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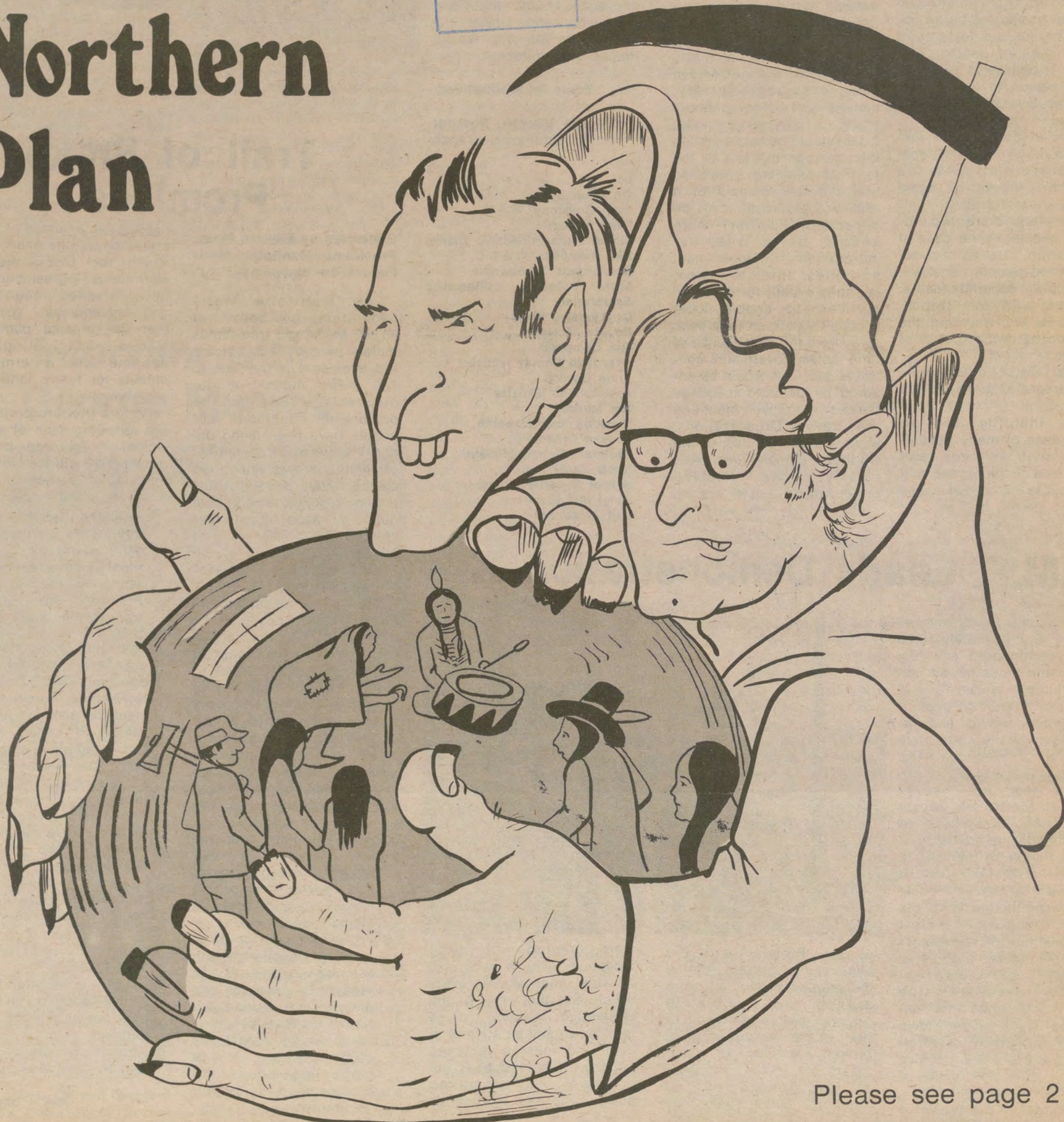
Vol. 1 Issue 17

November 1975

Registration Number 3151

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The great Northern Plan



Please see page 2

Munroe expresses concerns over the Northern Plan

Mr. Edward Head, President
Manitoba Metis Federation
374 Donald Street
WINNIPEG, Manitoba

Dear Mr. Head:

Further to our telephone conversation of yesterday let me reiterate my grave concerns regarding the directions being taken by the Provincial Governments' Great Northern Plan. It smacks too much of what we as Native peoples have come to despise and abhor: the colonial paternalistic authoritarian attitudes of callous bureaucrats and power hungry politicians who will not hesitate to barter the civil liberties and destiny of a whole race of people. This we must oppose at all costs. With respect to the present situation my concerns centre around;

1. Lack of consultation and consideration for the local people who will have to live with the results of some bureaucrats labors.
2. Complete disregard for those people, in the case of Education, (local school committee people, teachers, principals, superintendents) charged with the responsibility of implementing the province's Educational System.
3. Total lack of confidence in Northerners to manage their own affairs.
4. The inability and unwillingness of many government civil servants and politicians to recognize and understand the crucial issues

at stake in the formulation of a ten-to-fifteen-year plan in total isolation from the community. Of course, this will be hotly contested and vehemently denied by those directly involved in these Northern Affairs. Nevertheless the facts speak for themselves. The question remains, what can be done? Indeed what should be done at this late stage?

Well, Mr. Head, as I suggested to you over the phone, I believe that first of all the whole Northern Plan should be vigorously opposed from all sides. Then the government should be notified that the Northerners can and will, in their own time and in their own way, put together a realistic proposal for a ten-to-fifteen year exercise. Thirdly, monies now being uselessly spent on civil service exercises should be rechannelled into the communities in the form of planning grants so that the development of a realistic proposal can be expedited. Fourthly, there should be a one-year moratorium of all government activities into the communities except for essential services, to enable local groups to work on their own, away from the interference of time tables, government contracts, etc. This would be ensured by periodic meetings between the Government and the Native Organizations, Mayors and Councils, of the Northern communities. And finally, the Native organizations could act as

the Liaison Committee between the Government and the local community groups where the Native people are in the majority. This would ensure effective participation by the Native people at all levels of the planning process. Additionally, the Native organizations would be serving their true political function by overseeing the entire process and safeguarding local control and autonomy. I hope these proposals elicit your most careful consideration and I shall eagerly await your reply. In conclusion let me state my sincere desire to cooperate and do what I can to realize and further the aspirations of the Native People in Manitoba.

Yours in Brotherhood,

George Munroe, Director
Native Education Branch

cc

Dr. Ahab Spence, M.I.B.
Stan Guiboche, M.A.C.
Mary Richard
Indian Metis Friendship Centre
Kip Thompson, N.A.C.C.
Don McIvor, Wabowden
Marc Segal, Planning Secretariat
Dr. Lionel Orlikow
Deputy Minister
Jim Campbell
Associate Deputy Minister
Anna Gordon
Assistant to Minister
Jim Monzer
Planning and Research
Reevan Cramer
Assistant Deputy Minister
N.E.B. Staff
School Superintendents
Chief Phil Fontaine
Fort Alexander

ear. He then turned, retreating slowly and arrogantly into the shelter of the cold stone structure from which he had come.

The government had again proven, for those who were willing to open their eyes long enough to examine the obvious facts, that it was unwilling to give the native people of Manitoba the least consideration in determining their own future. Unrelenting,

the crowd listened somberly as Edward Head read the demands of the Metis and Indian people. The words of this statement are included below, but it is impossible to relay the intense conviction, faith and emotion with which they were delivered, nor is it an easy task to describe the effect these words brought to the hearts of the brave, proud people who were and are waiting for someone to listen to their just demands.



Trail of Broken Promises

Statement by Edward Head,
President Manitoba Metis
Federation November 19

The Manitoba Metis Federation, on behalf of 85,000 Metis and Non-Status Indian people in Manitoba, has attempted, in the past, to use every means at our disposal to change the deplorable conditions our people have been living under. The present government of Manitoba was supported by the Native people of this province on the strength of our high expectations that change was finally going to happen. The history of the "Trail of Broken Promises" are shocking.

We respect the sincerity of Premier Schreyer's intentions to assist our people.

We feel, however, that it is impossible for a premier to monitor all the activities of his government particularly policies relating to Native people. It has therefore become necessary to assemble here and once more present our concerns to the government and the people of Manitoba. Basically our major concerns are:

1. Lack of recognition by your government of the Native people and its elected leadership.
2. Active participation at all levels of negotiation with all governments in regards to programs and policies developed for Native communities.
3. Equal status for Native communities as bargaining powers to provincial and federal governments.

A classic example of these concerns is the manner in which the DREE Western Northlands Agreement has been planned, negotiated and implemented. We fear that the present plans for Native participation will become the determining models for future long term programming.

We are therefore proposing the following plan of action which, if followed by the government will lead to more meaningful participation by Manitoba's Native people.

1. That the Native organizations be provided with all provincial government documentation relating to the Northern Plan for purposes of total review and evaluation.
2. That the government re-channel existing funds under the DREE Western Northlands Agreement to meet the planning and development needs of the Native people of Manitoba.
3. That the Native organizations be signing authorities on any Federal and/or Provincial Agreements affecting Native people.
4. Priority to be given to Native people in all employment and economic development opportunities resulting either directly or indirectly from the DREE-Western Northlands Agreement.
5. Equal representation by Native people on all provincial policy making committees.
6. Change civil service structure to include a majority

M.M.F. Leads Demonstration

On Wednesday, November 19th, at approximately 10:00 p.m., two hundred and fifty Indian and Metis people left the Winnipeg Native Club at 150 River Avenue to begin a trek which would end an hour later at the Legislative Building of Manitoba. The march, which was led by Mr. Edward Head the President of the Manitoba Metis Federation, was held to demonstrate the solidarity of Native People in their bid to protest the lack of involvement of Native People in planning the destiny of the North. A police escort followed the demonstrators as they made their way through the streets brandishing placards which boldly denounced the injustices done unto Native people and which called on the government to recognize and act upon their claims of non-involvement.

Anticipating the presence



of the Premier and the Minister of Northern Affairs, the marchers paraded once around the Legislative grounds before grouping in front of the "hallowed hall of broken promises" in which reside the elected members of the government of Manitoba. Once again they

were greeted with bitter disappointment: a petty civil servant, one of the many which line the walls of the legislative building, came forth in a pathetic attempt to quell the masses gathered outside. "The Premier is not in town" he whispered quietly into the President's

Native Leaders dissatisfied with Government plans.

THE PRESIDENT'S CORNER



Tuesday evening, Edward Head, President of the Manitoba Metis Federation, met with our Executive, Norman Gunnman, Stan D'Aoust-Vice-President, Oliver Monkman, Oliver Ducharme and 40 members of the MMF Local in Norway House. Accompanying Mr. Head were Ben Thompson-Vice-President of the Thompson House, Allan Kiesler-Executive Director, and Ed Campbell-Member of the Thompson House.

At his introduction to the meeting, Mr. Head indicated his concern for the fact that the Government has never come to a community people for consultation on development within the Norway House community. He indicated that he was totally opposed to any plan that has the right of people at the community level. Specifically, he is opposed to the 15 year Northern Plan presently being considered.

At least fifty percent of the 315 supposedly going to

native people is going towards administration of so called native programs. Mr. Head said he felt that it was wrong for southerners and transients to determine the destiny of the native people of Manitoba's North.

In closing his speech Mr. Head said that he has now found an issue which he can fight "Northern Plan" and on which he can lead his people to the legislative grounds in Winnipeg. Plans were then discussed concerning an up-coming demonstration in Winnipeg.

The meeting was very successful in that several relevant resolutions were presented, all concerning northern development.

Some issues discussed were health and hospital services, flooding employment, fishing, town planning, land, and economic development.

Mr. Head promised that he would pursue these issues and attempt to settle some of the problems the people of Norway House are facing.

On November 6th of this year, Mr. Edward Head, President, Manitoba Metis Federation (MMF) and Dr. Ahab Spence, President, Manitoba Indian Brotherhood (MIB) held a joint press conference in the Winnipeg office of the Manitoba Indian Brotherhood. The reason for the press conference was to "serve notice to the Government and to the Indian and Metis people of Manitoba that we are opposing all plans being developed without our participation -- especially the Province's 'Great Northern Plan.'

The reason the "notice" was being served was that the MMF and the MIB are in receipt of documents pertaining to future directions for Northern planning in the Province of Manitoba and are extremely concerned that they have not had the opportunity to participate in the development of these proposals.

Mr. Head and Dr. Spence requested the native people of Manitoba through native leadership (MMF locals, MIB Band Councils) to evaluate the effectiveness of civil service operations and to take any necessary and appropriate actions to ensure that they are totally involved in a meaningful way. The barring of civil servants in local communities could be included in these actions, if they are working contrary to the needs and wishes of the communities.

Manitoba's native leaders are also asking all native people within the civil service "to examine their positions and determine whether they are being used by the Province for purposes contrary to the native communities' wishes?"

To support their statement, it was revealed that Mr. George Muroe was dismissed as the Director of Native Education in Manitoba, which is a paid government job. Why? Mr. Muroe, a native person himself took a stand and criticized the Government for the way they were handling the lives and futures of the native people in the North. Government Actions such as this can only lead to further erosion of native participation in the Provincial Government.

In closing, Mr. Head and Dr. Spence said that this issue involves both native and non-native people in the North and urged all Northern Manitobans to make their voices heard.

Gavin B. Sealey

Interview with George Munroe



Le Metis: Last week you were dismissed from your position as Director of the Native Education Department, what were the reasons for this dismissal?

Munroe: Well, basically I have been protesting quite vigorously the manner in which the government was approaching the consultation of the Native People on what they call the great Northern Plan. The protests weren't getting where so, in desperation I wrote a letter to the major organizations as well as the people in Northern Manitoba who I thought should receive the letter and the direct result of that letter was my dismissal.

Le Metis: Do you feel that the thing was accomplished

by the actions you took which led to your dismissal?

Munroe: Well I think the mere fact that there was quite a reaction on the part of the government. There were a lot of meetings held and a lot of people began to question their involvement and their participation in the plan. Also the fact that the Metis Federation itself took on the initiative of organizing a demonstration to protest the plan, I think is very positive and will probably have far reaching consequences that cannot be measured immediately.

Le Metis: Do you believe that the government will actually ever consider Native peoples when they make plans which will affect them

directly?

Munroe: That will depend, I think, on ourselves. I think it's time that we stopped always looking to government for approval or disapproval with respect to things we want and things we are trying to do for ourselves. I mean that whatever has to come, has to come from within and if the government doesn't like it that's too bad. We have to stop saying to ourselves, "Well, will government approve or disapprove what we're going to do?" We'll just go ahead and do what we think is right and results will come from that. But, if we continue to put ourselves under the government, of course they'll always treat us the way they are treating us now.

Le Metis: Are we asking that Native People have the final say in decisions that will affect them?

Munroe: I don't think that we should even ask that. I think we should say that, we should demand it and we should fight for it. Basically that's been our problem all along. We ask, when in actual fact, Christ, it's our destiny, it's our lives, it's our future and as long as we are asking that our future be controlled and manipulated in such a way, then we're going to be under continuous government domination. What we have to say is, "This is what we're going to do and we're, from this moment on, taking on the responsibility for our own affairs and if government doesn't like it, then government can go to hell. I think we have to make this point."

Le Metis: What you are saying then, is that we've given government these powers over us?

Munroe: Absolutely, exactly and I think that the moment we begin to assert our own independence and our own humanity, people will stop treating us the way they have. That not only includes government but also society generally. Society in general has been very misunderstanding and it has not given proper recognition and accord to the Native People in this Province and the reason for that is because we expect them to give us something that we ourselves possess intrinsically and must start expressing. People can't give you freedom. You give yourself freedom.

Le Metis: There have been rumors to the effect that the whole Native Ed. Department would be scrapped. Is there any truth to this?

Munroe: Well I think that that depends on the Native People Themselves. If they see the Native Education Branch is going to be serving a useful purpose then I think that they should support it. However, if their opposition to governments is as strong as it's going to continue to be, then I think that the Branch itself will either have to be dissolved or turned over to the Native Community.

Le Metis: Do you personally feel that the Native Education Department is valid and should be continued?

Munroe: I think it should, but if continued, it should be continued and controlled by the Native People. It should not be part of the Department of Education, or part of the Government. It should be part of the Native Organizations and they should be the ones to direct and control it.

The funds that are presently going to the Native Education Branch, that's about 500,000.00 dollars which is nothing to sneeze at, should come rightly to the Native Communities and I think that the Metis communities are the ones that should be demanding the larger portion of their services, because we fall more than a lot of the treaty Indians, under the Provincial Government.

Le Metis: Thank you ...



Trail of Broken promises continued from page 2

of Native people, particularly in the Department of Northern Affairs.

7. Just treatment of any Native Civil Servants who speak up for Native people. In conclusion, we would like to emphatically state that we as Native people must develop a more positive relationship with governments and civil servants. This relationship must be based on equality and justice for Native people. Anything less will not be acceptable to the Native people of this province.

Letters

Dear Editor:

The recent firing of George Munroe, Director of Native Education Branch, Department of Education, Manitoba Government was an event of tremendous social and political significance for native people in the province of Manitoba. It not only involves Mr. Munroe, it reflects upon how our present government feels towards native people as a whole. Therefore, every native person individually.

It is my contention that the provincial government of Manitoba cares very little about what happens to the native people, but rather is more interested in looking after its own interests and concerns.

Furthermore, it is indicative of a much more dangerous and morally damaging attitude. That being the attitude of white-supremacy.

The state of affairs that the Manitoba Government is involved with at the moment along with its present attitudes, will continue to exist for as long as the Government can continue to create the illusion that it is providing fair and just treatment in regards to the native people of this province.

The Government suggests that it is interested in equality and democracy and at the same time acts in a way that suggests racism and oppression.

The racism and the illusion is written about and explained in a recent book Prison of Grass by Howard Adams, Chapter Five, pages 42 and 43:

"Canadian authorities and historians have nevertheless managed to perpetuate the illusion that Canada has never been a white supremacist society, an

illusion that Canadian people continue to believe. As a result, they have developed attitudes that harmonize well with apartheidism. Canadians have adjusted to their white supremacy; because they are unaware of their racism, they are self-righteous, arrogant and free from any social conscience with regard to racism. In the past unless a white was able to break free of his racism and search for the truth, the truth remained hidden."

The truth Mr. Munroe believes is that the governments could if they so desired involve the native people in a meaningful way, in program and policy planning.

The facts are that Mr. Munroe was speaking to the concern that Native people are not involved in any meaningful negotiations, when the Government, both Federal and Provincial, plan programs for native people. In this regard, Mr. Munroe went as far as putting his thoughts on paper and sending them to the presidents of the Manitoba Indian Brotherhood and Manitoba Metis Federation as well as various native organizations and called upon them to reject any programs that were developed in that manner. When the Government learned of what Mr. Munroe had done, they fired him, as they explained his actions did not correspond with present government policies.

If a man is fired for speaking the truth and the

truth is contrary to Government policy, then the truth should take first priority and Government policy reconsidered and changed. This would indicate to me the good intentions of our Government and would assure me that the Government is indeed interested in equality for native people and that this is indeed a democratic country; anything less is sheer hypocrisy.

As it is now, our government has chosen to maintain the status quo and Government policy remains their top priority. The Manitoba Government will face difficult times in trying to rally native political support in the future as actions as described above have very grave political implications. If they have acted out of ignorance then they can be forgiven.

If they have acted deliberately then they have shown that racism and oppression is indeed very real in Canada and that the thread of white supremacy is interwoven into all levels of society, and is very damaging to native people.

In order to protest Mr. Munroe's getting fired, I have elected to resign from the Manitoba Government and I call upon all native people who are in search of the truth protest in any way that their conscience dictates.

**Yours in Brotherhood,
Greg L. Murdoch**

Dear Editor:

We spend almost unimaginable dollars on improving education for our children. Researchers, curriculum developers, special teacher programs etc. are all part of the mass attempt to improve education.

But one of the major difficulties towards the successful implementation of these programs and projects will be the "age old" problem of: The student teacher ratio (i.e. 35 to 1). This is an example drawn from my own personal experience.

Until this very real problem is dealt with directly the combined efforts of educators will hardly be noticed.

**Mark Lussier
Education Director
Manitoba Metis Federation.**

Editors note:

Any statements made in this newspaper is not necessarily the view of the M.M.F.

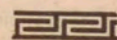
Dear Editor,

I am writing to ask your assistance in a research project which will lead to a book scheduled for publication next spring.

The book is a collection of customs having to do with what happens to the first tooth which a child loses. Almost all cultures have a custom for this occasion. In Thailand, for instance, the tooth is placed under a hearth stone so that the new tooth will be strong. In Iran, the tooth is thrown toward the sun. In Pakistan, the tooth is dropped in a mouse hole so that the crows will not get it. (Mice had small, hard, white teeth; crows had none.)

I hope to include the customs which are traditional among North American Indians. Therefore I hope you will take the time to write me telling me what is done and also what reason is given for the action that is taken.

**Thank you,
Virgil Peterson
Associate Professor**



Dear Editor:

Comme nous vous avons déjà annoncé, le Centre culturel franco-manitobain organise pour la fin de février 1976 un grand concours provincial d'art et d'artisanat (avec exposition des oeuvres choisies en mai 1976). Ce concours sera ouvert à tous les francophones du Manitoba âgés de 16 ans et plus.

Nous vous serions très reconnaissants si vous pouviez prendre connaissance du concours d'après le dépliant que nous vous envoyons, et si vous pouviez encourager le plus fortement possible les artisans et les artistes de votre région à y participer.

Nous aimerions beaucoup voir toutes les régions francophones du Manitoba s'intéresser au concours pour qu'il se fasse un véritable miroir du Manitoba français.

Nous distribuerons prochainement une affiche où l'on conseillera aux intéressés de s'informer auprès de leur comité culturel. J'espère que cela n'impose pas trop sur vous.

De toute façon nous nous ferons un plaisir de répondre à toutes les questions que vous voudrez nous poser. Téléphonnez au C.C.F.M. au (204) 233-8972, et demandez à parler soit à Mlle Janine Tougas, à Mme Jacqueline Lord ou à moi-même.

S'il-vous-plaît insister auprès de vos gens que nous voulons des oeuvres tout à fait originales, conçues et réalisées par l'artiste ou l'artisan. Le concours embrassera tous genres d'objets: outils, jouets, meubles, biqués, tissage, poterie, bijoux, photos, dessins, peintures, sculptures. Demander à vos gens aussi de ne rien encadrer car le C.C.F.M. ré-encadrera de façon uniforme tous les dessins et peintures qui auront été choisis pour l'exposition.

Nous vous remercions de votre collaboration et attendons avec hâte de connaître les talents de votre région.

Bernard Mulaire

Responsable Des Expositions



LE MÉTIS

**Barbara Bruce-Linnemann
Bernard Carrière**

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MANITOBA METIS FEDERATION
301-374 Donald Street, Winnipeg, Man. R3B 2J2
Telephone: 942-2565
The Voice of the Manitoba Metis
Published on the 28th of each month

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Head speaks out at The Pas regional meeting

On November 22nd and 23rd 1975, The Pas Region of the Manitoba Metis Federation held a Conference at Frontier School in Cranberry Portage. The Conference was attended by the President of the Manitoba Metis Federation Edward Head, as well as delegates from the said region and various representatives from the Social Services (I.E. Welfare, Social Workers, Probation Officers, Policing in the Communities), the Human Rights Commission and the delivery agencies for housing in the Province.

The delegates voiced complaints concerning the inadequacies of a Social Services System which is plagued by inefficient workers and a very limited perspective of the Problems of Native People in the North. The response of the Representatives from the Social Services Departments only served to reinforce the delegates stipulations of a

lack of flexibility within this branch and the communication gap which isolates this agency from the Metis People of the North. The delegates suggested that more Native people fluent in Cree and/or Saulteux be hired to facilitate communication and increase the availability of these services. Mr. Head then made the following statement to the people and Mr. Karpan from Social Services in The Pas. "I met Mr. Karpan, many years ago when I was on welfare. At that point I couldn't buy butter because the almighty government said I couldn't. But that's garbage. John is a servant of the people, the people of the province are paying him. We are taxpayers as well as John is, as well as I am. You as taxpayers have to begin to work these people, and work them as civil servants...so these people can begin to get their



jobs done...and get them done right!...and that's why they are here today. And that's why I'm so cotton pickin mad now that I am going to continue my fight with government. There is one thing the Metis people of this province have never done, they have never done one thing, and that is to look at the power that they hold. What is our Power in the Province of Manitoba? We started this government, we run this government, we have aboriginal rights and we have land claims in this Country. We have lost everything because of one hanging! We have lost everything but it is time to move our feet; our feet moved five years ago and now our legs are starting to move. We are going to get up and fight for the rights of our people. It is only one hundred and six years since Riel took up the first demonstration of arms for his people. We are continuing that fight, exactly the same fight one hundred and six years later. That demonstration a few days ago was an Historical Event for Metis people because we have begun to fight back for our rights. We have one million four hundred thousand acres of land that the Government has literally taken away from us without a fight. Let me tell you that I have only four or five more months before I run for re-election, if I am going to run, but for the next four of five months, Ladies and Gentlemen, the government is going to hear about Edward Head. They've already heard of me; they were afraid to walk out on the grounds. McBryde walked out and said to the Press after we left "well, where is everybody?" They were sitting back inside the Legislative Building, Ladies and Gentlemen, saying "You go out, no you go out." They never had guts enough to stand up to the Metis people. We have had six annual assemblies where the Premier of this Province has been asked to attend to speak to the Metis people.

He's afraid ... Why? Because we have legitimate beefs for this Government, we have several legitimate claims in this province and they can't answer our questions. I would be afraid if I didn't have answers for you people. That is why I am demonstrating until the points of my people have been brought before this government. One thing I'm telling you is that the power of the people that has never been used yet is the power of the Almighty "X" in 1977.

We have to begin as people of all communities to look as one people and put that "X" DOWN WHERE WE THINK IT WILL DO US THE MOST GOOD, NOT WHERE THE WHITE MAN THINKS IT'S GOOD. There are eighty five thousand half breeds in this country and not one time did we ever stand up for our rights as a group of Native People. Louis Riel and his people stood up as a group to defy the Government of Canada, and we are only defying the Province. Where has been the leadership of the Metis people until now? I am not one of the best leaders in this Country, but I am going to tell you that I am going to be one Leader who is going to make one hell of a noise because of what I see government doing today. Their arrogance towards us, not recognizing the Metis People. I tell you that they are going to recognize the Metis Federation within the next four or five months that I am in this office. I am sick and tired of listening to local people coming to meetings and criticizing their own people, because of lack of recognition. You people have as much guts as anybody in this country. To fight for what you think is right, and the man that you should criticize is the man holding the bucks and saying that there is a fifteen year agreement coming up that we haven't got a cotton picking thing to say about.

Well, I went down and I said my piece, that I am going to have a say in it.

They can make the ultimate decision but there is one thing that we have in our favour, the Communities that the government wants to develop, we'll develop our plan for communities and when the government makes a decision and says "No" we won't accept that. We'll do what we think is right, the community will reject and counter reject and that's our power. We have to take a different course of action. We no longer can stand by and take hand outs from the Government. We have to stand and fight them on the grounds that we have a right to this Country and that's why I'm going to get into our Aboriginal Rights, the right of our people to speak up for the rights that they have, the same as an Indian. The Aboriginal Rights of our people were recognized by the Cree in 1763, and was recognized in Canada in 1885. It was recognized then by the Provincial Government and the last recognition we got from the government of Manitoba was in 1901 when it was clearly stated in legislation, the right of the Metis people of the Province of Manitoba.

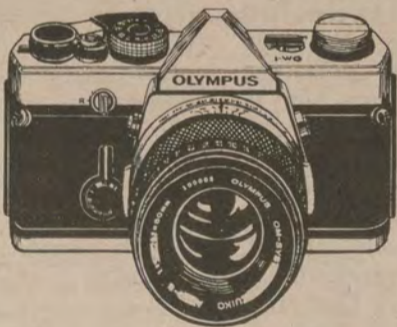
Since that time, seventy four years later, we have lost the recognition of our people in this province and that is exactly what I'm saying that I'm going to constantly hammer, because if you look at it realistically this province has done nothing for us. The one thing that we forget to look at is that the Federal Government has a responsibility to the Native people under Section 92 of the Constitution. They have a responsibility to the Metis people of Canada and that is where I'm going to be hitting. I'm going to be hitting the Federal Government with the fact that they have a responsibility to deliver services to this province to the Metis people, as well as the Indian people.

I heard the minister say yesterday that the Province will not take the right of the

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Head speaks out

continued

there sat the Minister bowing to the Indian people because Indian people away from the Federal Government, and what I want to have ... Bargaining Powers! This government gave hope to the people and we voted them in. We voted Ron McBryde in and we can kick him out. We have to act like people that want to do something.. I led the people down there and they listened to everything I said. If I run for re-election, my campaign for the next two years will be to defeat this government. You say, well that's fine to defeat this government but what alternative have we got? We haven't got a Liberal Party, we haven't got a Conservative Party, perhaps people in this country should start a Native Political Party, I have been thinking very strongly in the last couple of days. The white man is saying all three parties are no damn good to us, where is our alternative? The alternative is, maybe we should have a party. I'm not saying that is what I'm going to do, what I am going to do in the next two years, ladies and gentlemen, is keep telling you exactly what I have told you today ... and that is that you have a power. There are eighty-five thousand of use and of that number sixty thousand are voters that can put an "X" on a ballot in 1977. Then we can begin to talk turkey. When they begin to understand the force that we hold they'll come down to our level and negotiate. They will begin to say, "Now we have to look to

these people, we have to make damn sure that we promise them something." That's the state that we are going to have. So we have to change our outlook on organization. We can criticize, we can do anything we want. We criticize the leaders for what they are doing, we criticize one another, and we, at the local level sometimes think that these guys that were elected have to lead you by the hand to bring these things down there. You're not utilizing yourselves, you're staying at one level because you feel you shouldn't go up there. You are up there! You control this organization, but you're not trying you're letting somebody else do it. I respond to people. Since I've been in power I have been as many places a humanly possible. This is the only time since my election that I have been in Winnipeg for one and a half weeks, in order to make sure that the demonstration went right. So I'm prepared, and I'm going out to all the communities to hear problems. You take for example Leaf Rapids. They have provided many jobs for people to work at Leaf Rapids and once they have the people in there they no longer have recreation like a white man. They don't have anything for recreation at their disposal. Whenever they go to ask the Government for anything they are blocked in the road.

These are the kind of issues that we should fight and fight hard.

New Staff

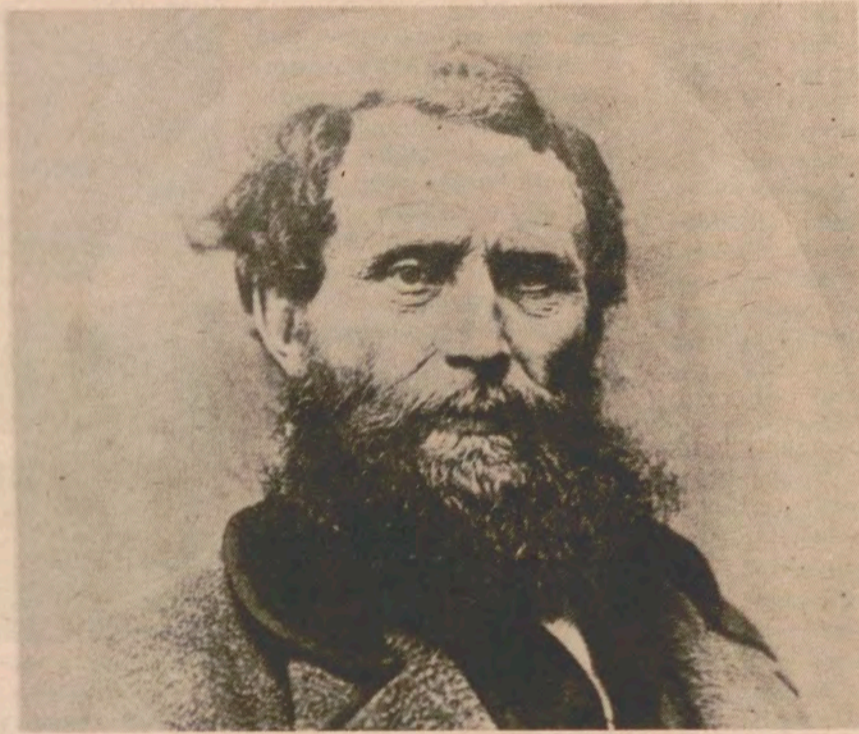


On October 20th Robert Buchan was appointed to the position of Recreation Consultant for the Department of Sport and Recreation at the Manitoba Metis Federation. Mr. Buchan joins the staff after a two year course in Business Administration at Red River Community College.

Robert who was born in Winnipeg has worked in the

field of Sport and Recreation before, having held the position of co-ordinator in the programs offered during the summer by the city of Winnipeg. He enjoys sports and is an active participant in as many organized activities as his busy schedule will permit. He will be travelling to many of the communities in his new position and he is looking forward to meeting many new people.

Historical Notes



Courtesy of Provincial Archives

WILLIAM KENNEDY

A Metis who deserves a place of honor not only in the history of West but in Canada, is William Kennedy. Strangely enough, this man, born at Cumberland House in 1814 of a Hudson's Bay post manager and a Cree woman named Aggathas, earned his reputation on the ocean rather than the prairies. William Kennedy, at age eleven, was sent to Scotland to obtain an education. At eighteen he returned to Canada to become a clerk in the Hudson's Bay Company but left their employ in 1846 because he disagreed with the policy of using liquor in the fur trade.

At this time the world was intrigued by the disappearance of Sir John Franklin in the Canadian Arctic in the year 1846. Twelve expeditions had failed to locate any sign of the explorer or his crew. In 1850 Lady Franklin hired William Kennedy to head up another search party. With a crew of seventeen, Kennedy, although not successful in locating Franklin, opened up and mapped new areas of the

Arctic and located the northern most tip of the North American continent. Kennedy's search party showed the world how it was possible to live successfully in the Arctic by adopting the manners and customs of the Eskimos and Indians. He showed that if man would work with nature, rather than against it, survival was possible in the Arctic. Ten more expeditions, a total of twenty-three, were to search for the lost explorer before stone cairn was discovered that told of the fate of Franklin and his men.

Returning to Canada, William Kennedy fought to break the monopoly of the Hudson's Bay Company of the fur trade in Rupert's Land. His visits to the Red River always attracted large crowds of whites and mixed bloods who trusted him to represent their best interest. Much of the information Kennedy gathered in the West he sent to his nephew, Alexander Kennedy Isbister, who carried on the battle of the Metis in London, England.

In the 1860's Kennedy came to Red River to retire and built one of the most beautiful stone houses still in existence in Manitoba. It is now the Red River House Museum. Continuing to be active he was the prime force in starting the Manitoba Historical and Scientific Society and was invited to give the first address, the topic of which was "The Northwest Passage."

Three Arctic places have been named in honor of this Metis explorer; Port Kennedy, Kennedy Channel and Cape Kennedy. Twenty years after his death in 1890 a brass plate in honor of Captain William Kennedy was placed on the wall of St. Andrews Church north of Winnipeg. Sir Ernest Shackleton, the famous Antarctic explorer came to Winnipeg to dedicate it.

In the National Portrait Gallery in London, England the portrait of this Metis hangs among the great of British history.

Bruce Seale

POETRY

Brother

Listen brother,
Throughout your changes brother,
Your years were full of emptiness,
But your years shall never be forgotten.

You've struggled oh brother,
You're brave and strong,
You're an "INDIAN",
And a man.

Yet brother,
They think you're no-one,
But the years have passed,
You proved many things.

Your land,
Has been dirtied and,
Played with,
Your ways of life were better.

Your food
Has been wasted,
Your heart was weaken,
Many times.

Yet you're still brave,
You're a man,
Oh brother of mine,
You're an INDIAN.

Now my brother you,
Are old and weak,
But my brother,
Your memories never end.

Diana Spence
Sandy Bay Reserve
Age - 15 yrs. Grade 1
Runner Up - Poetry

RECREATION

Recreation - what is it?

If you ask 50 people this question, you will probably get 50 different answers, though most of them will probably involve sport in one way or another. Certainly, sport is an important part of recreation, but that is all - a part.

Recreation is anything you do for enjoyment or relaxation in your spare time. Recreation is something that you do because you want to do it. For example, softball is a recreational activity, but if you have to play when you don't want to, then playing softball at that time is not recreation to you. Perhaps tomorrow you will want to play, then you will be having fun, and that is recreation.

In one way, recreation is like nothing else, you must do it yourself. You can get someone to work for you, or you can get someone to take your place on a team, but the enjoyment of taking part is something only you can feel. Only you know when you are having a good time, whether it be at a bingo, playing a game, making something, or just watching T.V.

There are many problems in recreation, the main one, as usual, is money. Most money for recreation has to be found by the people themselves; the government will give only limited amounts for particular projects. This is because recreation is not considered to be as important as housing, clothing, food or education. And this is right - if you had no shelter, warmth or food, then you would not be able to enjoy yourself.

In the old days people did not have so much spare time, there was no government help, so they had to work long hours just to stay alive - hunting, fishing, chopping wood, growing crops. They had little time for recreation, and when they did, it cost little to have a dance on a sport's day. Often they combined the event with building a barn for a neighbour or harvesting someone's crop. But nowadays there is more time, more schooling, people have been taught activities that are common in the city - activities that need gymnasiums, swimming pools, workshops or large halls, and many people.

Most rural areas do not have these things, most rural people have to make due with what they have, and with what they can do. Many small communities do not have enough boys of the same age to form a hockey team, even if they have a rink, or enough girls for a softball team. Nor do they have enough people to raise money for uniforms or equipment - and these

things government will not pay for. Thus, a small community must do the things that it is able to do rather than what it would like to do.

Most government money is aimed at teaching people to do the things they want to do. If a community decides that it would like to do a particular activity, then there is government money available to pay an instructor to come and teach that activity until the people can learn to do it themselves. Likewise, funds are provided to have someone from the community learn the skill elsewhere, then return and teach it to the community - a leadership course. But the government will not usually pay for the equipment needed, or the materials. This is the responsibility of the community.

Thus, for recreation programs to succeed, all parts of a community must work together, especially if it is a small community. The smaller the community, the fewer the number of programs it is practical to support. These are the basic reasons that have determined the overall objective of the Sport and Recreation Branch of the Manitoba Metis Federation - which is, "to create a unity within the communities served, through total community involvement."

The methods by which the program hopes to succeed are as follows:

- 1) By surveying existing community programs, leadership and facilities and deciding if they can be improved.
- 2) By discovering and informing communities of resources that are available from government and assisting them to take advantage of these programs.
- 3) By suggesting and assisting communities with new programs.
- 4) By helping Metis people who wish to take courses that will help themselves and their communities.
- 5) By arranging for instructors to come and teach skills and sports to communities.
- 6) By encouraging communities to become involved in local sports and recreational organizations.

Some of the activities that have been started, and are presently being supported by the Sport and Recreation Department are:

- 1) The Metis Winter Festival has three main objectives: to expose other cultures to the culture of the Metis people of Manitoba, to provide an opportunity for the Metis people of Manitoba to meet on a social and cultural basis, and to provide the Metis

people with an opportunity to compete and learn equally on a recreational level. The 1st Annual Festival was held at Rivers, Manitoba in February 1975. The 2nd Annual Festival is tentatively scheduled to take place in Thompson in March 1976.

- 2) Summer Camps - In 1975 two summer camps were held: Camp Keesis (for girls in the Turtle Mountains) and Camp Wun-A-Wee-Tim-Ick (for boys in the Whiteshell).

- 3) The Parkland Native Hockey League is about to start its second season, providing intermediate hockey in an area where there was none before. The League also sponsors an Invitational Tournament, won last year by The Pas Blues, and scheduled this year for the weekend of March 5-7 in Dauphin.

- 4) A variety of recreational activities have been started in several communities in the Province:

- Dance Classes
- Trapshooting Club
- Beadwork Classes
- Nursery School
- Hockey Clinics
- Pottery Classes

- 5) Field workers with the Department are assisting with related projects, such as:

- Manitoba Summer Camps
- Formation of Recreational Commissions, through which a greater participation by Metis people in community programs is foreseen.

- 6) Sponsorship of Metis people to leadership and training courses, i.e.:

- Gimli Arts and Crafts
- Gimli Folk Dance
- Legion Athletic Camp
- "Women in Politics" Conference

The Sport and Recreation Department is here to serve you - let us hear from you soon!

Words to Learn

(Plains Cree)

Tansi -- Hello, how are you (greeting)

Namoya nantow -- There is nothing wrong with me (response to the above greeting)

Niya -- I, me

Kiya -- you (singular)

Awina -- who

Awa -- this one, this (animate)

Ana -- that one, that (animate)

Itwe -- say (a command to one person)

Naha -- that one, that (further)

Kwayask -- right, correct

Metis Fiddler Recording Artist



Reginald Bouvette is a Metis who loves old time music and has contributed greatly to the music scene in Canada.

Reg Bouvette is originally from St. Vital, Manitoba, where he began playing the fiddle at age seventeen. He has never had any formal musical training but the music of the fiddle is something he grew up with and because of this deep immersion in "Old Time Music" he has accumulated a wealth of knowledge in this field. This wealth of musical knowledge coupled with his immense natural talent has brought Reg many awards, including the title of "Manitoba Fiddling Champion" for the past three, consecutive years.

Mr. Bouvette has been playing professionally for ten years, but even before this,

the flowing melodies of his fiddle could be heard live on Radio Station CKSB, where he had his own program every Saturday from 3:30 to 4:30. Mr. Bouvette has also played at countless country dances and shows.

Recently Reg recorded an L.P. entitled "Reg Bouvette and Home Brew". The album is available in most record stores or you can order your copy through "Le Metis" by writing to the address included below. Mr. Bouvette writes most of his own material and a song entitled "Reginald's Waltz", which he composed in 1968 has been recorded by such Artists as Andy Desjarlis and Don Messer. Mr. Bouvette and his band The Road House Gentlemen are presently appearing nightly at the Airport Hotel, in Winnipeg.

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Native Alcoholism Council of Manitoba



DRINKING CAN BE FUN
BUT IT ISN'T ALWAYS
FUN ...
IS IT WORTH IT?

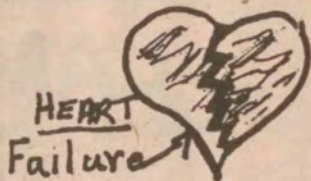
1. The N.A.C. is the Native Agency in the field of alcoholism in the Province of Manitoba. It has on staff trained counsellors and recovered alcoholics.
2. The N.A.C. is neither ... "wet ... nor ... "dry." The disease of alcoholism ... not social drinking ... is our sole concern.
3. The N.A.C. believes that ...
A -- Alcoholism is a disease and the alcoholic is a sick person.
B -- The alcoholic can be helped and is worth helping.
C -- Alcoholism is a public health problem ... therefore a public responsibility.
4. On the provincial scale, the N.A.C. believes that ...
A -- A great number of native people in this province suffer from alcoholism ... an estimated one out of every ten drinkers, will become alcoholics.
B -- Each alcoholic affects the lives ... often tragically ... of at least five other people.
C -- The life span of an alcoholic is twelve years shorter than the average person.

5. On the local community scale, the N.A.C. believes that ...
A -- Alcoholism does a lot of damage to the personal and family life ... it is a leading cause of separations and desertions and emotional problems.
B -- 80 percent of all the alcoholics are people with a home and job ... almost all are mothers and fathers, husbands and wives.
C -- Recent studies state that alcohol is involved in 60 percent or more of the car accidents that occur each year.

ALCOHOLISM

1. Since the end of World War II, more attention has been paid to alcoholism as a public health problem.
2. Of the many illnesses which people suffer, alcoholism is one which most of the people in Canada misunderstand.
3. All you hear is half of the truth, and a lot of misinfor-

4. If there is an alcoholic in the family it is kept a secret.
5. It is often felt by most people that recovery from alcoholism is only a matter of will power.
6. This type of thinking is easy to understand, when there was very little information known about this illness.
7. Now an effort must be made to develop a more understandable thinking amongst the families, friends and the community regarding this illness.
8. Treatment cannot be carried out, without the public understanding and support, and until this can be developed the cost of alcoholism will grow larger.



The Tragic Cost of Alcoholism

1. The hurt, of one alcoholic on the lives of so many who depend on him can be large.
2. At first there is the growing pressure and fighting or arguing, which is harmful to the family life, and very harmful to the bringing up of the children at home.
3. Later there is shame, and anger as the alcoholic's behaviour makes friends and neighbours talk behind his back.
4. Often, the alcoholic loses his job and the family's money quits coming into the home. To keep things going the wife may be forced to work, or go on welfare, and also find ways to care for the children.
5. The children's education may have to be discontinued, the alcoholic may desert or be put into the hospital or jail.
6. Often, the family breaks up, but in many cases the family stay together as a

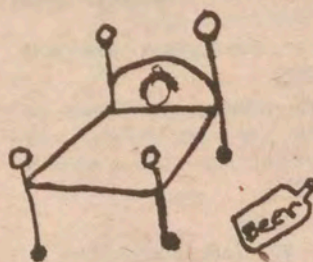
group, but there is no close relationship between the family.

Who is an Alcoholic?

1. Alcoholics don't come out of bottles of alcohol, they come in people or personalities.
2. Alcoholism does not deal with one race of people, but all races.
3. It is found in men and women from all backgrounds.
4. The average age of an alcoholic is between 25 and 40 years of age, but there are many who are younger and older.

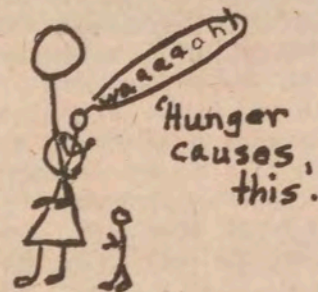
How Does Alcoholism Start?

1. The start of alcoholism is rooted in the person's personality development.
2. These people, when faced with work, personal or family worries, finds relaxation or escape through alcohol from their feelings of discomfort or tension.
3. But this relaxation or escape can only be for a short time, because the problems of discomfort or tension still remain after a drink.
4. Slowly, over the year, and not knowing what is happening, the person becomes more and more dependent on booze to relax or escape the tension that build up inside him.
5. But drinking only adds more trouble to his problems.
6. Sometimes he may miss work, and he finds himself being threatened to be fired.



7. He now, often neglects his family, with more of the money going to buy more booze, and the bills begin to pile up.
8. Faced with these problems, he begins to lose his pride, and dignity

- and sense of facing life.
9. He feels guilty, angry and starts scenes and fights, the family or friends hit back at him in the form of resentment and anger.
10. It is a vicious circle and in time he becomes completely dependent on alcohol to relax and escape his uncomfortable mixed-up feelings.
11. This is alcoholism, and it is in this understanding thinking, that we must judge the alcoholic's behaviour.
12. Only in this way can the behaviour be understood as a sign of something more serious than the outward appearance of a fighting person.
The alcoholic is a very sick person, physically, mentally and spiritually.



The difference between an alcoholic and a social drinker

1. The question that is always asked is "what is the difference between an alcoholic's drinking and other people's drinking?" It is a difference in reasons for drinking.
2. The social drinker looks upon drinking as a sign of kindness and friendship or fellowship, this is his only purpose to drink.
3. Now the alcoholic is also interested in this kind fellowship too, only if he can be sure that booze will be served.
4. But he only sees himself as a social drinker, but as alcoholism gets worse he becomes more indifferent.
5. His large amount of drinking and the signs of being forced to drink begins to show. He will drink twice as much as his

friends, who are no alcoholics.

6. Since his body can stand lot of booze, it is possible for him to drink other people "under the table, and he looks upon this large amount as strength his protection against alcoholism.

The Importance of Early Treatment

1. There is a period, about 10 years of heavy and uncontrollable drinking before the more dangerous signs of "D.T.," blackouts ... etc., appears.
2. This allows a lot of time for the person to notice the early signs of alcoholism.
3. Any drinker who thinks that he has one of these signs should carefully look honestly at his drinking.
4. Some people, only giving honest thinking to their drinking, maybe able, be themselves to take action to stop.
5. Others may have gone too far and will need special help ... an alcoholic cannot recover just by will-power alone. He must have help.
6. Because alcoholism is a disease which has gotten worse over a period of time as a result of drinking large amounts of booze.
7. Little good could be done about this disease until the feeling of being insecure which is neutralized in alcohol is overcome.
8. The feelings and spiritual parts of the disease must be treated, which helps the alcoholic to discover how to depend on himself and other people instead of alcohol.
9. As he becomes more confident, he begins to feel more relaxed and comfortable.
10. There are certain things to do in helping this person in his fight to recover from alcoholism and to learn how to face life again.
11. He has to understand and sort out his feelings problems, so that he will get along better in life with other people.

POSITIVELY NEGATIVE

We drank to make conversation easier and slurred our speech.

We drank for happiness and become unhappy
We drank for joy and became miserable.
We drank for socialability and became argumentative.
We drank for sophistication and became obnoxious.
We drank for friendship and became enemies.
We drank for sleep and awakened without rest.
We drank for strength and felt weak.
We drank for "medicinally" and acquired health problems.

We drank for relaxation and got the shakes.
We drank for bravery and became afraid.
We drank for confidence and became doubtful.
We drank to forget and were forever haunted
We drank for freedom and became slaves.
We drank to erase problems and saw them multiply.
We drank to cope with life and invited death.

We drank to feel heavenly and ended up feeling like hell.

FROM THE INSIDE OUT



THE NATIONAL PAROLE SYSTEM VS THE NATIVE OFFENDER

by George A. Quantrill

The National Parole System has and still is misinforming the public as to what it really is doing for the offenders today, but this effect is minor compared to what they have done and are still doing to the Indians and Metis within the confines of prison walls. My heart bleeds and my blood runs cold when I think of the hardships and misery these people must endure during their efforts to overcome their imprisonment and gain their freedom. They are the most helpless, and perhaps, this is the reason which the board seems to take great pleasure in refusing paroles to native offenders.

These are the people who don't have the support of their community leaders, much less the support of the Human Rights Commission and other Governmental agencies. The native offender has no one to turn to; therefore, he is subjected to the results of his own resources and capabilities in fighting for his rights and freedom.

The criteria of the Parole Board seems to be fixed on the standards of the White-Middle-class Society. If they are asked to do a community assessment for the native offender, they do so (that is, if they ever get around to doing it) with this criteria fixed in their minds. They will go out to the reserve and will compare the environment and living conditions to which they are accustomed to themselves. They will not find any supervision there; nor will anything else meet their strict criteria. In short, the man's cultural and environmental background is never taken into consideration and thusly, the report submitted is biased towards the individual.

If they do attempt to give a native a parole, it will be to a half-way home within the city and not back to his home area. Therefore, as he is not accustomed to this standard of living, in short order he more than likely will violate his parole restrictions and be returned to prison. This act of giving a parole to these places is compared to placing an individual who has been city-bred into the far north and telling him that he must live as the northerners do! In short an immediate failure.

These failures have kept adding up and up; so much so that the board very seldom even considers a native for parole. They will not parole him home, nor to the city to be a failure; therefore there is nowhere to send him, so ... Parole Denied.

The Stony Mountain Indian and Metis Brotherhood Organization are making attempts (through the Community Involvement Program) to get the leaders of these communities to join in the program to set up supervision, counselling, places to stay, transportation, and employment in these communities. So far, there has been little response. However, there has been a few communities that have come forward and offered their support, but these few also need the support of the other Native Communities to endeavour to aid the incarcerated native offender.

I ask you, in all fairness, why are these other communities not becoming involved? From these communities there are fathers, mothers, sisters, brothers, sons and daughters, etc. Are their illustrious leaders informing them that there is a plea for help being sent, and that we desperately need their help; do they know, and do they care; or is it just because we are afraid to step out and fight for their rights, in which they would have to fight harder than any others just to be treated equally? Haven't we enough against us with the board's criteria and just being native; do we have to fight for our rights amongst ourselves and our communities? If this is so, then only a few, and I mean a very few, will ever be rehabilitated!

The board has us under their thumbs. They say, "How can we consider you for a parole when you don't have the support of your own family or your community. They don't seem to want you; therefore we cannot consider you for parole this time ... Parole Denied!"

The outlook for everyone, white, native, or other, looks very dim. I ask you to take a good look at yourself and your surroundings. Isn't there enough crime and suffering around

you; do you want more of the same by having everyone who is sent to prison coming out with one thought in mind -- resentment, bitterness, and the feeling of having been cheated? Why do think there has been so many failures?

Well ... It's your relatives, your money, and your country. So ... what are you going to do about it???

Tell Me Why

In our beautifully camouflaged penitentiaries
Medieval practices still prevail,
Hidden from the public's purblind eyes,
Camouflaged by purposeful deception.
To make the institutions meaningful,
We have to get down to the grass-roots
And find out what is the purpose
Behind these four walls.
As it now stands,
An inmate has the opportunity to serve out his time;
Sporting transexual tier belles,
Feeling the celestial nature of solitary confinement,
Or the bliss of an immaculate toilet.
If this my friends entails rehabilitation,
Then Webster's dictionary is sadly in error,
For the truth of the matter is,
"Rehabilitation is a myth, a joke,
Because the futile ritual of punishment,
Imprisonment,
Is still a failure."
Come and see for yourself the true situation,
Wherein the cry of reason
Fall on deaf ears of understanding,
And wherein the potential human resources
Are left to decay ...
In the waste basket of the nation;
Thus the cycle of nonsense revolves.
Why don't people invest in our future,
Not our past.

- Clarence Smith '75 -

About the Author

Clarence Cassill was born and raised in Klondike Country (the Yukon). To quote him "a land of shining midnights, and dark embracing dreams".

He left the Yukon as a teenager in search of purpose, but soon found that the civilized world could not cope with his wild nature. To express his feelings among an alien culture, he turned to writing.

I feel that in his writings, he tends to mock and ridicule many of society's hypocritical standards and their plastic ways of life. He often sees people as being the by-product of a society instead of society being the product of people.

Clarence has often said "discontentment is the motivating force of man towards betterment". History supports this way of thinking, thus we live differently than did our ancestors, and often the course of least resistance has led him to his present situation, and this lifestyle far excels the invisible scars obtained because it has given him a unique set of values not measured in material gain, but measured from within, bringing self-gratification.

To escape the monotony of doing his prison sentence, he is writing about his personal experiences. He also spends a great deal of time working on his pet project, which is the study and comprehensive analysis of Native Inland Tlingit culture.

Gordon L.P. Howe

A Resolution

For years Native people of Canada - indeed, Native people of North America - have been remarkable in their acceptance and adoption of "white society" ways of life. The consequences of this acceptance and adoption - acculturation - have traditionally enjoyed thwarted analysis and response. Its no accident that these consequences have been neatly packaged as the "Indian Problem",

and/or still evading remedial action in this the eve of the Twenty-first Century.

For years Native people were the subjects of annual invasions by "researcher", the members of such research teams were either motivated by personal gains towards their decorates, or to provide answers for their funding sources - usually the Government. Royal Commissions, Task Forces and Special Committees have

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been the traditional stand-by for Government action towards real or imagined crises, conditions, etc ... And such actions can best be characterized as "band-aid" efforts, which serve only to confuse and fog the real underlying causes. Upon closer examination it becomes apparent that the prognosis for the so-called "Indian Problem" has been as absurd as the diagnosis. There are many examples of this absurdity, however, one that is currently enjoying popularity is the ridiculous notion that alcohol is a causal premises. It therefore follows, to the adherents, that any and all action must depart from this notion. And in a society that has traditionally worked itself towards building more jails, instead of their elimination, it is no accident that we are currently experiencing the growing flourish of half-way houses, detoxification centers, and other related "treatment" centers. There can be no denying that alcohol has developed into a crisis-concern; there can be no denying that these "treatment" centers serve "a" need; and there certainly can't be no denying to the fact that these centers justify employment for a lot of people. But then Prisons have justified employment and "careers" for legions of parasites! And here we are, on the eve of the Twenty-first Century, still building more jails - indeed, still making careers for people, because of society's failure to respond correctly.

For years Native people of this country have made laborious and articulated attempts at describing and prescribing their conditions. Such attempts have been impressive in their design and purpose, however, they have achieved little or no remedial courses for the hard and real deplorable conditions that Native people have practically accepted as their share of the "promised land" of a "Just Society". How do you impress an audience (society) that is not only calloused, but, more appalling, have become blinded to the consequences reaped by the very same values, practices that they treasure, which they seek to be adopted uniformly by everyone - regardless of unique and very real differences of people.

The acculturation process (integration) subjected upon the Native people was well designed and implemented with little or no resistance; its success is epitomized by the social and economic deformities that constitute Native existence. In fact integration has been accepted and adopted so well by some people that they no longer appreciate, let alone identify

Cont'd on page 10

A Resolution Continued

their basic and unique differences as a people. And it is such well integrated people that constitute the Brown Bureaucracies that have replaced the old White Bureaucracies (Indian Agents) that were ousted only but a few years ago - ousted at least in person, but certainly not in principle.

Native people have expressed their dissatisfactions and discomforts from various fronts. One such front has been from the Native inmates in federal and provincial institutions. For the longest time Native inmates blindly conformed to the expectations and demands of penal institutions. Roads to rehabilitation were paved for them by everyone cloaked with concern and so-called knowledge. Native inmates appeared to have conformed so well that Commissions have mistakenly taken our silent conforming for consent, and aptly labelled us as "model prisoners". Never suspecting that our silence was a necessary phase in our development.

For the longest time Native inmates were stigmatized by the abnormal labels ascribed upon them by so-called experts. Consequently, when Native inmates first began vocalizing and expressing their concerns, they did not know or understand the self-defeating and alienating dialogues that became their rallying point. They knew "something" was wrong, what that something was they weren't too sure. But such times of uncertainty, on the part of Native inmates, have passed. And upon us is a people who no longer believe in people and practices that reflect ignorance and futility; who no longer support but reject totally all the elements that are responsible for the ignorance and insensitivity to our cultural and unique differences.

Today, Native inmates do not claim all-embracing answers; but we do want to make a contribution towards the provoking and stimulation of a beginning of the real search for solutions. Solutions that are premised upon Native realities. Native inmates do know and understand that the very same principles and institutions that seek to equalize and produce an ideal Canadian, are the very same machinery that have produced a stripped and disintegrated person and a society that is anything but equal.

Prisons, like the Residential Schools of the past, operate and function on the principles of enmass-treatment. Which is to say, that people (prisoners) are expected and demanded to fit the dictates of the institutions and their prin-

ciples (policies, directives, etc.). Any and all students of the social sciences will concur that this process is inherent throughout the structures of society. Therefore, Native inmates are suggesting that we, as a people, cannot expect any measure of alleviation and comfort in our experiences until this "process" is reversed. The time has come to challenge and change the philosophies, principles and policies that all institutions are based upon. There is nothing new or radical about this insight; others have advanced the idea, and still others are beginning to acquire the tools and skills required for the challenges that exist in finding meaningful and rewarding solutions.

With all this in mind, and as our part and contribution towards the challenges and responsibilities that face us, we submit the following resolution:

Whereas Prisons across Canada have failed drastically to rehabilitate its Native inmates.

Whereas Prisons across Canada have failed to recognize and respect the cultural and unique differences of its Native inmates.

Whereas Prisons across Canada have failed to change its policies and programs to fit the needs and realities of Native inmates.

Whereas Prisons across Canada have not recognized and sanctioned programs and policies with respect to Native inmates. Whereas Native inmates constitute a disproportion of the total inmate population. Whereas Native inmates continue to represent a high percentage of the recidivist rate.

Whereas Native inmates seek to play a role in the designing and implementation of programs and policies.

Whereas Native inmates need programs and policies that reflect their cultural and unique differences.

Whereas Native inmates, through and by their organizations, seek and want the responsibilities entailed in carrying out the objectives of programs and policies affecting Native inmates.

Whereas the exercise of these responsibilities play a role in enhancing personal rehabilitation.

Whereas because of all the above, and more ...

BE IT RESOLVED: that all participants at this conference, concerning Native and the Law, support and organize immediate follow-up action.

BE IT RESOLVED: that an "ACTION COMMITTEE" be formed at this conference to pursue the goals of follow-up

action.

BE IT RESOLVED: that the mechanics for selection or election be designed and adopted at this conference.

BE IT RESOLVED: that the terms of reference for the ACTION COMMITTEE be designed and adopted at this conference.

BE IT RESOLVED: that the ACTION COMMITTEE seek and obtain immediate sanction and operation funds from appropriate sources (Government).

BE IT RESOLVED: that the ACTION COMMITTEE seek and obtain right of passage into and out of penal institutions, and other areas where follow-up action meets the Committee's objectives.

BE IT RESOLVED: that the ACTION COMMITTEE seek

and gain the support and understanding from various segments of society, by and through the psychology and mechanics of Public Relations.

BE IT RESOLVED: that the ACTION COMMITTEE instigate and organize a National Native Brotherhood Conference for Native inmates.

On behalf of all Native inmates at Drumheller Institution

Signed by
President,
Donnie Yellowfly
Secretary,
Bill Haineault
Liaison Officer,
Wilfred Cunningham

M.M.A. Conference



Ferdinand Guiboche speaking to delegates

The Manitoba Metis Academy Annual Conference held on Sunday November 9, 1975 in Camperville Manitoba, marks another step by this institution toward the realization of its goal to provide a unique and innovative Educational Facility for Metis students in Canada. The delegates and the executive met to formulate further plans of action as well as to hold elections of Board members. Ferdinand Guiboche, who was re-elected as Director General, relayed to the delegates the financial status of the Academy and indicated that despite a few problems the Academy was again running smoothly.

Stan Rhoda from the Environmental Studies Department of the University of Manitoba presented his plans for the Physical Structure of the Academy and also signalled the alternatives open, from which the delegates could choose what they considered to be the structure best suited for the future students of the Academy. It was decided by the assembly that the Academy should begin immediately to move logs designated for the construction of a building on Roman island. The Director General indicated that this structure would serve as an

experimental model for future log structures within the Academy complex.

Another decision by the delegates called for a change in the boundaries within Manitoba from the previous six regions to three larger regions. It was made clear that this decision would not change the number of Directors, which would remain at six. From now on the Academy will have three regions. The first, which will be known as the Northern Region includes the Thompson and The Pas Regions. The second region, which would see the combining of the Dauphin and Southwest Regions, will be known as the North-West Region and the third an amalgamation of the Southeast and Interlake Regions, will be known as the North-Eastern Region for the purposes of the Academy.

It was generally agreed that the Academy must now show concrete results from its plans in order to increase its credibility as an institution and to increase support from the Metis people of Manitoba. The Academy plans to increase publicity of its achievements to date to let the people know that it is a vital and functional organization working for all Metis People.

Attention Readers

Le Metis will be starting a monthly column in which we are inviting the Metis Women and Men to send us recipes that they would like to see in a Book of Metis Recipes. Included below are a few instructions and guidelines on how to send us your contributions:

- Try when ever possible to write your recipes in point form.

- Please indicate your name and some of the background of your recipe i.e. (was it a recipe handed down to you by your parents or grandparents and where did they get it from).

- The column will also serve to relay the recipes to others have and which could possibly be of use to you. (You will learn many new recipes)

- In order for this column to be of use it is imperative that we get good response to our request for contributions from the community level.

Send Entries to
Associate Editor
"Le Metis"
301-374 Donald
Wpg., Man.
R3B 2J2

Caboche

Henri Letourneau

Old Caboche maybe wasn't that old, but to a young boy he was a very old man in his early fifties, maybe. He had no home of his own, he would stay a few weeks with a nephew who lived east of the village on "La Coulee du Moulin" (1) and another few weeks with a married daughter who lived north of the village at "La Pointe Coupee" (2). At the time, in the early twenties, his son-in-law and daughter had three children. Their house was very small; a log shack with just two small rooms, and a kitchen with no floor, just clay. When Caboche would be "visiting" his daughter, he would sleep on the floor wrapped up in a blanket. In the fall of 1922, I worked harvesting; my first threshing "run". I was 14 years old then. I was driving a team and Caboche was a field preacher. He was a big man, very tall, a bit under 6 feet but broad-shouldered and deep-chested. According to the old timers, Caboche in his youth was a very strong man. They said that when the Baie St. Paul Church was built, the oak logs were floated down the Assiniboine River and the logs were

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Caboche

continued

heavy, that it would require from two to three men to carry a log up the bank of the river. But Caboche, in his prime then, at 18 years of age, would put a log on his shoulder and carry it up the bank to the spot where the church was to be erected, about 150 yards from the river. When asked about his family, he would say that he had a son and a married daughter living up north, and another married daughter living at the Pointe Coupee. No, he was not a widower. He used to have a wife but "so-and-so stole it from me." We had been threshing for about a week and a half and one afternoon, when Caboche had finished pitching my load, he asked me, "Tourneau, how many days threshing have you got?" I pulled out my time book from my hip pocket and told him, "I have six and a half days." He pulled out his tobacco bag - an "Old Chum" tobacco bag. In this bag, I knew he had his plug of pipe tobacco, T and B brand, his pocket knife and a few pinches of Kinik Kinik to mix with the T and B. He then took out some matches. In those days, people used the wooden matches. I should have said that the matches he took had been used. They were just match sticks. He counted them and said, "I have the same number of days." Knowing that Caboche could not read or write, I asked him how he could keep his time with match sticks. "Easy!" he answered, "A full length stick is one day, a half-stick is half a day and the quarter day is a quarter stick. I add them all up and I know how many days I have." (3)

Poor Caboche did not like his nickname! Many times he told me that his name was "Pierre" and he would add "Peter en anglais" (Peter in English). How many times did Caboche walk those two and a half miles from "La Coulee Du Moulin" to "La Pointe Coupee" or vice-versa? I do not know. This gumbo road, hard as asphalt in dry weather, was so sticky after a rain that people used to say "that you had to carry a homestead stuck to each foot". The last five years of his life, (Caboche died in 1930) he had a friend, a small mongrel dog that he called "Boule". This little dog followed him everywhere he went, and before walking in the post office or store, Caboche would remove his canvas bag, (like a schoolbag, that he carried all the time; I do believe that it contained all that he owned.), put it on the ground and tell Boule, "Don't let anyone touch the bag Boule!" The dog would lie on top of the bag and snarl at anybody that would come near. One morning, when Caboche's daughter went to start the fire in the kitchen stove, she thought that her father who curled inside a blanket on the floor near the stove with Boule nestling close to him, was sound asleep. He had such a smile on his face that she thought he must be having a wonderful dream! But Old Caboche was dead. Was he smiling because he was happy to leave this world where he had known mostly pain and misery, a world that did not care what happened to the aged, the poor and the sick? As for Boule, about two months later, in the morning (he slept near the kitchen stove) he was found dead. and Tawkween, Caboche's

son-in-law, who was telling about Boule's death added, "Boule seemed to have a smile on his face!"

(1) La Coulee Du Moulin; the Mill Creek began west of St. Eustache and discharged its water in the Assiniboine east of St. Eustache. In 1885, the Grey Nuns of St. Francois-Xavier had a water-operated flour mill, situated on its banks near the present day Iberville Hutterian Brethren Colony.

(2) La Pointe Coupee. A horse shoe on the Assiniboine about a mile and a quarter north of St. Eustache. Tradition says that the two tips of the horseshoe were so close to each other that about 100 years ago, it was in the spring when the river was very high, that a Metis, with a pair of oxen harnessed to a plow, plowed one furrow from one of the tips of the horseshoe to the other and nature did the rest. Today, the tips of the horseshoe are over a quarter of a mile from the Assiniboine. (3) In those days, not all farmers, but a few would try to cheat a man on his harvesting time, so it was very important for a man to keep a time book. It was useless for a harvester to bring a farmer before a J.P. if the harvester had not kept track of his harvesting time.

I was curious to find out how Caboche would have fared, if he would have been forced to go to a justice of the peace to collect his wages. This I asked a J.P. here in Manitoba and another in Saskatchewan and each time I was told that Caboche would have won, that his way of keeping time was correct.



Joe Sayese holding cheque

Lynn Lake Friendship Centre

Approximately four years ago it became apparent that a need existed for hostel of recreational facilities in Lynn Lake. As it was pointed out to us that funding was more readily available in the area of Friendship Centres, we decided also to work on the same lines as the facility in Flin Flon, which offers hostel and recreation services. This began in 1972, but for three years no results were obtained from the various meetings that we held in this regard. Then it was decided that we should bring in the Presidents from the Manitoba Metis Federation, The Manitoba Association of Centres and the Manitoba Indian Brotherhood to pressure the government into making these funds available to us.

We felt it imperative that Lynn Lake be considered as a possible area for a Friendship Center for a number of reasons. The rail head of the CNR is here, that is to say that the tracks end here, so that all people travelling by this means would come to the end of the line in Lynn Lake. Also we have an airport bringing in people and

with the addition of the new highway coming into Lynn Lake there is a regular influx of visitors with no accommodation available for them.

The hospital also draws many people in from the surrounding area. When people come in for treatment they have no place to stay while they are in town. The hotels are supposedly filled up all the time and most people simply cannot afford them anyway.

Now that the Nursing Station has been made available to us for use to set up a Friendship Centre we can begin to move rapidly towards the realization of our goal. Because of the help that the three Presidents provided us we have now begun to receive our funding. So far we've received 6,000 dollars from the provincial government for programs and the Federal Government will be providing us with 19,600 per annum under our new classification as a C Center. All that is holding us up now is the vacating of the Nursing station which will take approximately a month then we can move in and begin operation.

Cultural Centre presents "Images et arabesques"



"Jolie morte" acrylic on canvas 1975, 42" x 35" by Pauline Morier in "Images et arabesques" at Les Centre culturel franco-manitobain, 340 Provencher Boulevard, November 26 - December 26.

Le Centre culturel franco-manitobain is happy to present, from November 26 to December 24, 1975. "Images et arabesques", an exhibition of acrylic paintings by Pauline Morier.

Miss Morier is originally from St. Boniface. After completing studies in fine arts at the University of Manitoba, she travelled in Europe with a friend, hitch hiking to Turkey. She has since spent some while in Mexico and recently travelled to Colombia, South America.

In 1965 she moved to Montreal where she exhibited in several group exhibitions, of which "O-Oh Feminin" at Vehicule Art in 1972 and in "Art Femme '75" at Powerhouse Gallery. A one woman show of her works entitled: "Une saison dans la vie de Pauline" was held this summer at Le Cercle univer-

sitaire, de Montreal on Cite du Havre.

Miss Morier's work is especially suited to the Holiday season. Vibrant with colour and dynamic shapes, her canvases depict, not without humour and fantasy, the people and places close to her heart.

Besides a few pen and ink and water color drawings the exhibition is comprised of some twenty rather large canvases, dating from 1970 till now, none of which have been exhibited before in Manitoba.

"Images et arabesques", an exhibition by a very dedicated artist who loves to paint and whose works are sure to delight most everyone.

SKETCHING CONTEST

RULES:

- *Ages 6 to 21.*
- *Must be Metis*
- *Using pencil only, draw a scene of your choice. i.e. Nature - animal, scenery, etc. community life, houses, people, etd.*
- *Try to make the pictures, historical; if you know historical or contemporary events.*
- *Use a page about 8" by 4".*

AWARDS:

There will be 10 awards and all will receive a special certificate from the Manitoba Metis Federation.

SEND ENTRIES TO:

*Education Director
Manitoba Metis Federation
301-374 Donald Street,
Winnipeg, Manitoba
R3B 2J2*