

# NEW BREED

Vol. 19 No. 8

A Publication of the Metis Society of Saskatchewan

December 1988



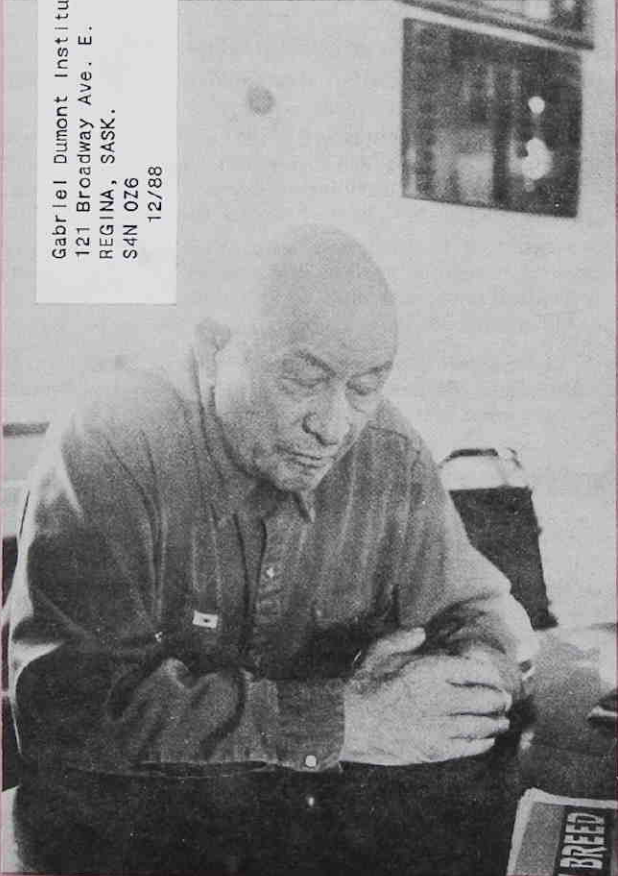
## SEASONS GREETINGS



Gabriel Dumont Institute  
121 Broadway Ave. E.  
REGINA, SASK.  
S4N 0Z6  
12/88

### IN THIS ISSUE:

- Our Elders
- Medric McDougall
- M.S.S. Annual  
Assembly
- 1989 Calendar





# Notice Of Annual Meeting Of Members Of The Metis Society Of Saskatchewan Inc.

January 6 and 7, 1989  
Bessborough Hotel  
Saskatoon, Saskatchewan  
(registration on January 5th)

TAKE NOTICE that a General Assembly (Annual Meeting) of the members of the Metis Society of Saskatchewan Inc. will be held on the 6th and 7th days of January, 1989 at 9:00 a.m. in the Adam Ballroom of the Bessborough Hotel at 601 Spadina Avenue East, Saskatoon, Saskatchewan. Registration for the Annual Meeting will be on January 5th, 1989 between 5:00 p.m. and 8:00 p.m. The Annual Meeting will be for the following purposes:

## Regular Business

1. To receive and consider the financial statements of the Corporation for the year ending March 31, 1988.
2. To appoint auditors of the Corporation and to authorize the Directors to fix their remuneration.

## Special Business

1. To confirm the location of the head office of the Corporation to be at Regina, Saskatchewan.
2. To pass the following resolution to amend the Articles of the Corporation, as follows, for the purposes of amending the Articles of the Corporation, namely:

Clause 3 of the Articles as amended by the Certificate of Amendment dated October 13, 1988 shall be deleted and the following shall be substituted in its place and stead, namely:

"There shall be three classes of membership as follows:

- (a) Delegate Members, composed of delegates elected from the Locals of the Corporation and members of the Provincial Metis Council all as set forth in the Bylaws. The Delegate Members shall have the exclusive right to vote at all annual and special meetings of the Corporation;
- (b) Regular Members, composed of Metis persons 16 years of age and over. Regular members shall only be entitled to elect members to the Provincial Metis Council;
- (c) Natural Members, composed of Metis persons under the age of 16. Natural members shall not be entitled to vote at meetings of the Corporation."

3. To consider and if deemed advisable, to confirm the following amendments to the Bylaws of the Corporation, namely:

(a) Bylaw No. 6, paragraph 10(a) shall be repealed and the following shall be substituted in its place and stead:

"There shall be 11 regions as set out in Schedule A of these Bylaws."

(b) Bylaw 7 shall be amended by repealing paragraph 1 thereof and substituting in its place and stead the following:

"There shall be an elected Provincial Metis Council, being the board of directors of the Corporation, who shall manage the activities and affairs of the Corporation."

(c) Bylaw 7 shall be amended by repealing paragraph 2 hereof and substituting in its place and stead the following:

"The Provincial Metis Council shall be composed of the elected Regional Representatives and a President elected province-wide."

(d) Bylaw No. 9 shall be amended as follows:

(i) By adding the following paragraph to be identified as paragraph 7:

"The quorum for a meeting of the General Assembly being the annual meeting of the Corporation, shall be 250 Delegates of the Corporation providing at least one Delegate is present from no less than 50% of the Locals of the Corporation."

(e) Schedule A to the Bylaws, being a map of Saskatchewan showing 12 regions, shall be substituted with a new Schedule A identical to the map showing 11 regions as they existed prior to February 20, 1988.

A copy of the present Bylaws and Articles may be obtained at 806 Victoria Avenue, Regina, Saskatchewan, S4N 0R6, or from the President of any Local.

## Qualification to Attend Meeting

The membership of the Metis Society of Saskatchewan Inc. consists of Metis only, who are members in good standing of a Local. Each Metis person wishing to attend the General Assembly shall ensure that their name is on the list of members to be submitted by their Local no later than December 31st, 1988.

DATED this 8th day of December, 1988.  
BOARD OF DIRECTORS

For further details and information, please contact the Metis Society of Saskatchewan at 525-6721 in Regina.



## Editor's Note

December is usually associated with Christmas and the Festive Season. Money is spent, gifts are purchased and families get together to celebrate. Often the real reasons behind Christmas are overlooked or forgotten. This should be a time when we are thankful for what we have but it should also be a time when we look at what others do not have. We should also focus on some of the poverty and hopelessness that many of our people face on a daily basis. And perhaps renew our commitment and faith in what we are seeking for our people.

This month's New Breed includes information on the needs and conditions of our elders. Their situation is not acceptable and we must work for changes and improvements to enable our elders to lead healthier, happier lives.

Thanks to Clem Chartier, we have also included information on the Metis Society of Saskatchewan's organizational structure. The upcoming Annual Assembly will provide the Metis Society of Saskatchewan with an opportunity to focus on various concerns and hopefully, this will be a well-attended event.

We have also include various Seasons Greetings from our leaders and others who are working for common goals. We thank all those who took the opportunity to convey their greetings to readership.

We have also profiled Medric McDougall who is well-known to many in the province. Interviewing Medric was a pleasure - he has a great sense of humour and we shared many lighter moments. He has an equally great sense of commitment to Metis people and has worked for their betterment and that of his community of St. Louis for many many years. Although he is 85 years of age, he is in good health and obviously enjoys life to the fullest. The opportunity to meet Medric and his wife, Marie Anne, was an enjoyable experience.

We should be seeking more of the stories and thoughts of our elders as they have much to share with us. Our elders have many interesting things to share and we should be recording these now before it is no longer possible.

Again, I would like to stress the importance of contributions from the communities or locals in terms of informing others of what is being accomplished or dealt with at the community level.

We have also included a centrefold calendar for 1989 and trust that you will find this useful.

As 1988 comes to a close, New Breed would like to thank all those who have helped and contributed towards the production of the paper in the past year. Your efforts are appreciated and we look forward to your continued involvement and support in 1989.

New Breed wishes membership and readership a Merry Christmas and a Happy New Year. We look forward to the challenges of 1989. □

Sincerely,  
Donna Pinay



## Oops! We 'blue' it!

Apparently there was some real reader response to the last issue of New Breed. The colour on the cover was not screened and as a result, one would literally turn 'blue' reading it. We have corrected this and won't make a similar mistake in the future.

As well, pages were reversed and the table of contents was put at the end of the paper - so we apologize for the mistakes and will ensure these won't be repeated in the future.

We have changed printers in an effort to reduce our printing costs and will also have a better quality cover in this and future issues.

# NEW BREED

A Publication of the Metis Society of Saskatchewan

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NOTE: Last Month we lost Trish White's byline for her review of 'Daughters of Copper Woman'. Thanks to Trish for her contribution.

## In January's Issue:

Due to space and time limitations, we were not able to include Terry Lusty's articles on the Second Annual Child Welfare Conference held in Winnipeg, Manitoba in November. We will include these as well as other information in our January's issue. Thanks to Terry for providing this coverage for New Breed.

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

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

If you are interested in submitting material for publication, please contact:

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# ELDERS AND CHILDREN: OUR MOST PRECIOUS RESOURCE

We are all familiar with the social and economic conditions of our people and how it is necessary to improve these for the betterment of all our people. Very often those who suffer the most are our elders and our children. They feel the effects of poverty and of the deplorable social conditions. Very often our elders and our children are neglected or abused and this is not acceptable.

As statistics and studies indicate, the living conditions of our children and elders are very poor. We literally have people going hungry, living in slum housing and encountering other difficulties. Sometimes our children and elders are the victims of abuse and their situation is unacceptable. We have our youth who are also suffering - many are killing themselves either through suicide or through various addictions.

Traditionally our elders and our children were our most precious resources. They were loved, cherished, respected and cared for by the community. There was not elder or child abuse as there is today. All our people had roles and responsibilities and everyone was accountable for the well-being of children and elders.

Our elders were and still are our teachers. They were respected for their knowledge and life experiences. They were our advisors, our teachers, our role models and our medicine people. They had a respected place within our communities and everyone was responsible to ensure their needs were met. Sadly, this is often not the situation today.

Our children were the future. They were loved and protected by the community and social standards were in place that did not allow for the abuse of children. It was understood that children were the future and they were provided for at all times. Again, this is often not the case today and many children are not cared for as they should be.

Unfortunately, many of our social systems have broken down. Oppression, poverty and its resulting social ills have created a situation where very often elders and children are abused or not cared for.

Today we have all types of social conditions to contend with in our communities and those who suffer the most are the young and old. Family violence and breakdown is all too common.

Our elders and children should not be victims of abuse but sometimes they are. How many times have we heard of the adult children of our elders taking advantage of them? Or of our children being neglected and abused? We understand the reasons for this but nonetheless, this was not acceptable traditionally and it is no more acceptable today.

Very few services are available to help our people - we know this and often encounter difficulty in developing and delivering what we feel our communities need. We are discouraged rather than supported when we attempt to rectify our situation.

Traditionally, elder and child abuse were not allowed to happen. If a person did so, he or she was held accountable by leaders in the community. They were given an opportunity to mend their ways but if they did not, they were punished or banished. There was more of a common caring for the well-being of the community and while some of this remains with us today, it needs to be prioritized and strengthened.

Today we have many unacceptable situations where the needs of our families go unmet. Family violence occurs far too often. When a mother suffers, so do the children. When an elder is abused, others also suffer.

Alcoholism and other addictions create so many difficulties as do the lack of caring and respect for elders and children. Poverty also has such a negative impact on our people and sometimes, we become frustrated and overwhelmed by the seemingly hopeless situation.

There are some initiatives underway to assist our elders and youth. Some of these include pre-schools where family support is provided to ensure children are cared for and have healthier lives. There have been some housing initiatives that specifically meet the living and social needs of our elders. Unfortunately, these are not as widespread as they should be.

We also have education systems that fail to meet the needs of our children to the point where the drop-out rates for our young people are extremely high. Education is a right but in most situations, this is not the case for our people. Instead, our children receive a second-class education and many become frustrated with the system that fails to meet their needs.

What can be done? While there are some programs in place, these need to be widespread. We also have to look to our communities for their strengths and use these to ensure our elders and children have the healthy lives they are entitled to.

And we have to examine our priorities - and look to our elders for their advice and guidance in terms of returning to some of the values that were important to the well-being of our communities. Our elders have a rightful place in our lives and we should provide them with the care and respect they have earned.

Children cannot overcome their situation on their own - they need us to ensure they are cared for and their needs are met. We have high numbers of children in foster care or institutions and this should not be the case. We have to take more responsibility for their well-being.

As people, we must be given more responsibility for our own services. Many of our people have the expertise and experience to ensure our communities provide these services. Financial support, is also necessary at a level that will ensure success not failure.

We must also look at the types of initiatives that have worked in our communities and share the successes with others. These should be used as examples for others to follow.

And we must also ensure our leaders at all levels are prioritizing the needs of our elders and children. These issues are sometimes seen as 'women's concerns' and this is not the case. It will take action from all levels to ensure the development of initiatives are financially and technically supported. Traditionally, the well-being of young and old alike was a community responsibility and one which was taken seriously by all concerned. This must be the same today.

Issues such as elder abuse or child hunger must not be ignored by anyone. Perhaps we have to start looking at traditional support systems and standards that did not allow for these abuses. There are perhaps ways that these can be implemented in our communities.

While it is recognized widespread changes have to occur for our people in terms of our social and economic systems, the fact remains that we should not have to wait for these to happen before we address the circumstances of our elders and our children.

We owe this to our elders and to our youth. While it is recognized that issues such as the attainment of self-government and other entitlements are crucial to our people, the fact remains that we must also work to rectify the current situation.


We cannot depend upon the government or anyone else to do this - it must be done ourselves. Our priority should be to ensure our elders and children are cared for. Our elders will not always be with us and they should be able to live their lives happily and with their basic needs being met. Our children must also have a positive life so that they are able to contribute when they are adults. And our youth cannot be left to fend for themselves - they too require our concern.

Hopefully we will all work towards a common goal of ensuring these needs are met. It is crucial for our future and to ensure our elders are respected for their past and present contributions. We owe this to our people. □

by Donna Pinay

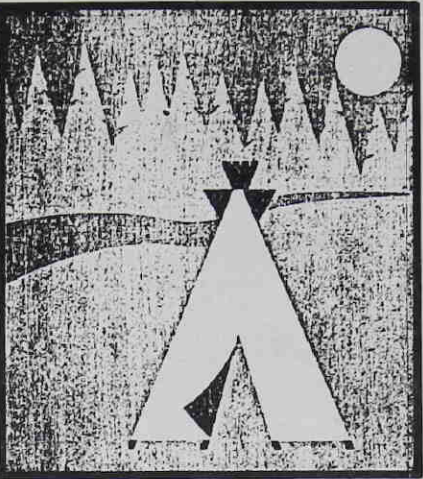






# A Study of the Unmet Needs of Off-Reserve Indian and Metis Elderly in Saskatchewan

Senior Citizens' Provincial Council  
June, 1988



*The Senior Citizen's Provincial Council undertook a major study of Indian and Metis elders and have provided an informative document which indicates the situation of our elders is in vast need of improvement. Thank you to the Council for undertaking such a study of our elderly. Hopefully, it will be used as a tool to work for changes and improvements in the conditions of our elders.*

## INTRODUCTION

Of the provinces, Saskatchewan is second only to Manitoba in the proportion of its population which is of Native ancestry. In the 1986 Census, 77,650, or approximately one in every 13, Saskatchewan residents identified themselves as being of Aboriginal origin. This figure is undoubtedly conservative. Integration of Indian and Metis people into the dominant culture affects Census statistics which are largely based upon Native "self-identification". Other difficulties encountered in enumerating the Native population, particularly the elderly and northern populations, are related to the English literacy skills necessary to complete census forms and the high mobility rates often dictated by socio-economic circumstances.

Over the last several years, increasing recognition has been given to the complex series of problems facing Canada's Native people. The 1981 Census of Canada reported that in 1980 the average income of Native people was approximately two-thirds that of other Canadians (Statistics Canada 1984). The 1981 Census also showed that one in six Native homes needed major repairs compared to "just one in 15 non-Native homes." Further, one in six dwelling units inhabited by Native households was crowded compared to one in 43 non-Native homes (Statistics Canada, 1984).

Studies within the Province of Saskatchewan have painted an equally disturbing picture. From 1983 through 1984, the City of Regina conducted a Mayor's Task Force on Indian and Metis Initiatives. The reports of this Task Force document a series of problems facing Native people in an urban setting. Included among these problems are high mobility rates, language barriers, and the perceived unsuitability of some institutional and publicly-funded facilities for use by persons of Native cultures.

In 1983, the Task Force Committee on the Mental Health Services in Saskatchewan noted that the pressures experienced by significant numbers of Native households, as a consequence of conflicting value systems, poor living conditions, and poverty, can cause internal friction and "produce intense reactions of anger, anxiety, depression, and hostility." The Task Force also observed that the average life expectancy of Native people is ten years less than that of the general population with violent deaths occurring "at three times the normal rate." In 1981, life expectancies at birth, for Registered Canadian Indian males and females, were 62.4 years and 68.9 years, respectively. The comparative life expectancies for the general Canadian population in that year were 71.9 years for males and 79.0 years for females.

Lower life expectancies, high birth rates, poverty, and varying lifestyle factors have resulted in an Indian population profile which is weighted much differently than that of the general population of Saskatchewan.

Despite the increasing amount of attention being directed toward the needs of the general Native population, the literature shows that little research has been conducted to specifically define the unique problems and needs of the Native elderly. El-

derly Indian and Metis share with their people the host of problems already identified. Yet, these problems are augmented by the special concerns of aging, including declining physical health and mobility and potential loss of employment and role in the community.

It can be hypothesized that one of the most critical problems facing the Native elderly is the loss of continuity in their lives, the direct effect of pressures to acculturate brought about by migration to and proximity of urban centres. Many adult children of elderly Native parents leave economically depressed rural areas and reserves in search of employment and education. Subsequent intergenerational contact becomes complicated by losses of traditions, culture, and language by the young. The gap widens further as the technological and educational advances of the younger Native population are increasingly viewed as having more importance in modern society than the traditional knowledge and experience attributed to the elderly.



A similar set of difficulties, as those experienced by the Native elderly 'left behind', may be observed in those labelled "followers of children." Weeks and Cuellar, in their San Diego study of ten groups of minority elderly, that while "followers of children" maintain daily interaction with their children, this close family relationship can contribute to their failure to venture from the home and make friends, learn English, or take part in the activities of their new community. In other instances, the fact that the children have established themselves in the community, prior to the parent's arrival, may stress previously established relationships as the parent begins to assume a subordinate role in making household decisions.

Given this information, in the Fall of 1985 the Saskatchewan Senior Citizens' Provincial Council formulated a series of preliminary research questions:

- (i) How do the Native elderly in Saskatchewan conduct their lives and interact with the community in which they live?
- (ii) What are the group differences within the population of Native elderly and how might these differences account for varying needs?

- (iii) To what degree are language and communication difficulties a problem in the lives of the Native elderly?
- (iv) What are the current utilization patterns for various community-based services by the Native elderly and to what extent do the Native elderly prefer informal support systems?
- (v) What might be the most effective means of addressing the unmet needs of the Indian and Metis elderly?

On December 9, 1985, the Senior Citizens' Provincial Council met with the Honourable Gordon Dirks, then Minister of Saskatchewan Social Services, to present their concerns on the situation of the Native elderly. Mr. Dirks directed the Council to take their preliminary investigation into the public realm and to consult with Indian and Metis organizations as well as concerned federal, provincial, and municipal government departments. The purpose of this consultation process was to confirm the trends set out in the preliminary review of the literature and to more accurately determine the availability of research and current statistics specific to Saskatchewan's Native elderly.

By the spring of 1986, over 60 individuals had been included in this consultation process, most in face-to-face meetings. These individuals represent government departments, educational institutes, and Indian and Metis organizations.

It was apparent quite early, during this consultation, that little information was available on the Indian and Metis elderly in Saskatchewan. Further, the few studies that had been conducted in Canada and Saskatchewan were either outdated or limited to a specific locality, issue, or subpopulation. Given this evidence, the Government of Saskatchewan granted the Senior Citizens' Provincial Council the funding necessary to undertake a comprehensive study on the unmet needs of the provinces's off-reserve Indian and Metis elderly.

## EXECUTIVE SUMMARY

Of the provinces, Saskatchewan is second only to Manitoba in the proportion of its population which is of Native ancestry. Over the last several years, increasing recognition has been given to the complex series of problems facing Canada's Native people, yet little research has been conducted to define the unique needs of the Native elderly.

In the Fall of 1985 the Saskatchewan Senior Citizens' Provincial Council met with the Honourable Gordon Dirks, then Minister of Social Services, to present their concerns on the situation of the province's Native elderly. Included in this presentation was a proposal to undertake a comprehensive research study on the unmet needs of Indian and Metis elderly in Saskatchewan. Mr. Dirks directed the Council to take their proposal into the public realm and it quickly gained the support of organizations and educational institutes representing the Indian and Metis people, as well as concerned federal, provincial, and municipal government departments. By the end of 1985 the province granted the Senior Citizens' Provincial Council full funding for the study.

Because so little was known about the situation of the Indian and Metis elderly in Saskatchewan, the Council determined that any initial empirical research should be exploratory and broad in scope. Accordingly, four formal research objectives were set:

- (i) To identify the unmet needs and concerns of Indian and Metis elderly in off-reserve settings in Saskatchewan.



- (ii) To understand how these needs differ from those of other seniors.
- (iii) To promote an understanding of how the unique needs of the Indian and Metis elderly can best be supported by culturally-appropriate policies, program design, and service delivery.
- (iv) To produce a resource document which will include information which will be of use to Indian and Metis organizations, program administrators, and policy and decision makers.

For the purpose of the study, 'Indian and Metis elderly' were defined as Status Indians, Non-Status Indians, and Metis who are age 50 and older. Jurisdictional considerations limited the project to 'off-reserve' locations. In southern Saskatchewan it was determined that the study should primarily focus on the needs of the urban Native elderly and the centres of Regina, Saskatoon, Prince Albert, North Battleford, and Fort Qu'Appelle were chosen as the survey sites. In total, 412 interviews were obtained in these centres. A sample of 64 interviews was also obtained from 11 communities throughout northern Saskatchewan.

Interviews were conducted in the homes of the respondents and averaged one to two hours. A total of six different languages were used for the interviews. While very few of those Native elderly, who were approached, refused to participate in the survey, locating respondents proved a difficult task. In the urban centres phones were not available in one-third of the respondents' homes and much of the work in locating this sample was done by Aboriginal university students travelling by foot, bicycle, or bus. In the north several respondents were accessible only by plane or boat. The following are a series of study highlights:

#### Sample Characteristic

- South Sample (412 respondents)
  - 39% male; 61% female
  - 59% age 50 to 64; 28% age 65 to 74; and 13% age 75 and over
  - 53% Status Indians; 12% Non-Status Indians; and 34% Metis
  - over 60% are widowed, separated or divorced
- North Sample (64 respondents)
  - 33% male; 67% female
  - 22% age 50 to 64; 55% age 65 to 74; and 23% age 75 and over
  - 24% Status Indians; 35% Non-Status Indians; and 41% Metis
  - 55% are widowed, separated, or divorced

#### Educational Resources

- While very few of the Native elderly, sampled in the five southern centres, are without any formal schooling, 72 per cent did not have the opportunity to advance beyond the elementary school level.
- In northern Saskatchewan, 58 per cent of those sampled had no formal schooling.

#### Language Skills

- Despite low levels of education, 78 per cent of the Native elderly in the south speak English well and more than half are fluent in English as well as one or more Aboriginal languages.
- It must be emphasized that approximately 22 per cent of the urban respondents have difficulty with English. If reading and writing literacy skills are included, then the proportion who are having difficulty with English in the south becomes as high as 35 to 38 per cent.
- In the north the majority of those sampled are unilingual in Cree or Chipewyan and less than one in five speak English well.

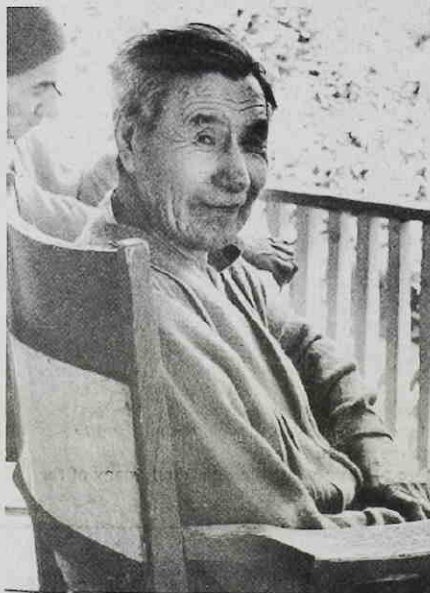
#### Employment Histories

- Only a small percentage (12 to 17%) of the sampled Native elderly reported employment income for either themselves or their spouse, a sobering statistic in a sample where 60 per cent are between the ages of 50 and 64.
- Few of the Indian and Metis elderly have worked in professional occupations. Elderly Native women who have at some time worked in the paid labour force have most often been employed in the servicing sector.
- Elderly Native males in southern Saskatchewan have most often worked at trades, farming, and primary sector activities. In con-

trast, 76 per cent of the elderly Native men sampled in the north have, at some point, worked in the traditional pursuits of hunting, trapping, or fishing.

#### Economic Characteristics

- The most commonly reported sources of income in the south sample are payments from Social Assistance, followed closely by Old Age Security (OAS). In the north, where a larger percentage of the sample are age 65 and over, OAS is the most commonly reported source of income. Less than one per cent of the sample reported income from savings or investment sources.
- Federal and provincial pension benefits for seniors means that those Indian and Metis who are 65 years or older generally reported higher incomes than those between the ages of 50 and 64. The latter group, many of whom still have dependent children, present particular risk for poverty.
- After their portion of rent, food, and utilities are paid, approximately 30 per cent of the elderly Native households have less than \$100 disposable income each month.



#### Housing Tenure Status

- Fewer than 16 per cent of elderly Native households sampled in southern Saskatchewan own their place of residence. Of the rental households, less than half (42.5%) were living in a government subsidized unit. Almost 30 per cent of those renting on the private market were unaware of subsidized housing and one-third had been refused a subsidized unit.
- In the north a larger percentage of elderly Native households own their place of residence, and one out of every two households sampled had either no monthly rental/mortgage charges or made payments of less than \$100 a month. The economic benefits of home ownership in the north, however, are offset by exorbitant utility and food costs. In particular, elderly Natives in the north are experiencing problems with delivery of wood for their wood stoves.
- In both the north and the south, the health of the Indian and Metis elderly and the condition of the housing is such that there is significant need for both indoor and outdoor maintenance services.

#### Living Arrangements

- In the southern urban centres the Native elderly are as likely to be living in single person households (24%) as are other Saskatchewan seniors. Eighty-six per cent of the Native elderly who were living alone and who gave income information fell below the poverty line set by the Canadian Senate Committee.
- Almost 40 per cent of elderly households sampled in the south and 60 per cent of those sampled in the north live in extended family situations. Most commonly these households

include their married children and/or grandchildren. As a result, 42 per cent of households of the Indian and Metis elderly in the south and 64 per cent in the north contain a child 16 years of age or younger. These extended family situations were seen to influence preferred housing types and, if a range of subsidized housing is available, both samples ranked single, detached homes as their number one choice.

#### Moving Histories and Housing Satisfaction

- Although fewer than one-fifth of the sampled elderly Native households in the south can be classified as recent migrants to their communities, 35 per cent of the households had been in their homes for less than one year. Seventy-two per cent had changed residences at least once in the last five years. These high mobility rates have serious implications for service delivery.
- Of those southern households who had changed residences in the year preceding the survey the most significant reasons for moving were: housing that was physically uncomfortable or ill-suited to their needs; neighbourhood or social problems; desire to follow children; and the desire to increase proximity to services.
- Approximately 37 per cent of the southern respondents currently desire to move. Again, the physical housing unit (either its discomfort or the want of a nicer home) were the dominant reasons given.

#### Movements From Reserves to Urban Centres

- A large percentage of respondents in the south had once lived in reserves. Fifty-four per cent of the migrations from the reserve occurred between the ages of 20 and 49. A significant number (33%) also left the reserve at age 50 or over. The two most commonly reported reasons for leaving the reserve were for employment and failing health.
- Movement from reserves appears to be largely to the nearest urban centre and the proximity of home reserves augments the potential for continued interaction. Only one-third of those who had once lived on a reserve never go back to visit their reserve. More importantly, 38 per cent of those who had once lived on a reserve do not consider their move to the city as permanent.

#### Health Profile

- Six out of every ten Native elderly perceive their health to be only 'fair' or 'poor'. If the 'poor' category of health is considered separately then the Native elderly are two to three times more likely to rate their health as 'poor' than are other provincial seniors.
- In a comparative sense, the proportion of Native seniors who report health problems is no higher than that of the general population of older Canadians. There are indications, however, that health problems for the Native elderly may be more debilitating than for the general senior population. Evidence of this includes lower levels of perceived health, frequent visits to the doctor, and significant limitations on personal mobility and daily activities. Again, we are reminded that 60 per cent of the sample are below the age of 65.
- The most frequently reported health problems among the sample Native elderly are arthritis, diabetes, heart conditions, and back, leg, and foot disorders.
- Whereas diabetes affects 5 to 8 per cent of Canadian seniors, 24.9 per cent of the Native elderly in the south sample were afflicted. Diabetes is a disease where prognosis and avoidance of complications depends upon adherence to dietary and medical instructions. Thus the illiteracy rates and poverty of the sample are seen as major risk factors in the management of this disease.
- Fifty-two per cent of the respondents in the south and 71 per cent in the north are experiencing dental problems and a significant number have not visited a dentist in the three years preceding the survey.
- Forty per cent of the Native elderly report problems in walking yet as few as 6 to 8 per cent have a mobility aid such as a cane.



Just over 15 per cent of all respondents have a visual impairment which is not correctable with glasses or, if correctable, the respondent is without the proper prescriptive lenses. In the north, as many as 32 per cent of the respondents requested glasses.

#### Need for Assistance and Care

- Fifty per cent of respondents in the south and 73 per cent in the north indicate that they require assistance with at least one item of personal care. One-third of those requiring assistance 'only sometimes' or 'never' receive that help.
- For those Indian and Metis elderly receiving assistance in personal care, families are the most important providers of that care. Over 40 per cent of those sampled would depend upon a child in the event of an emergency. Less than one-quarter of the respondents use the care services of a formal agency or organization, and half of these use only those agency services for which they are not required to pay a fee.
- The greatest unmet needs for care services which could be provided through formal agencies or volunteer organizations include transportation services, home nursing, friendly visitor services, and translator services.
- The continuing sensitization of the provincial system of long-term care to include the special concerns of the Native elderly is also a need which is very much in evidence.

#### Transportation and Activity Patterns

- Thirty-eight per cent of the Indian and Metis elderly in the southern centres and 61 per cent in the north almost never leave their home or do so for less than an hour a day.
- In addition, 33 per cent of southern respondents and 53 per cent of northern respondents are without a telephone. Not surprisingly, as many as 57 per cent of the Native elderly 'often' experience feelings of loneliness.
- While a previous survey by the Senior Citizens' Provincial Council showed 61.5 per cent of Saskatchewan urban seniors are able to drive, only 31 per cent of the Native elderly

in the south and 10 per cent in the north are able to drive. In fact, only 44 per cent of the urban Indian and Metis elderly live in a household which has a vehicle. Approximately one in four respondents have a problem with transportation and 7 to 10 per cent never drive or get driven.

- For those who chose to participate in organizations, the most popular are those sponsored by Indian and Metis groups. Many of the Indian and Metis elderly partake in traditional ceremonies and would like to see more of these activities in their communities.

The study provides an in-depth look at the multitude of unmet needs of Saskatchewan's off-reserve Indian and Metis elderly. It is now the intention of the Senior Citizens' Provincial Council to work with the individuals and organizations who represent the province's Aboriginal people to devise a set of recommendations which will be published as a supplement to this document.

#### CONTINUING THE DIALOGUE

It is particularly difficult to make a summary statement for a document which has dealt with such a wide array of subject matter. On the one hand, the Senior Citizens' Provincial Council has attempted to present a broad overview of the unmet needs of the Indian and Metis elderly. Toward this end, statistics have been included which may assist policy and decision makers to arrange these needs according to priority.

On the other hand the Council has tried to portray the needs of the Indian and Metis elderly on an individual basis, for we did not feel that statistics alone could tell the story. It was hoped that by including the profiles of people such as Molly, James, Oliver, and Annie that we could introduce the human element so often missed in a statistical presentation.

It appears that even in the organization of this report a strong message on the service needs of the Indian and Metis elderly is evident. That is, services must be planned which are comprehensive enough to meet the overall needs of a diverse population. Yet in the end, as in the instance of a lone Native resident of a large institution, these services must meet the needs of the individual. And that is where the challenge lies!

Two points are outstanding. First, many of the lives of the Indian and Metis elderly have been

shaped by circumstances beyond their control. The Senior Citizens' Provincial Council is concerned that to conclude this report with a set of recommendations, which are devised without further direction from the Aboriginal people of Saskatchewan, might be an action construed Saskatchewan's Aboriginal people and organizations representing those people to study this document and to work with us over the next month to develop the conclusions and recommendations. The Council welcomes briefs from interested individuals and organizations and representatives of the Council are available should an organization request a meeting. The conclusions and recommendations will be published as a supplement to this report.

Second, the unmet needs described in this document cross many jurisdictions and geographical boundaries. Certainly the problems are not Saskatchewan's alone and the resolution of the problems of the Indian and Metis elderly will require a great conviction on the part of many people. Thus the dispersal of this information to as wide an audience as possible is seen as very important. Upon completion of the conclusions and recommendations, the Senior Citizens' Provincial Council will be calling upon the provincial government and the major provincial Native organizations to take the information contained in the report and to present it to their national colleagues as well as those in other provinces.

In closing, let us look toward the future. Improving the quality of life for the Indian and Metis elderly will affect not only those whose chronological age designates them as 'senior' but also those in generations that follow.

"Although the language is being forgotten by the younger generations ... when they attend ceremonies ... the feelings are very powerful. THEY WILL SURVIVE!

*(Male Status Indian, Age 65-69)*

If you would like to obtain a copy of the study or of the recommendations (which will be available in 1989) please contact:

Senior Citizens' Provincial Council  
2152 Scarth Street  
Regina, Sask.  
S4P 3Z3  
Telephone: (306) 787-7432

## WORDS FROM OUR ELDERS

The following are quotes from elders which were gathered by interviewers completing the Study of the Unmet Needs of Off-Reserve Indian and Metis Elderly in Saskatchewan.

"When I was child there was no such thing as 'can't do'. I've based my life on this."

*(Status Indian Gentleman, Age 50-54)*

"I suppose we have to change gradually to be able to cope with the modern time. But the culture we possess will never be forgotten. We can live in the modern times and still possess the great Indian culture that has been instilled in us by our ancestors."

*(Status Indian woman, late 70's)*

"People cannot speak the (Indian) languages, especially small children. They can't speak. They speak only English. It's as though our language is not worth speaking. Sometimes I feel like speaking English instead of (my) Indian language because they (children) are not taught to speak our languages. They use big words in English. I should have continued my education. At least I would know enough."

*(Metis woman, in her 80's)*

"The value of property (for Indians) differs from non-Indian society. They (Indians) are a sharing group of people."

*(Metis man, early 70's)*

"Unlike other people who put their elderly away in nursing homes, we as Indians don't put away our old people. We want to keep them, to hang onto them as long as we can."

*(Status Indian Female, Age 50-55)*

"(I have) no one to talk to. I'd like to see younger people come in to talk to (us). You really can't understand them (other residents) ... I feel a lot younger than my age - I've always been around younger people ..."

*(Native woman, in her 60's)*

"I do know our old Indian doctors were better than the doctors they have now."

*(Metis Male, 65-69 Years)*

"The young generation is relying on white-man's medicine and the elders still use the traditional medicine."

*(Non-Status Indian Male, 75-79 Years)*

"In my time it was tough. No relief. No pension ... I was in the 'dirty thirties'. That's nothing, (because) we had real Indians who knew how to get along together. We fed each other. We were the best supporters of ourselves in the so called Depression. It wasn't because we were hungry - we weren't. Everybody wanted a job, that's all the thirties were. You want to see a Depression - lose two children. That's Depression."

*(Elderly Native person)*

"The elders feel less lonely when they are gathered together, telling legends, tales, teaching culture, and language."

*(Status Indian Woman, Age 70-74)*

"Whiteman is beginning to learn that ... We (Indians) can be patient ... regardless of the cost ..."

The Indian has to seek, to find out how to help themselves."

*(Status Indian Gentleman, Age 55-59)*





## MEDRIC MCDUGALL METIS ELDER AND ORGANIZER

Medric McDougall is no stranger to the Saskatchewan Metis movement; he has been involved since the 1930's and remains so today. At 85 years of age, Medric is very active in his community and in Metis issues. His involvement with the Metis Society of Saskatchewan spans over 50 years. He was one of the early organizers of the early Metis organization in the 1930's and has been involved ever since. He is also active in community concerns including the credit union, housing, service clubs and others.

Medric is in excellent health, likely because he is physically active and keeps himself busy. It could also be from his healthy and positive attitude towards life. He enjoys sharing his thoughts and stories and speaks his mind freely. He enjoys teasing and his eyes twinkle as he does so. He enjoys a good laugh and has a sense of humour that he shares freely.

Medric was born on December 29, 1903. He is the grandson of Maxime Lepine, who was one of Riel's right hand men in the Battle of Batoche. Medric's parents were Virginie Lepine and Alexandre McDougall. Medric married Marie Anne Nolin in 1938. She is the daughter of Charlie and Lucy Nolin and was born on January 29, 1911.

Medric has been involved in the Metis Society of Saskatchewan since its earliest days and he remains a supporter today. Over the years he has been involved in both the provincial body and in local or area concerns. Medric began his involvement in the 1930's when he worked to organize the Metis communities of Batoche, St. Laurent and St. Louis. There were many different families involved and in those days, Medric says there weren't any Indian people around except for those residing on nearby Indian reserves.

Of his early organizing days, Medric says "We organized to face the government better. We had to be heard as our people were facing very difficult times. The conditions of the Metis were very bad and there was no work for our people. We wanted the economic conditions to improve for our people."

The Depression was a particularly difficult time. Medric recalls living on \$15 a month which had to meet the needs of his family of five. He said it was hard as there was no work and he supplemented his family's food supply by hunting.

"I broke the law by shooting the odd jumper out of season. But I had no choice we had to hunt for our food," recalled Medric.

The Metis Society was active in the area until the war broke out. At this time, many young men enlisted in the army and this provided a form of economic support. The society became less active during the war years.

There were also other community initiatives that Medric was involved in. One of these was the credit union - he served on their board for 25 years. He also felt a commitment to help in other areas where changes were needed.

**"In our times (1930's) we volunteered-there was no money and we weren't paid-and we got along better. We weren't involved for the money or for power or ourselves. We were involved to better the conditions of our people. Sometimes money becomes more important than people and this is bad,"** Medric explained.

"I felt I could help to improve the conditions and I wanted to see things change for our people. I felt I could help others. We needed help and I felt we could get it through organizing. There is power in votes and if the Metis were organized, we could accomplish more.

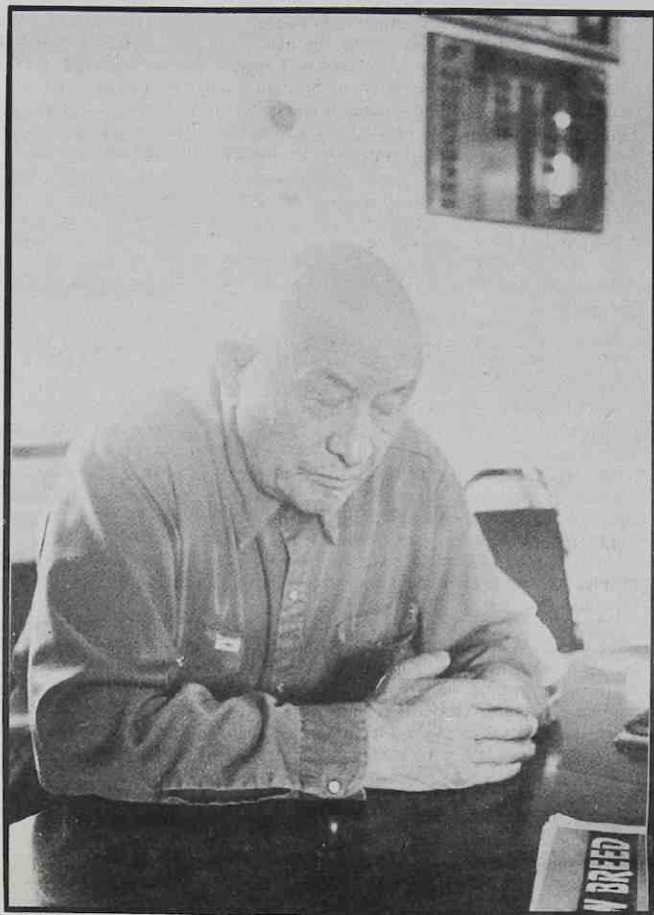
"In our times (1930's) we volunteered - there was no money and we weren't paid - and we got along better. We weren't involved for the money or for power or ourselves. We were involved to better the conditions of our people. Sometimes money becomes more important than people and this is bad," Medric explained.

Medric supported the separation of the Metis and supported the reformation of the Metis Society of Saskatchewan in the recent referendum. He did so because he felt Metis issues and concerns were not being addressed by the former Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS).

He feels that it was necessary to separate although the organization would have been stronger if the Non-Status Indians had remained a part of the group.

**"In the past five years, the government is just laughing at us. We are fighting here and there and against one another. And we are letting the government off the hook by doing so. I think the government probably enjoyed all the fighting that took place. If we keep this up, we allow them to keep laughing at us.**

"We needed to work together not fight one another but that's what was happening. It's too bad that we didn't work together instead of having to separate. But we needed an organization to represent the Metis concerns, not only those of Non-Status Indians," said Medric.



Medric is critical of the infighting and power struggles that have taken place within the Metis movement. He feels this takes away from the purpose and does not allow for anything to be accomplished.

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"We really need to work together. But in the old organization (AMNSIS) we didn't work together enough, we were fighting. But that's what we did and it's too bad - we could have accomplished more by working together" explained Medric.

Medric feels it is necessary to change the current organization to better reflect the concerns of people and to ensure leadership are not involved for the money or power.

"I will continue to speak up for my people. We are going to have to organize differently - there can't be the hunger for power. We are going to have to elect leaders who aren't going to start a war. If we don't organize differently, we may as well just say to hell with it.

"We have to arrange for our leaders to solve our own problems and not just listen to government or act for themselves. We have to organize for people, not power. If we fight against one another, we won't get anywhere. That was true in the past and it's true today.

"In my thinking, we have a lot of issues to deal with it and we should have our leaders doing this on behalf of our people" said Medric.

In the past, Medric recalls efforts and energy going into power struggles, fighting, and getting rid of certain leaders. He recalls how Howard Adams was treated.

"Howard was educated and he had a lot to offer our people. He could speak up to the government. He did a lot for our Metis people but instead the others got rid of him.

"Howard is my nephew but he is also a very intelligent man who wanted to do things for our people.

"There were others who were taken out of their positions by the leadership. That was wrong. We should be able to have everyone involved and not try to get rid of people who want to help us" said Medric.

Medric believes education is one of the most important issues facing Metis people today. He feels this will help to better the conditions of people.

"I think education is one important way in which we can help. We need to have our people educated the same way rich people are educated. Years ago, not many of our people were educated and we needed this. Our own people, who get educated can help us," said Medric.

Medric is not pleased with the current system which he feels needs to be changed.



"In this system we're in, things aren't right. We can't all be rich and it takes a lot of poor people to make one person rich. I don't agree with the system - I am basically a socialist-minded person. I believe everyone should have an equal chance and under the system we have, it's all based on power.

"It's called 'milking the system', if you better yourself, to hell with the rest. This is wrong. We need to have a system where everyone is equal and where it doesn't take so many poor people who remain poor just to keep someone else rich," stated Medic.

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Medric has also taken the time to be active in other areas such as housing. He feels provincial initiatives in the past were important and this type of work is necessary today.

He also feels that some things have not been successful and he would like to see more work done in certain areas. The Batoche Site is one area that concerns him.

"Louis Riel should never have been hung. He wasn't a warrior - he was more of a negotiator. He was a representative of the Metis Nation. And 100 years later, in Batoche when we gathered for the commemoration, I expected a better celebration. Instead we had AMNSIS reports.

"And we don't have the land for which our people fought. The Metis should have stood up to Parks Canada - I was disappointed," Medic says of the current Batoche Site.

He feels people should not be restricted to sites such as the graveyard. Ideally, the Metis people would own the site and the land which were the original homelands of the Metis Nation.

In terms of this long years of involvement, he sees it as a necessary action on his part. "I've always stood up for my people. People do look down on our people, you know. I will speak up for the Metis people because I feel I can help in some ways."

Medric's days of involvement in the Metis movement and his community remain important to him. He says he is attending the upcoming Annual Assembly and he might speak up on some things.

In the meantime, he is busy helping the community of St. Louis build a community centre. This will include a bowling alley, activities for youth and elders and generally a place where the people can gather for social and recreational purposes. The community is fund raising to complete the centre. Most days, he can be found either working there or perhaps in some other capacity such as volunteering time to supervise Fine Option workers.

Medric has been acknowledged by many different groups for his long years of service to his people and to his community. The greatest recognition for his efforts came in 1985 when he was awarded the "Order of Canada". He went to Ottawa for the ceremony and received the order from Governor General Jeanne Sauve.

When asked why he received such an award, Medic said "I think it was because I am a proud citizen - I have always supported the French language and Metis people. I also have supported my community by getting involved in different things and I have always been a socialist-minded person who believes in helping my community."

Other awards have included "Founding Member of the St. Louis Credit Union - 25 Years of Service", "Natonum Community College service", "Metis Local No. 7 - Women's Group", "the St. Louis Lion's Club" and "the Kinistino NDP Constituency".

Medric and Marie Anne are enjoying their later years - it is obvious by their close and caring relationship. After 50 years of marriage, they are happy, enjoy laughter and life, and are content with their large family.



Medric said "I am happy with my life. I have never been rich in money but I have had a good life and I have my family. I wouldn't change a thing. I don't have power and riches but I am satisfied. I am more than satisfied - I have a good family and I am happy. I wouldn't change my way of life - I don't need money, I have my family."

Recently, Medic and Marie Anne celebrated their 50th Wedding Anniversary. They were married on November 14, 1938. They have seven children including Valita, Doris, Marina, Verna, Marie, Alec and Greg. They also have 30 grandchildren and 16 great-grandchildren.

Medric says "At our anniversary, we enjoyed ourselves with our family. We get along well and as usual, we have a good time together."

Medric's life has been rewarding. His wife, Anne Marie, is just as active as her husband. He teased that "she can be quite bossy at times".

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#### EDITOR'S NOTE

The opportunity to interview Medic was a most enjoyable experience. He started the interview with some concerns about New Breed! But he also shared a lot and spoke of the need to improve the Metis movement. He is obviously committed to Metis people and wants to see changes for the better. Marie Anne is an equally delightful person and they are a happy and contented couple who have raised a family and shared a lot in their many years of marriage. New Breed commends Medic for his years of service to our people and congratulates both Marie Anne and Medic upon their recent 50th anniversary. Although he jokes about his advanced years and how many he may have left, it is obvious Medic will be around for many more years - his attitude and his spirit are very much alive. □

## Sale Of Metis Farms Causes Concern

*Clem Chartier and Gerald Morin, acting on behalf of the Metis Society of Saskatchewan, released the following news item to Saskatoon's News Media. The press conference was held at the Saskatoon's Metis local office on Monday, December 5, 1988.*

Last Wednesday the provincial government announced the sale of three Metis Farms in the communities of Green Lake and Ile a la Crosse. This causes our People great concern. Our Organization, along with some of our Locals, have been lobbying the provincial government for the purpose of turning over the Metis farms to recognized Metis ownership. The community of Green Lake has expended a lot of time and effort on this initiative.

On a broader basis, our Organization has been involved in land rights research in the 1970s and actively involved in negotiations through the First Minister's process to have a specific right to a Metis land base recognized and affirmed in the Canadian Constitution. A general right recognizing "existing Aboriginal rights" is contained in the Constitution, however a specific recognition of Metis land rights is still being denied.

We have also engaged in tri-partite negotiations with the federal and Saskatchewan governments in 1986 and 1987. Land was one of the 6 agenda items being discussed. This process was discontinued after the FMC of March 1987 due to the refusal of the province to participate in further talks.

We nevertheless continue to have our political right to land and self-government as a priority. Through the Metis National Council we are pressing for another round of constitutional talks at the national level. We have today sent a letter to the Prime Minister encouraging him to resume the negotiations process as well as lobby Premier Devine to agree to re-initiate the tri-partite process. This process on Metis self-government has been going on in Manitoba for the past two years, along with a bilateral process in Alberta, between that provincial government and the Metis Association of Alberta.

The federal government is now on record with respect to negotiating settlements with Peoples who have "historic grievances" in terms of their past treatment by the Canadian government. While we support the agreement with the Japanese Canadians and any efforts in this direction by the

Chinese and Ukranian Canadians, we deplore the lack of good faith on the part of both the federal and provincial governments in arriving at a just solution with the Metis Nation. Testimony to our "historic grievances" abound, including the government's activity at Batoche.


We have also sent a letter to Premier Devine calling for a meeting so that we can discuss the re-opening of the tri-partite talks and discussions on land. We will also be addressing this current critical situation with the Premier at that time. Certainly, pending the outcome of a resolution to the Metis land rights issue, a freeze on privatizing the three Metis farms would be our objective. This however, does not preclude the immediate turning over of those farms to the Metis communities of Ile a la Crosse and Green Lake on conditions favourable to those communities.

We also take this opportunity to inform you that the Annual Assembly of the Metis Society of Saskatchewan will be taking place on January 6 and 7, 1989 at the Bessborough Hotel in Saskatoon. □

**METIS SOCIETY OF SASKATCHEWAN  
DECEMBER 5, 1988**



# A MESSAGE FROM THE METIS SOCIETY OF SASKATCHEWAN



Clifford LaRocque, Interim Chairperson of the Metis Society of Saskatchewan, looks back to 1988 as a time when the goal of establishing a Metis political voice was established for Saskatchewan's Metis. Many people worked for the separation because of the desire to establish a more effective and representative Metis organization that would advocate for Metis political and legal rights.

It is important to reflect upon the issues facing Metis people today according to LaRocque. People must be involved at all levels and the ways and means of obtaining 'grassroots' involvement in the Metis Society of Saskatchewan is a priority.

The Interim Board of the Metis Society of Saskatchewan was given the mandate to deal with organizational change and to establish an Annual Assembly. However, the actual decision-making is to be made by the membership.

Clifford states "We were given the mandate to put things into place to accommodate the memberships' wishes and to put the organization back into the hands of the people. Our people wanted changes and improvements in the organization and we must ensure their wishes are carried out."

He sees the upcoming Annual Assembly as a time for the membership of the Metis Society of Saskatchewan to make decisions on the organizations, what election process they want in place, and other decisions about the Society. LaRocque feels the Interim Board was established to facilitate this process but the actual decision-making must be left up to the membership.

He sees the mandate of the Interim Board as a guiding process to ensure the organization is brought back to the people. He feels that in the past, there was not enough grassroots or peoples' involvement and that the Metis Society must ensure this is improved. Top heavy leadership does not work and he sees the Annual Assembly as an opportunity to change this.

"Our people have to decide what best meets their needs for an effective organization - this is their right and we must ensure they have a full say in all organizational matters" says LaRocque.

"We are at a point where our people have said they want changes and improvements over the old organization. The Metis Society must go in a direction that allows for more decision-making at the local level."

LaRocque feels there are many issues facing Metis people which must be dealt with and to which solutions must be developed. He feels that raising concerns is not enough - there must be solutions in place with the resources necessary for change.

"Employment, housing, education, human resources, child care, health, and economic develop-

ment are issues which affect all our people. We must look for solutions and seek support to ensure these can happen within all our communities." says LaRocque.

"We must ensure all people have the benefits normally afforded to other citizens. We should not have our people encountering poverty, child hunger, unemployment and other social conditions which do not allow for their participation. We have to do something - we cannot just raise these issues - we must look to the local and community level for solutions. These conditions can be resolved with the full participation of our people.

"We also have to look at the ways of generating resources to achieve our goals. And we must have a full circle of activities in place in all communities that meet the needs of our people".



LaRocque feels all people have a right to lead happy productive lives and not to face the restrictions imposed by poverty, unemployment and welfare dependency. These only allow a person to exist and does not allow for meaningful participation in society.

"We have to look at developing our communities. We have to determine what is needed and put these resources or activities into place. We need to have successes shared among communities so that we can all work for improvements" said LaRocque.

"The Metis Society has to take a leading role and work with the affiliates to deal with these and other issues at the community level. We have to respond to the communities' needs in a way that will improve the quality of life for all our people."

Clifford said it is important to reflect upon what has happened in the last 103 years since Riel, Dumont and others sought recognition for the rights of the Metis Nation. He feels we are still striving for these goals and there remains greater struggles for the Metis. That is why local and member participation is the key to change.

"We cannot ignore or walk away from issues. We must share the responsibility for making changes. We must focus on the care and commitment to our children, our people and our communities" says LaRocque.

Issues such as child hunger and poverty should not be happening to our people but they are. He feels our people have never had the opportunity to participate as equals in Canadian society and this should be a basic right for everyone.

Clifford encourages the membership's participation at the upcoming Annual Assembly. He sees this as an opportunity for meaningful membership involvement. He feels Metis people must make their concerns and wishes known and a process must be developed to allow for a more representative organization.

The separation was based on a desire for change and this is what must be kept in mind in developing and strengthening the new Metis Society of Saskatchewan. Mistakes of the past cannot be repeated and it is obvious people do not want a 'top heavy' organization.

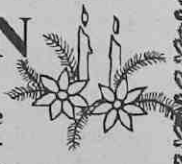

Reflecting upon the past year, Clifford feels the separation was an accomplishment but it is only a beginning. The real challenges are facing the Metis people now and in the future.

"We have to remember what we are here for - it is our responsibility to ensure the Metis people in Saskatchewan have a representative effective grassroots organization. This organization must act upon the concerns and issues facing all Metis people. The organization must decide upon organizational and leadership issues and ensure a process in place that meets the needs and wishes of the membership."

On behalf of the Metis Society of Saskatchewan, LaRocque extends best wishes to the membership and people at the community level for a Merry Christmas and a productive New Year. He feels the challenges of 1989 will require people's commitment to change and improvement. He feels that everyone involved in the Metis Society of Saskatchewan has a responsibility placed upon them by the people and that this must be fulfilled.

"We are involved because we care about our people and the issues facing us. We have to keep our original goals and purposes in mind at all times. And we have to do our best for unity, political development and local involvements." □

## SEASONS GREETINGS FROM THE METIS SOCIETY OF SASKATCHEWAN



On behalf of the Metis Society of Saskatchewan, I would like to take this opportunity to wish everyone a Merry Christmas and a Happy New Year. Let us continue to work for changes and improvements within our organization and to work together to achieve our goals in the coming year. Let us also take time to reflect upon the conditions which face the majority of our people and renew our commitment to work for the betterment of our people.

Clifford LaRocque



# ORGANIZATIONAL CHANGES METIS SOCIETY OF SASKATCHEWAN

By Clem Chartier

With the decision of the 1987 Annual Assembly which made provision for a Metis only organization and a Metis Constitution Committee, changes to the past by-laws of the Organization were made at the February 20, 1988 Metis Constitution Conference. These changes included the change of name from AMNSIS to the Metis Society of Saskatchewan, along with providing for a Metis only membership. These changes are also reflected in the Articles of Incorporation of the Organization. Other significant changes were also made. They are as follows:

## A. ARTICLES

1. The Articles provide for the membership of all Metis, including those under 16 years of age. However, only those Metis 16 years of age and over have the right to vote.
2. The Articles make provision for the Ballot Box system: one-person - one-vote. Prior to this, the past two elections were not technically/legally legitimate.
3. The Articles also make provision for the definition of Metis as a distinct Aboriginal People. This definition is as follows:

A Metis is a person of Aboriginal ancestry, who:  
a) is accepted as a Metis by the Metis community,  
b) has traditionally held himself/herself out to be a Metis,  
c) has been recognized by the community-at-large as a Metis.

All Locals and Areas must use this definition in order to conform to the MSS Articles and By-laws. This criteria of membership makes it possible for Aboriginal Peoples known as Non-status Indians to voluntarily join, however, they do so as Metis, not as Non-status Indians.

## B. BY-LAWS

1. Because it was impossible to conduct a thorough consultation process, provision was made in the By-laws for a continuation of the Constitution process. By-law No. 19 provides for a continuing political process whereby a Constitution Commission to be established at the Annual Assembly shall travel throughout the province in order to get the views of the membership. Provision is also made for the convening of a Metis Constitution Conference within two years of February 20, 1988. At that Conference, which must be held before February 20, 1990, amendments can be made by a vote of 50% plus one of the delegates.

This process will enable the membership at the Local level to have an opportunity in deciding how their Organization should be governed: what structure and authority should be attached to the political structure.

2. The previous AMNSIS structure was changed by By-law No. 7. It now provides for a Provincial Metis Council composed of elected representatives from 12 Regions (Areas) and a President to be elected province-wide. This would therefore be a 13 member Council, as opposed to the past 15 member Board.

By-law No. 8 makes provision for a 5 person Executive composed of the President who is elected province-wide, along with 4 additional executive to be elected by the members of the Provincial Metis Council from amongst their members.

3. By-law No. 5 makes provision for the recognition of the Locals as the basic units of the Organization. Each Local must enact by-laws which are not inconsistent with the Provincial Organization's by-laws and such by-laws have to be registered with the Head Office of the Organization. Each Local is also responsible to keep up-to-date membership lists, separating those members under 16 from the rest of the membership, and each year forward a copy to the Head Office.

The Locals can incorporate if they so choose and may seek the necessary finances to carry out their programs. Where so requested the Provincial Metis Council shall assist in the securing of those finances.

4. By-law No. 6 provides for 12 Regions from the former 11 Areas. These Regions are to be governed by a Regional Council composed of the Local Presidents, along with the Regional Representative. The Regional Councils may incorporate and establish Regional Administrative Offices. The Regional Councils shall provide direction to the Regional Representative.

By-law No. 17 enables the Organization to decentralize funds to an incorporated Regional Council on the basis of a written contract.

6. By-law No. 14 provides that a Senate of Elders shall be established through the on-going process as provided in By-law No. 19. This is to be a priority of the Provincial Metis Council and must involve the Elders directly as to the role that such a Senate should have.

7. By-law No. 12 provides for the continued use of the Ballot Box system for the election of the Organization's Provincial Metis Council. The Regional Representatives shall be elected within their own Regions (Areas), while the President is elected province-wide.

Provision is also made for a Metis Elections Commission composed of three members who shall run the elections. These 3 persons are to be appointed by the Annual Assembly. Once the election date has been set, the Elections Commission shall assume complete authority with respect to the conducting of the election. In this way, the elections should be fair and impartial. Provision is also made that all candidates, upon the filing of their nomination papers, shall take a leave of absence without pay from any elected or salaried position with the Organization and any of its Affiliates. This should ensure a fairer process for those candidates who are not working for the Organization.

8. By-law No. 15 makes provision for the financial accountability of the Leadership through the appointment of an Auditor-General by the General Assembly. This person shall have total access to the financial records of the Organization and will make Annual Reports to the membership at the Annual Assembly. The Auditor-General shall be directly responsible to the General Assembly and not to the Provincial Metis Council.

9. By-law No. 13 provides that the Head Office shall be in a location as decided upon by the General Assembly. However, in the event that the Head Office is not located in Northern Saskatchewan, a Sub-Office shall be established in the North. This Sub-Office would be responsible for working on northern issues such as trapping, commercial fishing, land and resource ownership and us, along with monitoring of government policies and initiatives which may negatively affect the North.

10. While the By-laws continue to make provision for the General Assembly (Annual Assembly) and Special Meetings, a new by-law change provides for a Leaders Summit to be held on an annual basis. By virtue of By-law No. 11, this Leaders Summit, composed of the Members of the Provincial Metis Council and the Presidents of each Local, must be convened within the first 60 days of each year. This Summit will enable the entire Leadership of the Organization to review the past year's activities and map out a plan of action and strategies for the new year.

## PROPOSED CHANGES TO BE INTRODUCED AT THE GENERAL ASSEMBLY IN JANUARY

### ARTICLES:

It is proposed that the Articles be amended to make it possible to retain the delegate system for the General Assembly (Annual Assembly). However all members 16 and over, retain the right to vote in all elections.

Because of the way the Articles are presently worded, we cannot use the delegate system (which has been in place for the past Assemblies). This basically means that any member in good standing has the right to attend and vote at the General Assemblies and Special Meetings. While this may be desirable, it also leads to the possibility of unfair representation.

In addition, we cannot use the General Assembly notice procedures of the past and as currently contained in our By-laws. In order to meet the requirements of the Non-Profit Corporations Act, we must give notice through the major newspapers within Saskatchewan, for a period of three weeks preceding the Assembly. This also means that the past procedure for proposing amendments to the by-laws and articles cannot be used. In order to make amendments, notice must be given in the newspapers in the same manner as the notice of the meeting.

### BY-LAWS:

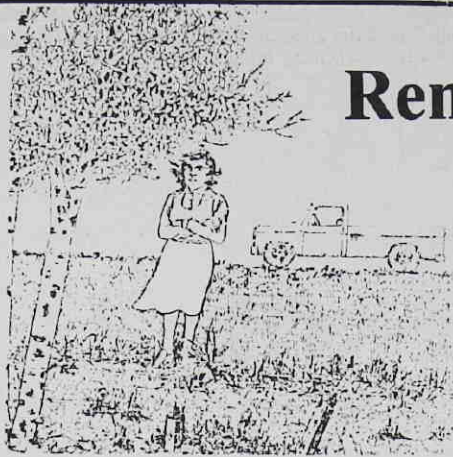
1. There has never been a quorum established for the General Assemblies. Whether it is based on a delegate system or on the basis of being open to the total membership, it is necessary to have a set figure which will make our Assemblies legal according to the Act. It is being proposed that the quorum be 250 persons who represent at least 50% of the Locals.

2. In order to enable the membership to address the issue of the Organization's political structure, a proposed change to by-law No. 7 is being put forward. This proposal simply states that there be 11 Areas, along with a President to be elected province-wide. Members or Locals wishing to make amendments to the By-laws with respect to the structure can do so on the basis of this proposed amendment.

For the purposes of this particular Assembly the By-laws can be amended by a simple majority (50% plus 1), while the Articles may only be amended by a 2/3 vote. These provisions are contained in the Non-Profit Corporations Act.



# Remembering Will Have To Do



*This is the third of a four part series in which we are reprinting Louise Moine's winning manuscript from the 1979 Native Writer's Contest.*

While we were living in Ponteix, my father bought a piano. Prior to that, we had a reed organ which was transferred to the ranch house to make room. Buying the piano was, of course, a wise investment as we were a musical family. Some of us were taught to play by note, others by ear - all but Talia, the youngest girl. She had no interest whatever. She had to be reminded to practise. Usually, she would grab the True Story magazine and head for the parlour. She'd hit a few notes and stop. This went on all that first winter, until my mother finally gave up paying for music lessons for her. But I will say this for Talia: she was the only one of the girls who could master the jew's harp. Two of the boys, John and Max, played the fiddle. Even my mother could handle a violin. Laura and I would often dance to our father's music when he played the small accordion. Edna, who was considered to be the prettiest of the girls, received her musical training from the Sisters in Lebret school.

On the boy's side, Jim was the most handsome and it was he who received the highest education. Being a wide awake scholar and an avid reader, he grew up to be more or less a self-educated man. Tho' he didn't play any instrument, he was a good singer and enjoyed performing. I remember especially the times when we'd be riding along in the democrat and his voice would ring out as he handled the reins of the team. The rest of us, usually the younger members, would listen, even the horses would perk up their ears. One little song he used to sing went, "Maggie Maggie if you'll marry me I'll tell you what I'll do" and some other beautiful songs. Inevitably, his style of singing and the words would carry me away on the wings of the song.

Like the rest of the boys, he was a cowboy. Since they were raised on a ranch, horses and cattle were all they knew about. Like most of the cowboys in the community, three of my brothers worked for the 76 ranch. There were four of these ranches, all enclosed with three wire fences. They were owned by a packing firm, Gordon, Ironside and Fares. The one closest to our place was the Sand Lake lease ranch and it was about 25 miles in length and 12 to 15 miles in width. This ranch ran approximately 2,500 to 3,000 head of cattle, mostly beef-type herefords. Consequently, several cow hands as well as general help were needed to handle all the work.

Jim was also the roving cowboy; at one time, he worked for the Johnny J. Jones Exposition and was featured in the wild west section where he did trick riding, fancy roping and target shooting. He travelled all over Canada and the United States with the company and generally spent the winters in Florida. Actually we saw him perform at the Regina Exhibition in 1919. We had free passes. Jim was also the first of the boys to marry. When the letter arrived informing us of his marriage, Laura and I were all excited. As we were just at the romantic age we went around in a daze, awaiting the big day of their arrival. Besides, didn't Jim write that she was pretty? We had visions of this beautiful girl. When Jim finally walked in with his bride, we weren't disappointed. On the contrary we were elated, as she was pretty. Laura whispered to me, "Doesn't she look like an actress?" I had to agree, so I whispered back, "She looks like Mary Pickford." She wore her beautiful curly hair in ringlets and she was very young, no more than 17 years of age. We had to admit that Jim could sure pick them.

Throughout the summer months, we spent our holidays at the ranch in Val Marie. The first house

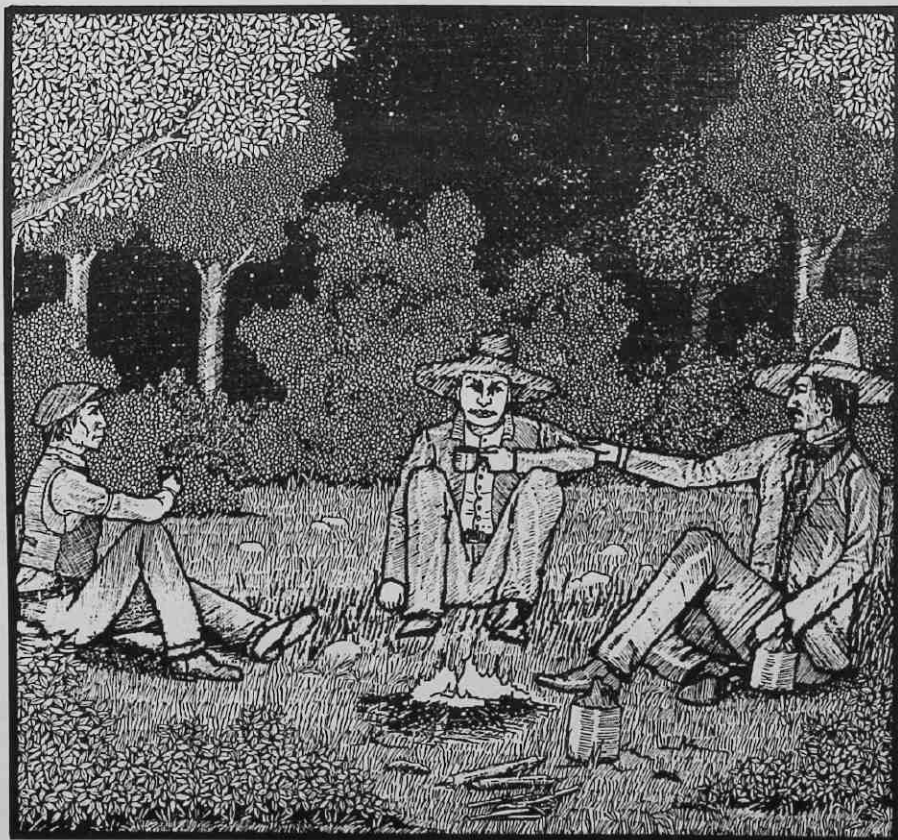
that had been built there was a two-roomed, storey-and-a-half structure. It had been built on a plateau and seemed an ideal spot, as we could see a long way and even look down on our neighbours to the north. The carpenter who had built the house had done a fairly good job, especially on the wide sloping stairway which we would use as extra seats when we ran out of chairs. Unfortunately there were no outdoor toilets so the 'ladies quarters' were over the hill and out of sight. To make matters worse, I developed a bad case of summer complaint, which kept me on the run to ease my tummy ache. Finally, in desperation, my mother gave me a tablespoon of coal oil followed by a bit of sugar and it did the trick. If I didn't have the utmost confidence in my mother I wouldn't have swallowed the coal oil, but even as I took it, I knew she wouldn't poison me.

The house seemed big enough for the boys who batched through the year, except for the summer holidays, when the rest of the family moved in on them. Since there were so many more of us, tents were pitched to handle the overflow. My mother generally had her own tent, where she kept her bed, her trunk and her sewing machine. So once again we resorted to the wild side of our nature as we were free again. We ran barefooted through the brush, spent a great deal of time in the water since we were close to the river and above all we camped. There was no fanfare here about retiring, most of the time we were too tired to even bother to remove our light dresses. Generally if we did, the puppy dogs that we always had around the place would lay on them or carry them off. So, Indian fashion, we went to bed fully-dressed and got up fully-dressed. Talking about puppy dogs reminds me of one little incident. We had two little collie dogs that were just at the playful stage. Talia, Joe and I would run and amuse ourselves to no end with them. Then, one day, my mother broke the bad news that the little dogs were eating the eggs from the chicken house. She told Joe, who had just recently become the proud owner of a little 22 gun, to shoot one. She stated that one alone wouldn't be as bad as two. That same afternoon, I was shocked to see Joe take his gun and then coax one of the little dogs off towards the manure pile. Actually I didn't believe he would do it, but he did. Sometime later I went and took one last look at the lifeless form of our small playmate.

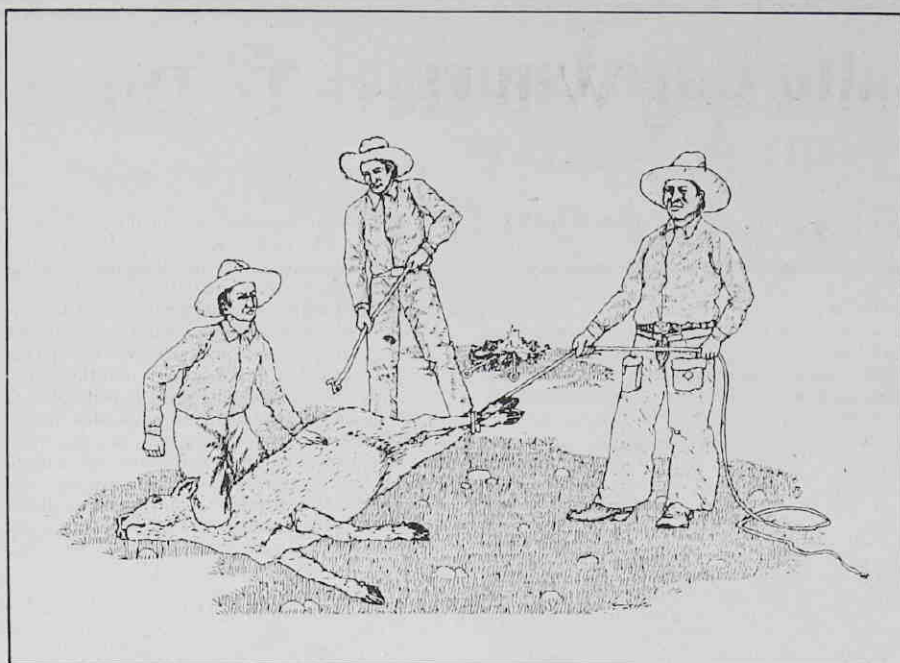
There was the incident of the little calf. Since we always had milk cows, they would naturally have to calf. One of our favorite milk cows was expecting a calf, so we had been informed. We remained around the barn to see if the calf had arrived. Finally lo and behold, on this one particular rainy morning, there it was. The cow was licking her little calf, but then I noticed something else. The after birth hadn't dropped, but of course I didn't know much about this then. We ran back to the house to announce the good news, but being curious, I asked my sister Stella what was hanging out of her behind - "O you" Stella replied "you always notice everything". Consequently I didn't learn where calves come from. There was no point in asking as one never got the proper answers. But that was the way it was in those days.

I must tell you about my oldest sister Marie Rose. She was the only girl in the family old enough to drive a car but then she had her shortcomings. Since we were living on the plateau of a hill, a short climb was necessary. Though she could shift gears on level ground, she could never manage them on a hill, thus ascending the hill was not always accomplished. Generally she would step on the gas to make a run for the hill, at the same time advising us by yelling out "ah kinkake" to be ready to push should the car begin to stall. Well! we were always ready to hop out and push. If there were enough of us, we made it; if not, then the car would roll back down the hill. A little incident happened at one of the Coriander Stampedes. While Marie Rose was trying to drive through the crowd of people on the grounds, she ran over a man. She came to a full stop after the front wheels of the car had run over his legs. Luckily, cars were built fairly high. As he climbed out from under the car, we quickly piled out and scattered in all directions.

Then there was the time when Marie Rose had a proposal of marriage. She was rather pretty, in a petite sort of way. In fact one of our neighbours, Roy Degraw, claimed that she was the prettiest girl in the country, but there weren't that many girls around just then. This little incident happened while we were living on the plateau. Incidentally, the house was moved down to the flat and closer to the river later that same year. Well, anyway, she was only about 17 years of age. Ours was a busy household, as relatives came and went, some stay-







ing indefinitely and, of course, there were always extra hands during haying and branding time. Perhaps the three teenagers had some attraction for the company who frequented the place. On this one quiet, peaceful summer day, 'the disturbance of the peace' was emanating from Marie Rose as she screamed out insults and threats at the young man who (with his companion) was driving away in a single horse buggy. Apparently he had asked our father for her hand in marriage and when she was informed of this, she was terribly insulted. I felt sorry for him, as he didn't deserve this type of treatment. Later on in the day, the two young men were back with a crock and that same evening, the men who were indulging were seated around the camp fire. Talia, Joe and I were very much around as we kept running for willow sticks to keep the fire going and doing other errands. During the course of the evening, I heard my father, who was then about "three sheets to the wind" telling the young man to not feel bad or too disappointed as she wouldn't have made a good wife for him since she had a bad temper and could be very mean. "However", he continued, trying to comfort him, "I have other daughters growing up and you can have one of them". No! He couldn't have meant Talia or me. Funny how much we enjoyed those little drinking sprees. Whenever there was a crock or bottle being passed around, we younger ones were usually very much in evidence, since everyone seemed so kind and generous; even our father developed an overly-generous streak. At such times we were paid for running errands, for singing or other little performances we could make. By and large only the men indulged in those days, but that's the way it was.

Who else but my family would have handled washday on the ranch the way we did? My mother, who was particular about the washing, believed in using soft water. So on a bright and sunny day, all essentials required for this big undertaking were loaded into the wagon. Naturally as we would be gone for the day, we had to take food and wood, besides the three legged pot for heating water, the washing machine which was operated by hand, the tubs and wash boards, the home made soap and of course all the dirty linen. We younger ones regarded this as a picnic, as all that was required of us was to fetch water from the slough and keep the fires going. So when the team was hooked on to the wagon, we all piled in and headed for the nearest slough. Ours was about five miles cross-country. Naturally, we seldom followed trails - we made them. Once upon a time a Norwegian had built a little shack by the slough which we expropriated for our own use. Who knows, we may have scared him away, since he was no more on the scene. Even the shack was gone. But to differentiate matters, my father had appropriately named it 'Norwegian Slough'. On arriving there, we would unload. We had a tripod to hang the pot over the fire to heat the soft water. The only drawback here was that all the water had to be strained, considering that it contained all sorts of little wiggly bugs. Once the clothes were washed, they were spread out on the grass, where they dried nicely. Thus, in addition to being a very worth-while endeavour, it was much enjoyed by everyone.

Berry-picking time was another outing that we very much looked forward to. Even some of the men folks went along. When we were living in Lac Pelletier, we didn't have very far to go, as the berries were just up the coulee. There we picked saskatoons, wild currants, wild raspberries and choke cherries. However, in Val Marie, as the berries were much farther away, we had to take the team and democrat, also the grub box to carry our lunch. Unlike the white folks, we never made sandwiches. A round of bannock, butter, jam, some cooked or dry meat and some tea made our lunch. We usually had a camp fire going to boil water for tea or eggs, if we brought any. Coffee was a rare commodity at our place in those years. The only time we had it was when we visited some of the French settlers. If and when we had choke cherries, my mother used to mash them between two flat rocks, then dry them in the sun on a canvas. This dried fruit kept indefinitely and we would cook this through the winter months, by adding a little water to bring back the juices and a little lard and flour. This is very tasty if one doesn't mind the crushed seeds. This is also the dried fruit that went into the pemmican my mother made.

I still enjoy berry-picking, provided I don't have to climb hills. Actually it is an outing that brings one very close to nature. The songs of the birds, the cattle mooing in the pasture, even the lone eagle soaring up high over head, on outstretched wings, bring back fond memories of those wonderful days of bygone years. I'm in a different world, so far removed from the troubles of life and the strife of everyday living; here all my cares and worries end. The overwhelming peace that I feel seems to bring a little bit of heaven very close to earth.

It was the first of July when Degraw's hereford bull wandered into our neck of the woods. Someone must have left the gate open, but then, does a bull stop for a gate when he decides to go meandering? Actually he was trespassing. Repeated attempts on my father's part to herd him back were useless. Apparently he was out to make trouble, as he had spied our hereford bull who was closed up in the pasture, peacefully minding his business. Where the Degraw bull was in top shape, ours was lean and lanky. The fight that took place was a fight to the finish. Eventually it was the intruder that dropped from exhaustion and died probably of heart failure. Our bull survived the ordeal. The next day, when Roy came looking for his prize bull, my father pointed toward the fence, where the critter lay, deader than a door nail.

Branding time was not my idea of fun. I loved animals and all this, though it had to be, seemed a form of torture to me. Unlike everyone else who seemed to look forward to this occasion, it was a time I dreaded, but not Talia, as she wouldn't miss one moment of it. She would perch herself on the top rail of the corral and remain there until it was all over. I would ask myself "How could she?" But then she was as tough as they come. Since she and Joe were continually having squabbles, she learnt to fight back with her fists, unlike the rest of the girls, who would resort to hairpulling and kicks. Me! I was the timid coward of the bunch

but I could run and yell from a distance, most especially so, when my brother John was beating a horse; I couldn't restrain myself. My sister Stella would warn me to be quiet, as she feared that he would turn on me. Actually I hated trouble or fighting and I seldom sided in with one or the other. If I did, I usually got it, since I was no fighter. Experience taught me to keep out. In the end, I grew up ignorant in the art of physical defence, but I could fight with words. To be able to say the right thing at the right time, I'm afraid I fall by the way side, as I think of what I should have said when it is too late.

One other little incident which seemed quite amusing at the time happened when Edna was chastizing Joe for some misbehavior; she ended up saying "If you do that again, I'll choke you". Without hesitation Joe replied "You can't choke a dead fly". Edna naturally took this as an insult. She flew at him and started hitting him! My brother Max intervened with this remark "What are you hitting him for? He told you the truth, didn't he? You can't choke a dead fly!"

Since our horses were running on open range, they were extremely wild and required a lot of time and effort on the men's part to break them for saddle or harness. All this infringement on their freedom caused them to tremble with fear and apprehension. This I know because I watched the boys hooking a bronc on to a wagon more than once. As a precautionary measure, a tame horse was usually hooked up with the bronc. We had some great runaways! One I remember especially. A wagon tongue dug into the ground, causing extensive damage to the wagon; no one was ever seriously hurt, but there was many an anxious moment. Once my brother John and his wife were leaving for some distant point, and they were taking advantage of the trip to break in a bronc. Everything required at the time had been loaded on to the wagon, including the Singer sewing machine. At the opportune moment, the horses took off at a terrific speed. However, after a few miles, they would slow down to a trot, as they played themselves out. Usually by the time the travellers returned from the trip, the bronc would be pretty well subdued. On one trip matters didn't turn out as planned. Instead of staying on the trail, (the teamster must have lost control of the team) the horses made a sharp swing, upsetting the wagon and scattering all its contents. Luckily no one was injured except the sewing machine, which was damaged when the cabinet went into splinters. Only the head remained intact, thus rendering it useless for the time, so it was stored away. Since it had been purchased on the time payment plan, the buyer discontinued payments, on what he considered a useless item. Repeated notices from the company had no effect, so in a final effort, the salesman came to the ranch to see what the holdup was. Since the buyer was absent and the salesman wasn't getting any satisfaction, he decided to repossess the machine. Jim's wife, who was in charge at the time, went in search of the head and found it in the trunk. When she presented it to him he was flabbergasted as he remarked, "Well, that's the first time I've ever seen that happen".

As for breaking brones for saddle, that undertaking always turned out to be a bucking contest, as the boys like to show their skill. Basically the boys liked their horses high-spirited and didn't like the girls riding their horses, since we would invariably tame them down. But then we preferred the tame ones, like our father's saddle horse. We used Joe's saddle, when available, as his had the shortest stirrups. None of us owned a saddle. The only riding item we had was a leather riding skirt, which had belonged to Jim's wife. She had left it there for us to use and believe me, we sure made use of it. I know it saved my hip from getting badly scraped the time I got bucked off and slid along the ground.

I learned that geldings are more easily subdued than mares; in fact, the only tame mare is an old mare. I found this out that one year when we were attending summer school. As it was a seven mile drive, we had to use the buggy pulled by a versatile mare. Jenny could be very patient on a straight and level road, but there were times when she would kick up quite a fuss and start bucking, and sometimes even end up in a run-away. This would happen only when going down hill and the front hook-up part of the buggy touched her behind. Her attempts to rid herself of the offending contraption taught us to respect Jenny's rear and since we didn't want to get kicked in the face, we learnt in time to let her take the lead on the down hill slope. □



# Health Care Issues From A Native Women's Perspective

By Lillian Sanderson

The following is a brief delivered by Lillian Sanderson, as representative of the La Ronge Native Women's Council, to the Saskatchewan Commission on Directions in Health Care:

In La Ronge we have a 28 bed hospital which services the entire northeast part of Saskatchewan. This includes the communities of La Ronge, Stanley Mission, Missinipi, Grandmother's Bay, Brabant, Southend, Wollaston, and Hall Lake. With the increase in population this facility is hardly meeting the needs of the North. The problems that we have and are experiencing are that of overcrowding, inadequate medical facilities, interpretation problems and a lack of cultural understanding with medical staff and patients.

The medical clinic is a private practice, and the hospital board is elected from La Ronge and Air Ronge. With this type of practice there is little or no course of action taken when complaints are made. The medical clinic is usually overcrowded and takes about three hours to see a doctor even if you have to see them for immediate medical attention. Interpreting services, which are definitely needed, do not exist, creating misunderstanding of diagnosis and prescription directions. There is no medical staff that understands the language to better communicate with the patients. The housekeepers are called on frequently to interpret for the people. There are also problems of racism. The hospital staff have very little understanding of the culture and language, making them impatient with the people. Many of the people would sooner stay at home and try to get better than go to the hospital and be treated like second class citizens. Inservice training in crosscultural education and anti-racism is therefore required. The real long term solution, however, is the training of people in the North.

The doctors that come to the north and especially in the La Ronge Clinic are interns; the majority of who come from South Africa. They are here for about four months to obtain the practical experience they need and are gone. This creates problems of inconsistency and where patients must see several doctors over a period of time, having to explain their medical history over again. As well, because the doctors are interns they sometimes do not know what is wrong with the patient. We need professionals who are not only knowledgeable of the north and its people but, as well, with experienced knowledge of the health profession.

The doctors that we do receive are not experienced and knowledgeable in their profession. Many times northern people with medical problems have had to go down south to receive proper medical attention. There have been instances where people have gone to see the doctor and the doctor tells them that there is nothing wrong when the patient knows there is something wrong. This leave them no choice but to seek another opinion; that opinion being down south. This is costly, especially for people on assistance.

Our elderly are a prime example of inadequate health care. We have no facilities for Level Three and Four Care which is at a high demand today. Our elders and their families have no choice but to send them down south to receive the care they require. Again, there are problems of communication. Most of the elders do not speak English and cannot understand the nurses. They are placed in the homes and die at an increased rate due to no mental stimulation by conversation and rare visits by family members. It is very frustrating to the family as it is expensive to travel down south to visit where no support services exist for them. We need a system that will respect the needs of the elderly right here in the North. All the research and experience shows that medical care is vastly improved when it is done within the social, emotional and cultural context of the individual.

I would like to offer the committee the following recommendations in general point form:

1) A regional hospital with a regional board. This facility must be comprehensive to include the physical and mental support systems. It requires special classrooms with training aids which will

form the basis for the training of community health workers, nursing practitioners, nurses, doctors, and other health workers. This integrated facility must definitely include the special programs that need to be developed and are presently provided for the senior citizens.

2) There must be further integration between the community clinics and the regional hospitals. Unless an integrated system of services and a communication system are established a new system may only be an extension of the existing fragmentation. The medical people at the community level have to know what is going on at the regional hospital and vice versa.

3) A "Northern Teacher Education Program" (NORTEP) styled training program is required in the whole health sciences field. We need community health workers, nursing practitioners, mental health workers, nurses, doctors and many other health workers in specialized fields. These training programs need to combine modern medicine with the traditional medicines of the Cree and Dene people of Northern Saskatchewan. This training program also requires a research component that will deal with the issues that are developed at the local and regional level. This institution must definitely be under the control of the people in Northern Saskatchewan.

4) Cree and Dene interpreters are required in our local clinics, in our regional hospitals and also in our hospitals where people are sent to down south.

5) The high levels of unemployment and the lack of any real involvement of people at the cultural and social level have led to high rates of drug use, chemical dependency and alcoholism. We need treatment centres under the control of local and regional boards. Special counselling programs also need to be provided for our youth in the schools and in community programs. Recreation programs and facilities are urgently required as part of the preventative approach to health care. eg: Family Service bureau in Saskatoon offers individual and family counselling as well as educational programs.

6) We strongly oppose the removal of the prescription drug plan in this province. The provincial government well knows that the conditions in the north are severe. The seniors, the unemployed, the

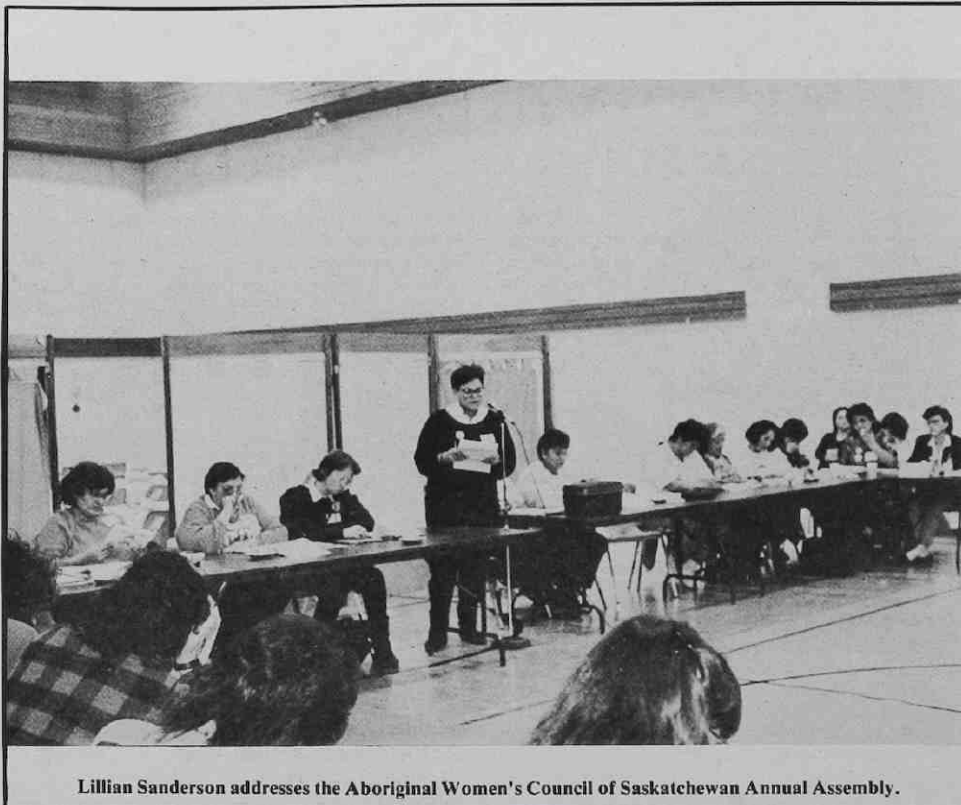
disabled, and our children simply do not have the up-front dollars to pay for the drug bills. Many of our people simply throw away the prescription because they cannot afford it. Teenage pregnancies in the north are already high and cutbacks in prescription drug only adds to this problem increasing long term costs for society. We would like to see the Prescription Drug Plan reinstated immediately. In regards to the plastic cards, we feel this would be costly and the money would be better spent making sure people who need drugs have access to them.

7) The cutbacks in Community Health Workers, in the Prescription Drug Plan, and the Northern Food Subsidy and other areas only hurt our people more and make life more difficult for an already disadvantaged people. We need more support and services not cutbacks.

8) Accessibility to health care is an important issue for us in the north. We strongly oppose the implementation of any deterrent fee, or the privatization of health care which inevitably will reduce our access to health care. Good health is fundamental to our survival and to leading meaningful and productive lives. The attack in health care through cutbacks and policies, which are simplistically meant to cut costs, must be reversed immediately. Our lives in northern Saskatchewan are no less important than in the south. Our costs are much higher so we need the extra support for development of a proper health care system in the north. We have a chance to do this because more people are open to the latest ideas that are combined with the northern realities.

9) In northern Saskatchewan we need a comprehensive and integrated approach to health care. A new health care system needs to consider the economic, social and cultural realities of the north. Most important of all, the people of northern Saskatchewan have to be involved in the decision making at all stages and levels of development.

We must have the opportunity to receive quality and, therefore, accessible health care in Northern Saskatchewan. This can only be done if our recommendations are taken into serious consideration and are sincerely developed and implemented by Saskatchewan's Department of Health. □  
(Reprinted from the Aboriginal Women's Council of Saskatchewan's November/88 Newsletter).



Lillian Sanderson addresses the Aboriginal Women's Council of Saskatchewan Annual Assembly.





by Kim Beaudin

# NATIVE LEADERSHIP PROGRAM

Over the weekend of November 25, 26, 1988 the City of Saskatoon's Leisure Services Department (Native Program Development) held its first Native Leadership Development Program.

The program was developed in response to the needs of Native people in Saskatoon. The City of Saskatoon has an affirmative action program and it was felt it was necessary to increase the visibility of Native people in the Parks and Recreation Program. As well, it was felt it was necessary to strengthen the leadership of Native youth within the community, families and peers.

64 Native youths took part in the program. 21 were from 7 different reserves surrounding Saskatoon. We had 10 youths from the Onion Lake Reserve, just outside of Lloydminster, Saskatchewan.

The Program Committee responsible for organizing the workshop were: Kath Olfert, Leadership Development Consultant; Marg Duncombe, Area Recreation Coordinator, Community Services; Mary Johnson, Native District Programmer; Kim Beaudin, Native Program Consultant, Program Development.

The program has two main aspects to it: Human Development, Louis Whiteman was the presenter; What is Recreation, Barry McKay was the presenter.

Barry McKay, a Metis, lives in Regina Beach. He is presently employed by the Regina Public School Board Re-entry Program. Barry has been involved in Native Leadership for approximately 20 years. He was the past instructor of G.D.I. Recreation Technology 1983-85.

Louis Whiteman is presently employed by the Circle Project in Regina. Louis is from the Standing Buffalo Reserve. He had worked for the Federal Government in Administration for 17 years before getting involved with the Circle Project. His main aspect is Native Leadership with a Cultural perspective.

We had various Native youth discuss with the group their experiences of being a Native Youth Leader.

Entertainment was provided by Delvin Kennedy. This was well received by the workshop participants and invited guests.

At the end of the workshop, we presented the youths with a Certificate of Involvement.

## CONCLUSION

Overall the workshop was a tremendous success. The evaluations indicated the Native youths said loud and clear that they would like to see more workshops concentrating on Native Leadership and Recreation.



**KIMBERLY J. BEAUDIN**  
NATIVE PROGRAM CONSULTANT  
City Wide Services

CITY HALL  
223 Third Ave. N.  
Saskatoon, Sask. S7K 0J5  
CITY OF SASKATOON  
Parks and Recreation  
Department

Telephone: Bus. 975-3186  
Res. 652-5464

## The following are comments from the youth in the workshop.

Did the workshop meet or exceed your expectations?

| Yes   | %   | No   | %  |
|-------|-----|------|----|
| 42/44 | 95% | 2/43 | 5% |

Why or why not?

- Really enjoyed the talks and group discussion.
- Answered all my questions.
- Wide variety of presentations.
- I have an idea of where to set my goals.
- Learn how to meet new people.
- Showed characteristics of a leader.
- Understand that we need Native leaders.
- Met new people.
- Learned alot.
- Enjoyed Louis Whiteman's discussion.
- Group exercises were great.
- Gave ideas for my Youth Group.
- Learnt more than I expected.

How helpful and practical was the material covered?

| A little | %   | A lot | %   |
|----------|-----|-------|-----|
| 11/44    | 25% | 33/44 | 75% |

Comments:

- Good points made.
- Have more topics on management and administration.
- Material was good - very informative.
- Made me think of my future.
- Speakers were very clear.
- Didn't explain human development.
- Less spiritual lectures.
- Thinking about a new career.
- Easy to understand.
- Barry McKay kept me interested.



**Gabriel Dumont Institute**

## Training Opportunities

### Pre-Health Careers Program

The Gabriel Dumont Institute is planning to offer a Pre-Health Careers Training Program to be located in Regina beginning on January 9, 1989.

This Program will be of interest to those who want to enter health careers such as Diploma Nursing, Psychiatric Nursing and Nursing Assistant Programs.

Length: 33 weeks

Qualifications: A minimum of academic grade 11, including algebra, chemistry and biology.

Funding will be available to students who qualify according to Canada Manpower criteria.

For more information, please call Elizabeth Troyer at 522-5691 or 1-800-667-9851.

### Pre-RCMP Training Program

The Gabriel Dumont Institute is planning to offer a Pre-RCMP Training Program, to be located in Fort Qu'Appelle beginning on January 16, 1989.

Persons interested in this training should be able to meet RCMP security clearance requirements, have good eyesight and have been unemployed for the past 24 weeks.

Interested candidates should complete a Gabriel Dumont Institute application form immediately and mail it to the Institute. Persons who do not have access to application forms may submit a resume.

For more information, please contact Ron Skage at 522-5691 or 1-800-667-9851.

Applications or resumes should be forwarded to:

**Christopher LaFontaine, Executive Director**  
Gabriel Dumont Institute  
121 Broadway Avenue East  
Regina, Saskatchewan  
S4N 0Z6



Saskatchewan Native  
Communications Wehtamatowin  
Corporation

# NEW BREED

A Publication of the Metis Society of Saskatchewan



Our people have fought for the recognition of our rights for many years. Our early leaders have left our people a legacy; to continue to work for the recognition of our rights as a people.

Today our struggles continue - we have many barriers to overcome. Our people have not yet been able to secure our rightful place and recognition of our rights.

Let us work for our betterment within our organizations and communities with the same goals and visions as our early leaders.





# 1989

## JANUARY

| Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|------|------|-------|------|--------|------|------|
| 1    | 2    | 3     | 4    | 5      | 6    | 7    |
| 8    | 9    | 10    | 11   | 12     | 13   | 14   |
| 15   | 16   | 17    | 18   | 19     | 20   | 21   |
| 22   | 23   | 24    | 25   | 26     | 27   | 28   |
| 29   | 30   | 31    |      |        |      |      |

## FEBRUARY

| Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
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## MARCH

| Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
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| 19   | 20   | 21    | 22   | 23     | 24   | 25   |
| 26   | 27   | 28    | 29   | 30     | 31   |      |

## APRIL

| Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|------|------|-------|------|--------|------|------|
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| 16   | 17   | 18    | 19   | 20     | 21   | 22   |
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| 30   |      |       |      |        |      |      |

## MAY

| Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
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| 21   | 22   | 23    | 24   | 25     | 26   | 27   |
| 28   | 29   | 30    | 31   |        |      |      |

## JUNE

| Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|------|------|-------|------|--------|------|------|
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| 18   | 19   | 20    | 21   | 22     | 23   | 24   |
| 25   | 26   | 27    | 28   | 29     | 30   |      |

## JULY

| Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|------|------|-------|------|--------|------|------|
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| 2    | 3    | 4     | 5    | 6      | 7    | 8    |
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| 23   | 24   | 25    | 26   | 27     | 28   | 29   |
| 30   | 31   |       |      |        |      |      |

## AUGUST

| Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|------|------|-------|------|--------|------|------|
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| 19   | 20   | 21    | 22   | 23     | 24   | 25   |
| 26   | 27   | 28    | 29   | 30     | 31   |      |

## SEPTEMBER

| Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|------|------|-------|------|--------|------|------|
|      |      |       |      |        | 1    | 2    |
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| 10   | 11   | 12    | 13   | 14     | 15   | 16   |
| 17   | 18   | 19    | 20   | 21     | 22   | 23   |
| 24   | 25   | 26    | 27   | 28     | 29   | 30   |

## OCTOBER

| Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|------|------|-------|------|--------|------|------|
| 1    | 2    | 3     | 4    | 5      | 6    | 7    |
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| 15   | 16   | 17    | 18   | 19     | 20   | 21   |
| 22   | 23   | 24    | 25   | 26     | 27   | 28   |
| 29   | 30   | 31    |      |        |      |      |

## NOVEMBER

| Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|------|------|-------|------|--------|------|------|
|      |      |       | 1    | 2      | 3    | 4    |
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| 12   | 13   | 14    | 15   | 16     | 17   | 18   |
| 19   | 20   | 21    | 22   | 23     | 24   | 25   |
| 26   | 27   | 28    | 29   | 30     |      |      |

## DECEMBER

| Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|------|------|-------|------|--------|------|------|
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| 16   | 17   | 18    | 19   | 20     | 21   | 22   |
| 23   | 24   | 25    | 26   | 27     | 28   | 29   |
| 30   | 31   |       |      |        |      |      |





# HAPPY HOLIDAYS



By Mary Kellar

As Christmas draws near, whether we are Christian, or whether we worship Giche Manitou through the eyes of our forefathers, or perhaps, we worship in a combination of our heritages, we can all share in the spirit of rebirth and renewal of our lives. It is a time for meditation, for drawing ever closer to our Creator. We can all use this time to concentrate upon the Great Spirit, and in growing spiritually more in harmony with our Maker.

While I am thinking about drawing closer to Giche Manitou in my spirit, I would like to share some of my thoughts with you, so that we may travel spiritually together. Here is my Christmas list:

\* To seek to truly love and respect myself, in humility, and others, that we may take pride in ourselves, for our Indian traditions and our Indian heritage. I pray that I will be a more loving person, and that I may live up to the great love that Giche Manitou has for us.

\* To have greater honesty and self-knowledge, that I may live truly in the traditional ways of our ancestors, and to follow the path that Giche Manitou wants me to walk. I pray that all my people, indeed, all mankind will seek to know the Divine Spirit more fully - may we all live fuller, more Spiritual lives, that harmony will be restored soon throughout Mother Earth. May we work on those areas of our lives that need healing, so that we may have "Peace on earth; goodwill toward all people."

\* To have a deeper understanding of prayer life, that I may grow as one with the Great Spirit, so that in all aspects of my life I may walk closer, in oneness with Giche Manitou. May I be filled with an intense desire to walk in harmony with others, and to share my strengths and joys with all those around me. Spirit, I long to be a better person.

\* To accept responsibility for my life, and a movement that others will also accept responsibility for their lives. We are responsible for what we do. Manitou gave us free will, and we choose the path in life we will follow. May we all prayerfully accept the path that we must take and strive to follow that path in the dignity that the Great Spirit bestowed upon each one of us, when he made us in his image.

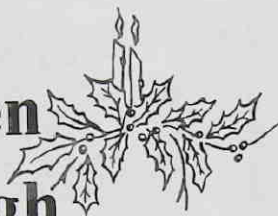
May we think about these things as the Christmas holidays draw near. Let each of us strive to make Christmas 1988 truly a season of rebirth and renewal.

And, to all my readers, I wish a very happy and blessed Christmas season, whether you call God Manitou, or by many of his other names, as he is respected by people throughout the world.

Happy Holidays!

Sincerely,  
Mary (Onari Ohnotoharake)

## The Green Bough



By Mary R. Kellar

An ancient Chinese Spiritual man, Lao-Tzu, wisely said, "If I keep a green bough in my heart, the singing bird will come!"

This saying blends with the harmony we seek, as Indian people, with our closeness to Giche Manitou, the Creator, and with all of nature.

Sometimes we go from day to day, but the pressures pile in on us. There are always bills to pay. Some days, no matter how hard we try, we cannot satisfy those we want to please. There are days when others, also burdened by life's burdens, speak harshly to us, even though they really care about us. Their anger, like ours, is but a fleeting moment of despair. We laugh, for it we pause and think, we'll cry. It is easy to feel down. We have all experienced hard times.

And yet, we can walk out of doors, even in the winter time, and see the green bows, filled with life, a contrast against the cold, white snow. In China, songbirds live the year round, but we still have the sparrows chirping their songs to us. Nature is beautiful, no matter what the season, and it constantly reminds us that Manitou loves us with greater love than we can fathom. It is love, reflected in our family and in our neighbours, that makes us strong, even in our darkest hours.

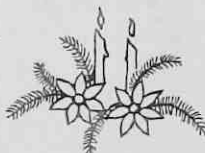
The green bough is the environment, the life of God within us. By loving, we give it room to grow. The green bough reminds us that Manitou lives in us. We are willing, with open hearts, to live a spiritual life, to walk a holy path in the image of Giche Manitou.

The songbird is our expression of Manitou, as we radiate his love from our very souls. It is the peace of our Creator within us, filling us with hope and purpose in living. Its spirit, like that of our Creator, helps us to comfort and to heal ourselves and others. God gives us that song in our hearts to give us courage and a song to lift us from our troubles. The songbird signifies our freedom to choose to live the ways of Giche Manitou. We are open and we allow his truths to flow within us, as we listen to the songbird resting on the green bough within our hearts.

What a beautiful ways this ancient Chinese person shares his Spirit with people all over God's world, and how perfectly his expression meets our Indian ways. □

### OUR CHRISTMAS GIFT

*What is Christmas?  
That turns the lights  
and warmth to fill  
the cold grey chill  
on winter nights.*



*What gives us hope,  
Churchbells ringing,  
Voices singing,  
to help us cope  
with profound Love?*

*What gives this light,  
Season of birth  
and family mirths  
this precious Gift:  
We learn to live,  
We are able,  
In that stable  
We learn to give.*

*God bless this Babe  
and all mankind.  
Amen.*

By Mary Kellar

### BRIDGING THE GAP

*Let us build a bridge  
Of understanding between  
Blacks and whites,  
Native and conquerors,  
Catholics and Protestants,  
Moslems and Christian,  
Jews and Arabs,  
Socialists and capitalists,  
Parents and teen-agers,  
You and me.*



*Remember that Christ came that  
We should love one another,  
Have compassion for those struggling  
For respect and equality  
In a world doomed by its own  
Fear, hate and greed.  
If we can learn to trust  
Each other's honesty of purpose,  
And live with motives of  
Sincerity and goodness,  
Love and unselfishness,  
Only then can we build  
That bridge of understanding.*

By Mary Kellar

### FOUR WINDS

*The four winds blow  
upon the snow,  
did their many  
blessings bestow.*

*The Winds breathed  
the message so  
we'd know the glow  
of long ago.*

*The east wind brought  
the magic with  
their wisdom and  
precious gifts.*

*The angel from  
the west did fly  
to sing a soft,  
sweet lullaby.*

*And the south wind  
came from afar  
to lead sheperds  
by special star.*

*The north helps us  
to remember  
that one big bright  
and royal star.*

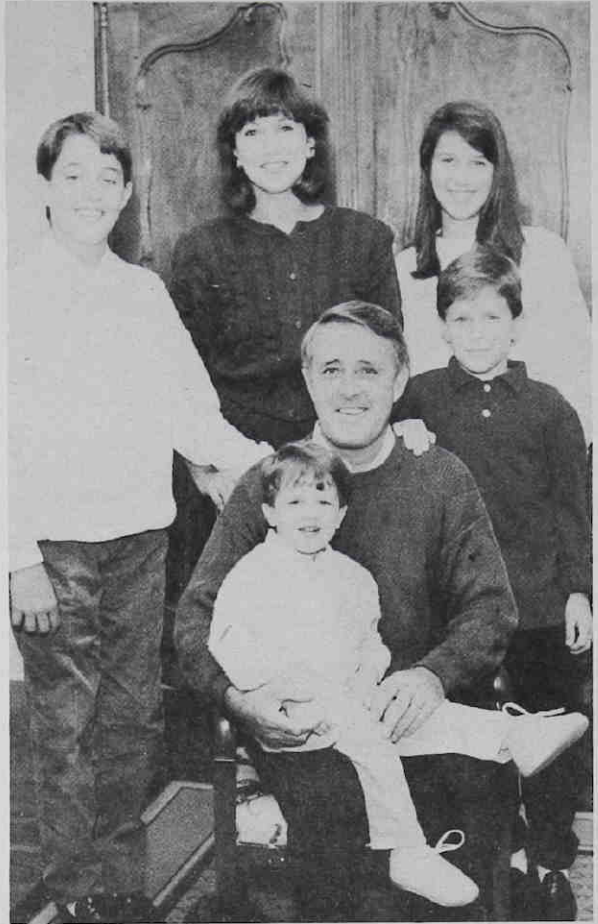
*And the Christ comes  
to give rebirth,  
We celebrate  
his lowly birth.*

By Mary Kellar





# SEASONS GREETINGS FROM THE PRIME MINISTER



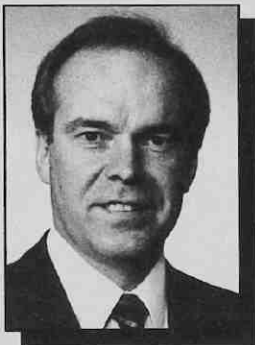
Mila, our children and I would like to extend our warmest greetings and very best wishes to you during this holiday season.

In Canada as in other nations around the world we celebrate, in particular, the spirit of fellowship at this time of year and we observe unique customs steeped in tradition.

It is a time for all people to share in the peace, joy, and happiness which characterize this season.

As we gather with family and friends, may we all look to the future with a special sense of optimism and confidence.

Brian Mulroney  
Prime Minister



PREMIER OF SASKATCHEWAN

LEGISLATIVE BUILDING  
REGINA, CANADA S4S 0B3 (306) 797-6271

On behalf of the Government of Saskatchewan, I would like to extend Seasons Greetings to readers of the New Breed magazine.

The holiday season gives us the opportunity to fondly remember the joys of Christmas and to turn our thoughts to the importance of tradition. Family traditions which are savoured at this time of year are part of our lives and part of the lives of people we love. We take time to remember the true meaning of Christmas.

As you celebrate Christmas it is my pleasure to wish you all the best for the holiday season and throughout the upcoming year. Merry Christmas!

Grant Devine  
Premier





OFFICE OF THE MAYOR  
CITY OF REGINA

# A Message From The Mayor City of Regina



On behalf of members of City Council and the City of Regina, it is my pleasure to bring holiday greetings to the Metis nation in Saskatchewan.

Regina is a blending of many cultures which have contributed to the growth and development of our city. Your people have a proud history and we recognize that you are working hard to maintain and promote your cultural background.

I wish each of you a happy, healthy, holiday season, and I hope that the peace and goodwill of Christmas will be reflected in your lives throughout the year.

Sincerely,

Douglas R. Archer,  
Mayor



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.

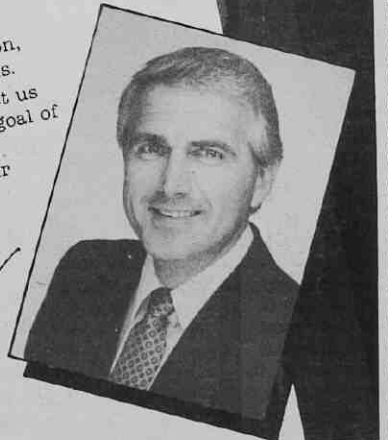
"If Christmas means anything it should mean that, like the shepherds of old, we catch a vision of the world as it ought to be and not as it is. This is the season when we should renew our determination to do what we can, each in our own way, to build a world founded on human brotherhood and concern for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







# Seasons Greetings From Gabriel Dumont Institute

WITH THE SPIRIT OF THOSE DAYS PAST  
WE WISH YOU

## SEASONS GREETINGS

From the management and staff of the



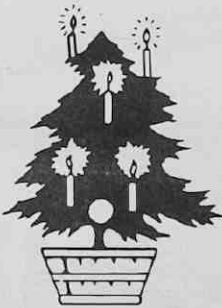
**Gabriel  
Dumont  
Institute**

On behalf of the staff and Board of Directors at the Gabriel Dumont Institute, we would like to take this opportunity to wish everyone a joyous holiday season and best wishes for 1989. Together, we will continue to work to enhance the quality of life for Saskatchewan Native people.

Board of Directors  
and Staff,  
Gabriel Dumont Institute



## SEASONS GREETINGS FROM RIEL LOCAL - REGINA



*On behalf of the Riel Local, I would like to take this opportunity to wish everyone the best of the holiday season. We can look to 1989 as a year where we will have many challenges facing us and to the positive accomplishments we can make at the local level.*

*Riel Local has taken many positive steps in the past and have developed some effective programs. We have the Parent Aid Program to help our families, the Native Employment Centre, the Urban Native Pre-Employment Program and others.*

*We have many things to accomplish yet but we are trying to meet the needs of our people in Regina through our programs. We can have an effect on improving the lives of our people and most of all, for our children.*

*I would like to thank everyone who has helped and supported the Riel Local in the past year and we look forward to your involvement in the coming year.*

*Merry Christmas and the Best of 1989 to all of you.*

*Sincerely,  
Clifford LaRocque*

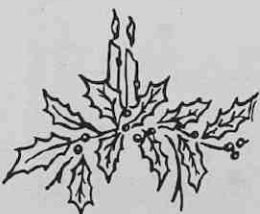


## Christmas Message From Clem Chartier

The Metis Nation has endured another year! While we are not any closer to having our rights recognized by the governments of Canada and Saskatchewan, we have nevertheless taken a firm and positive step forward with respect to Metis self-determination. Through the hard work and dedication, of many of you in the communities, we are now able to move forward, as a Metis People, with our own Organization. While the struggle was difficult, our continued perseverance in the coming years is bound to prove productive.

I hope you have an enjoyable and relaxing break over the Christmas Season and I look forward to working with you in the New Year.

Clem Chartier





# Seasons Greetings From Gabriel Housing Corporation



(back row) Gary Favel, Amable Belhuemer, Bonnie Ross, Danique Sawden, Doyle Fayant  
(front row) Ray Hamilton, Madeline Livingstone, Elsie Lampard, Dale Pelletier and Charles Racette

*With the festive season upon us, everyone will be spending time with their families and loved ones. During this time of giving gifts and feasting, we should not forget about those people who are less fortunate than we are.*

*We have enjoyed working with our tenants and our friends in the past year and we look forward to the coming year.*

*Have a Merry Christmas and a Happy New Year.*

*Sincerely,*

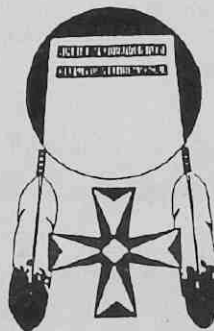
*Management, Staff and Board of Directors  
Gabriel Housing Corporation  
Regina, Saskatchewan*

*Best Wishes*  
*From The*  
*Saskatchewan Coalition*  
*Against Racism*  
*(S.C.A.R.)*

*On behalf of the membership of the Saskatchewan Coalition Against Racism (S.C.A.R.), I would like to take this opportunity to wish the readers of New Breed the very best during this holiday season.*

*Let us strive for positive developments in our struggle to eliminate racist attitudes in Saskatchewan.*

*Sincerely,  
Dale Pelletier, President*



*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*



# Seasons Greetings From Saskatchewan Native Communications



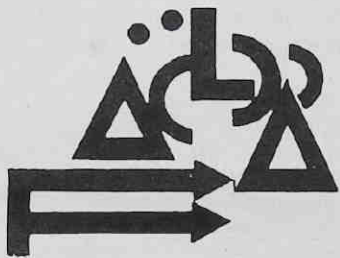
The Management and Staff of Saskatchewan Native Communications (Wehtamatowin) Corporation and New Breed would like to take this opportunity to wish all readers and members of the Metis Society of Saskatchewan the best in the Christmas Season. We hope you enjoy the opportunity to be with friends and family.

We extend our best wishes for a Happy and Productive New Year and look forward to meeting your information needs in 1989. Merry Christmas and Happy New Year!

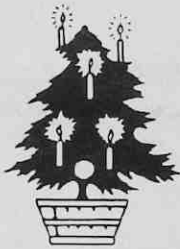
Sincerely,

*Gronne Nagy & Ann Amyette  
Klana Piny.*

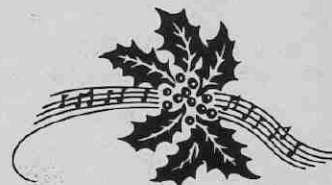
Saskatchewan Native Communications  
(Wehtamatowin) Corporation



# Seasons Greetings From Saskatchewan Native (Wehtamatowin) Corporation



On behalf of the Saskatchewan Native Communications Wehtamatowin Corporation Board of Directors, I would like to take this opportunity to wish both the membership of the M.S.S. and the readership of New Breed all the best for a Merry Christmas and a Prosperous New Year.



Murray Hamilton

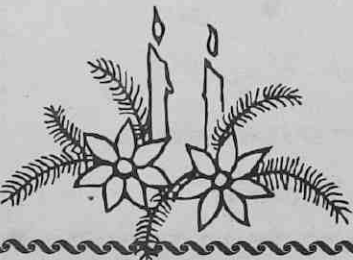
# Best Wishes From The Canadian Red Cross

On behalf of the Saskatchewan Division, Canadian Red Cross, I would like to wish you and your staff a very Merry Christmas and may 1989 be a year filled with satisfaction.

We appreciate all the support you have given to the Red Cross during 1988. As you know, exposure to the public is so vital for our programs and services and we are aware that you have continued to generously present the Red Cross in your publication.

Thank you again and the best of the season.

Yours sincerely,  
Muriel Anderson  
Public Relations  
The Canadian Red Cross Society  
2571 Broad Street  
Regina, Saskatchewan  
S4P 3B4  
Telephone (306) 352-4601



# Greetings From Secretary of State



I would like to take this opportunity to wish the staff and the new board of Saskatchewan Native Communications Corporation our best wishes not only for the festive season but for the upcoming year.

In closing, I wish to commend the organization on its professional approach to an obviously hectic year and look forward to working with the board and staff in the years to come.

Yours sincerely,  
Andre Noeue  
Regional Director



# *Best Wishes From The Native Employment Centre*



*Ted White, Carol Sebastian, Richard Kolakowski, Dick Bird,  
Doris LaPlante, Ivan Fleury, and Marilyn Fazakas*

*The Native Employment Centre would like to take this opportunity to thank all those we have worked for and with in the past year.*

*We look forward to meeting the employment needs that you may require in the coming year. We would like to extend our Best Wishes to everyone in this holiday season. Merry Christmas and Happy New Year and we look forward to serving you again in 1989.*

*Sincerely,*

*Management and Staff  
Native Employment Centre  
Regina, Saskatchewan*

# *Seasons Greetings From The Urban Native Pre-Employment Program*



*Linda Lafontaine, Pat Peters, Delores Lafontaine, Winnie Malbeuf  
and Sam Isaac*

*The Urban Native Pre-Employment Program would like to wish everyone a Merry Christmas and a Happy New Year. We have enjoyed serving our people in the past year and look forward to continued work in 1989.*

*Linda Lafontaine  
Director*



Canada

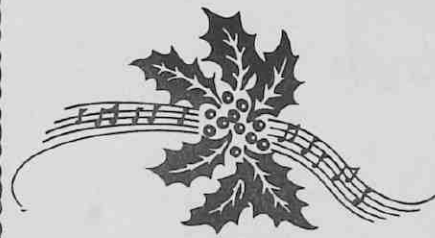
## Best Wishes From Indian and Northern Affairs Canada

As we welcome the special joys and spiritual ambiance of Christmas, we look forward to the inspiration, challenges and rewards that a New Year can bring.

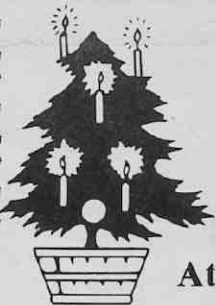
The Indian leadership and their communities have succeeded in advancing many areas of development this past year, and the Saskatchewan Region is proud to have shared in those achievements and initiatives.

The New Year promises to be replete with even more challenges for further development and initiatives, and my region looks forward to enhancing your successes with a renewed enthusiasm and a meaningful spirit of cooperation.

On behalf of the Saskatchewan Region, I extend my very best wishes to you and your families for a happy holiday season. Let us celebrate and reflect on the true spirit of this festive season.



W. R. (Bill) Cooke  
Regional Director General  
Indian and Northern Affairs Canada  
Saskatchewan Region



## Bob Lyons, M.L.A.

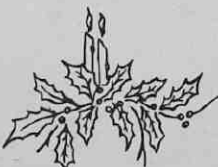
At this time of the year it is important to show active solidarity to those in struggle both at home and around the world. Together we will win!

May all people have a Merry Christmas and a joyous New Year. I would like to take this opportunity to thank my constituents in Regina Rosemont for their support and help in the past year. As your MLA, I look forward to your continued involvement as we tackle issues in 1989.

I would also like to wish Metis Society of Saskatchewan membership and New Breed readership the Best of the Season.

Sincerely  
Bob Lyons, MLA  
Regina Rosemont Constituency

6420 Dewdney Avenue  
Regina, Saskatchewan  
S4T 1E3  
Telephone: 352-1985 or 787-1890





# CHILDREN'S PAGE

## 1. FINDAWORD

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

ANGELS  
 BAKING  
 BIRTH  
 CANDY  
 CANES  
 CHRISTMAS  
 DECORATIONS  
 ELVES  
 FAMILY  
 GIFTS  
 HOLLY  
 JESUS  
 JOSEPH

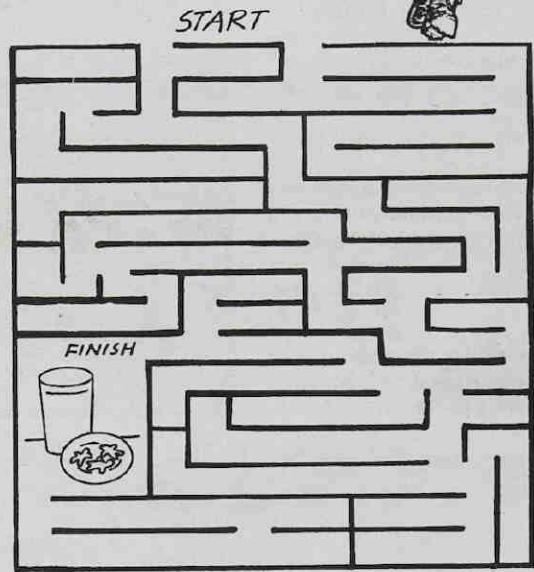
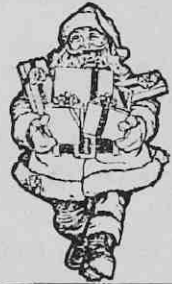
MARY  
 ORNAMENTS  
 PRESENTS  
 REINDEER  
 RUDOLPH  
 SANTA  
 SLEIGH  
 STAR  
 STOCKING  
 TRADITION  
 TREE  
 WREATH



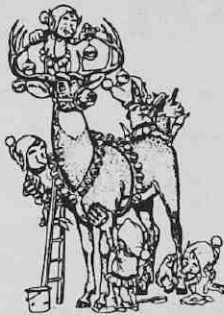
## 2. SEE HOW MANY WORDS YOU CAN MAKE FROM THIS WORD:

CELEBRATION

## 3. HELP SANTA FIND THE MILK AND COOKIES



Thank you to Erin Pinay for doing December's Children's Page.



## ANSWERS TO LAST MONTH'S CHILDREN'S PAGE

### 1. FINDAWORD

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

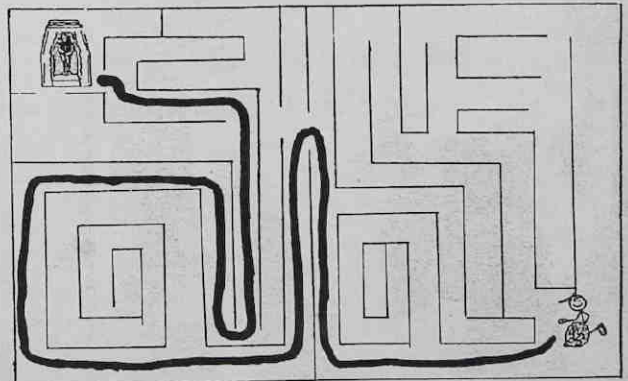
### 2. REMEMBRANCE DAY

|          |       |       |
|----------|-------|-------|
| remember | rear  | ray   |
| member   | read  | dream |
| been     | crane | rare  |
| beam     | mar   | care  |
| bean     | ran   | came  |
| beer     | are   | mame  |
| bare     | arc   | man   |
| bear     | dear  | men   |
| ember    | year  | mean  |
| bran     | bead  | band  |
| near     | bread | and   |
| brace    | dare  | bye   |
| ace      | bran  | beard |
| race     | and   | ear   |
| bar      | dance | deem  |
| can      | bee   | mace  |
| cab      | be    |       |

### 3. BALLOON PUZZLE

cenotaph

### 4. WAY TO THE CENOTAPH





# CHILDREN'S MEANING OF CHRISTMAS

Christmas is a special time of year for children. It is a time when we focus our family's activities on children and their worlds. Christmas means many things to children but to four and five year-olds, it's Santa Claus and presents. We went to the Central Regina Early Learning Centre to find out more about Christmas through the eyes and mouths of children.

"Santa Claus bring me presents - does he take them away?" asked Amber.

"You get presents and stuff," said Kay.

"Santa Claus wears a red thing - a red coat, a red pants, a red toque, and a blue belt," said Terry.

"He's gonna bring me a new shot gun and a new house," said Terry.

"You have to be good people. My brothers fight me alots of times," said Samantha.

"I want a flashlight so I can find Santa Claus," said Danny.

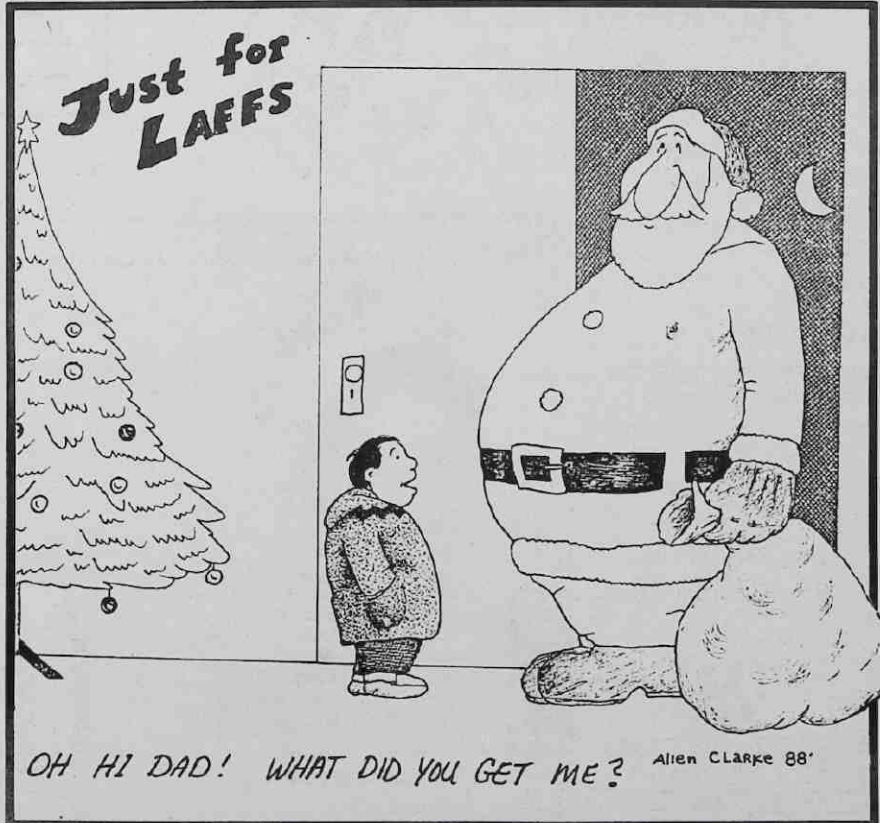
"Santa Claus eats meat," said Danny.

And "You leave him cookies and onions," said Charlie.

"I'll let him eat cake," said Amber.

Cookies and onions? Yes, apparently Santa likes this combination. In terms of presents, ghostbusters, barbie dolls, flashlights, cars and other assorted toys seemed to be the priorities for the children.

Samantha's reasons for not being good was probably the most justified. She tries to be good but can't be due to her brothers' behavior!





# SEASONS GREETINGS FROM THE

REGINA DISTRICT

food



bank  
INC.

## Some Statistics

- City of Regina provides our location & utilities at no charge.
- We do not ask provincial or Federal Governments for assistance.
- Annual budget of approx. \$85,000.00.
- TWO Full Time staff.
- Average 500 TONS of food to those in need yearly.
- Our 7th year of operation.
- Each person gets 2½ lbs. per person, per day, maximum 7 days (per referral).
- About 50% of referrals use the bank only once a year.
- About 33% single parents.
- Food goes to soup kitchens of all kinds.
- All our food is donated.
- Annual Door to Door Blitz generates about 50 tons.
- Require 12-15 volunteers daily.

## “Enough For Everyone”

Believe it - there are people in Regina and area who don't have enough food to eat. The Regina District Food Bank Inc., a registered non-profit organization helps approximately 5500 people a month and 50% of these are children.

Everyone who uses Food Bank services must have a referral from a social agency.

We ask for your support - a food donation or a cash donation. Call 359-1091 or come see us.

**1806 Albert St.**

(Corner Albert & Saskatchewan Dr.)

**359-1091** Ed Bloos, General Manager

## You Can Help - Today

- Become a Volunteer  
We're always short of people. Any age welcome. One half day per week is ideal. Any amount of time is great.
- Need Donations
  - one more full time position
  - replacement Van/Truck for pick ups
  - used 5 ton tip truck for waste disposal
  - warehouse equipment for food handling
  - outdoor illuminated sign board
- CASH/FOOD DONATIONS

## Food Bank Hours

Mon.-Fri.

8:00 a.m. to 5 p.m.

Sat.

9:00 a.m. to 5 p.m.

## A FUTURE FOR EVERY CHILD. . .

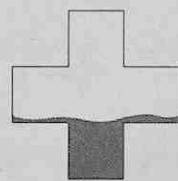
## IT'S IN THE *Cards*

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

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

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

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



## IT TAKES MORE THAN BLOOD TO KEEP THE CROSS RED.

To The Red Cross, your money is also precious. We've served Canada for almost 100 years. And we can only continue with the financial support of people like you.

Your generosity is our life-blood. Please give what you can as soon as you can. Contact your local Red Cross.

We welcome VISA and MASTERCARD.

## HELP KEEP THE CROSS RED.



The Canadian Red Cross Society



# Gabriel Dumont Institute

## Cultural Conference/Annual Assembly Saskatoon Inn, Saskatoon, Sask.

### Tentative Agenda

Friday, January 20, 1989

- 8:00 a.m.-1:00 p.m. Registration  
9:00-10:00 a.m. Opening Ceremonies  
-Guest Speaker  
10:00-12:00 Noon Politics in Aboriginal  
Education  
12:00-1:00 p.m. Lunch  
1:00-2:30 p.m. Cultural Workshops  
2:30-3:00 p.m. Coffee  
3:00-4:30 p.m. Cultural Workshops  
4:00-5:30 p.m. Student Meeting  
6:30-9:00 p.m. Banquet  
-Speaker  
-Awards  
9:00 p.m. Dance

Saturday, January 21, 1989

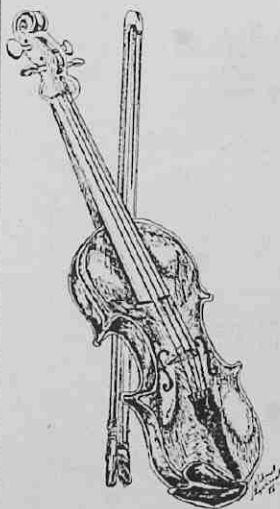
- 9:00-10:00 a.m. Coffee/Donuts  
10:00-1:00 p.m. Business Meeting  
1:00-2:00 p.m. Lunch  
2:00-4:00 p.m. Continuation till  
Adjournment



For further information on the Gabriel Dumont Institute's Cultural Conference and Annual Assembly, please contact:

Gabriel Dumont Institute  
121 Broadway Avenue East  
Regina, Saskatchewan, S4N 0Z6  
Telephone: (306) 525-5691  
Toll Free Line: 1-800-667-9851

## Duck Lake Metis Winter Festival - 89 Jan. 28 and 29, 1989 Duck Lake, Saskatchewan



Hockey and Curling  
Tournaments  
(Seniors and Juniors)

- . Fiddling
- . Jigging
- . Square Dancing
- . Talent Show

Dance: Friday and Saturday Nights

Put Your Area,  
Your Local or  
Yourself On The  
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Saskatoon, Saskatchewan . S7L 6H8  
(306) 664-2727



# RECIPES

## RECIPE OF THE MONTH

### Bear Head Stew



Carefully prepare one large bear head, removing the teeth from jaw bones and the hair, putting these aside for future use.

Into the kettle, add the bear head, heaping handfuls of bear grass and bear berries (Kinnikinnick). The eggs from two medium sized jackfish may be combined with water.

Cover and place on top of the stove to simmer for three hours.

It is customary to observe the rites of preparation in order to have all those present appreciate the dish that will begin the Holiday feast.

At the proper moment, using the ceremonial knife, impale the bear head and bring forth for all to observe the excellence of the dish. Then allow fifteen to thirty minutes for all the white guests to excuse themselves and leave for home.

Bury the stew in the back yard and bring forth the roasted turkey with all the trimmings. In this way, a 15 pound turkey will do nicely.

Have a delicious Christmas dinner! □

Submitted by Peter Bishop of Beauval

#### CRANBERRY BREAD

- 1 cup fresh cranberries
- 1 cup sugar
- 3 cups sifted all-purpose flour
- 4 tsp. baking powder
- 1 tsp. salt
- ½ cup chopped nuts
- 2 tbsp. grated orange rind
- 1 egg
- 1 cup milk
- 2 tbsp. melted butter
- 2 tbsp. white corn syrup
- ½ tsp. almond extract

Preheat oven to 350° F. Wash cranberries; pat dry. Put through fine blade of food chopper; mix with ¼ cup sugar. Sift then measure flour; resist with baking powder, salt, ¼ cup sugar. Stir in walnuts and orange rind. Beat egg; add milk and melted butter. Stir into dry ingredients. Fold in cranberries. Turn into two lightly greased six by 2½-inch loaf pans. Bake 50 to 60 minutes or until loaves spring back when lightly touched with finger. Combine corn syrup and extract. Brush on top of hot loaves.

#### BANNOCK

- 2½ cups all-purpose flour
- 5 tsp. baking powder
- ½ tsp. salt
- 2 tbsp. sugar
- 3 tbsp. lard
- 1 egg, optional
- 1 cup water

Combine flour, baking powder, salt and sugar in clean pail. Add lard. Rub in to form fine crumbs. If using egg, combine with water. Add to flour mixture. Stir to form soft dough. Knead until smooth, about 10 seconds.

Lightly grease heavy cast iron skillet with lard. Dust with flour. Place half of the dough in pan. Heat pan over live coals five minutes. Raise pan to 1½ feet above coals. Bake five to ten minutes longer or until underside is lightly brown and crusty. Turn and bake on the other side, about 10 to 12 minutes. Bake remaining dough as above.

Yield: Two bannocks or about six to eight servings.

#### MOOSE MUFFLE-(MOOSE NOSE)

Moose nose makes a delicious broth and can be used for soup stock or eaten on the spot. Take one or two noses of moose and put them in boiling water; drop in two fair sized onions (if tame onions are not available) use sage, marjoram or saw vine leaves. You should carry some salt with you on the trail along with a little pepper for seasoning.

How to Prepare: Cut the nose from the moose you have just shot and rub it carefully in snow if there is no water available to clean it before eating. You will find it makes a delicious broth and you can forget what you are eating.

P.S. Moose Muffle is not recommended for trophy hunters as it louses up the head for mounting and taxidermists are dead set against Moose Muffle.

## DEAR NEW BREED

We recently received an unsigned letter with no return address from the "Concerned Citizens - Metis Society of Saskatoon". It is New Breed policy not to print unsigned letters with no return address. If a person chooses to remain anonymous, this can be requested. However, we cannot print the letter from the Concerned Citizens - Metis Society of Saskatoon unless we have an indication of the person or persons who wrote it. We regret this but it is necessary to have such a policy.

#### Dear New Breed:

Please find enclosed a recipe you may wish to insert in your recipe column. If nothing else, it may add a festive aroma to the Holiday Season. (See Recipe section for Bear Head Stew!)

I would also like to renew my subscription to New Breed for a two year period.

I hope everyone has a Merry Christmas. □

Sincerely,

Peter Bishop  
Beauval, Saskatchewan  
SOM OGO

#### Dear New Breed:

Over the last several years, the Lubicon people have received the support of a broad range of organizations and individuals across Canada, the U.S. and in Europe. However, since the Lubicon Indian Nation asserted jurisdiction over their traditional lands, that support has been almost overwhelming. We have received hundreds of letters and telegrams of support and thou-

sands of dollars in donations to help cover the costs of feeding supporters at the barricades. Additionally, several hundred supporters have become involved in direct activities, either in Little Buffalo at the barricades, or in demonstrations and rallies across Canada and Europe.

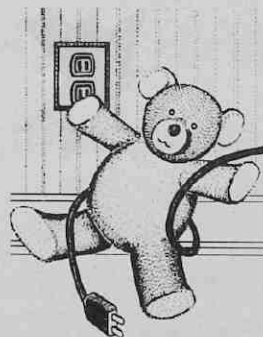
We have found that it is impossible to thank everyone individually, especially since many people donated time and/or money without our even being aware of it.

The Lubicon people would like everyone involved to know how much their support is appreciated. Not only does such support have an effect on the politicians in this country, but it also lets us know that we are not alone, that there are people who are concerned that our rights as Aboriginal people are respected. □

Sincerely,

Chief Bernard Ominyak  
on behalf of all members  
Lubicon Lake Indian Nation  
3536 - 106 Street  
Edmonton, Alberta  
T6J 1A4  
403-436-5652

### YOUR CHILD IS LYING UNCONSCIOUS AFTER AN ELECTRIC SHOCK



**DON'T JUST STAND THERE! DO SOMETHING!**

First Aid must be given immediately to save a casualty of electric shock. Learn how in a Red Cross First Aid class. Call now and be ready.



### WHAT'S WRONG IN THIS PICTURE?



Most home accidents are preventable, yet they remain a primary cause of death. A special Red Cross First Aid class can teach you how to prevent hundreds of accidents around your home. Find out. Call now.

Answer: Poinsettias are just one of many very poisonous house plants.







### Grandmother's Eyes

I look upon your wise wrinkled old face  
full of many trails and voyages, rainstorms and wind.

Your eyes like reflections of the sky above  
vast and open like the words and knowledge you behold.

Your long gray hair flowing like clouds across the sun  
creating strange shadows upon your face  
as you gaze upon we, the young, in our nakedness  
our smooth skin without wrinkles and trails of the well travelled.

Your heart full of hope and love for your children  
whose ears remember your words  
spoken like the soft sound of your footsteps upon the grass.

You, old Grandmother, so beautiful and so wise  
your eyes on the wings of the eagle in the sky.

*A. Hunter Jr. (copr. 1982)*



# NEW BREED

A Publication of the Metis Society of Saskatchewan

## SUBSCRIBE TODAY

2526 - 11th Avenue  
Regina, Saskatchewan  
S4P 0K5

Produced by:  
Saskatchewan Native Communications Wehta Matowin Corporation

NAME

ADDRESS

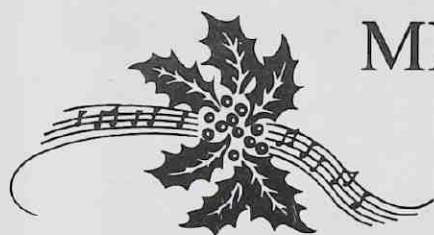
1yr. .... \$10.00

2yrs. .... \$15.00

3yrs. .... \$20.00

money order or cheque enclosed

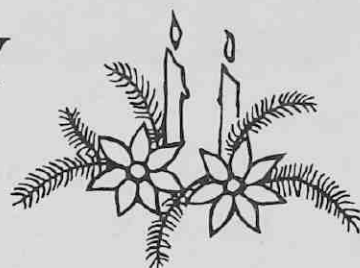
please invoice (businesses only)



METIS SOCIETY

OF

SASKATCHEWAN



The Metis Society of Saskatchewan would like to take this opportunity to wish readership and membership a Merry Christmas and a Happy New Year.

We would also like to encourage membership to attend the upcoming M.S.S. Annual Assembly on January 6 and 7, 1989 at the Hotel Bessborough in Saskatoon.

(Look for details in this issue of New Breed)