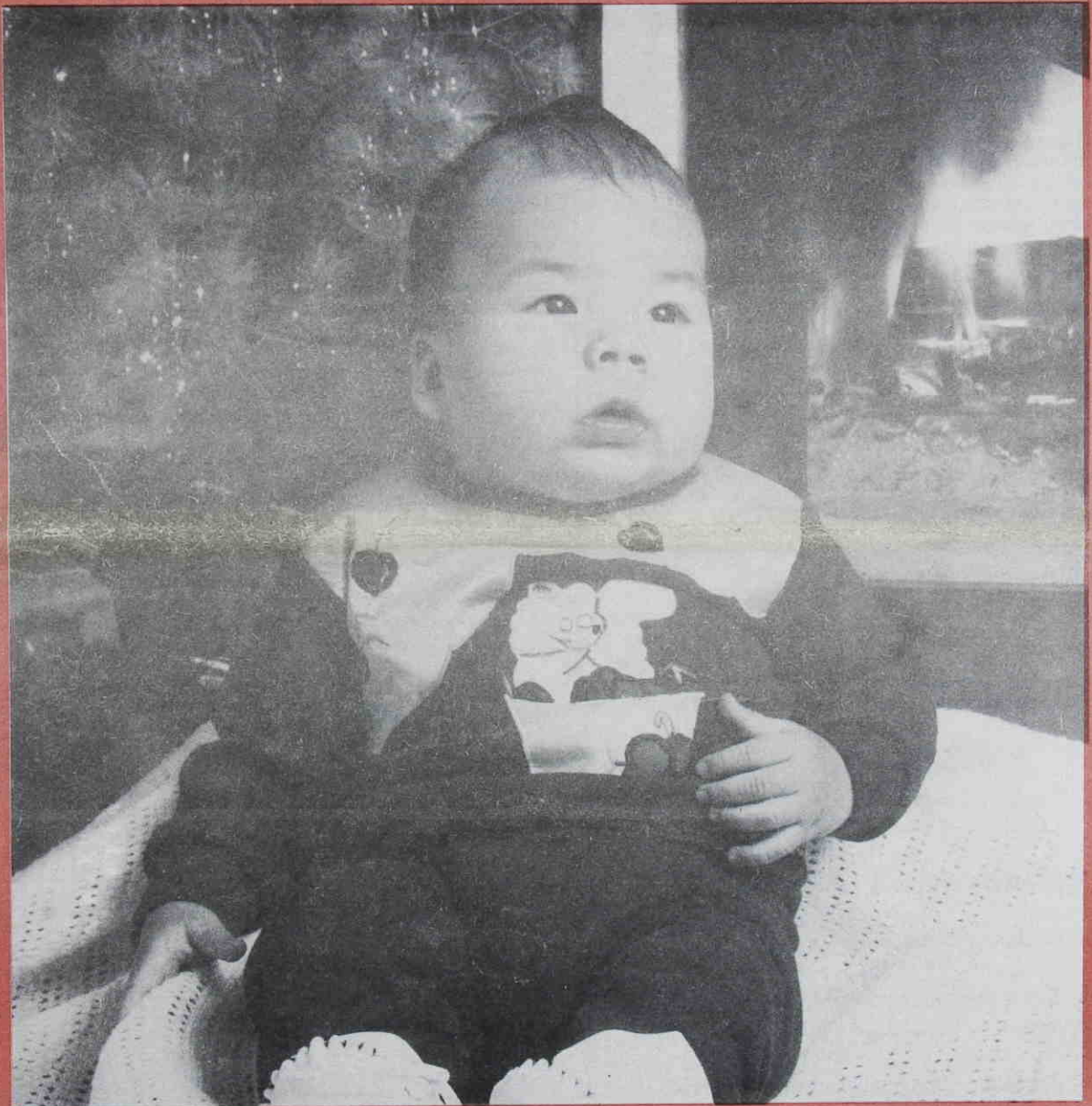


NEW BREED

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NEW BREED

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Letter from the Editor

Hi People.

Well winter is here again and with it come the good times and bad for all of us. Good times because theres something exhilarating about the first blanket of snow, breath of icy cold air and the frost on the trees. The whole world looks fresh, clean and strong. The bad times are, just trying to survive cold houses, inadequate clothing, no employment and not enough sunshine.

The first snow always takes me back to my childhood. Waiting for Dad to come home from the trapline, because the amount of furs he brought home determined what kind of winter we would have. It reminds me of a warm cabin, the smell of wood smoke, rabbit soup, baking bannock and wool socks hanging behind the stove to dry.

It also reminds me of Christmas, because no matter how tough the winter was we got an apple or an orange, a handful of hard candy and some kind of homemade toy. My Grannies made La Pucheen (christmas pudding) one of my grannies called it (son of a bitch in a sack) because finding the makings for the pudding was always an incredible hardship. You couldn't just run out and buy the ingredients. What was more important, new rubbers or raisins?

The first snow also reminds me of "Kissing Day"(New Years Eve) bullets and bangs, kissing all your secret admirers whether they wanted to kiss you or not and having to kiss all the old bachelors. Kissing Day meant looking out the window with my Grannie and being stressed out because in order for us to have good luck all year, a dark haired stranger had to be the first visitor to come through our door after midnight. Kissing Day was also fiddling music, dancing and stories.

And it reminds me also of lent and the old people being grouchy because they'd given up their tobacco and snuff. My Great grandmother use to love torturing the good catholics in her family. She was of the old religion and did not observe Lent so she would smoke and as she lit her pipe would tell my Grannies and old Aunties how noble they were to make such a great sacrifice.

But always the first snow reminds me of my Dad and the men of our village and the traplines that sustained our families. My Dad reminding us as he brushed the fur, that the land was our mother and she would always take care of us but we had to be respectful to her.

Today my Dad is old and can no longer trap, but in the modern homes of his children he repeats that wisdom to his grandchildren and great grandchildren. So today I would like to send out a special hello, to the trappers and all the people who still live off the land, and remind all of you out there, wether you live in the cities, in the north or in the south, that our history and identity as a people and a Nation began on a trapline. We are Children of the Fur trade and the people in the north who are still harvesting the land are "The Keepers" of our old way. Somehow we must gather strength as a Nation and become the Protectors of our Keepers and our Mother the Land. If we don't, all that we'll have left, will be memories.

This is my last letter to you as Editor of our paper, I will be leaving NewBreed on the 4th of Dec. I thank you for your support and encouragement and I wish you a good Christmas and a happy Kissing Day and New Year.

Much Love, Maria



Greetings from the MSS

To all readers of New Breed:

We wish to take this opportunity to wish each and everyone of you a festive holiday season.

This is the time of year to gather with our loved ones to celebrate, to reflect on years gone by and to look ahead to the future.

It is our sincere wish that the Metis Nation and other peoples of the world will have the happiest Christmas and New Year possible.

**Merry Christmas
and Happy New Year**



SEASONS GREETINGS

From S.N.C.C. Board of Directors

*Gary LaPlante, Cochin
Robert Merasty, LaRonge
Gillis Lavalley, Regina
Brian D'Amour, Saskatoon
May Henderson, Prince Albert
Gale Pelletier, Yorkton
Leon Kennedy, North Battleford
Ricky McKay, Buffalo Narrows
Norman Bonneau, Beauval
Scott Mckay, Cumberland House
Bernadine Whitford, Kelvington
Janet McDougal, Estevan*

ABORIGINAL NDP CAUCUS FOUNDED

by Daniehl Porttris



Ray Hamilton (r), Roy Romanow (centre), Keith Goulet (Left)

Regina: Tommy Douglas House in Regina was the site Friday night, Nov. 17, 1989, for the historic founding of the Aboriginal New Democrats of Saskatchewan, the proposed Aboriginal Caucus of the New Democratic Party of Saskatchewan. This inaugural meeting was attended by people from as far away as Green Lake, Buffalo Narrows, Meadow Lake and Lac La Ronge.

Roy Romanow, the Leader of the Saskatchewan NDP spoke to more than a hundred Indian and Metis who attended the gathering. He congratulated the people for being on "a first for the NDP". He emphasized that the NDP were also the first political party in Sask. to incorporate an Aboriginal caucus into the party constitution. Comparing himself to Lazarus, he said "After being defeated in my own constituency in 1982, I thought I was through with politics in Sask.

Now here I am, given a second chance to address the issues of ordinary people in this province. I am committed to seeing that the NDP listens to the Aboriginal this time around. This is a golden chance for Indian and Metis to make a contribution in developing policy. Hopefully, if we win, you will also be there in the implementation of policies affecting the cultural, economic and social issues of Aboriginal people".

Keith Goulet, NDP/MLA for Cumberland, and Ray Hamilton, a Vice-President of the NDP, led the assembly through a discussion and vote on the proposed by-laws of the Aboriginal New Democrats. A motion was made and passed unanimously to establish the Aboriginal Caucus and after discussion of each article, the by-laws were passed unanimously. These by-laws included the proposed new structure.

According to the new structure, the executive will include one elected President overseeing two councils, one Indian and one Metis. Each of the councils will include one elected vice-president, one elected secretary/Treasurer and five elected councilors at large. Aboriginal members will all vote for the President and the Indian and Metis councils will be elected by their respective groups.

There was some discussion around the question of Non-Status and Bill C-31 Indians who Jim Sinclair call the "Temporary Indians", however the meeting leaders felt that it was a question that could be dealt with at another date, when and if it became necessary.

Wayne McKenzie and Dale Pelletier, were nominated for President and each gave a two minute presentation. McKenzie, a former executive member of

the old AMNSIS, spoke of the need to let governments know that the Aboriginal people are serious about getting some of their issue's dealt with. Dale Pelletier, President of SCAR (Saskatchewan Coalition Against Racism) cited his years of work within the NDP party, with Native Organizations and with the community. (If you remember, Pelletier ran for the Regina-Elphinstone NDP nominations in a much-publicized by-election to replace Allen Blakeney in 1988)

There were seventy seven registered voters at this meeting, Dale Pelletier was elected President by secret ballot. The assembly was then divided into Indian and Metis sections and they elected their councils.

Indian Council:

Vice-Pres. Bonita Beatty
Sec. Pricilla Settee
Gordon Wasteste
Maxine Elliott
Randy Keeshing-Macleod
Fred Bird
Naomi Seib
Sherry Farrell-Racette as alternate

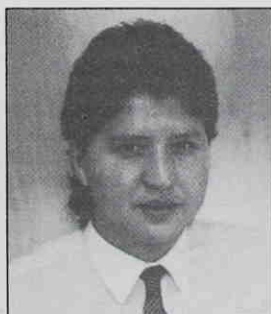
Metis Council:

Vice-Pres. Earl Cooke
Treas. Terri Ireland
John Dorian
Tim Lowe
Tyrone Fisher
Martin Aubichon
Ron Camponi



Some of the crowd on-hand at the meeting

Chairman's Message



Gary LaPlante

Christmas is a time to reflect on life and family traditions. It seems that Christmas was always a special time of the year for Metis people. My uncle remembers a very special Christmas some 70 years ago, around 1918, involving my own father. My grandfather, Joseph LaPlante Sr., maintained a small ranch near Cochin, but in the winter he trapped and hunted

near Midnight Lake. This particular winter my dad, Joseph Jr., would have been about 12 years old, the oldest boy of several brothers and sisters. My grandfather had taken him trapping to Midnight Lake and they were late returning. By December 20, they still had not returned. My grandmother and the children, including my uncle, were waiting, expecting them any hour

and by December 23 the children were worried that they would not return for Christmas. Grandmother had told the children not to expect them since it was little Joe's first time out on the trapline and he might slow things down.

That very evening, however, as the children were out sliding down the hills under a bright moon and stars, they saw their father and Joe returning by horse and sleigh. As they drew nearer, the children saw a load of furs on the back of the sleigh, the furs that would buy food and presents and wonderful things for Christmas. It was a happy and most memorable Christmas for my uncle. On Christmas day they had a feast and presents for the children to open. At the same time, my grandparents reminded the children that Christmas was a very important holy celebration, Jesus's birthday, and no doubt the nativity story would be told.

I grew up with some of the same traditions and way of life that my father had when he was young. But as I grew older, and by the time my son, Joseph, was born, my dad and I knew that everything would be different for me and my children. It is now 70 years later. My grandfather and dad have both passed on. Now it is my turn to pass on something that will warm my children hearts in later years, helping them to keep the faith in ourselves and in our spirituality.

Today we live in a complex environment and overall, a harmful one. Many things have changed since those old days. Most of the bush around the old place is gone, replaced by fields. In the north, and all over the world, forests are being stripped for lumber and paper products. Pollution and its effects threaten our ecology. While there is need to be concerned for our environment, there are also socio-economic problems to face. Infla-

tion is steadily rising and along with it, unemployment, poverty, homelessness and hunger. Our people battle alcohol and drug addiction, crime, suicide, child abduction and abuse. We suffer the breakdown of families, the community and our own spirituality.

This Christmas I'd like to remind you that we, as Metis people, are able to draw upon two spiritual legacies, Christianity and the Indian way, for guidance and comfort. This is what makes us unique and this is what will strengthen us to face today's problems in the same way our grandfathers drove their horses into the wind and faced the hardships of their day. We must strengthen our own spirituality to help ourselves and our people. With that, I wish you all a blessed Christmas and a Happy New Year.

JIMMY D LEADS RIEL MEMORIAL

by Daniehl Porttris



Jimmy Durocher, President - MSS

Regina: November 16, 1989 marked the 104th anniversary of the hanging of Louis Riel. Appropriately, it was a cold and windy day in Regina with the wind chill taking the temperature down to -30. A few stray snow flakes swirled down on the Metis and their

Leader as they stood in front of the Legislature to commemorate the death of a hero and martyr of the people.

The ceremony was opened by Father Hieberg of St. Peters Parish. The pastor spoke of the revolutionary struggles that Riel led and how those struggles are still being fought today, around the world, by Indian and Mixed blood peoples.

Jimmy in his memorial, said that we are still carrying on the struggle that Louis fought for, "Only today, the odds are, if anything, a little bit worse. We fight not only the people who occupy and pollute our lands; we

also have to fight people within our own midst who don't believe that we can do anything about it. But fight we must. We have to carry the struggle right to Ottawa again and insist that Louis not just be recognized as a Father of Confederation, we must insist that what he was fighting for should also be recognized as legitimate and worthy of Ottawa's attention."

He later answered questions posed by the media who were present for the ceremony. When asked, how many Metis he represented he replied, "As elected President of the Metis Society, I represent fifty thousand Metis in Saskatchewan. I also represent a

century of Metis "here in Spirit" When pressed about a pardon, he said "No, we don't want a pardon. Louis Riel was guilty of nothing, so a pardon is not in order. We want recognition for a century of wrongs; recognition and a change of attitude".

The crowd for the memorial was small but well represented from across the province. It is the hope of the writer, that in future years we as Metis people will make an effort to bring ourselves and our children to this important memorial.

COMMERCIAL FISHING REPORT

by Robert Merasty

Mr. Tom Meyers, the Saskatchewan Zone Manager for the Fresh Water Fish Marketing Corporation (FFMC) says commercial fishing this year is not as good as last year by comparison. However, this years catch is still not bad.

Commercial fishermen in Can-

ada recieved 16 million dollars in final payments last year in comparison with the 7.2 million dollars they will be getting this year.

In Saskatchewan approximately 767 licensed commercial fishermen will receive 1.1 million dollars in final payments this

winter. Final payments prices include Whitefish which will pay up to 28.8 cents per pound, the highest ever paid for this species.

The final payment for the pickereel has gone down considerably over the last couple of years.

FISH MARKETING REPORT

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Commercial Fisherman in Canada recieved 16 million in final payments last year in comparison with the 7.2 million dollars they will be getting this year. In Saskatchewan approximately 767 licensed commercial fishermen will receive 1.1 million dollars in final payments this winter. Final payment prices include whitefish which will pay up to 28.8 cents per pound, the highest ever paid for this species. The final payment for pickereel has gone down considerably over the last couple of years. However, Meyers says this price is still not bad. Pickereel round will return at 20 cents per

pound, 24 cents dressed and 28 cents for the headless.

Northern pike or jackfish will have a return of 18.2 cents per pound. \$2.93 cents for sturgeon, 8 cents for toulibeas, 8 cents for sauger and the last three out of four years the lake trout will have no return.

The price to export white's will be 45 cents per pound for mediums, 50 cents per pound for large and 55 cents per pound for jumboes. The continental and cutter white's.

The pickereel prices will be down from last winter, however, they will be higher then the summer prices. Until New years the round pickereel prices will bring in 85 cents per pound for medium and 75 cents per pound for the small.

The northern pike, (jackfish)

prices will be 5 cents higher then last summer. Currently northern pike which weighs between 4 and 9 pounds is being sold for 48 cents per pound and for those weighing less then 4 pounds and more then 9 pounds, the price is 33 cents per pound. The lake trout is not going to be as high as previous years, however, the price will still be higher then this summers prices.

Trout will continue to be the same over the winter months. Makers said that Fish prices are much better during the winter months then they are during the summer. Trout weighing between 4 pounds and 8 pounds will be sold at 82 cents per pound, and for the small trout (2-4 pounds) as well as headless (over 8 pounds) the price will be 72 cents per pound. These prices are due to the competition FFMC gets from the Great Lakes fresh water fisher-

HOUSES FOR LA LOCHE

by Richard Desjardin

LaLoche: Some people in LaLoche are building their own houses with the help of Methy Construction, a local contracting firm. The project is called "demonstrative housing". This means that the people who will be living in the houses are going to do the actual work.

Two of the houses will be built in Black Point, six miles south of LaLoche and two of the houses will go to Garson Lake.

The village is also putting in a new subdivision area. There have been 27 new lots surveyed and work has already started in the new subdivision. There are a number of homes already under construction and at least five are to be tendered out.

The village hopes there will be 14 units completed by the end of this year and next year they expect to finish 13 more bringing the total to 27. The lots for the new subdivision have already been sold to Canada Mortgage and Housing Corporation (CMHC)

By the end of next year, the people in LaLoche will also have a new town office and a government building. The new Provincial building will house a Social Services office, Public Health Clinic, a Department of Justice and a Department of Parks and recreation. The Provincial building will also have a small courtroom. The estimated cost for this building is \$500,000 with no definite plans have been made yet for the future use of the old government buildings. The town office will be used by the recreation board. Methy Construction will also be housed in the old town office building.

The construction for both these buildings is being done by Methy, a local construction company.

ies, that produce the same fish during the summer months and therefore market much more because of their closeness to the markets. However, fishing in the great lakes is almost at a stand still during the winter because of their poor ice conditions." The market belongs to FFMC alone in the winter and presently the

market is all over the world", says Meyers. "While 20% of the fish sold in Canada, 20% is also being sold in places like Japan, Africa and other European countries, and 60% is being sold in the United States, in such cities as Chicago, New York and Boston.

SUMA ELECTS FIRST ABORIGINAL BOARD MEMBER

by Richard Desjardin



Leonard Morin & friend at new School - "Future Leader" Leonard says.

The Saskatchewan Urban Municipalities Association (SUMA) has just recently elected the first Aboriginal person to sit on the board of directors. Mr. Leonard Morin, Mayor of Cumberland House was elected to the board at the last meeting and represents Northern Saskatchewan.

SUMA has been in existence for 84 years and for Morin to sit on the board, is quite an accomplishment. Morin is from the oldest community in Western Canada-Cumberland House. He was born in La Pas, Manitoba and moved to Cumberland House when he was a baby. His grandparents Joe and Virginia Morin raised him in this historical community.

Mr. Morin received his education at Charlebois school in Cumberland House and the Sacred Heart school in La Pas. He moved to Winnipeg, Manitoba in 1966 and returned to Cumberland House to take care of his grandfather in 1980. Leonard and Ruth Morin have three daughters, one son and a granddaughter.

He was elected to village council on January 19, 1983 he was elected Mayor in 1985 and re-elected again in 1988.

Also in 1985, a hundred years after Riel was convicted and executed, Leonard Morin was elected as Area director for Amnis, Eastern region 1. As area director he covered the huge

area and also managed to get programs through Gabriel Dumont Institute for training, in professional fields for his region.

At present there is a Business Administration management Program in Cumberland House which is an accredited program. He has also done the impossible by settling the 27 year dispute over the E.B. Campbell Dam. The dispute ended with Morin negotiating a \$25 million compensation package for the residents of Cumberland House.

Morin's main objectives at the present time is to have a bridge committee work on constructing a bridge over the North Sask. River. His other objective is to

have the Eastside communities receive CBC T.V. programs from Saskatchewan rather than Manitoba.

Mr. Morin sits on the Missinipi Board, NorSask Native Outreach, he is the Chairman of the local Land Development Committee, Chairman of the Local School Board, Recreation, and Housing Committees and a member of the Home Care Assoc.

As you can see Leonard is a self motivated man, who cares about the social and economic needs of the Aboriginal people locally and provincially. Leonard is a proud Cree Metis and says that he supports the Metis struggle for self determination, economically and socially.



Cumberland House Ferry Closed for Winter. River is now passable though.

BANQUET HELD FOR THE DREAM WEAVER

by Richard Desjardin

Gary Tinker - a name not soon to be forgotten, especially by the disabled people of the north, was honored in La Ronge on Saturday, Oct 18, 1989 with a banquet. The event was sponsored by the Recreation and Leisure Management class of Northlands Career College.

Guest speakers at the banquet were Dennis Moore of Saskatchewan Culture, Multiculturalism and Recreation; Maureen Natchtegaele, a special needs instructor at Kelsey Institute; Greg Ross, Mayor of Pinehouse Lake and Lawrence Yew. Yew acted as emcee for the evening. He was the coordinator for Gary Tinker's walk.

Gary, the young Metis man from Pinehouse Lake, who got cerebral Palsy as a child, astonished people across Saskatchewan when he reached his destination in Regina. He walked a total of 620 kilometers on crutches. Gary's dream was to see that disabled people of the North have a facility to serve their needs. That dream will become a reality. Gary is a determined dream weaver.



A Christmas Message from The Hon. Perrin Beatty

As Canada's Minister of National Health and Welfare. It is my pleasure to wish the readership of **NEW BREED** a very Merry Christmas and a Happy New Year.

Since Assuming the Health and Welfare portfolio last winter, I have had the opportunity to visit a number of our country's Native communities - - and I certainly intend on visiting many more in the years ahead. During these visits, I had the opportunity to gain a first hand understanding of the Health Transfer Program, an initiative I strongly endorse. Indeed, who is better qualified to deliver Health Services to Canada's Native population than the Native Community itself.

I look forward to meeting as many of you as possible in the New Year. May the holiday season and the upcoming year prove healthy and prosperous to all of you.

Perrin Beatty

Health and Welfare
Canada Santé et Bien-être social
Canada

Canada

JIM BRADY LOCAL PROPOSES NEW POLITICAL STRUCTURE TO THE METIS SOCIETY

by Robert Merasty

Lac LaRonge: Jim Brady local residents recommends a brand new political structure- a new Metis Society. John Dorian, Gerald Morin and members of the Metis Constitutional Commission of the Metis Society of Saskatchewan visited northern communities in Oct. 1989. The purpose of the two commissioners tour northern Saskatchewan, was to listen to briefs from Metis concerning the constitution.

The mandate of the Commission

in a nutshell, is to be responsible for presenting the will of the people as it relates to a formation of a constitution which incorporates Metis identity.

During their visit in La Ronge, they met and talked with community Metis members of Stanley Mission and La Ronge. In their deliberations, the Metis community representatives of LaRonge lobbied their efforts in anticipation of a constitutional change regarding the provincial

Metis organization.

Local executive members of the Jim Brady Society took turns identifying their concerns about the present organizational or political structure of the Metis Society of Saskatchewan. The local members argued the present structure presently denies the grassroots people the right to make decisions that effect them on a continuous basis.

Only 15 people are regularly involved in the decisions. The four executive members only require four more people to make decisions that effect the whole Metis nation.

In a brief, to all Metis locals one year ago and again to the commission, Jim Brady local proposes to involve every local in all policy decisions affecting the peoples lives.

The report also stated that the local will have direct access to the executive and legislative assembly through their president.

It(report) goes on to say the Metis do not want to be stuck with a system that has caused problems in the past. They want more control, more responsibility, and accountability coming from the local level.

HOUSING FOR SINGLES

A POSSIBILITY IN BUFFALO NARROWS

by Richard Desjardin

Buffalo Narrows: Singles in Buffalo Narrows may soon be able to get housing or at least apartments. The provincial Metis Housing Corporation is working on a pilot project to construct eight single units.

This will be the first time that single units will be available for Northerners. If the pilot project works out, then the Corporation says it will be introducing it to other communities in the North.

On the same note, the Corporation is working on setting up a 10 unit senior citizen complex for Green Lake village council. The administrator was concerned about the number of seniors who were leaving because there is no housing available to them in the Metis community.

Meanwhile in Ile-a-La Crosse, there will be 29 family homes going up so people in the north can expect quite a bit of construction in the New Year.

ASSISTANT DIAMOND DRILLERS AND PROSPECTOR'S

by Richard Desjardin

Turner Lake: Eight people from Turner Lake and area will soon be completing a couple of training courses in Assistant Diamond Drilling and Prospecting. The first ten weeks of the training was on site work dealing with rock formations, identifying rocks and minerals and basic geology. The on the job training was held at Ithingo Lake, situated about 40 kilometers north-east of Turner Lake. The eight students did actual exploration work in the area.

The training course is a joint venture with Pine Channel Gold Corporation of Vancouver and CEC. The students are exploring

for gold and if there is any then mining should start in the future.

The last four weeks of the course will deal with Employment Enhancement Development. During the four weeks, students will learn to write resumes, preparation for interviews and the correct manner to conduct themselves during interviews.

Another aspect of the last four weeks is to upgrade their academic skills, should they want further training, they can then successfully apply. The course ends in mid December.

CELEBRATING A HUNDRED YEARS OF EDUCATION IN CUMBERLAND.

by Richard Desjardin



Old School House



Interior of Old School House

Cumberland House and residents will be celebrating a hundred years of education with its grade 12 graduating class on June 8, 1990.

Cumberland house Charlebois School was built by Father Charlebois, one of the first priest in 1890. The old 12x12 school house is presently being used as a museum.

A committee is busy planning the week long celebration to mark this historic event. Invitations are being extended to the Governor general of Canada and the Lieutenant Governor of Saskatchewan.

DESIGNER TESTS EUROPEAN MARKETS

by Joie Auger

Calgary fashion designer Carol Starlight will be taking her clothing line to Paris to test the European market in February 1990.

But she is concerned how they will accept her. Most Europeans admire the Native culture, however, Starlight's designs are high fashion and not the standard Native traditional buckskin outfits. "I don't know how they are going to accept. It's going to be an experience". Starlight says.

Starlight began her trade in 1984 making western shirts for her husband, soon the orders started rolling in. This motivated her to

begin a two-year fashion designing program in 1985 at the Form and Function Design Academy (FFDA)

Normally, these programs are four years but at the academy they were condensed into an intensive two year course and Starlight was the first and only Native student to attend. At the time, she was raising four children she struggled to get through. "Even by the third semester I didn't know if I was going to make it. I don't think any of the students knew if they were going to get through," she says.

After graduating Starlight set up her own business. "I love a challenge, it motivates me even more", she says. "We cater to a store in Calgary called Devine M, in Kensington. It's a very exclusive area".

She holds fashion shows using Native models and seamstresses and believes her hard work is now beginning to pay off.

Although she attended the economic development conference in Edmonton last month, she says she wants to focus her attention on fashion rather than business.

HOSPITALITY TRADES TRAINING FOR BEAUVAL

Beauval: Ten young people from Beauval and area will soon be embarking on a new career. The students will be starting a course in Hospitality Trades Training. This course deals with learning how to treat customers so they will want to return for more good service. Other areas that students will pick up skills are mixing drinks, and enabling them to successfully compete for jobs in any resort or facility serving tourists.

Selections for the training have been made. The students will be starting the first week of December and will continue until the end of 1990

Students will leave the course with a certificate showing that they are trained to work in tourism. An interesting aspect of the job is 16 weeks will be spent on job training.

RAISING OUR CHILDREN...OUT OF POVERTY

by Terrance M. Hunsley

The idea that children comprise the largest group of poor people in the country does not sit well with Canadians. It is an unacceptable situation. But are we prepared to pay the price to change it?

The evidence is clear:

- Ontario's Social Assistance Review Committee noted that 37 per cent of public assistance recipients are children.
- The National Council of Welfare, in its report Welfare in Canada: The Tangled Safety Net, makes it clear that social assistance rates fall well below any realistic measure of need.
- According to the CCSD's Fact Book on Poverty, 61.8 per cent of children of single mothers live in poverty (compared to 9.8 per cent in Sweden) and the value of wages at or near minimum wage has plummeted since the mid-seven-

ties. Now, even two wage earners working full time at minimum wage cannot afford to support a child and stay above the poverty line.

- Statistics Canada has recently stated that infant and childhood mortality rates for poor children are 50 to 100 per cent higher for their rich counterparts. This finding confirms that there are great differences in the health of the wealthy and poor children, as reported recently in *A Choice of Futures: Canada's Commitment to its Children*, published by a group of national organizations concerned with the welfare of children.

Journalists and politicians are beginning to understand the immensity of the problem. In a meeting organized by CCSD Vice-President Ron Robertson, Ontario Premier David Peterson demonstrated remarkable knowledge of the issue. He didn't dismiss a single suggestion that child poverty be discussed at an upcoming First Minister's meeting. Certainly at the National Symposium on the Family, sponsored by the provincial premiers this summer in Regina, politicians heard clear evidence that poverty is a major to the health and independence of families.

We now need a humane response. Ontario has taken a positive if partial step by improving its social assistance program. But, for the most part, the reactions we hear all too often these days are "Yes buts". "Yes, but won't that be inflationary?" "Yes, but won't that cost a lot?" "Yes, but won't we lose jobs if we pay decent wages?"

Lets look at the four major improvements we need to wipe out child poverty:

- We need a child tax credit of at least \$3500 a year per child for the poorest families, decreasing on a sliding scale based on income to no lower than \$250. This credit would replace all existing children's benefits, and be available to all poor families.
- We need a minimum wage equal to at least the poverty line for an individual..

which means an increase of about 25 per cent in most provinces.

- We need an active housing policy under which the government supplements rents that exceed 30 per cent of income and intervenes directly in the housing market to ensure a supply of affordable housing.
- We need community based support services for children and for poor families.

Yes these measures might increase inflation.. but they would push up prices less than a national sales tax would, and with more justification. Costs would increase immediately, but they would not necessarily be higher in the long run. In expanding community services, we would create more jobs than we would lose. Yes..but.. We don't need any more "Yesbuts".

According to the CCSD's Fact Book on Poverty, 61.8 per cent of children of single mothers live in poverty (compared to 9.8 per cent in Sweden) and the value of wages at or near minimum wage has plummeted since the mid-seventies.



WHITEFISH SPAWNING AREA EXPOSED

by Dave Yanko
of the Star-Phoenix

Radioactive water from the Rabbit Lake spill drained into a major whitefish spawning ground on Wallaston Lake, says Emile Hansen, a former commercial fisherman from the area.

"It (the mine) always worries people", Hansen, now Mayor of the hamlet of Wallaston Lake, said in an interview.

"It's not only because of the drinking water, but the fish", said Hansen. Two of his brothers

are still in commercial fishing business.

Two million litres of radioactive mine water leaked overnight from a pipe at the Rabbit Lake Mine and into Collins Creek, which empties into the whitefish spawning grounds at Collins Bay.

"Whitefish sales each year account for about half of the \$350,000 commercial fishing industry at Wallaston Lake",

says Larry Hunter, a fish purchasing agent from Big River.

Hansen said he didn't know how bad the spill was or what affect it would have on his community of about 250 people. "I'll have to have an expert tell me whether its safe" he said.

He said he also wants to get independent environmental experts to study the spill because he does not trust the word of industry and government officials.

CAMECO, owner of the mine says the spill presents no danger to the environment.

Besides drawing the drinking water from the huge lake, about 30 commercial fisherman, most with families, earn an average \$11,600 per year from fishing on the lake.

Hunter said the Fresh Fish Marketing Corporation will want to know whether the spill

will have any affect on the fish product.

Hunter believes the Corporation, a Winnipeg based federal/provincial marketing board checks fish only for mercury levels.

Wallaston Lake fishermen deliver their cleaned catch to a fish plant on the lake where its weighed, graded, packed into refrigerator trucks and shipped to Winnipeg,

CHERNOBYL DEATH TOLL TOPS 250

Moscow:(AFP)- More than 250 people who were working at Chernobyl nuclear plant when an explosion took place or involved in decontamination work have died in the 31/2 years since the accident, the weekly Moscow News reported Wednesday.

The toll was sharply higher than the earlier official toll of 31 dead which has never been revised.

U.S. physician Robert Gale who flew to Moscow after the accident to help with bone marrow grafts for the injured said in May 1986 that 299 people taken to hospital after the accident had

received a strong dose of radiation.

But the weekly said that "opinions differed" on the cause of death, which was not blamed in every case on the world's worst civilian nuclear accident in April 1986.

The death toll nevertheless showed that "the dreadful cost of the Chernobyl accident was mounting, and "few people can say what the final cost will be."

The new toll comes after a series of articles in the Soviet press reflecting alarm about the consequences of the nuclear contamination in Ukraine and the neighboring republic of

Byelorussia which was also affected by radiation from the accident.

Moscow news said a newly-created group called the Chernobyl Union was setting up a data bank which would include details on those contaminated by radiation.

Scientist Robert Tilles, a member of the group aimed at bringing the atomic energy industry under control, said the people who lived in the contaminated zone or who were involved in cleanup work needed qualified medical attention, material and legal help.

Discussion paper about sustainable development

A discussion paper on sustainable development in the Northwest Territories has been released for public input, announced Renewable resource Minister Titus Allooloo.

Comments generated by the paper will be used by the government of the Northwest Territories to develop a policy which will help guide its decisions on resource development and environmental conservation.

Sustainable development means using resources and the environment in ways that do not limit opportunities for their use by future generations. "The land is our bank. You don't keep withdrawing from a bank account without putting something back into it," That's what sustainable development is all about", says Allooloo.

The paper's release follows the government's announcement in

May that it is formally committed to pursuing sustainable development. It now wants north-erners to provide feedback on the paper, entitled "Balancing Conservation and Development," to help prepare a Sustainable Development Policy.

"We have outlined our commitment and now we need north-erners to tell us whether they agree with the direction we plan to take, and how we should be implementing the sustainable development concept," says Allooloo.

The Government of the Northwest Territories plans to implement sustainable development by: promoting an integrated approach to resource management; maintaining and enhancing environmental quality; establishing resource conservation areas; developing non-renewable resources in ways that

contribute to a sustainable economy, and promoting cooperation in the management of trans-boundary resources.

Those five goals are discussed in the detail in the paper which was prepared as a cooperative effort among territorial departments with input from two public workshops.

A series of public workshops and meetings will be held to identify concrete ways of implementing the Sustainable Development Policy, once it is finalized.

"To make this policy work, it needs to be developed by north-erners and endorsed by the government and other interest groups," says Allooloo. "Our aim is to promote a win-win situation in which both conservation and development interests benefit from this policy."

Ethel Blondin, MP (Lib-NWT) Intro- duces Bill C-269 to Establish the Abo- riginal Languages Foundation

OTTAWA (Nov 27, 1989) - "All First Nations citizens and their supporters are asked to write their Members of Parliament in support of the Aboriginal Languages Bill introduced November 3, 1989 in the House of Commons by Ms. Ethel Blondin," said George Erasmus, National Chief of the Assembly of First Nations.

The intention of the Bill is to establish the Aboriginal Languages Foundation. The purpose of the Foundation is to preserve and promote the use of Aboriginal languages in Canada, including: promoting its learning, providing the public with information, developing programs to improve the quality of Aboriginal languages, developing language materials, conducting language research, and responding to the needs of communities in language retention and development.

The Bill outlines the powers of the Foundation regarding acquisition of operating funds, dispersal of funds, sponsoring of conferences and meetings, and undertaking any other activity to promote language usage.

The Bill also establishes the board of directors, which is to consist of twenty-one persons, to be appointed. The location of the Foundation has not been included in the Bill because First Nations are encouraged to submit their views on the Bill to Members of Parliament.

Intended to be technical in nature, Bill C-269 mirrors Bill C-37 (Heritage Languages Bill). "It is our hope that these two Bills will be referred to the same legislative committee after Second Reading. They are complimentary, in the sense that Bill C-37 establishes a Foundation for all languages other than English and French, and Bill C-269 establishes a Foundation just for Aboriginal languages.

Bear hunting restrictions urged

by Tom Lorán
Star-Phoenix

THE PRESSURE IS building to make the black bear strictly a game species in Saskatchewan, except for those causing property damage in farming areas.

Only a few years ago, the bruins were such a trouble there was talk of making them wide open to anyone with a gun. They were blamed for high calf mortality among moose in the Cumberland delta. They were causing beekeepers and those raising various types of animals all kinds of trouble. They were ripping up nuisance grounds all over the place. And, worst of all, they were blamed for two deaths in the north and there was a case of one man fighting off a bear attack with a knife.

In response, the province took to offering a free bear tag to any big game hunter working in specific zones, gave blanket

permission for the destruction of problem bears anywhere in the south, offered two-bear tags to hunters and, generally encouraged the concept of treating the blacks almost as nuisance animals.

But two things have happened in a very short period of time - interest in hunting bears has increased dramatically and the population of the animals took a sudden and unexplained nosedive.

Now, the Saskatchewan Outfitters Association has passed a resolution asking that the black be upgraded to solely a big game species except where it endangers human life. And there is no doubt a great many of others will support the resolution.

FOR YEARS, BEAR were a prime target of the few archers

around. Because the animal was not heavily hunted by riflemen, and because it has few enemies in the Saskatchewan forest, it was not difficult to lure in to a bait.

It meant archers could set up a stand, put out bait and spend a few days in the spring waiting for a good-sized animal to catch a whiff of the rotting meat at the bait station.

Today, there are many, many more archers in the field. While their numbers never will match those of the riflemen, it is a style of hunting that really has caught on in this province. Furthermore, people toting guns also have taken an interest in bear. The two combined have put more pressure on the bigger members of the species at a time when, as I said, the population has taken somewhat of a

nosedive. As a matter of fact, one delegate to the outfitters annual convention said the bear now is the No. 2 big game animal hunted in the province.

There isn't much doubt all these people are not please with the idea of their quarry being treated as a pest, nor are they happy with the thought almost anyone is encouraged to take a bear on a whim.

They undoubtedly would applaud the move by the outfitters to get the bruin designated as a game species.

AT THE OUTFITTERS convention, a committee report raised a few matters of concern to hunters.

For example it said a lot of money comes out of the north but very little goes back in terms of wildlife enhancement. It said there should be money spent on wildlife management and enforcement in the north.

As usual whenever hunters gather, the issue of native rights came up. The committee report said the conflict between native and licensed hunters seems to be

growing yet governments are not prepared to deal with it. It said some trial cases should be sent to courts but, even more important, there should be an educational program undertaken so everyone understands what unrestricted hunting can do.

The committee also said big game populations appear to be holding steady but game bird numbers are down because of the drought and - almost a contradiction - the cool, wet spring this year.

A suggestion was made at the convention, although it didn't get into a formal resolution, that an educational program be started to have people wear proper colored clothing when they're in the bush during big game season. It seems rice harvesters, guides and others working or playing in the bush in the fall figure, since they're not hunting, they needn't wear blaze orange or some such thing. They are no less a target for some careless hunter because they're not carrying a gun.

Super Shamou: Nothing to Sniff At

Ottawa - Popular Inuit superhero, Super Shamou continues to right wrongs and combat evil with his latest starring role in his very first comic book *Super Shamou: Nothing to Sniff At*.

Super Shamou: Nothing to Sniff At is a 32-page, full-colour comic book in both Inuktitut syllabics and English. It follows the adventures of the Inuk superhero as he struggles to understand and prevent solvent abuse. As events unfold, the whole community becomes involved in finding solutions.

The comic book brings the issue of solvent abuse in Northern communities out into the open. It is intended to provide a starting point for children and adults to discuss solutions to problems like sniffing. It is scheduled to be released in mid-December in Northern Communities in the Northwest Territories, Northern Quebec and Labrador.

Super Shamou: Nothing to Sniff At was produced by the Inuit Broadcasting Corporation, with the funding from the National Native Alcohol and Drug Abuse Program, Health and Welfare Canada, and the Department of Social Services, Government of the NWT. Northern artist, Nick Burns of Rankin Inlet, NWT wrote and drew the comic. Micah Lightstone, also of Rankin Inlet, wrote the Inuktitut translation.

The world's first Inuit superhero was originally created in 1986 for television by CBC producer Barney Pattunguyak. The role of Super Shamou is played by Peter Tapatai, who has

become a celebrity in the Arctic. Pattunguyak and Tapatai continue to produce television programs in Baker Lake, NWT. There have been three episodes of *Super Shamou* adventures so far.

Northerners will be able to pick up free copies of *Super Shamou: Nothing to Sniff At* at the following outlets just before Christmas:

In the Northwest Territories:
Northern Stores
Co-op Stores
Public Libraries
Social Services Offices and Alcohol and Drug Abuse Centres

In Northern Quebec:
Northern Stores
Social Services Offices and Alcohol and drug Abuse Centres
Schools administered by the Kativik School Board

In Northern Labrador:
Labrador Inuit Health Commission - local outlets Will be distributed with OKalaKatiget Society's "Kinatuinamot Ilen-gajuk". For more information, contact:

Nick Burns
(creator of the Comic Book)
Rankin Inlet, NWT
(819) 645-2587

Norman McCallum
Alcohol and Drug Specialist
Social Services
Rankin Inlet, NWT
(819) 645-2954

Greetings from the Premier



As Premier of Saskatchewan, I am pleased to have this opportunity to extend Seasons Greetings to the many readers of *New Breed*.

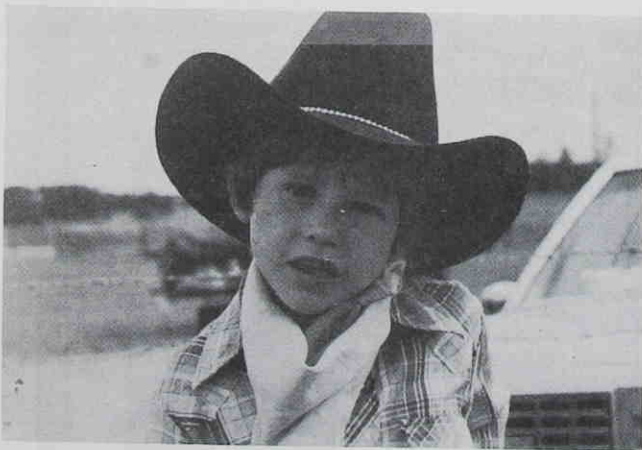
I wish everyone happiness during the holiday season and throughout the next year. May you enjoy success and goodwill in all that you do as you share in the spirit of Christmas.

Merry Christmas!

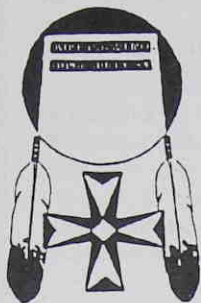
Grant Devine
Premier



Photo Page



Happy Holidays



Season's Greetings!

The Aboriginal Women's Council of Saskatchewan

No. 62 - 17th St. West
Prince Albert, Saskatchewan
S6V 3X3
Telephone: 763-6005 (306)

May this festive season bring you Health, Sincere Happiness and Safety

Christmas Greetings and Best Wishes for a Happy and Prosperous New Year to All!



From

Bob Isbister & Associates Inc.
Saskatoon, Saskatchewan

Dominion/Soudack Auction Sale Dates 1989/90

December 14
LAST RECEIVING DATE - NOVEMBER 30
Raccoon, Fox, Muskrat, Beaver, Fisher, Lynx, Coyote, Sable, Otter, Wild Mink

May 28 - June 1
LAST RECEIVING DATE - May 4
(Ranch Fox Only - April 23)
General Sale of All Furs
CMB Ranch Mink

February 21 - March 1
LAST RECEIVING DATE - January 15
(Ranch Fox Only - January 10)
General Sale Of All Furs
CMB Ranch Mink

For more information please contact Dave Bolsvert in our Regina office

April 18 - 25
LAST RECEIVING DATE - March 16
(Ranch Fox Only - March 5)
General Sale of All furs
CMB Ranch Mink

October 3 - 5
LAST RECEIVING DATE - September 4
Ranch Fox Only - August 21
(Ranch Fox Only - August 21)
General Sale of All Furs

Dominion/Soudack Fur Auction Sales
689 Henderson Drive
Regina, SK S4N 6A8



Leader of the Opposition

Saskatchewan Legislative Assembly

Dear Friends:

As we gather with family and friends this holiday season to enjoy the many good things in life we share, let us also take time for renewal and reflection. Renewal of the true Christmas spirit in our hearts. And reflection on how we can all work together for a better world.

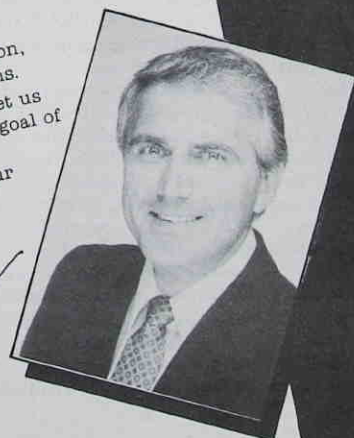
"If Christmas means anything it should mean that, like the shepherds of old, we catch a vision of the world as it ought to be and not as it is. This is the season when we should renew our determination to do what we can, each in our own way, to build a world founded on human brotherhood and concern for the needs of others."

— Tommy Douglas

At this holiday season, let's renew our commitment to the values of compassion, sharing and fairness; values which are a strong part of Saskatchewan's traditions. Much more needs to be done. In a spirit of co-operation and understanding, let us double our efforts in the coming year to make important progress towards our goal of opportunity and prosperity for all.

On behalf of my colleagues in the New Democratic Party, I wish you and your family a very Merry Christmas and a joyous and fulfilling New Year.

Roy Romanow, MLA
Leader of the Opposition



Bill C-31 Nation-wide Study

by Maria Campbell

A series of hearings are being held across Canada by the Dept. of Indian Affairs and Northern Development on the impacts of the 1985 amendments to the Indian Act, Bill C-31. The hearings are part of a national study that is being done by DIAND in consultation with three national Aboriginal organizations. The Chief's Committee on Citizenship (CCC), The Native Council of Canada (NCC) and the Native Women's Association of Canada (NWAC).

The intention of Bill C-31, was to eliminate discrimination against Indian people whose status was denied or revoked. Restoring status however, has been controversial, painful for many, and has had varying degrees of impact on all Aboriginal communities across Canada.

Four investigative modules have been set up to do the study as accurately as possible.

Module 1/ is a joint inquiry by the Chief's Committee, Native Council of Canada and Native Women's Assoc. and the Dept. of Indian Affairs and Northern Development.

The enquiry will host a series of hearings across Canada, and all Aboriginal people who have been affected by Bill C-31 are urged to attend and discuss the impact the Bill has had on them, their families and communities.

Module 2/ will conduct a major nation-wide telephone survey of 2,200 randomly selected Bill C-31 registrants. This telephone survey will measure the impacts of Bill C-31 on their lives.

Module 3/A telephone survey of 90 randomly selected bands on the impact of the Bill on communities and band councils.

A further indepth survey will be conducted by on site visits with 45 randomly selected bands and face to face interviews with band councils, band managers, elders and community residents will be undertaken.

As well, a special study of off reserve Aboriginal communities and institutions selected by NCC and NWCA will be conducted.

Module 4/ is a survey aimed at determining the impacts of Bill C-31 on government programs. Program managers from DIAND and other federal departments will be interviewed. This portion of the study will also review files, documents and reports.

Organizers of the study emphasize the need for the cooperation and participation of all individuals affected by Bill C-31

Hearing dates for Saskatchewan are as follows:

Saskatchewan Indian Metis Friendship Centre
January 4 - 5, 1990.

Prince Albert Indian Metis Friendship Centre
January 8 - 10, 1990.

Written submissions can be sent to:

Federation of Saskatchewan Indian Nations
5010 - 1st Avenue North
Regina, Sask.
S4R 6Y2

BURSARIES FOR SPEECH AND LANGUAGE PATHOLOGY

The Northern Lights School Division No. 113 on behalf of the Shared Services Area of the northern Administration District and Saskatchewan Education, Northern Division, is pleased to announce that a number of bursaries for experienced teachers wishing to pursue post-graduate training in Speech/language Pathology are now available. Bursary support will be a maximum of \$20,000 per year. Successful applicants, on completion of the program, will be expected to provide professional speech therapy services in the Shared Services Area at full salary benefits for a minimum of three years.

THE CRITERIA FOR SELECTION ARE AS FOLLOWS:

applicants must be qualified teachers who have met admission requirements for a speech-language program at the Master's level and have been accepted for entrance for the fall term (1990).

applicants are familiar with language programs at the elementary level.

applicants must be willing to commit two years of intensive study outside the province.

an ability to speak Cree or Dene will be considered an important asset.

Interested persons are asked to submit a resume with letters of reference and written confirmation of eligibility for acceptance to a Speech/Language Pathology program by April 30, 1990 to:

THERESA DERY
ADMINISTRATIVE ASSISTANT
NORTHERN LIGHTS SCHOOL DIVISION No. 113
Bag Service 6500
LA RONGE, SK.
S0J • 1L0
(306) 425 • 3302

The Northern Lights School Division No. 13 has an approved Education Equity Plan. We encourage applications from persons of aboriginal ancestry.

A BANK THAT INVESTS IN PEOPLE

by Mary Sky Blue Morin

There is one bank in the city of Saskatoon, where you don't have to make a deposit, to make a withdrawal. You just need time and patience to stand in line. The line ups are sometimes ten to twenty people. The staff is kind and you don't leave empty handed unless its vaults are depleted. Its the food bank and without it many families would be starving.

Lorraine Stewart, the Administrator, says, "We service about 400 people a day. Of those, I would say 55% are Native." This should give you a good picture of the economic condition of our people here in the

city. According to Mrs. Stewart, the bank has serviced 2200 families this month and they gave out one and three-quarter metric tons of food. The numbers vary each month.

There is a sign that compliments the atmosphere of the bank. It reads, "Great Spirit, let me not judge my neighbor until I have walked a mile in his moccasins".

The bank, at 361-2nd Avenue South, is a wicket with two and sometimes three tellers. One of them will take your referral slip, check to see how many withdrawals you've made already and then tell you when to come back

for your repeat visit. Most families have three visits to the bank, while others have four or five for each referral.

How do you get a referral? A referral agent (social services and some churches) take your information. If you have no income, or it is limited, you will be given a referral slip that will allow you to have food.

Once the teller has taken your referral slip, she passes it on to the store clerk in the food dept., who looks at the number of people in the family and proceeds to collect your food in a shopping cart. You don't get to see the food there is a wall separating you.

At the other end of the wall is the depot where the food arrives and is packed into plastic bags for pick up. There is usually a line up here too, of people waiting to pick up their food.

The staff who man each of the areas, from teller to store clerk, to packer, do their best to make you feel welcome. They are sensitive to the embarrassment some people may feel in going to ask for food.

If the donations have been good, the food can include special things like Honey Graham or stone ground crackers, peanut butter, All Bran Cereal, bread,

and pastry. All good food, that I sometimes cannot afford to buy, and sometimes donations are not so good and the food is meager and not as exciting, but it is sufficient for survival.

This holiday season will probably bring bigger line ups as Christmas is always a tough time for some families. So we at New Breed urge you to send money or donations or food to the bank in the spirit of Christmas sharing, and the rest of the year to, there are many hungry people in the city. And for those who have donated, thank you for caring.

Random Notes & Commentaries

“RACE DISCRIMINATION DOES EXIST,”

says Task Force on Multiculturalism

by Maria Campbell

In a recent news release by the Task Force on Multiculturalism, Theresa Holiski, Chief Commissioner announced that “Race discrimination does exist. We at the Commission can verify that”.

More than one-fifth of the complaints received by the Commission dealt with race discrimination. Over the past four years, there have been more than 200 race discrimination reports.

“In Saskatchewan the situation is particularly difficult for people of Indian ancestry, she went on to say. Studies indicate that a substantial number of people in the province hold negative stereotypes about that particular group. Those attitudes made it harder for Indian and Metis people when they are looking for work or trying to rent a house or who want the same service as anyone else in a restaurant or hotel or in a store. The Commission has dealt with re-

ports in all these areas.”

The news release goes on to give additional information, statistics and all the quotes that we have heard time and time again. Hasn't anyone been listening. This is what Aboriginal Leaders have been saying for a hundred years or more. Some of them even gave their lives to bring this to the attention of the governments of this country and continue to do so, verbally, and in independent studies and reports.

Why some of us have even been acclaimed by this society for writing about it in books, songs and plays. Many institutions: educational and otherwise, have made the same studies.

The monies spent on these studies could feed the hungry babies mentioned in the last report done on hunger, which will probably get filed away with all the other

reports on the plight of Aboriginal people in this province and country. When is it all going to end?

One billion dollars is hauled out of our north every year, past the broken dreams of our people. The roads are paved with the promises that have been made by every government this province and country has elected. Southerners and the Multi-Nationals get richer, as the disease of racism spreads and reports continue to be written.

This is all so frustrating, says Ms. Holiski. Our people are poor, we know that, you know that, everybody knows that. Christmas will be here in a few days and many of our people will commit suicide or some form of violence against themselves, your people or each other, not because they are a violent

people, but because they are desperate. Reports don't change anything they only make all of us, your people and ours more insensitive.

Listen to what our leaders, both in the communities and at a provincial and national level are saying. We have the answers, we know what to do.

The issue of racism can never be addressed among any minority group in this country or anywhere in the world by governments and government leaders, until the issues of Aboriginal peoples are addressed and settled. Then and only then can we get on with the business of building the kind of society that Riel and other heroic men and women envisioned for all our peoples. Until that can happen paper will continue to pile up, and the celebration of birth, a babe in a manger will be an empty ritual.

One billion dollars is hauled out of our north every year, past the broken dreams of our people. The roads are paved with the promises that have been made by every government this province and country has elected. Southerners and the Multi-Nationals get richer, as the disease of racism spreads and reports continue

WOMEN IN PRISON: A SUICIDE TRAGEDY

by Mary Sky Blue Morin

A young woman of 24 hung herself in her cell at the Prison for Women, in Kingston, Ontario the first week of October. She had seven weeks to go before parole. She was a provincial prisoner sentenced to the Pine Grove Correctional Institution and was serving her time there when she asked for a transfer to Fort Saskatchewan, another provincial Institution. She was refused and transferred to Kingston Prison instead. Kingston is a Maximum security federal prison. The information from the women inside is that plans to transfer her to Kingston were made well before she requested they transfer her to Fort Saskatchewan.

The repercussions of her suicide were felt both at Pine Grove and Kingston. In Pine Grove, the women were upset and afraid, many of them sleeping with their lights on. Joan Lavallee, the Elder who works with women in

prison, guided the women in a Sweetgrass prayer circle to assist them in releasing their fears and grief.



In Kingston too, tensions were high, Joan was flown there at the Solicitor General's expense and

spent four days with the residents, and conducted a sweat-lodge ceremony and Sweetgrass circles to help the women

through the crisis.

The warden for Kingston is a

woman, one of the more humane wardens in Canadian institutions, was sensitive to the need for the women to be with their Elder. Joan said she saw approximately 40 women each day. She was tired but felt that the women needed her. The warden invited her to make regular visits to the prison, to talk with the inmates and to give them spiritual direction and guidance. To see this many women a day is too much, but Joan is strong and caring and her commitment to women in prison is exceptional.

A letter has been sent by concerned Aboriginal women, to the Minister of Corrections in Saskatchewan and the Solicitor General's office in Ottawa, requesting an inquiry. It's been a month now and their is still no reply. It is hoped that this is not another incident that will be swept under the carpet. Too often the Corrections Department

and Solicitor General's office have not responded to the death of inmates in their institutions.

Many questions go unanswered. What would make a young woman hang herself seven weeks before parole? Why was she transferred from Pine Grove to Kingston? Why was her request to go to Fort Saskatchewan denied? Who will take responsibility for her children? And what about us? What are we prepared to do?

How long will we continue to let the Corrections Department of the Solicitor General's office continue to be silent on incidents like this?

Justice System Fails Native People

By KAHTOU

The Indigenous Bar Association concluded its second annual meeting in Ottawa recently with the statement that the existing justice system has failed to provide justice for native people in Canada.

They therefore concluded that the need for Indian control of their own justice systems is both necessary and inevitable. This is consistent with the recommendation of the Canadian Bar Association for a parallel justice system for native people.

Delegates in attendance at the conference were angered by a presentation made to the conference by Ian Scott, Attorney General for Ontario, which merely focussed on all the obstacles to Indian control over

judicial systems are a threat to the Charter of Rights and Freedoms.

Roger Jones, President of the Indigenous Bar Association, said, "the Attorney General's remarks were condescending and disappointing. He raised provoking questions, but he seemed to be preoccupied with them to the point of being alarmist and negative about the whole principle of Indian control.

The Attorney General's views reflect an effort to perpetuate the status quo. He does not appear to believe we are capable of operating our own systems of justice," added Jones. There was a broad consensus within the meeting which recognized the need for radical change. During the first day of the conference Judge Murray Sinclair of the Manitoba Justice Inquiry cited the tragic statistics to which the existing

system have been given rise, including unacceptably high mortality, incarceration and recidivism rates.

"I scarcely believe we could do worse," concluded Judge Sinclair.

Native community leaders attending the conference expressed frustration with the present judicial system. However, they observed that their communities were beginning to assume control through the application of traditional community-based systems of justice, which they have found to be more effective.

Mr. Justice John Sopinka of the Supreme Court of Canada also spoke during the first day of the conference. He acknowledged "that the common law system

has not always been hospitable to native claims." For this reason he commended alternative forms of dispute resolution. But, he also recommended educating non-native members of the Bench and Bar because many were insensitive and ignorant of the facts which have given rise to this state of affairs.

The Indigenous Bar Association was formed last year. It is a national organization of native lawyers in Canada. There are approximately 140 native lawyers in Canada.

For more information about this organization contact Roger Jones or David Nahwegahbow at (613) 729-9491.

"The Attorney General's views reflect an effort to perpetuate the status quo. He does not appear to believe we are capable of operating our own systems of justice,"

Roger Jones, President
Indigenous Bar Association

NATIVES NEED A TRUE JUSTICE SYSTEM

Editorial by Brad Thompson
Managing Editor, Aboriginal Voice

The annual convention of the Canadian Bar Association has endorsed the concept of a distinct justice system for Native people. While stating that details and practical effects of such reforms still need discussion, the national organization of the legal profession has publicly stated its sympathy for such reform. At the same time, federal Justice Minister Doug Lewis has firmly stated his objections to the establishment of such a parallel system, citing what he sees as a lack of "uniformity" with the English/French services already provided for the majority of Canadians in mainstream systems.

Yet if anything has become painfully obvious over the last number of months, with the series of judicial inquiries ranging from the Marshall inquiry on the east coast to the two inquiries currently underway in Manitoba, is the fact that the mainstream justice system is not dealing adequately with the specific needs of Native Canadians. As the 104th anniversary of the hanging of Louis Riel approaches the question of mainstream Canada's understanding of Native aspirations and differences remains a major issue to be resolved in all discussions between Native and non-Native leaders.

The Hamilton-Sinclair inquiry in Manitoba has exposed a number of shortcomings of the current judicial system in dealings with Native people. Existing problems include:

1/ Deliberation of many criminal cases solely in Winnipeg requiring the flying in of victims and witnesses. Delays in cases for what appear to be obscure reasons, or for system backlog lead to a growing sense of indifference to their particular case and a lack of faith in the system as a whole. Cases are often abandoned because of a lack of victim and/or witness support, leading to further feelings on the part of the Native community that justice cannot be received through such a system.

2/ Traveling court parties, flying across the province complete with judge, prosecutors, defence attorneys, and clerical staff, land for half or full day of "arcane rituals" before getting back on their plane and flying to Winnipeg or Thompson. No connection is made between the local community and either the court, its personnel, or the system it represents.

The points raised above can be applied in any number of situations across the northern portions of all mainland Canadian provinces; rural and remote communities, the location of most of Canada's Aboriginal peoples, are those least well served by the criminal justice system.

These are restrictions on what can be implemented, of course. The question of ensuring judicial objectivity in communities

with small populations would be a restriction on the powers conferred to local representatives with judicial authority. What maybe required then, is not a simple dismissal of the need for community-level judicial review, but a realization that decisions that should be made at a community level need not be cast in the same light as issues and/or cases requiring higher levels of the authority of society or of greater amounts and numbers of highly qualified judicial personnel.

Suggestions for any new system of justice must ensure that remote communities receive the prompt, efficient system of justice that they require, in a form that matches their values and style of life. Federal Justice Minister Doug Lewis says that he is opposed to the establishment of a Native justice system because he wants to ensure uniformity in law enforcement. What we have seen over the past number of years (highlighted in the last few months) however, is certainly not uniformity or equality of justice for Aboriginal peoples. If Mr. Lewis is sincere in ensuring that all members of Canadian society are served to a uniformity high level, then he must look to the establishment of alternate methods of judicial administration for remote and cultural/socially/economically disenfranchised citizens.

The record of systematic failure to deal with those needs of Canada's Aboriginal population

has provided substantial amounts of grist for all of media coverage across this country for the past number of months; it's high time that the federal and provincial politicians and bureaucrats took all of their cata-

logged inquiry information and came up with genuine alternatives, in a truly consultative process with their Aboriginal counterparts, constituents, and clients.

"HELP ME"

Mother, Father, "Help me"
I reach out my hand to you, touch me
pull me out of the darkness
I need to see the light, my eyes hurt
"Help me, Please" You are my strength,
make me strong. "Help me", I need you now,
my hand reaches out to you
I need to know you're there for me
Pull me out of that darkness,
its so lonely there.
"I must be strong", I must be with
the help of my Mother and Father.
I will be strong and see the light.

Sandy

Answer to Puzzle

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

ON MOVIE SETS OUR PEOPLE SHINE

by Maria Campbell

"Fort Stanwis loomed in the distance. I could see the British soldiers in their red uniforms spaced across the top of the barricade at attention. But they were facing into the fort.

The huge gates swung open and three horsemen rode out. Pontiac, Chief of the Ottawa tribe, and two of his men made their majestic way through the gates. The gates closed and soldiers wheeled their mounts around to face them. They paused and listened. Then the words they were waiting for rang out:

"Cut, that's a take!" This is the opening scene of the T.V. movie *Divided Loyalties*, being filmed in Kleinburg, Ontario.

The above is a quote from the *Toronto Sun*.

The movie is about Joseph Brandt, who goes to London and makes a deal with the British to bring the Six Nations into the war against the Americans, if the British guarantee Indian lands. It is a movie about one of the most historic treaties signed in

Canada and it is also the story of a man and his people.

Aboriginal actors look spectacular in this one with many well known names being brought together for the first time.

Jack Langedijk plays Joseph Brandt, Jack is a Mohawk from Montreal. Denis Lacroix plays Chief Pontiac, Denis is a prairie Metis, who has lived in Toronto for many years. He has acted on Stage and in Films in Canada and Europe. Denis will be filming a feature in Saskatchewan in

the New Year. He is co-producing the feature and, is also playing the lead.

And our own Tantoo Martin Cardinal, is playing Brandt's sister Molly. Tantoo has married since leaving Saskatoon and has a daughter. She married Actor John Lawlor and lived for a couple of years in L.A., they have recently moved to Vancouver. She will be in Edmonton, in the New Year to act in a play, *All My Relations*, written by another prairie man. Floyd Favel of Saskatoon.

August Schellenberg plays one of the minor chiefs in the show and is also a Toronto Actor. Auggie as he is affectionately called by his buddies, is an elder in this business, he has been at it for many years. Trained as a classic stage actor, he has appeared in many features, Television and Stage plays. Auggie is Metis.

Divided Loyalties, is being produced by Tom Gould and Barrie Diehl, and directed by Mario Azzopardi. Watch for it on your television in the coming year.

En'owkin, A school for Aboriginal Writers

En'owkin International School of Writing, is located at Penticton, in the beautiful southern interior of British Columbia. It was established by the six Bands of the Okanagan Nation.

The purpose of En'owkin International School of writing is not only to assist Native students to find their voice as writers, but to encourage them to interpret and record Native experience through Native eyes, and thereby to promote understanding of the world-view and cultural complexity of Native Indian people. There is a demand for Native writing by publishing houses, newspapers, and magazines, and for scripts for television, film making and theatre. Exciting possibilities exist for collaborative efforts with other

organizations, both Native and non-Native, in the creative arts.

A central concept and unique aspect of the school is that the students will work directly with an international team of established Native Indian writers and educators who will develop two unique courses in each of the years. All five courses each year will transfer to the University of Victoria's Bachelor of Fine Arts program. The courses will focus not only on creative writing forms and techniques, but will also explore the way in which the unique cultural experience of Native people is reflected in their literature. The use of metaphors and archetypes (such as the coyote, the horse, the owl and so on) are significant influences in Native voice. Native history is

steeped in oratory, storytelling, song and dance, and these cultural factors give shape to the literary styles that emerge from Native writers.

The School offers an exceptionally rich opportunity for the student writers to develop their skills in a stimulating atmosphere of encouragement and discovery, where they can explore their own creativity under the leadership of some of the finest Native writers on the continent.

Students who choose to do so will be provided with summer work experience in the broad field of writing. Some possibilities include creating Band newsletters (desktop publishing), working on Native curriculum projects, writing funding

and other proposals, script writing for video production and so forth.

One division of En'owkin Centre is Canada's first Native Indian publishing house, Theytus Books Ltd. All students will have the opportunity to be part of the total process as they prepare a journal of student writing for publication each semester. Summer work is available at Theytus.

En'owkin International School of Writing Steering Committee

Margaret Atwood
Maria Campbell
Minnie Freeman
Joy Harjo
Margo Kane
Thomas King

Joy Kogawa
Dennis Lee
Michael Ondaatje
Rudy Wiebe
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Jeffery Smith-Theytus Books
Derk Wynnand-University of
Victoria
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Penticton, B.C V2A 5P9
Canada Telephone (604) 493-
7181

Season Greetings from Regional Director General, INAC Canada



As we welcome the celebration of Christmas and the beginning of a new year, we reflect on the accomplishments of the past year and look forward to the challenges and rewards that 1990 will bring.

The coming year promises to be filled with more changes. Keeping pace with change is undoubtedly one of the greatest and most exciting challenges facing the Indian people and the department in the 90's. I believe we are developing a strong partnership that will meet this challenge with confidence and zeal.

On behalf of the Saskatchewan Region, I extend my very best wishes to you and your families for a happy holiday season.
Bill Cooke

Regional Director General
Indian and Northern Affairs Canada
Saskatchewan Region

History

Qu'Appelle
July 9, 1885

Dear Genevieve

I was so relieved to get your letter and to hear that everyone in the family is alright. I don't know where to send this letter at first but I thought of Madame Tourond. She would know where you were going and pass it along.

Now that the soldiers are gone it is pretty quiet around here. It seems like everybody has no fight in them. We are all poorer now than we were. The soldiers, they took our horses for their wagons and our cows for their food. We been trying to get by on hunting and fishing but it is hard.

Many people from up your way came through here trying to get away from the soldiers, some of them stayed. They told us about the fighting and how bad it was for everyone. We will not forget the old ones who gave up their lives in the trenches so the young men could get away. I was so mad when I heard the soldiers butchered them with their bayonets. I hear Gabriel and Micheal Dumas escaped to the States. If there is a way they will come back to fight for our people and get the men out of jail because that is the kind of men they are. Don't worry about them, they will be alright.

I took that job with Norbert Welch. My friend John he took it too. I travel lots to Willow Bunch. Those people there have it real tough too. They had lots of trouble with whisky traders from the states but the mounted policemen they seem not to bad to the people. My friend John got back from Regina yesterday, he brought back some bad news. he said that Big Bear gave himself up about a week ago and also that charges of treason have been laid against Riel.

He said that the guys at the freight yard in Regina were saying that if he is found guilty he will be hanged. Me, I don't know nothing about law or politics but it is a sorry thing to do to someone that is trying to help people;

Write to me as soon as this letter finds you. I have a little money put away put away. I can send it to Papa to help make a new start. I had more but I bought some flour and tea to give the people that are camping out. When I seen the little children, I couldn't sleep at night unless I help out. There in bad shape.

That Norbert is a good man. He pays pretty good and always on time. maybe Papa would like to bring the family down here. I think Norbert would give him work. I will talk to him and tell him that papa is real good at Blacksmithing. There is lots of work doing that. These wagons are in rough shape when they bring them in from bouncing around on these prairie trails.

Keep the faith my dear sister and tell naman and Papa that I will pray for their health and safety.

Your loving brother
Thomas

A Review of the Book: Inside Out by James Tyman

by Daniehl Porttris

Joseph Campbell, Professor Emeritus at Sarah Lawrence College, was a lifelong scholar, writer, teacher and one of the foremost interpreters of spiritual and sacred tradition. Writing about the "old, yet ever new, formula of the Adventure of the Hero", in his series of books about mythology, he describes the conventional story like this: the Hero, when he recognizes the need to acquire some token of his worth (the Call to Adventure), sets out on his quest led by some guide (or Magical Aid) and enters the Underworld (Threshold of the Adventure, Labyrinth, Land of the Dead). There, he performs some extremely difficult task and, with the assistance of some Heroine (Princess, Magical Guide), is acknowledged by his father or peers (Atonement) and returns in renewed form (Apotheosis) to the Land of the Living (Resurrection) where he resumes his rightful place (Adventure Achieved).

Most of us feel the need for these motifs in a good story. The best reason to read is to feel good about ourselves through the actions of our hero, who doesn't necessarily have to be that heroic. We must be able to identify with and sympathize with our heroes to make them effective. A good story will make that possible and believable.

As Indian and Metis people living in a harsh and unfriendly social environment (the Land of the Dead), we all understand the need to acquire some token of our worth (the Call to Adventure). That's why any story that purports to be about a Metis

hero, often one who rises from poor beginnings to overcome difficulty (Resurrection and Achievement), will find a ready audience here in Saskatchewan and Canada. In the Indian and Metis community, especially, that story would be popular because the need for heroes and role models is felt so acutely.

It's obvious that the editor of James Tyman's book, *Inside Out*, recognized that market and sought to capitalize on it. It's too bad that the editor didn't also recognize the need to hone that story to make it a good, believable story. As it is, the book reads like a travelogue of negative Indian and Metis stereotypes. It jumps from incident to incident without apparent resolution for the main character, unless the force of police law can be called resolution, and often leaves the reader open-mouthed with disbelief. This is not the disbelief of "hey, that couldn't happen here". It's the disbelief of "hey, what? you just said that you were trying not to, but you did anyway . . ." It just doesn't jibe. We don't need to read a book to experience a lack of resolve - it's there in everybody's life. The reason we need a good story is to make some kind of sense out of it all. We need good stories to put the pieces together in some way that demonstrates how it can be changed or improved.

The book jacket implies that this is what the story is going to give the reader: "*Inside Out* is a story behind the stereotype . . . he wrote this book (as) a record of his own voyage of self-

discovery . . ." The problem with the book is that you would have to turn yourself inside out to find any indication whatsoever of self-discovery or recovery. The hero sinks further and further into the morass of self-destruction and anti-social behavior as the book goes on. Finally, he even demands that his best girlfriend (the Heroine) work the streets and slashes her when she hesitates.

The end of the story at this point doesn't signal the end of the book. Instead the reader is dragged through another episode of petty crime and hero-versus-cop snideness as the hero is dragged back to jail for witnessing a crime. At this time, he announces his intention to get his life under control. There is only one problem with that: he has been making these noises throughout the book already and nothing seems to have changed. Maybe the difference here is that his girlfriend believes in him: "You're going to make it, Tyman. I know you are. I can tell." Great!

Tyman can write. The story itself needs to be reworked so that it can be read as a "voyage of self-discovery", if that's what it really is. As it stands, it just reaffirms the negative stereotypes that have oppressed Native people, and Native men in particular. Tyman, himself, should be commended for his courage in trying to write his autobiography. We all want to, but James Tyman did.

It's certainly not his fault that his editor is more comfortable treating it like science fiction. In

fact, this editor did such a poor job of guiding the young writer that it's hard not to see it as exploitation of a young Native writer. He/she has sensationalized the violence and completely ignored the essential self-analysis and changed behavior that leads to recovery.

Here's hoping that Tyman will be able to work up the courage to rewrite this autobiography and make it a true voyage of self-discovery - this is necessary not just for him but for the whole Indian and Metis community of which he is a welcome part.

NOTICE

The Saskatchewan Coalition against Racism (SCAR) is inviting interested people to apply for the position of Co-ordinator based in Regina.

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

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

Competition closes: Monday, November 20, 1989

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

History

September 26 1885

Dear Thomas

I got your letter today and we were so happy to hear from you. I am answering right away cause Joseph Buneau is riding back to Prince Albert today and he will post it for me. We are well, Marman is feeling much better but she is still coughing all the time. Papa is trying to finish the house before the snow comes as even now it is much to cold for her. He is healthy and is working hard. Last night he shot a moose and so today we are feasting.

We have been here two months now and Papa has decided this is where we will live. It is not the place I would pick but it is quiet here and there is lots of game. We are not far from a lake the Cree call it Wawa Sagikan, Egg lake. It is a small lake and has lots of fish. The land here is all forest, Papa says it will keep us forever, perhaps but it is very different from Batoche.

We hear many stories about the trials in Regina but we don't know what is true. The news from Prince Albert is that Riel will be hanged and perhaps the other men with him, Papa says they will hang him the Government must save face. Madame Touround sent a letter last month and she said that they say he is insane.

Papa saw Michel before he went with Gabe and he said that Michel told him they would be back soon. Papa told him it is better if they stay away or they will be hanged too. This government hates our people and they will try to wipe us out by killing our leaders. Madame says many people are very sick, there is no food and there is no ammunition for the few guns they have, many of them have gone further west or here to the north.

I must close now. Joseph is leaving now. Please don't worry about us we are well. I will write to you soon until then our prayers and love.

Your sister Genevieve

The Mid-Town Plaza

by Warren Arcand

Disguises are used to overcome barriers established by the differences between people. They might be cultural differences or racial; whatever the case, a person can't help but communicate their unique situation, every moment of the day.

I make my way to the Midtown Plaza, 22nd Street east, Saskatoon, to make contact with my demographic (Native youth, aged 17-24), and to write about the event.

I would like to ask my subjects questions about race and racism, home and family, and aims and directions. They are conventional questions aimed at garnering information about the daily experiences of Saskatoon's Native youth.

Walking west on 22nd, I see the CN tower as it drifts into view from behind

the other downtown buildings. Midtown plaza encircles the tower buttressing it's foundations and setting it apart from it's neighbors. I approach cautiously and eye the building with suspicion.

The Plaza is busy with Christmas shoppers. Nothing dissimilar in that, compared to Vancouver. I look around and see the walkways filled primarily with family groups. All dressed at the medium cost level.

There's a sitting area in the south wing of the mall. A group of pensioners sit there, waiting or chatting. And there, set in a corner, are three of my demographic; they are propped against the wall or each other. They wear similar ski jackets that serve to unify their appearance further. But unify them against what?

Continued on page 17

PROFILE OF AN ELDER

A VILBRUN JOUR de I'AN

by Daniehl Porttris

Peter Vilbrun is a Metis Elder, born in Lestock, his is now retired after many years with the Building Maintenance side of provincial Public Service. He now lives in Regina and is working toward preserving the Mitchif language with the Gabriel Dumont Institute. On a recent visit with him he talked about how his family use to celebrate Christmas and New Years.

Christmas, when I was a boy
by Peter Vilbrun

We did not celebrate Christmas in the same way as New Years, he said. In latter years people were beginning to celebrate Christmas, but not too much. Midnight Mass was the foremost event for the French and Metis Catholics. There was also mass on Christmas day and some gift giving. New Year's Day was the big day of celebration for them.

The big gathering was at my maternal grandparent's home, as I never saw my paternal grandparents. All of us children were awakened early, around five AM. We were all going to the grandparent's place and we were certainly looking forward to this, for the candies and all the other goodies. We didn't have far to go, as we all lived in the village of Lestock.

I must also mention that, before leaving home we all knelt before our father for his blessings for the New Year.

Now, for the celebration. First of all, my uncle and mother all helped with the food. There was a round table stretched out with all the added leaves, was to accommodate all the visitors, because all those who came sat up to the table and ate.

There was always a three or four tier(layer) cake in the centre of the table. There was roast goose, pork, and beef; and traditional meat-ball soup which I still enjoy today when I can get it. It kept the women busy making meat-ball soup.

There was a variety of vegetables, but mainly turnips and potatoes, as there was no access to all the vegetables that are available today. For desert, there was mostly raisin and apple pies, although mincemeat was

always available. As well I must include steam pudding, steam pudding was put in a sack, a small flour sack or sugar bag, and it was actually cooked in steam in a big boiler of hot water. We called it "La Puchinne". Now the ingredients? Don't ask me, I don't know. There was flour and raisins and nuts and spices and it was good. Then you'd eat it with some kind of sauce.

In the front room, there was dancing, mostly square dances and old time waltzes and red River jigs. There was always a fiddle player and square dance caller. There also seemed to be an abundance of liquor.

Now, I'd like to add that I'm describing what were the events in my family and my grandfather's. There was always mass also on New Year's Day. The it was the custom to celebrate New Year's until the sixth of January. The main day being the first, then tradition or custom amongst the people, New Year's was celebrated until "Le jour a dit", as well; King's Day.

The custom was then, and I'm sure it was the same thing through all Metis, that the youngest member of the family would go visit the oldest member. In this instance, my Dad, being the youngest, would go to his oldest sister, my oldest aunt; and then to his second oldest sister. Dad's only brother lived in the area of Fort Qu'Appelle, so they did not see one another too often. In our day, Fort Qu'Appelle to Lestock was a long way by horse.

In 1930, my mother died and my Grandfather passed away in 1936. So our family's New Year's gathering became a thing of the past. My oldest sister, younger than I (now deceased) remembered the celebration but my younger brothers and sisters do not. Mind you, I am speaking only of my family. Since the same celebrations were going on with other families, I suspect some of them might be still going on. In later years, Christmas was celebrated a little more. This is my version of New Year's I wonder what it would have been like if my paternal grandparents would have been alive.

The Mid-Town Plaza

cont'd from page 16

I walk purposefully toward this emblematic trio. The one sitting in the center seems to be the leader; I'd spotted him earlier. He's an anxious teenager with shoulder-length hair. I get near enough to meet his eyes; the flash of recognition and yearning in them causes me to turn away. I touch my cheek as if in confusion, and go off in the opposite direction.

Weaving through the holiday shoppers, I say to myself, "I like my hair long, and that's all". I check my posture, or the angle of my head. I make sure that my stride is as rhythmic and confident as can be. Why? Because occasionally I meet a pair of eyes in the plaza, they see me and their brow darkens; they have a way of turning their heads that seems to want to disregard my presence, if not my existence.

People are seeing me and reacting to my image. I can sense it as I sense a smile or a frown. Encounters with the darkening brows aren't numerous, but neither are gleaming eyes and open acceptance. I can see myself in the eyes of the others, and most of what I see is ambiguous, unsettling.

I can see the Plaza in three levels. The CN tower in the elite level 1 because it has security guards. The CBC has an office there. Insurance companies, government branch offices, and dentists share the building. Sears, Eatons, various shops and boutiques, with their attendant customers, they make up the mid level. The Free zone- the walkways- is for the shoppers spidering from shop to shop, for the pensioners and for, as it appears, my own demographic. And as

for me: I have less than five dollars in my pocket.

My feelings have changed in the hour that I have been in the plaza. I want to make my subjects intimate with this article. Rather than pepper them with questions, I decide to arrange a tour of the CBC, which they- perhaps the famous trio- would accompany me on. I'm also delighted by the idea of acquainting the Free zone with the tower.

Calling the CBC as a freelance journalist, I was regretfully informed that they had neither the staff nor the facilities for such a tour. They couldn't even spare a custodian.

Rats. But I still wanted to explore the tower. I rode the elevator to the top floor and began to work my way down. I felt conspicuous before I pressed the close door button.

I was stopped by security on the ninth floor. I told him I was looking for my girlfriend, who works as a secretary on the seventh, and that I was a bit dyslexic. That's why I was wondering about. He gave me directions, and I walked back to my mall level, my anxiety compounded.

I explored the mid-level on my second day with less than five dollars in my pocket. Many shopkeepers asked me if I was Christmas shopping and indeed I was well sir then perhaps you'd like to see... But I felt more like procrastination.

The third day found me afloat in the Free zone. I couldn't find the famous trio. I looked in the food fair, in the sitting area, and in other choice lounge areas, but my demographic was not repre-

sented.

Every time I've approached the Plaza, these last three days, I've registered insecurity and a quiet anxiety before I'm within two hundred feet of the place. Now, as I cast around the crowd of shoppers, and find no one I can interview, I grow relieved.

Now I can drift through the crowd and feel invisible. I can enter shops and secure my place in them with a few words. I can sit with the pensioners and simply watch, as they do.

As I sit, I recall a look of recognition and yearning from the first day, and I realize that with the absence of those eyes, I don't have to see my self. I don't have to confront and wrestle with the hidden castigations that are uncovered as I walk the Plaza and meet the eyes there. I don't have to respond to anyone's communications of fraternity.

Here, on the third day, I feel like an imposter, and I can't stand to see the shoppers anymore. I may pretend to a place, or would I risk being the Imposter? And what more would my questions reveal that wasn't in those yearning eyes of the first day? There's a feeling I know of, that people can get from a certain line of questioning. It's encountered in welfare offices and in social agencies.

I wonder how much I could have learned of the unique situation of the famous trio before they closed off from me, and how much I would have used for this article.

There are disguises and differences, but consciousness of this human fact is another matter entirely.



*Are You Native?
Have You Ever Thought Of Becoming
A Nurse?*

The National Native Access Program to Nursing, NNAPN, is a nine week spring program that assists students of Native Ancestry to gain entrance to university degree nursing programs across Canada. Applicants are eligible if they have the high school courses that are the requirement of the university they wish to attend. This year's program will run from April 30 to June 29.

For further information please contact:

The Coordinator, NNAPN
College of Nursing
University of Saskatchewan
Saskatoon, Sask. S7N 0W0
or call collect to (306) 966-6224



Marilyn Sanderson (on the right, back row) with her classmates, spring, 1989, Saskatoon

*To Peter Vilbrun and all our Elders, Merry
Christmas and a kind and gentle New Year.
Editor and staff of New Breed.*

Leonard Pambrun

by Maria Campbell



Leonard lives just a few miles up the road from Duck Lake, past the Virgin Mary shrine and the pilgrimage road. Just keep going till you see a big crane to your right and there to your left is the Pambrun road. A narrow winding trail with a small hay meadow on one side and the "forest" on the other.

"Be careful," Leonard cautions visitors who come at night. "there's lots of deer on the road and you're liable to run into one."

And he's right. My daughter and I, driving home late one dark night, full of Laura's good cooking and freaked right out by Leonard's "Rue garou" stories, we almost hit one. My daughter slammed on the brakes and narrowly missed the beautiful buck who seemed to come out of nowhere and just as quickly disappeared into the dark forest like some phantom out of an old Mitchif story.

Later, when we had sufficiently calmed down, we got out of the truck and watched the northern lights wondering if Leonard had a story about them too.

Storytellers were a special people in our culture, they were the historians, teachers and keepers of ancient things. They were usually tough gentle men and women who loved the land, people, horses and a "good

deal". These ingredients made for wonderful stories and all of us knew somebody like that in our childhood. We are fortunate to have one of these people among us; the unfortunate thing is, that more people don't know or appreciate Leonard's rare gift.

Leonard Pambrun is well known as a community Metis leader and respected by those who have worked with him at a provincial level.

He was born on a small farm on a river lot in St. Laurant to Henry Pambrun and Rosalie Lavolette. Leonard comes from an old Metis family. His paternal great grandfather was a Hudson Bay man stationed in Lac La Biche in the mid 1800's. His great great grandfather was in Oregon territory when the dispute raged between Great Britain and the United States.

Times were hard when he was growing up but they always managed to get by. Leonard finished grade eight in a one room school house then left home to work when he was thirteen, hiring himself out to a threshing crew.

"We needed the money at home, he says, my Mom was raising us alone. My Dad was gone." When the job was finished he gave his mother his wages, saving enough to buy himself a team of horses. With

that team, Leonard began his work career, which over the years has been everything from logger, labourer, construction worker to independent trucker. Always working toward the day he'd have land of his own, raise cattle and the horses he loves.

He met Laura Lafontaine from Batoche when he was seventeen, fell in love and got married. They had one son, Peter, who has a house on the family land.

Family land, yes. Leonard did get his land and today he has cattle and horses, quarter horses and Arabs.

Leonard is well known in the province and respected as a community Metis leader and respected by those who have worked with him. Mention Leonard Pambrun and there's always a story to tell about his work, his generosity or just about how tough he was. "No one ever messed with him", says one of the older Leaders, he was "one tough son of a gun".

Elected as president of Duck Lake Local 10 in the early 70's, he worked with his members to build up their membership and to put programs into place. When he was elected, Leonard and volunteers from the community built a hall. The citizens of Duck Lake didn't believe the Metis people could do it.

"It was the laugh of the town when I went to ask for lots to

build on. They sold me a lot that was the water hole for spring run off. They sold the lots for \$ 1.25 each, thinking the Metis would never do anything. So a few of us got together, Marchands, Fleury's, Daltons, Montours, Mr. Penner, Schmidts, and with myself as foreman and my son Peter as head carpenter, we built this hall in ten months. The plans were made by Mr. L. Perret and myself. We had our grand opening during Batoche Days Aug. 17, 1979. And you know, not one of the AMNSIS Board came to our opening. We invited them, cause this was a special day for us. They didn't come, they were too busy at Batoche or P.A."

Leonard has suffered many disappointments over the years, but is quick to point out that, "that's politics", and has never let it stop him from doing the work that needs to be done. Local 10 not only built their hall but they also got programs into place, they recorded the history of the area and the stories of the old people.

Leonard was able to get other programs which enabled the local to fix houses and they built 7 new homes. He has also been involved in the organizing of Batoche Days since 1971. He served on the board of Back to Batoche 1985, the hundredth anniversary celebrations.

He suffered a heart attack while setting up the big top at the 1987 Batoche Days. Although he was ready to work again this last year, he was not asked to come back and feels hurt about that. And rightly so; Leonard gave a lot of his time to seeing that everything was set up and safe. His presence was missed by many people who associate him with the celebration of Metis history and culture.

There are many other things I could tell you about Leonard and politics, but you all know that man. The one you don't know is the Oral Historian and what he means to the many people from all parts of the country, some from as far away as New York state, who have found their way to his home and come away richer for having spent that time with him.

Leonard loved "hanging out with the old people" as a child and all through his life, and they were probably responsible for the Metis leader who emerged; and the Storyteller? "I liked listening to the old people's stories, he says, they made me feel good and I learned lots of things from them."

And it is the things he learned from them that Leonard passes on to the new generation of storytellers, the native writers who have lost the skills of oral tradition.

How does one describe what he gives, there are no words, only that he gives us a sense of who we were and he makes us feel good about who we are. To the new generation of writers, film makers, playwrights, poets and singers, Leonard is a mentor and a teacher; and in the old days a mentor and a teacher was considered "one hell of an uncle". Leonard Pambrun, Metis Leader, horseman, storyteller, uncle...Hero.

A Christmas Story

by Linda Middlemost

In 1959, Patuanak in northern Saskatchewan was an isolated community. The only way in or out was by air or by boat. For the people needing medical attention, the trip was a frightening experience, for some, like Ted Lalliberti, the trip out meant losing your family and community for many years.

Ted became very ill when he was one year old. "I didn't have my shots, he said. My Mom didn't realize there were polio shots, so when I got my polio attack I was paralyzed and I had to be taken to the hospital by air, first to Ile a La Crosse, then Saskatoon. After this happened my Mom got a court order and she went to court and the court helped her to decide that to get the best care for me she should make me a ward of the court.

Ted says there was a family in court that day, the Blanchetts, who had been visiting him in the hospital and taking him home for weekends. The Blanchetts wanted to adopt a baby but changed their minds and decided to raise him instead.

The Blanchetts moved to Vancouver, taking Ted with them and there he began taking therapy at the G.F. Strong Rehabilitation Centre.

"I had to take a lot of therapy, says Ted and see many specialists. At first they said, Ted won't be able to walk, he's going to be in a wheel chair for the rest of his life." But I started getting up on a window ledge and watch the kids playing outside, soon I started walking back and forth everyday and they decided then that they would help me to

walk."

Ted had 8 bone operations over the following years and he wore a leg brace for a long time, however after the last operation he had was able to get rid of the brace and as he says, "to begin my journey home".

And coming home was a long journey for Ted, it wasn't easy. When he finished high school he began working as a trainee for an answering service company and not long after began to work full time. The work enabled him to live on his own.

"I had to have a job, he says. The only way to manage in Vancouver is to work and employment is not easy to come by."

It was during this time that he started to think of his natural mother. After thinking about it for four years he wrote to the government, asking for information. They sent him a letter which he said didn't give him much information. They didn't give him any names nor did they

tell him where he was born. They did however, tell him he was born in a northern community and that the only way out was by boat or plane. "They also told me my mother was very pretty and that she lived with her mother and a brother and sister who were both blind. They also sent me Reunion forms to fill out, but they said it could take up to six years to investigate my case because there were many people trying to find their parents. So I just tore up the forms and decided to go other ways."

Ted phoned the family who raised him and talked with Mrs. Blanchett, he asked her if she'd been in court the day he'd been made a ward, she said yes. He then asked her if she remembered his mother's name. She did, it was Yvonne, Ted then asked her for the nearest community or town to the place where he was born, she told him Meadow Lake.

He then called the Dept. of Indian Affairs in Vancouver and

told them he was trying to find his mother, he gave them the information he had and asked them to call Meadow Lake for him.

"They called me right back and said they had good news. They were not supposed to release this information but they said since it was so close to Christmas they would give me her married name and the place she lived."

"I called the band office at Patuanak right away, and told the lady, that Yvonne Paul's long lost son Theodore Lalliberti had just found her and if she wanted to talk to him, she could phone me and I left the number. About twenty minutes later my Mom called me and the first thing she said was, Ted can you come home and I said Yes."

"Let me tell you, that was the happiest day of my life and when we reunited, that was the best Christmas gift I have ever got in my life".

Editor's note:

We have started a children's page this month and Diana is the Editor with other kids contributing. There will be a new Editor each month and we encourage you to participate. Send your stories, poems and interviews, news from your home area, whatever you want. Ask your parents or teachers to help you.



Grandpa on Trapline

Grandparents are important people.

Hi, my name is Diana Campbell. I go to Brunskill school in Saskatoon. I am in grade six. My favorite pass time is reading and watching television.

My parents go to university, they are studying to be teachers. I have a brother named John, he likes to draw. He drew the picture on this page.

In this issue I would like to discuss the importance of grandparents in our lives. I think grandparents are very important to us. They tell us stories about when we were very young and about our parents. They also tell us how to use things and stories about our ancestors.

In my family on my Dad's side my grandpa is a trapper...My grandma died when my Dad was small so I never met her. On my Mom's side my grandparents are farmers. They grow wheat, oats and barley. They used to have horses but they got old and died.

One time my grandma told me a story about my Mom when she was small. My Mom and her sister painted my great grandpa's dog red. It was a good thing the paint didn't dry before they got it off. But they were sure in trouble.

Here is another story my grandpa told my Dad and he told me. When my Dad was a little boy my grandpa went trapping in the winter. He went trapping a way up north. The night that my grandpa came back all the kids got up as soon as they heard the door open, and my grandma began making a lunch for him. They saw that my grandpa had someone with him. Grandpa said "this is Joe, I met him up there." Then the kids went over to his

trapping bag. He had so many furs. They asked him how he got them.

He said "when we were walking we ran into a pack of wolves, so I shot one. They made so much noise they scared Joe. We were on a lake and Joe ran on the ice to this little island. I shot another wolf and they all started attacking it. But when they made a loud noise Joe thought I was dead, but I wasn't. So finally the wolves noticed I was shooting them and they ran off in all directions. One went the same direction that Joe had. Joe climbed up a tree because he was so scared. He thought the wolf was coming for him. Just then I came along and shot that wolf. This is how we have so much meat and fur." That night they all ate wolf meat.

Sometimes you don't have to have grandparents, but it is fun. Sometimes you can have an older friend that may be like a grandparent to you. I did, I called her grandma Vicki. She was just like a grandma to me. She brought my brother and me lots of things, made us pies and would go berry picking with us. She would sometimes come and stay with us. But then she got cancer. We couldn't go see her because we were under age but my Mom did. She told us grandma Vicki looked terrible and was really sick. A few weeks later she died. That day I felt terrible and really sad that I didn't get to see her or anything. I still miss her and love her.

Grandparents are important. They can help us with our school work, tell you stories, and teach us things. Grandparents are important in our lives.



Raine Morin

Where the Spirit Lives Interview with Raine Morin

Sky Blue: What was the saddest part of the movie?

Raine: The saddest part of the movie was when Amelia got taken away in the plane. I didn't like it when the kids on the plane got separated. I also didn't like it when the guy tricked her, and when he got money for each of them.

Sky Blue: What was the happiest part of the movie?

Raine: The happiest part was when Amelia's friend was no longer a little girl, and they did a woman's ceremony. I was happy when Amelia burned Sweetgrass and prayed and sang a song when she heard her parents had died. I didn't like the principle of the boarding school because he lied to her about that!

Sky Blue: What else didn't you like about the show?

Raine: I really didn't like it when first they washed Amelia's hair with that coal oil to get the lice out, then they cut it. But it grew a little bit anyway. I have long hair and I wouldn't want anyone to cut my hair because my hair is like the grass on Mother Earth. It is special. I didn't like the boarding school, too, because of the ugly clothes they had to wear, and because the teachers wouldn't let them speak the Indian language. I didn't like it when the boys couldn't talk to the girls and the girls couldn't talk to the boys. And, I didn't like it when the mean teacher had a stick in her hand when Amelia wasn't eating properly with a fork and spoon, and the teacher slapped off all the dishes with her stick and put Amelia's head down on the table and tried to hit her.

Sky Blue: Did you cry during any part of the movie?

Raine: I almost cried, when they brought Amelia's friend back all bundled up. I didn't like it when she ran away and died. I didn't like the teacher taking her into her bedroom. But I don't want to talk about that!

Sky Blue: What did you like about the movie?

Raine: I liked it when they buried Amelia's friend in the Indian way up on the sticks, but I didn't like the principle because he was mean to them when he saw the way Amelia's friend was buried in the Indian way. He said, "They all must be punished." I thought Amelia was good when she was tough and wouldn't listen to the teachers and the principle. I thought it was pretty good when Amelia got her Indian name back. I liked the ceremony they did. She was able to be Indian once more! And I liked the end when Amelia and her brother went home instead of staying at the boarding school.

Sky Blue: What did you think of the movie?

Raine: I thought "Where the Spirit Lives" was a good show for little kids to watch. I understand the movie and I'm seven years old. My mom just had to explain the part about the teacher coming to get Amelia's friend every night.

Sky Blue: What did you think of Michelle St. John?

Raine: I thought Michelle St. John was a good actress. I would like to act like her.

Sky Blue: Anything else you want to tell the people who read this?

Raine: I pretty well liked the movie.

written by Sky Blue Morin...

Word Puzzle School Word Find

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

Words in the puzzle

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|------------|-----------|----------|------------|
| BLACKBOARD | ERASER | TEACHER | DICTIONARY |
| COMPUTER | PENS | LUNCH | BOOKS |
| GYM | TEXTBOOKS | STUDENTS | DESK |
| PRINCIPAL | DISK | SPORTS | LIRARY |
| CLASSROOM | PENCIL | BUS | |

(Answers on Page 14)

NEW BREED



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