out was understandable. Since he had always been accustomed to open range, with his stock running at large, he resented the fact that now as the settlers moved in closer, they began infringing on what he considered his rights by impounding stock. So he moved out, lock, stock and barrel. Two years later, in 1916, he bought a house in Ponteix, another French settlement. All this change was taking place while we were away at school, consequently we missed out on all the excitement of moving; however, we looked forward to our new locations. In 1917, when we were transferred from the school in Lebrét to the public school in Ponteix, our lives took a drastic change. Since we were the only Metis family in the village, we ran into some discrimination. The children gave us a bad time, calling us all kinds of names, sometimes in French but more often in English. What hurt me the most was when they called us dirty half-breeds. We weren't dirty! My mother was a clean person! All this time, name-calling and insults eventually took their toll. Since I was already a shy and sensitive person, I grew up to be self-conscious and to top it all, I developed an inferiority complex. The irony of it

all is that I grew up ashamed of my Indian blood, something I should (actually) have been proud of. I even went so far as to envy white children. Why were we so different? Live differently? Why were we always on the road, travelling in wagons, pitching tents? This was alright before the invasion of white settlers, but now, it seemed as though everyone was staring at us, no matter where we went. We seemed to stick out like the proverbial 'sore thumb'. My folks weren't poor. In fact, we were the first family to own a car in the community, a Chevrolet touring model. But I suppose customs die hard and this was the life they wanted. I loved my parents and I never wanted to be ashamed of them. Unquestionably, it was the whiteman who made me feel the way I did.

When I started school in Ponteix, I was in the principal's class. In five years I had four different male teachers. The first two were inconsequential. The next, Sir Bordeleau as we learned to call him was actually the one who put a stop to all the name-calling and insults we had to endure. The other, Godeon Matte, my last teacher in that year of 1921, is the one I remember, as an outstanding personality in my life, since he was instrumental in changing my attitude towards the future. Then, too, when I dropped out of school due to my inability to cope with the intricacies of math while taking my Grade X, he did his best to coax me back. However, I had another problem: lack of self-confidence. I thought "What's the use? I can't make it." So from then on, my life took a different pattern.

As for Lac Pelletier, I believe we were the first Metis family to move out of the valley. The fact that some of them could never be farmers (since dry land farming was taking over) and the hard times of the depression may have been deciding factors in their moving elsewhere. They seemed to have gone in all directions. One of the Fayant girls, a step-daughter, married Leon Lamotte, who was the actual buyer of our place. Apparently they lived there for a time, in a house they had built, but when a fire destroyed their home, they decided to move back to Mr. Lamottes homestead north of Cadillac. One of the sons or daughters remained on the place for a time, but after the older folks passed away, the place was sold.

The Parenteaus moved to Montana taking only part of their family with them as two of the girls had married and had settled down in homes of their own, on farms nearby. One little incident concerning this family stands out in my memory. Mr. and Mrs. Parenteau had gone for a visit to the north, taking their youngest child, a four year old son, Dominic. The rest of the children had been left in care of the older girls. While the parents were up north, the child contracted an illness which developed into pneumonia and he died as a consequence. The fact that they were unable to bring the body back for the burial in the church yard, not too far off, only added to the anguish of this tragedy. Naturally the news of the child's death had been related to the children at home. As the men were putting up hay and we were camped close by, we were there when they returned. When the mother dismounted from the buggy and started toward the house and saw the children coming out to meet her, the sadness of the tragic loss of her son and their little brother gripped her senses and she wept aloud. Her grief was so heart-rending that we all wept with her.

Another tragedy struck in the valley during the Spanish Influenza, when three members of a family became victims of the terrible epidemic. Mrs. Whiteford, her infant son and the eldest child, a girl, all died within a short time of each other. Harry Whiteford was left with two little daugh-

ters. He remained in the valley for a time where relatives looked after the children. He eventually married again and raised a second family. Much later, when he finally decided to retire, his sons carried on with the farm, until it was sold some time in the sixties.

The Pritchards moved north and settled in the bush country around the Battlefords. After the death of my grandmother in 1926, my father's three brothers moved to the north and in time started up a little saw-mill industry. The Laroques, who always appeared to be the most prosperous of the settlers (perhaps they were better managers), remained and carried on with mixed farming for several years, until age and poor health forced them to retire. They sold out and settled in Swift Current.

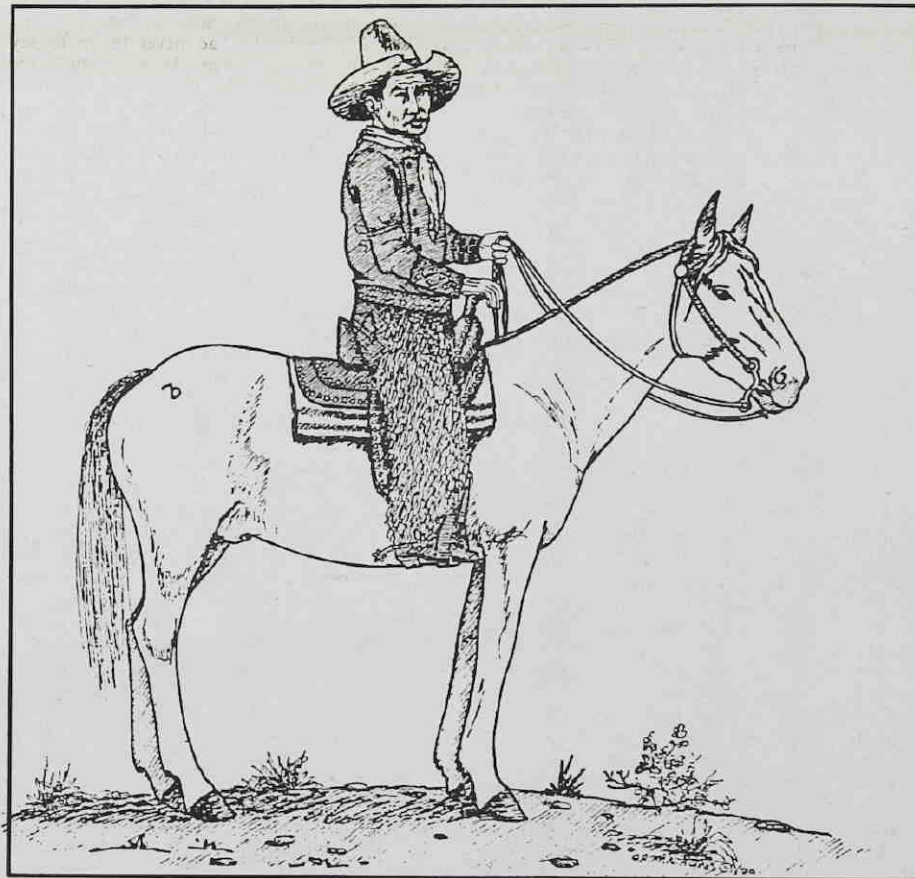
The Adams and the Lemires who had settled along the lake were perhaps the most reluctant to leave. They stayed on for awhile, but were unable to keep up with the times in their traditional role as fishermen, but since time and age waits for no man, they too were forced to leave and sell out. Swift Current was their last resort.

Now all the old timers have passed away and what was once a lively Metis Community is no more and has faded away with the past. The only landmarks left in the valley are the Laroque and the Whiteford places.

The advent of the New Year was the most outstanding of all occasions to the pioneers, as it was regarded as a time for relatives and friends to share in the joyous celebration of reunion. Since this was a feast to be shared with everyone, food was an important item. My mother worked hard to make this event a very happy and festive one. The food she prepared included the traditional dish, meatballs, more often wild meat roasted or

boiled, fruit puddings and pies. Sometimes there was even pemmican. She would prepare the tables New Years Eve, using our best dishes, set on a white table cloth. As it meant so much to my folks, I too began to feel the significance of this very important event. Actually it is something I'll never forget, as it gave me such an overwhelming sense of elation, a table set for royalty wouldn't have been any grander. At the stroke of midnight, everyone kissed everyone, then there would be food and drinks. Sometimes we stayed home long enough to greet our friends and relatives, if they were close by, then we'd all start out to go calling on the ones who were also prepared for visitors. Everywhere we went, the table was set and after greeting everyone with a kiss, we'd have a bit to eat, and go on to the next place. Eventually, come evening, there would be dancing: jigs, square dancing and other old time dances. This could go on for days, as relatives would come from long distances and were reluctant to call the festivities to an end.

There was that one time I remember, when we were living in Ponteix, my father hooked the team up to the bob sleigh and we left for Lac Pelletier (after supper) to be there around midnight. It was a calm winter night, so we had taken our little sleigh and tied it on to the back so we could have a bit of extra fun, especially when we'd tip over. As this was only a distance of twenty miles or so, we made it in good time to start going the rounds to wish everyone a Happy New Year. I never did find out if this was a custom carried over from the French, Scots or Indians, but it was a wonderful way of getting together and creating closer relations all around. Too bad it is a custom that hasn't been adopted by the whiteman! Consequently, it has faded away with the old-timers.



# A BOOK REVIEW: DAUGHTERS OF COPPER WOMAN

Daughters of Copperwoman by Anne Cameron, 1981. Press Gang Publishers.

"For years I have been hearing stories from the Native people from Vancouver Island...Among the stories were special ones shared with me by a few loving women who are members of a secret society whose roots go back beyond recorded history to the dawn of time itself."

From the Preface

The stories the author narrates are from an oral tradition of the Nootka Indian women. It is with respect for these women that Anne Cameron pens the myths and legends of the Nootka people in **Daughters of Copperwoman**. She expresses this respect with a style that is indicative of the way they were told to her.

She tells of a matriarchal society originally formed from the old one, the wise one, the chosen one...Copperwoman. From her story we learn of feminine wisdom, of spirituality, sisterhood and survival. Her strength and courage are boundless as, on her own she must repopulate the world. Copperwoman pushes to the limit of our imagination as she magically creates a man/creature with whom she procreates. Together they produce strong independent daughters. Copperwomen's daughters become the old ones through cultural transmission. The author continues her tale.

By describing the arrival of the Europeans and their devastating effects on the Nootka people.

With the white mens' diseases and senseless killing of their people, the Nootka are in danger of extinction. The endurance of the traditional sisterhood is also challenged with the appearance of the male dominance patriarchal culture.

Furthermore, the effects of the European's are destructive to the female secret society as young girls are sent away to be schooled by the white men only to return as unacceptable members of the traditional society. There were however, a few old sisters who hidden from the eyes of the foreigners, risked their lives to protect the secret system. With the tradition in safe-keeping the author offers us a look at more contemporary times.

We find ourselves at the feet of a granny as she shares stories of the past with her grand daughter and other children of the community. Much like the children in the stories, we listen, eager for the grandmother to continue her historic revelations. We are brought to tears as she speaks of the rape and murder of young girls. We hear of women who, forced into war against unimaginable odds, win their battle. We feel grateful that the author has gained permission to put into print the stories that have for so long been kept a mystery.

The author captures the readers' imagination and sensitivity as she reveals a series of Indian legends that are both magical and tangible. The legends are rich in: traditional Indian culture, the philosophical views of Indian women, their spirituality, their customs, their sacred ceremonies, their education system.

With this abundance of information it is difficult to pin-point limitations in the book. However, the Nootka male is almost completely unre-

presented in these passages; so, those concerned about the masculine perspective would perhaps discover them from a different source. This restriction is minimal compared with the multitude of knowledge to be gained regarding the lifestyles of the West Coast Indians and their wise female gender.

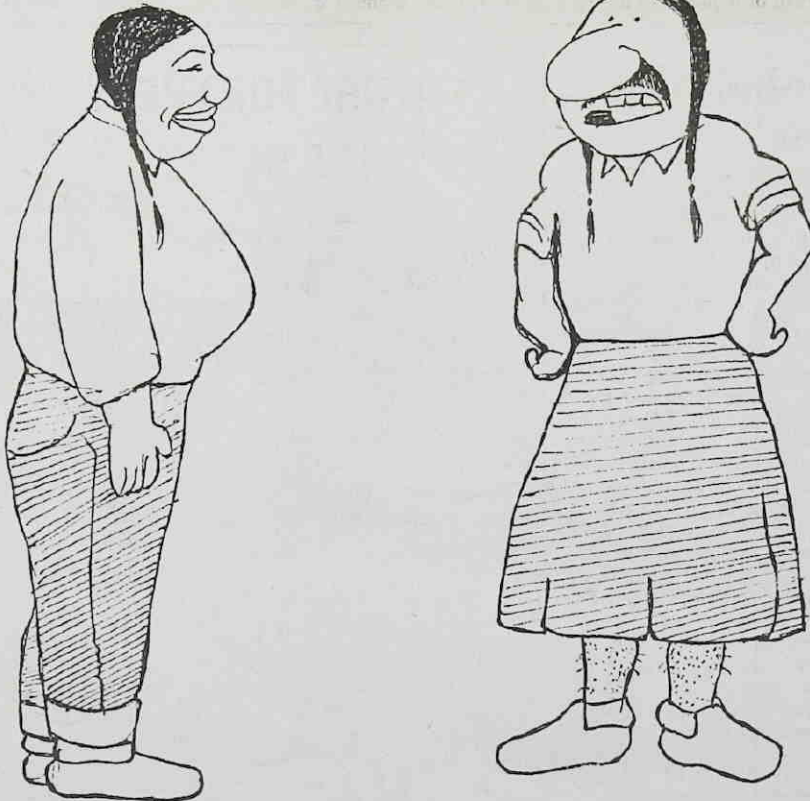
The authors' publisher is a feminist organization and therefore the book is written from a women's view. However, the novel has possibilities for a wide range of individuals.

Aboriginal people for example, can take pride in the unifying leadership exhibited by the Indian women in the novel. Students and others not familiar with Indian cultural heritage would find reading this book an enjoyable way of becoming informed. For men and other non-believers, it presents evidence of the special contribution women have to make toward a harmonious future for all people. To all women everywhere, there is a great deal to learn from our feminine ancestors who have so graciously shared their secrets.

The author's attempt to share the stories completely unchanged has clearly been accomplished. The language is simplistic and the arrangement of poetry lends a touch of contrast, ultimately strengthening the message of sisterhood.

This communication of womanly love is directed to all women of every cultural background. Anne Cameron compels us, as women, to take a stand for all people as she cites in these few poetic phrases;

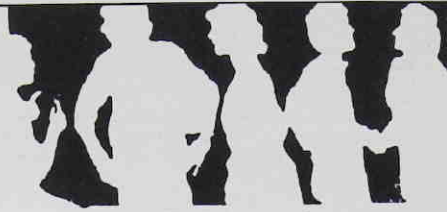
"There are women everywhere with fragments gather fragments weave and mend".



*Now that you've settled  
the issue of who wears  
the pants in this relationship,  
I suppose you expect me  
to do the dishes too.*

*Allen Clarke '87'*

# SASKATCHEWAN



## HUMAN RIGHTS COMMISSION

This is the last article in a series on human rights issues and provisions of The Saskatchewan Human Rights Code. Written by Human Rights Commission staff, this article deals with discrimination on the basis of mental disability.

Protection from discrimination for people who have a mental disability will soon be part of The Saskatchewan Human Rights Code.

The government recently announced that the Code is going to be amended to include mental disability as a protected category, along with the already existing categories of race, creed, religion, color, sex, marital status, physical disability, age, nationality, ancestry or place of origin.

In most of the other provinces, human rights laws already include mental disability as a protected category. Many complaints have been received from people in those provinces who believe they have been discriminated against because they are mentally retarded or have a mental disorder or a learning disability.

In Ontario, for example, eight percent of the disability complaints filed last year were related to a mental disability. The Canadian Human Rights Commission receive 51 mental disability complaints between 1984 and 1987.

The Saskatchewan government hasn't yet indicated exactly what the term mental disability will cover. If

it follows legislation in other provinces it will include mental retardation, mental disorder, and learning disability.

Protection would be provided in employment, education, public services and housing.

The following is one example from Ontario of how the law protected a person with a mental disability from discrimination in the workplace.

Dolph Boehm worked in a bakery in Hamilton. He is what is commonly called a slow learner. He worked at the bakery for a year, without any problems. Other workers said he was eager, willing and a good worker.

The board of inquiry had this to

say: "If the measure of a person is to make the best of one's abilities

Then a new production manager was hired. He singled Boehm out for criticism, yelled at him, subjected him to verbal abuse and harassed him because of his mental handicap. The manager called him "retard," "dummy," and "stupid."

On one occasion, when Boehm left the sugar out of a pie, the manager told him to eat the whole thing because "it is the only way people like these" will understand.

Boehm was so upset by the harassment he became ill. He could not continue going in to work and quit his job.

He then complained to the Ontario Human Rights Commission.

The matter went to a board of inquiry, which determined there had been harassment and awarded Boehm \$3,889 in damages.

(and I think it is), Dolph Boehm is truly an outstanding young man, and of very significant credit to himself, his family, and society."

The board said Boehm was treated as an inferior, "as someone who did not deserve the same respect as the so-called normal employee ... (the manager) regarded Mr. Boehm as inferior because of his handicap, and let him know this."

The board also said that the manager's conduct "reflects archaic notions about the disabled and their place in the world."

This is just one of the many kinds of complaints that could be dealt with under Saskatchewan's Human Rights Code when it is amended to include mental disability. It is anticipated such an amendment will be introduced during the next sitting of the legislature.

For more information about how the Code protects those who have been discriminated against, contact the Saskatchewan Human Rights Commission at either of the following addresses:

802, 224 - 4th Avenue South  
Saskatoon, Saskatchewan  
S7K 2H6

or

1819 Cornwall Street  
Regina, Saskatchewan  
S4P 3V7

## Combatting Alcohol And Drug Abuse



together in developing their own solutions. The provincial and federal governments are helping with increased funding for education, training and treatment.

There are many more training opportunities at the provincial and community levels to provide skills in combatting substance abuse and related issues. Treatment centres throughout the province are now operated and staffed by Native peoples.

A brighter tomorrow lies in the promotion of healthier lifestyles for the community, the family and the individual. Parents, teachers, youth workers and other community leaders are coming together in developing communication skills and spreading messages of hope.

A rekindling of spiritualism and family values are driving forces for this positive change. I am confident we will soon begin to see the world we really want for our children. □

**Honourable George McLeod**  
Minister Responsible for  
Saskatchewan Alcohol and  
Drug Abuse Commission

## A FUTURE FOR EVERY CHILD. . .

### IT'S IN THE Cards

Each time you buy and send UNICEF cards you help provide UNICEF's children with life-giving water, medicines, vaccines, food supplements and basic education.

Buy UNICEF cards now and help save a child's life. For information and a colour brochure of the new card selection,

UNICEF Regina  
2210 Albert St., Suite 7  
Regina, Sask. S4P 2V2  
Telephone (306) 352-5449

Or call toll-free 1-800-268-6364  
(Operator 509)



### Remembrance Day

*A wreath covered with poppies  
 The ones we wear in our lapels,  
 Only copies  
 Inside many a man - a single tear,  
 And those of us who lost  
 Someone so very dear.*

*For long ago in his infantry,  
 He and he alone who faced death,  
 Saw all too clearly  
 They all remember the horrors and yet  
 These brave men try so hard,  
 But can't forget.*

*A cenotaph in a nearby town  
 To remember those who fought and lost  
 They who fell down.  
 They now are gone, forgotten faces,  
 Lie in fields, some marked by a cross  
 Others rest in unmarked places.*

*So take up the poppy - wear it proudly  
 For all the heroes who die in the war,  
 Gave their lives for you and me.  
 They fought unforeseen battles and just  
 for  
 Our country to be free, to be united  
 Fight need be no more.*

*Naomi Abotossaway*

### In Flanders Fields

*In Flanders fields the poppies blow  
 Between the crosses, row on row,  
 That mark our place; and in the sky  
 The larks, still bravely singing, fly  
 Scarce heard amid the guns below.*

*We are the Dead, Short days ago  
 We lived, felt dawn, saw sunset glow,  
 Loved and were loved, and now we lie  
 In Flanders fields.*

*Take up our quarrel with the foe:  
 To you from failing hands we throw  
 The torch; be yours to hold it high.  
 If ye break faith with us who die  
 We shall not sleep, tho poppies grow  
 In Flanders fields.*



## REMEMBRANCE DAY

### 1. FIND A WORD

V R E M E M B R A N C E N W O P J  
 I A S C F E P E A C E R Y D S T E  
 C W R D E X O J L X Y S D E A W R  
 T C V M R S P K D S B R A V E R Y  
 O P S K Y T P A I N C A R S D Y D  
 R A X Y A B I F W S R E T S A P E  
 Y T S P A H E R O I S M S T T B S  
 C R E X K T S C U R X P O L L S T  
 E I I C H F R O N T L I N E S E R  
 N O L W Q P X M D T J S T O G N U  
 O T L H M N N R E O W U K L E L C  
 T I A C N U S A D D O P C N B I T  
 A C B E A H T D P C R O S S E S I  
 P X T W A V D E A T H P K S T T O  
 H D - D A Y J S O L D I E R S M N  
 V E T E R A N S K P R K T F K E S  
 B O M B I N G S S U F F E R I N G  
 S K T H E K T K S P O W W X P T O

ALLIES  
 ARMY  
 BATTLE  
 BRAVERY  
 BOMBINGS  
 CENOTAPH  
 COMRADES  
 CROSSES  
 D-DAY  
 DEATH  
 DESTRUCTION  
 ENLISTMENT  
 FRONTLINES

HEROISM  
 PAIN  
 PATRIOTIC  
 PEACE  
 POPPIES  
 REMEMBRANCE  
 SOLDIERS  
 SUFFERING  
 VETERANS  
 VICTORY  
 WAR  
 WOUNDED

### ATTENTION CHILDREN

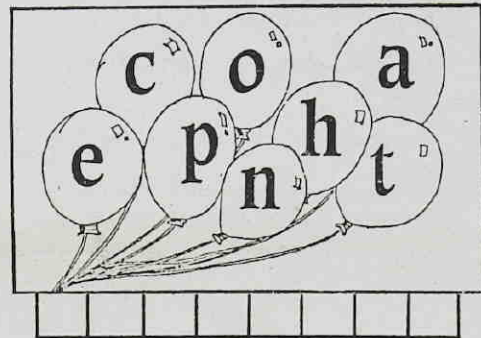
The answers to Children's Page will be included in next month's New Breed. If you are interested in doing the Children's Page, please send in your ideas and activities.

Thank you to Erin Pinay (age 10, grade 5 at Ken Jenkins School in Regina) for doing our Children's Page this month.

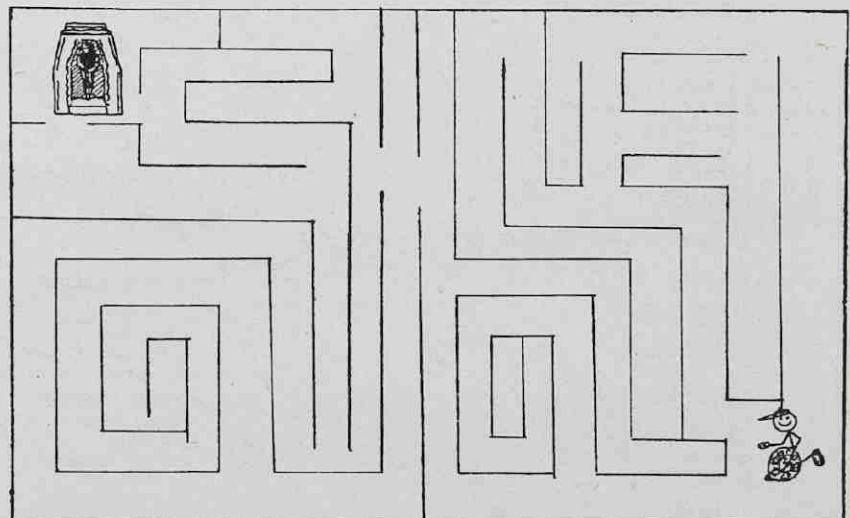
2. THERE ARE AT LEAST 50 WORDS ONE CAN MAKE FROM THESE TWO WORDS. SEE HOW MANY YOU CAN MAKE.

### REMEMBRANCE DAY

### 3. BALLOON PUZZLE



4. CAN YOU HELP THE CHILDREN FIND THEIR WAY TO THE CENOTAPH TO PLACE THEIR WREATHS?



Our client is searching for a qualified, experienced General Manager to fill this newly created position.

Reporting directly to the Executive Committee of the Association, the successful applicant will oversee the development of approximately 1,200 acres of recreational land near Regina Beach (30 miles north of Regina).

The Association is presently considering expansion of the existing golf course, enlarged residential subdivision, marina, hotel, campground and office complex.

The successful candidate should possess a university degree or equivalent business experience enabling him/her to implement the development plan approved by the Board of Directors.

This position provides an excellent opportunity for growth both personally and professionally in a challenging environment.

Our client is offering an attractive compensation package.

Interested applicants should apply in writing to:

G. A. Otterbein, CA  
#600, 2010 - 11th Avenue  
Regina, Saskatchewan S4P 0J3

**Deloitte  
Haskins+Sells**

Chartered Accountants

## General Manager Kinookimaw Beach Association

# ADVERTISING RATES

### Size and Placement X Publication

	1 x	3 x	6 x
Outside back cover	\$550.00	\$522.50	\$495.00
Inside front cover	\$425.00	\$403.75	\$382.00
Inside back cover	\$475.00	\$452.25	\$427.50
Full Page	\$395.00	\$375.25	\$355.50
Half Page	\$215.00	\$204.25	\$193.50
Third Page	\$150.00	\$142.50	\$135.00
Quarter Page	\$110.00	\$109.50	\$ 99.00
Eighth Page	\$ 65.00	\$ 61.75	\$ 58.50

### Display Advertisement:

5% 10%

The base rate for display advertising is \$4.39 per column inch.

Discount, prepaid after 1st publication

### Classified Advertisement:

Rate is based on a 10 point type size on a 13 pica line length. Classified ads will be charged at the rate of \$1.50 per agate line, with a minimum charge of \$25.00 per ad. A \$20.00 ad measures approximately 3 inches in length.

### Deadlines:

Please confirm and forward camera-ready material no later than the 15th of each month. Material needing design and typesetting no later than the 10th of each month. Unduplicated readership in most northern communities. Experienced artist on staff.

For more information contact:

**New Breed  
Advertising  
Sask. Native Communications  
Wehtamatowin Corporation  
2526-11th Avenue  
Regina, Saskatchewan  
S4P 0K5  
(306) 525-9501**

## Hard Work Pays Off For Toto Designs Inc.



By Richard Shepherd

Women and men have always wanted to present themselves pleasing in appearance. Bev Toto Designs Incorporated opened in October, 1988 to help people do just that. Bev's newly opened studio is located at 1933 - 8th Avenue (No. 342) in Regina.

From the earliest times of recorded history, people have adorned their bodies in a way that would add beauty, attractiveness or simply provide protection from the elements. Men have always been at work or at war and their clothes have either been modest and sometimes included armour for times of war.

Today fashion plays an important part in the world we live in and in the world of Bev Toto. Bev has proven to be a progressive fashion designer. From her early days of organizing fashion shows to the opening of her own studio, Bev has grown as a fashion designer and as an employer.

There are presently two employees sponsored through a Job Placement Program through the Contemporary Women's Program as well as a seamstress who does piece work.

Bev's long days and nights of fashion shows, hard work and commitment to fashion are starting to pay off. Bev now looks forward to expansion and to utilizing local shopping centres to display her fashions.

"I have found that it takes a lot of energy to keep up a business. One has to be an accountant, a sales representative and a designer. I enjoy what I am doing," says Bev.

Fashion fads are fickle - they come and go and what is in today may be out tomorrow. Designers and fashion consultants recognize this and this cycle is dependent upon many factors. Acceptability and wanting to look good are a major part of the trends of the day. Salability goes hand in hand with this and the main consideration is "Can the product sell?"

There are also dress codes or standards to consider. Would a person consider wearing blue jeans and orange sneakers to a job interview? If action speaks louder than words, then clothes have a large pair of lungs. It is said you are what you wear.

Bev has chosen to go with traditional, casual and contemporary in her clothing designs. Her line includes Kokum dresses, that's right, kokum dresses. These are brightly coloured with an ample amount of ribbon work.

Studies have shown that the reasons for trends or fads is that people idolize well-known figures. Miami vice is the look worn by youth and even the not-so-young. Madonna strikes a more responsive chord with young girls.

Trends and fashions are also dictated by those wanting to be identified with a select group of people. Fashion is seen as a way of elevating one's status in life. Of course, there are those who want to have their jeans professionally torn! Yes, they may spend a lot of money just to appear poor.

Culture also comes into play - what is acceptable in one country may appear ridiculous or frivolous in another. Fashion is a style of clothing that is common in a country. It is also a form of behavior accepted by the general public. Many of today's fashions are handed down from generation to generation.

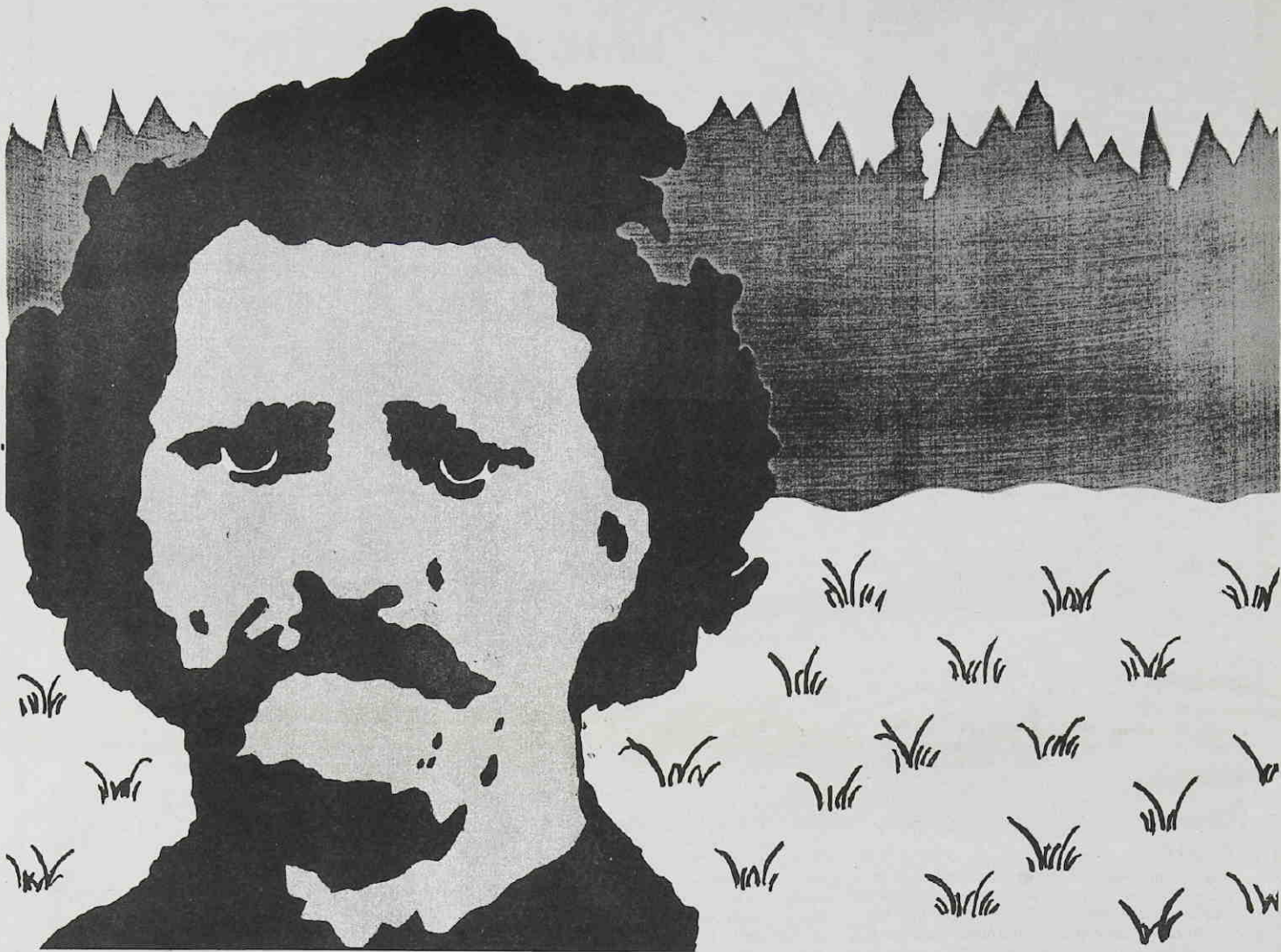
In the midst of all these factors, Toto Designs Incorporated must also consider balance, proportion, colour and style. Bright colours can slim and attract while another can give an appearance of long and lean. Tight clothes can highlight overweight or underweight bodies. But we'll leave these details to Toto Designs.

Toto Designs have been heavily affected by the early traditions of Native people. Bev sees this as one of the most important aspects of her company - to reflect the Native culture in her clothing has

been her goal. She believes there is a market for Native styled clothing and she is determined to pursue it. Toto Designs has had a taste of the fashion world and is hungry for more. Bev's determination and perseverance as a designer will pay off.





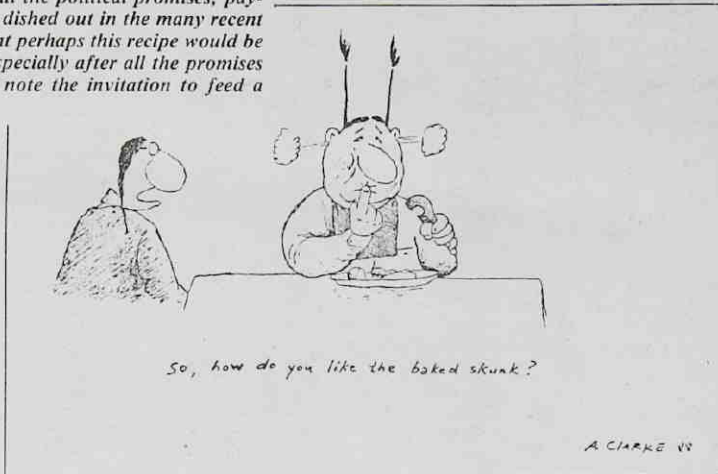


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**“...I worked  
to better the condition  
of the people  
of Saskatchewan  
at the risk of my life...”**

## RECIPE OF THE MONTH

In the midst of all the political promises, payouts and patronage dished out in the many recent elections, we thought perhaps this recipe would be most appropriate especially after all the promises are broken. Please note the invitation to feed a politician...



### BAKED SKUNK

Baked skunk is delicious and these little animals with the black stripes down their backs are useful after all. In order to have baked skunk for Sunday dinner you must first obtain the skunk. This isn't easy; the method recommended by Northern Saskatchewan trappers is the oldtime box trap. You can make one of these traps to take to your summer cabin and have meat and protection at the same time.

Once you get the skunk in the box trap the real delicate work begins. Attach a long pole to the box trap and take the skunk carefully to the nearest water hole and drown him. This method is very humane and you can wash the skunk at the same time. After the skunk is drowned skin him carefully and make sure you remove the scent sack under the tail as it might taint the meat. After the skunk is cut up and quartered you put the meat in a pan and sprinkle paprika, sage, salt and pepper along with some onions and you can bake the skunk meat until tender. Invite your mother-in-law, and you no doubt know some politicians intimately who you could invite for dinner? **GOOD LUCK!!!**



### BEAVER

Boil in water with water covering the meat well, because of beavers being very fat the water gives a chance for the grease to float to the top of the water. Do not eat beaver meat when it is too fresh, it is very laxative.

Beaver can also be broiled in the oven, giving the grease a chance to drop.

The amount of time required to cook a beaver is entirely up to everyone's particular taste.

### BEAR

If the bear is skinny, as it is particularly in the spring, forget about it, you may just as well cook your rubber boots. In case of starvation the only way to swallow it would be to make bear-hamburger (grind it).

If the bear is fat, remove the skin as soon as possible after killing and clean. Let the meat soak in very salted water (cold) overnight. Then boil it for quite a while (until tender to taste).

### MUSKRAT

Let the muskrat soak in salty water overnight. Then boil until tender to taste. It is easier to cook than bear and is particularly good in May.

### BAKED BEAR BURGERS

1 egg  
1½ lbs. chopped bear meat  
½ tsp. grated onion  
½ cup water or tomato juice  
2 tsp. salt  
1 tsp. chopped parsley  
1 cup soft bread crumbs  
4 strips bacon  
1/8 tsp. pepper

Beat egg. Add other ingredients and mix well. Pack in greased pan. Put strips of bacon on top. Bake in moderate oven for 45 to 60 minutes.

## Proem Canada

a youthful, useful guide to the love of language  
P.O. Box 416  
Peterborough, Ontario  
K9J 6Z3  
(705) 749-5686

### Young Writers:

Proem Canada is a new national publication devoted to the best in young Canadian poetry and short fiction. Work from anyone between the ages of 16 and 26 will be considered. Fifty dollars will be awarded to all authors published. Please include with your typed, double-spaced submissions a brief biography and a stamped, self-addressed envelope. Deadline for Volume 1, Number 1 is December 31, 1988. Proem will be published twice each year (February and September); a one-year subscription costs \$7, two years cost \$12.

### CLASSIFIED ADS - PERSONAL

SARGE-MIKE (RED) WE MISS YOU, PLEASE CALL YOUR SISTER MELANIE (DEARBORN) OR MOM.

FOR BETTER NUTRITION,  
PLEASE GIVE TO  
CARE CANADA

**CARE**®

CARE Canada  
1312 Bank, Ottawa K1S 5H7



# DEAR; NEW BREED



## Dear New Breed:

The Saskatchewan Indian Federated College (SIFC), University of Regina is sending out a call to all SIFC graduates to aid in starting up a SIFC Alumni Association.

Since its first graduating class in 1976, SIFC has seen 429 students graduate with degrees, certificates and diplomas in various disciplines. These graduates come from locations across Canada.

SIFC is the only Indian controlled, university degree granting institution in Canada. It is federated and with the University of Regina with campuses located in Regina and Saskatoon.

By gathering the names and whereabouts of its graduates, SIFC plans to do employment research through a questionnaire and discuss the possibilities of a SIFC Alumni Reunion. Any information (addresses or phone numbers) would be greatly appreciated.

All interested SIFC graduates are asked to contact me either by phone or letter.

**Thank you,**  
Charles Pratt  
SIFC Field Officer  
Saskatchewan Indian Federated  
College (SIFC)  
College West 118  
University of Regina  
Regina, Sask.  
S4S OA2  
Telephone: 1-(306) 584-8333 (SIFC)  
1-(306) 779-6212  
(Charles)  
1-(306) 584-0955 (FAX)

## Dear New Breed:

I am writing to compliment New Breed Staff on the last issue of the paper. I enjoyed the articles and was impressed with the variety and content.

I am looking forward to receipt of the next issue - keep up the good work.

Sincerely,  
Madeline Livingston  
Regina, Saskatchewan

## Dear New Breed:

Has anybody noticed the difference between the two family photographs appearing in the October 31st 1988 issue of *Time Magazine*?

On page 40, appears a nice, smiling nuclear family relaxing on a lawn in front of Ontario Hydro's Pickering Nuclear Generating Station, near Toronto. Daddy's a reactor operator at Pickering. In the accompanying text, he tells us about the reactor's containment buildings that will protect us from radioactive releases. He assures us that federal regulatory agency inspectors verify the safe maintenance of all systems. This is another glossy installment of the Canadian Nuclear Association's desperate public relations orgy, designed to win the hearts of the public. The nuclear industry hasn't yet learned that money can't buy love.

The family whose photo appears on page 52 believes both of their sons' cancer has been caused by radiation from the Fernald nuclear weapons plant in their Ohio community. This is the first page of the cover-story called "They Lied To Us".

*Time Magazine's* feature article about the United States "production-obsessed, scandalously shortsighted" nuclear weapons industry couldn't be a more timely testimony to the idiocy of hollow atomic industry safety claims. The nuclear weapons and nuclear power industries share the same personnel, read the same journals, go to the same seminars, and feed from the same public purse. They both create lethal waste products. They both give us the same old tired song and dance: what they're doing is "safe", "at no time is there ever any danger to the public", and the waste is being "properly managed".

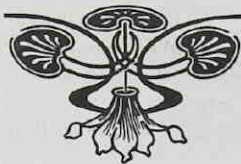
They're lying to us. If nuclear power were safe there wouldn't be a **Nuclear Liability Act**, a Canadian federal law that says the nuclear industry is virtually unaccountable for their own careless mistakes -- like wiping out your town or livelihood. (Reactor operators and/or their parts manufacturers are required to pay nothing more than the first \$75 million in liability claims -- the approximate real estate value of a mere 300 nice homes in Scarborough, Ontario!). There is no acceptable method of disposing of nuclear waste, otherwise there would not be almost 13,000 metric tonnes

or spent nuclear fuel sitting in "temporary storage" at Canada's various nuclear plants -- nor would it be "contained" in mere cardboard and metal boxes at U.S. weapons sites. Some of this garbage will be deadly for hundreds of thousands of years.

Canada is the world's largest exporter of uranium -- the atomic industry's raw ingredient. The government of Canada has just given a food irradiator to Thailand (despite unanswered questions about the safety of, or need for, irradiating food). The Ontario government is still supporting the completion of the Darlington Nuclear Generating Station (and tritium removal facility), in the face of widespread public outrage.

I urge all Canadians who share my concern to demand that their elected representatives call a halt to our reckless pursuit of nuclear industry expansion. Your tax dollars are spent freely in the service of this polluting enterprise -- you have a right and responsibility to speak against it if you have a gut feeling it's wrong. □

Yours truly  
Anne Hansen  
PO Box 433, Stn E  
Toronto, Ontario  
M6H 4E3



New Breed would like to hear from readers. Send us your thoughts and opinions.

Tells us what you think of current issues and what you would like to see in future issues. We look forward to hearing from you.



## Take time for 10 things

- 1 **Take time to Work**—  
it is the price of success.
- 2 **Take time to Think**—  
it is the source of power.
- 3 **Take time to Play**—  
it is the secret of youth.
- 4 **Take time to Read**—  
it is the foundation of knowledge.
- 5 **Take time to Worship**—  
it is the highway of reverence and washes the dust of earth from our eyes.
- 6 **Take time to Help and Enjoy Friends**—  
it is the source of happiness.
- 7 **Take time to Love**—  
it is the one sacrament of life.
- 8 **Take time to Dream**—  
it hitches the soul to the stars.
- 9 **Take time to Laugh**—  
it is the singing that helps with life's loads.
- 10 **Take time to Plan**—  
it is the secret of being able to have time to take time for the first nine things.

## What's Ahead

The Prince Albert Indian and Metis Friendship Centre will be hosting its 5th Annual Aboriginal Hockey Tournament on January 13 to 15th, 1989 in Prince Albert. Prizes consist of: 1st - \$2,500, 2nd - \$2,000, 3rd - \$1,000 and 4th - \$1,000. The Entry Fee for teams is \$500 and must be in advance. Dances will be held on both nights with C-Weed and Friends (Admission is \$10/person). For further information on this and other events, contact the P.A.I.M.F.C. at (306) 764-3431.

The Regina Indian and Metis Friendship Centre will be holding its Annual Christmas Party for Elders on Saturday, December 10th at 11:00 a.m. for elders 65 years of age and older. There will be a lunch and entertainment. As well, the Annual Children's Christmas Party will be held on Saturday, December 17th at 10:00 a.m. with lunch, candy, games and Santa Claus. These events will be held at their new location at 1440 Scarth Street. For further information contact Kathy at 525-5459 in Regina.

# **NEW BREED**

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## **METIS SOCIETY OF SASKATCHEWAN ANNUAL ASSEMBLY JANUARY 6th and 7th, 1989**

The Metis Society of Saskatchewan has changed its' Annual Assembly Date. It was necessary to change the date as funding is committed but not yet received, locals have requested more time and the reviews of Corporations are not yet completed.

The Annual Assembly will include discussion and action on:

- review of bylaws and the constitution,
- establishment of an election date and procedure, and
- other business pertaining to the Society.

For further details and information, please contact the Metis Society of Saskatchewan at 525-0052 in Regina.

(Registration is on January 5th)

## **SASKATOON, SASKATCHEWAN**

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