

February 1985

Vol. 16 No. 2

NEW BREED

Voice of the Association of Metis and Non-Status Indians of Saskatchewan

1885

1985

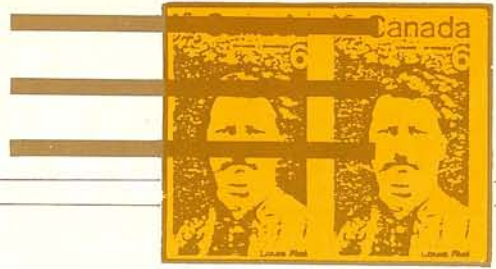
Metis History

1821-1870

Racism, Education
and Indigenous
People



Letters



NDP CRITICIZES STC SERVICE CUTS

Dear New Breed Editor

I write on behalf of the New Democratic Party Caucus in the Saskatchewan Legislature with respect to a series of six service reduction applications filed January 7, 1985 by the Saskatchewan Transportation Company.

It is the view of our Members that these applications represent the single biggest reduction in STC service to Rural Saskatchewan in the history of our province. Because of the extent of the changes proposed, we urge the Highway Traffic Board to reject the Saskatchewan Transportation Company's request that these service reductions take effect February 17:

Six weeks is not enough time for the communities and individuals affected to review these changes in detail and to prepare submissions for government consideration. Further, when STC first announced its proposals in public notices to agents and communities, it failed to make clear that anyone who opposed the service changes could notify their Board. To many people, it appeared that these changes were a fiat accompli.

Therefore, we urge the Highway Traffic Board to postpone these changes until the communities and individuals affected have had more time to study them and public hearings have been held.

Adequate transportation service is vital to the survival of rural communities. Therefore, severe reductions in transportation service should not be considered without input from the communities themselves.

How will senior citizens travel to nearby communities to shop, obtain medical services or do their banking if there is no STC service? How will farmers, farm implement dealers and automotive garages obtain needed parts on short notice if there

is no STC service? These are the kinds of questions which the corporation should be required to answer before a final decision on these applications is made.

If the Highway Traffic Board agrees to a postponement and public hearings it is our intention to present more detailed comments on some of the specific service reductions proposed.

Yours Sincerely
Norm Lusney MLA
STC Spokesman
Official Opposition

SECRET TASK FORCE EXPOSED BY YEW

Dear New Breed Editor

I am writing to protest the actions of the Devine government in establishing the Task Force to investigate the use of herbicides in forest management.

The Task Force will receive briefs from the public but will not discuss any of the issues in public. And the Task force does not have anyone in it from the north to provide input, even behind closed doors.

It seems that the government wants to create the illusion of public consultation but does not want to have a debate of the issues in public. We are being asked to trust the judgement of the Task Force when it submits its report but we will not be allowed to see the complete range of evidence submitted to the Task Force.

Why should we be treated like children who are not capable of reading and discussing the various

aspects of this important issue? Why should we trust a Task Force that will not meet with the public? Why should we trust a Task Force that does not have one single northerner on it, even though the vast majority of our forests are in the north? Why should we trust the Task force when we know that at least 2 of the 4 members of the Task Force are active workers for the P.C. party.

When Air Canada closed its offices in Regina and Saskatoon in December, Premier Devine told the Legislature that he was "Not particularly happy" that he had not been consulted beforehand. Why should northerners be happy at being shut out of the deliberations of the Task Force.

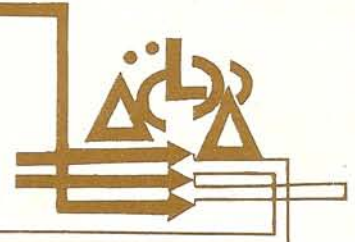
Premier Devine and his P.C. government should stop trying to play "big brother" to the people of northern Saskatchewan.

Sincerely
Lawrence Yew, MLA
Cumberland Constituency

New Breed welcomes reader's comments. Please address all letters to Letters to the Editor, New Breed Magazine, Saskatchewan Native Communications Corporation, Suite 210-2505-11th Ave., Regina, Saskatchewan S4P 0K6. Only letters signed and marked with a return address can be considered. (Name and address will be withheld for publication if requested). All letters become the property of the New Breed Magazine Saskatchewan Native Communications Corporation. The editor reserves the right to edit for publication.

**Saskatchewan Native
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Wehtamatowin



NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"



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New Breed is looking for community reporters. If you are interested please contact:

Editor, New Breed
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Regina, Sask. S4P 0K6

Freelance Articles and Photos:

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

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

Poems submitted will be paid at the rate of 75 cents per line, minimum \$5.00 and maximum \$25.00.

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EDITORIAL

OUR ONLY HOPE FOR THE FUTURE

by Kevin L. Daniels

Kevin Daniels Riel Local Vice-President

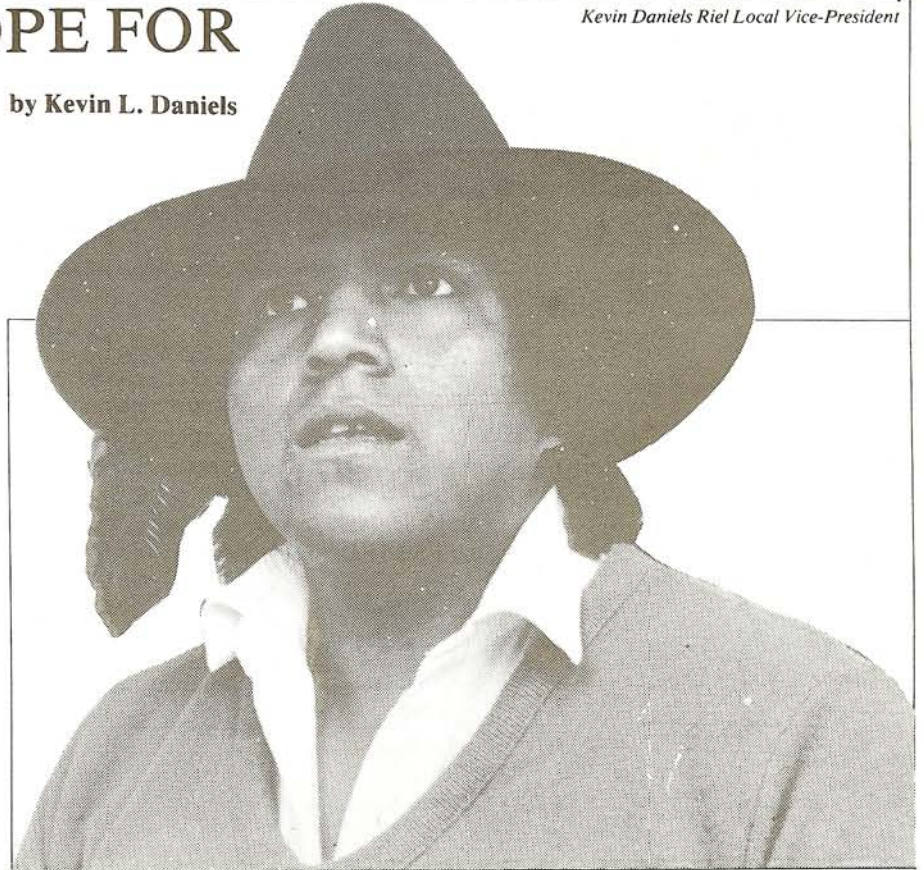
The United Nations General Assembly has designated 1985 to be the International Year of the Youth and as a result many nations around the World are preparing for it.

The great Metis nation of Western Canada is also preparing for it, with three major conferences being planned for the year.

The themes Participation, Development, and Peace will be discussed by the youth all around the World. But what will be discussed here in Saskatchewan? What will it take to achieve peace? How do we participate? What do we develop? These are the questions the Metis and Non-Status Indian youths in Saskatchewan are asking themselves everyday, whether they are in jail, in foster care or just trying to survive in whatever part of Saskatchewan they come from.

Let us take a look at some of the problems facing us as youth, and then our solution to those problems.

In the past one hundred years, the Metis and Non-Status Indian people have been punished by governments with poverty, high unemployment, welfare dependency, high rates of suicide, assimilation, disease, incarceration, child apprehensions, foster care, alcoholism, drug abuse, prostitution, solvent sniffing, and the list goes on, all as a result of the war between the Metis and the Canadian government. It is now 1985, one hundred years since our struggle. Why did our people go to war? Our people went to war for the same reason every other nation went to war, for land and a form of government to control their own



lives. Nations such as the P.L.O. in the middle East, the I.R.A. in Ireland, the Sandinistas in Central America and the rest of the Indigenous people's of the world have suffered a great deal to obtain a form of government and control over their own lives!

In Saskatchewan, our leaders use the terms Land Base and Self-Government. In order for the Canadian Government to achieve peace in the future with its Aboriginal people they must entrench those two very important items at the upcoming First Ministers Conference on Aboriginal matters in April of 1985. Once entrenched, we can then begin the process of developing our people in the area of social and economic development.

The training of our youth in the area of Recreation, Health, and Education, will lead them to become doctors, nurses, teachers, and ad-

ministrators, so they can control those respective institutions. In the area of Economic Development we can begin to build those institutions that will house those Social programs, the development of financial institutions such as Credit Unions, banks, Trust companies, etc, develop our renewable resources, tourism, mining, forestry. The overall control and the decision making process of all this is what we mean by Self-Government.

If we are to participate in Society, respectfully, the entrenchment of our Aboriginal Rights into the Canadian Constitution must be obtained for this is Our Only Hope for the Future. □

The opinions expressed in this column are those solely of the author and do not necessarily represent the views of Saskatchewan Native Communications.



Achimowins

by Joan Beatty

As we go to press, we received word that the Vice-President of the Louis Riel Metis Association of British Columbia, **Russel Lambert**, has recently died. We would like to send our sympathies to the family and to all those who knew him. I met **Russel** through his involvement with the Metis National Council. He also attended Metis Heritage Days a couple of years ago; I am sure many of you met him there. **Russel** was one of those people who was always happy to be around people and you enjoyed being around him because he was so much fun. He was also one of the upcoming leaders of the Native movement who understood and saw the need for long term solutions in order to deal with our many social and economic problems, that not only he but many of our people, fall victim to every day.

Another well known supporter of the Native people, **Morely Woods** also died just prior to Christmas. Our sympathies also go out to all his family and friends. For many years, **Morley** worked with government in economic development and he was instrumental in getting many of our project submissions approved. I understand that a scholarship fund is being established in his memory but we will get more information on this in the next issue of *New Breed*.

Long time trapper, **Joe McAuley** also passed away recently in Prince Albert. We send our condolences to all the family and friends of **Mr. McAuley**.

Getting to more happier topics,

we would like to send Birthday greetings to **Yvonne Nagy, Richard Agecoutay, Marilyn Obey, Wayne McKenzie, Jean-Paul Claude, Burton Smokeyday**, and everyone else who had their birthdays recently or have one coming up. By the way, **McKenzie** says he is 31 and holding. I would also like to say a Happy Birthday to my brother **Larry** and also to **Stephen** who will be having his on the 28th of February.

It's that time of year again when we're all holding our breaths, wondering what the new federal budget will mean to us both personally and in terms of more cutbacks in program funding.

The time to pay our income Tax has again arrived and as usual I'm totally frustrated about it all. After we pay them (Federal government), our hard earned dollars all year long they get us again at the end of the fiscal year. I wish we had as many tax loop holes as some people seem to get. It's people like us who get accused of government handouts while we are the ones who pay year after year. I guess we just have to smarten up.

I went to an AMNSIS meeting recently in the Southeast Area and was really impressed by **Nap Lafontaine's** area board. Talk about being enthusiastic and taking the bull by the horns to create their own jobs. All(**Nappy**) had to do was chair the meeting, get an up date on each project in progress or being applied to and offer advice and encouragement. On top of that, when it came

time for a draw to be made for a fund raising project, guess who got the money? **Nappy!** I think it was a set up (ha! ha!). There is over a million dollars in program and project activity in that area right now and it's creating alot of jobs. It's providing training for individuals to learn how to apply and negotiate for projects. They are also learning how to be project managers. That's what you call a form of self-government. These people know what they are doing. They are enthusiastic about what they are doing, and they are succeeding. **Nappy** says that once the Constitutional negotiations are completed and the Native people obtain the right to govern themselves, they will know how to administer their own affairs.

Now I can understand why **Nappy** always has to check with his area board whenever a major decision has to be made at the provincial AMNSIS level. His area is also well known for being able to succeed in negotiating for programs and projects, even if it means demonstrating, as a last resort of course.

They are very proud of their **Kapachee Training Centre** which is presently delivering accredited training programs. It was already in place even before the Dumont Institute was established. We plan to prepare a profile on these energetic people in more detail in upcoming issues as we feel they could be a real encouragement to the areas.

That's about it for this month. Remember if you want to make comments on anything you may read about in the paper or just want to comment on any issue you feel strongly about, just send them to the **Editor**. We are still looking for good recipes that we can publish in the **NewBreed**. □

NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

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Regina, Sask. S4P 0K6

Produced by:
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Saskatchewan Native Communication Corporation

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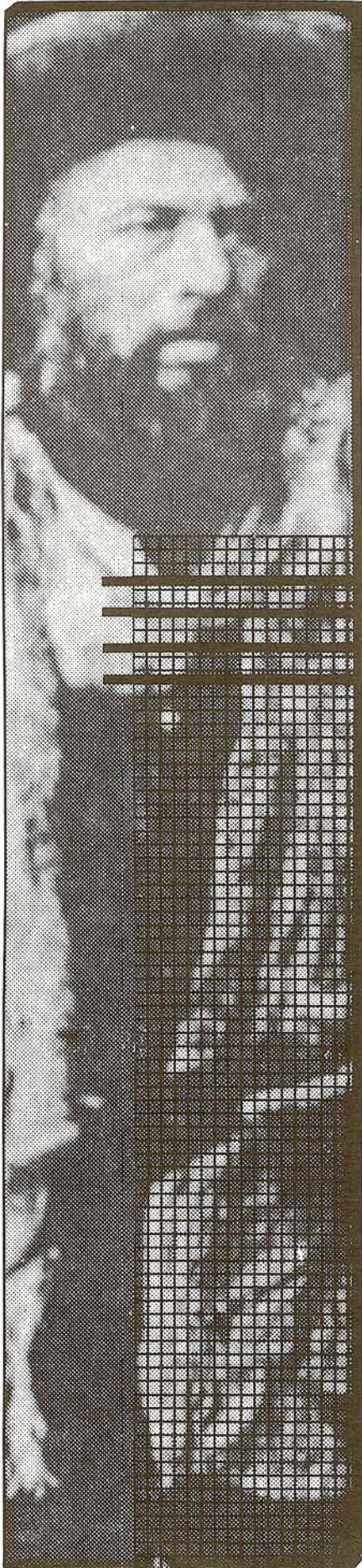
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CONSTITUTIONAL

up date



by Bonita Beatty

This month's topic will deal primarily with the events and the meetings that have taken place since the November Constitutional Conference that was held in Prince Albert. For those of you who attended the conference, you may remember that there were a list of resolutions that were passed as to the direction the AMNSIS Executive and Board should take in the areas of Economic Development and the Constitution. The following is a brief summary of what AMNSIS had done in implementing those directives:

LAND

The delegates who attended the meeting indicated that there was an immediate need to establish a land claims process along with the governments. One suggestion was to have AMNSIS begin to negotiate for the transfer of Metis Farms to a type of land Corporation or Association created for that purpose. The concern was that the land should be secured to benefit those people who are living in the immediate area. The general reason given for identifying potential lands now, was the fear that the choice lands would be taken by the government and private sector. There are also existing traditional Metis lands which have been identified as part of the Treaty land claims settlements. The delegates wanted assurances that AMNSIS would act immediately, informing government that traditional half-breed lands such as the Metis Farms, fur blocks and the communities are not to be part of any other land claims settlement.

PROVINCIAL LAND COMMISSION

To follow up on the recommendations made by the delegates, AMNSIS has set up a Provincial Land Commission made up of three staff members including Wayne McKenzie, Rob Milen and Bonita Beatty as well as four Board Members includ-

ing Nap Lafontaine, Jim Favel, Alvin Campeau and Rod Bishop.

The duty of the Land Commission will be to gather ideas from the membership throughout the province as to what kind of land settlement they want, where they want the land to be and so on. They must also consult with those members who may not want to live on a land base to find out what type of settlement they want for themselves.

In order to carry out their responsibilities, the Land Commission is working with the AMNSIS Directors to get meetings scheduled in their areas. The schedule provides for two or three meetings at the main centres in each area. The remaining locals in each area will be asked to bring their submissions to the meeting. The type of questions which will be asked of them might be:

1. What kind of land base do you want in your area?
2. Do you plan to live on the land base, develop the land base...?
3. What kind of lands do you want in your area and where?
4. What existing interests are on the lands? (who owns it now?)
5. If the lands are given, how should it be owned? (locally, regionally, provincially)
6. How should the lands be developed and for whose benefit? (local, regional, provincial)
7. What type of self-government should have control over the lands? (local, regional, provincial)
8. What kind of rights do you want on the lands? (jurisdiction over specific programs, services, institutions, development)
9. How should these rights be provided for in the Constitution?
 - a. Third order of government entrenched? (more than a municipal but less than a provincial)
 - b. Self-government rights recog-

nized in the Constitution but with the structure, jurisdiction (authority), and rights of the self-governing bodies to be provided for in Federal and/or Provincial legislation?

c. Provide for political autonomy rights which can be carried out both on and off the lands? (e.g. institutions that are self-governing)
10. How should lands like the Metis Farms be developed and for whose benefit?

The submissions should be in writing but if that is not possible then they could be done orally. If the smaller locals require assistance with their submissions, they can contact me at 525-6721 in Regina.

NATIONAL

The aboriginal leaders met with the First Ministers on December 17-18 in Ottawa to prepare for the next Constitutional Conference in April. The Inuit, Metis and Indian leaders were firm in their position that they wanted an agreement to entrench Aboriginal Rights in the Constitution in 1985. However, the majority of the Provinces were reluctant to entrench rights which they said they could not understand. Rather, they wanted to talk about the meaning of Aboriginal Rights at the 1985 Conference then work towards an agreement to entrench Aboriginal Rights in 1987.

The remaining time was spent debating the agenda items for the next April Constitutional meeting. There was a decision made requiring officials of both the first Ministers and the Aboriginal groups to work towards preparing a manageable agenda to be agreed upon by both the governments and the Aboriginal People.

METIS NATIONAL COUNCIL

The Constitutional position of the Metis National Council has not changed. They want an entrenchment of land and self-government in 1985. That is, these general rights could be entrenched in the constitution and then come into effect after a specified period of time. This method would ensure land and self-government being entrenched while leaving time to iron out the details of what and how the rights could be carried out.

The enumeration issue is still not settled. Saskatchewan made it clear to the Metis National Council that the enumeration should include

both the Metis and Non-Status people. However, some of the provincial presidents believe that the enumeration should apply only to the Metis.

The Council is also working towards getting the Metis included under section (s) 91.24. This section outlines the Federal Governments responsibility to the Indian people. Currently, the Treaty Indians and the Inuit are under the jurisdiction of the Federal Government while the Metis are not. The Minister of Justice, John Crosby, indicated at the First Ministers meeting, that the Metis were not the legal responsibility of the Federal Government. He said that the Federal government was responsible for all Indians, whether registered or not. This means that the Non-Status Indians are now a Federal responsibility while the Metis are not.

The reason for this problem is that when s. 91.24 was originally written, the term "Indian" meant all people of Indian blood. Now, the interpretation of the word "Indian" has changed with the different titles of aboriginal people such as the Indians, (Treaty or registered and now, the Non-registered.), Inuit and the Metis. There is some indication that the Aboriginal groups could try to amend s. 91.24 by changing the term "Indian" to "Aboriginal" thereby including all people of Indian ancestry.

AMNSIS President, Jim Sinclair, has made it clear at local meetings that it was very important to try to get the Metis recognized as a Federal responsibility. The reason being that it would prevent the Metis from being treated as a political football to be tossed around between the Federal and Provincial governments. Since the Metis are now recognized as a distinct aboriginal group under the Canadian Constitution along with Indians and Inuit, it seems only just that they also come under the same Federal jurisdiction.

Although there is a great deal of work to be done at the National level, AMNSIS's primary mandate is to seek and obtain direction from the membership with respect to the position they should take at the Constitutional table.

Next month's report will focus on the local ideas that were brought forth at various local meetings. □



MORLEY WOOD

by Janice Pelletier

Morley Wood who was born June 23, 1935, was known by many as a very dedicated and hard worker. He was devoted to assisting the Native people in their struggle for equality, throughout his spirited life which came to a sudden end on December 20, 1984.

A traditional wake was attended by a number of Native and Government leaders as well as many other who knew Morley as a true friend.

His work in LaRonge in 1972 with the Department of Northern Saskatchewan allowed him to come to know and gain respect for the Indian and Metis cultures. He is also remembered for his sincerity and diligence while working within the Federal Department of Agricultural and Rural Development.

The Metis and Indian people of Saskatchewan will always associate their memories of Mr. Wood with the words industrious, considerate and kind.

With heartfelt sorrow and a very fond memory for the spirit of the man, New Breed remembers Morley Wood.

To reinforce his concern for various Native issues, the Morley Wood Trust Fund for Native Women has been established. Further inquiries regarding the fund can be addressed to:

Gary Waters
4024 Hillisdale
Regina, Saskatchewan
S4S 3Y7

LaRonge-An area meeting of the North East AMNSIS Area was held on January 14th, 1985 at the LaRonge Motor Inn, in LaRonge Saskatchewan. New Breed, attended that meeting and prepared the following report.

The major item on the agenda was to ratify the motion of non-confidence against the Area Director, which was brought forward at the emergency area meeting held on November 21, 1984 in Prince Albert. The decision required a unanimous vote in order to remove the Area Director, Angus Deschambault from office, pursuant to our Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), Constitution Bylaw #8 section (12), (13). At the meeting, they also nominated and elected an interim Area Director in the person of Bill Daniels of La Ronge.

After being elected, Bill Daniels addressed the assembly with mixed emotions. "It is with very deep regret that I say this action had to be taken against Angus," he began, "but something just simply had to be done. The area was really in a sad state of disorganization. Angus was and still is, I hope, a very good friend. I told him at one point that I would give him all the help and cooperation I could as president of our LaRonge loca. At that time I tried my best to keep our AMNSIS local as active as possible. Consequently I was forced to resign because my employment with the mines took me away from my local for three or four weeks at a time. I won't say any more on the matter as it is new, sensitive and rather uncomfortable situation for me to be in. I hope when I visit Cumberland, he will give me the same offer of support I gave him when he was Area Director."

The meeting was called to order at 1:00 pm by Provincial Treasurer Jim Durocher and went right through until 7:30 pm without a coffee break.

While commenting on the atmosphere of the meeting, Jim Sinclair said, "In terms of accomplishments it was second only to the conference on economic development in



William Daniels AMNSIS North East Area Director

NORTH EAST AREA MEETING

by Jean-Paul Claude

Prince Albert where the issue of splitting the organization was also discussed and resolved."

It was disappointing to some of the delegates that the ministers from the Provincial Government were not present to address the many issues concerning the area. However, it was explained that a lobbying committee could be set up to do research and gather facts and figures on the various resolutions that were passed at the meeting. After the follow up work is done the committee will arrange (through AMNSIS head office) meetings with the ministers responsible for the various issues.

Out of the eleven locals of the North East Area that were invited, only nine were present. Two locals could not attend because they could not afford to drive to La Ronge. This is a strong indication as to how tough times are in the North. Two other locals could not be contacted due to inadequate communication services in their communities.

Two interested locals that did attend from other areas were Wollaston Lake and Ille a la Crosse.

Lawrence Yew, N.D.P. MLA for Cumberland, informed the delegates there is a move by the present Conservative Government to sell land to people outside the Northern Administration District for the purpose of wild rice harvesting. This would mean Northerners would be left out again as they would be unable to provide the capital necessary to purchase land which they have always traditionally used. If this action takes place the delegation suggested a moratorium on any sales of land in the North until the question

of Aboriginal Rights and Legal Land Claims are settled.

Lawrence further suggested that the land users, i.e. trappers, fisherman and hunters along with the Native organizations work closely together to put a halt to this type of policy.

AMNSIS President Jim Sinclair assured the meeting that this would not take place without the suggested moratorium. He said the matter would be discussed at the AMNSIS Provincial Board level. A follow up would be done by holding discussions with Provincial Cabinet.

Ken Carriere of La Ronge was elected as area representative to the Gabriel Dumont Institute Management Board, for a period of two years. He won the election by a very narrow margin over William Dumair of Southend and Francis Underwood from Sandy Bay.

A food subsidy program was put in place by the former government to bring the prices of fresh fruit, vegetables and meat for the communities of Wollaston Lake, Stony Rapids, Fond du Lac, Kinoosao and Black Lake in line with the prices in La Ronge. However, recent reports indicate that this program will be cancelled January 15th, 1985. It should be mentioned that this was a project originally initiated by AMNSIS with a lot of hard work and assistance by D.N.S. It did not entirely meet the needs of the people, but it came at a time when it was needed most. It played a significant part in reducing prices of perishables and was greatly appreciated by the people of northern communi-

Continued on Page 34

AMNSIS LAND COMMISSION INFORMATION MEETING

by Joan Beatty

Fort Qu'Appelle-At a recent Eastern Region III Area Meeting of the Association of Metis and Non-Status Indians of Saskatchewan, initial discussions began on the process to be used in holding land commission hearings in Metis Locals throughout the province. The land commission is a result of a resolution made by the AMNSIS membership at a meeting in Prince Albert and consists of Rob Milen, Wayne McKenzie, Rod Bishop, Bonita Beatty, and Nap LaFontaine.

The South East Area meeting will be the first phase of the commission hearings scheduled to be completed by December 1985. AMNSIS Locals will be requested to present both oral and written briefs, outlining parcels of land that they would like to lay claim to. At the

Prince Albert meeting, local representatives repeatedly expressed their concern on the rapid take over of lands and resources while the Constitutional discussions are still going on.

Rob Milen, Secretary of the AMNSIS Land Commission, told the local representatives at the Qu'Appelle meeting, that Provincial AMNSIS politicians need grass roots direction. "This Commission will go to the local people to determine what they want." He said that the South East Area was selected to be first because those people are ready to go ahead.

Area Director, Nap Lafontaine, said that they have been working on land issues for a long time, particularly on the Lebrét Farm. "We feel that we own it. People have fought

for this piece of land for many years," LaFontaine stated.

Milen said that the Metis Farms have been identified as one of the areas to be claimed but that they would only be part of it. He said that people could look at unoccupied Crown lands, or land already occupied because it could always be purchased.

The local representatives agreed to go back to their Locals, inform their members about the Commission, and begin the process of determining what lands they would like to claim. Once this is completed, dates will be established for two commission hearings in that region, at which time presentations will be made by the local people.

According to Milen, it was hoped that the hearings could begin as soon as possible but that will depend on how soon the Locals can be ready.

New Breed will keep readers informed as dates and locations of the Commission hearings are confirmed. □

AMNSIS IN PRAYER

Jean-Paul Claude

Prince Albert-During the Association of Metis and Non-Status Indians (AMNSIS) October conference in Prince Albert which was reported in the New Breed as the best attended and co-operated in conference for that organization in years, a number of vital and valid recommendations were delivered by the membership. The politicians in attendance, we would expect, will be implementing a number of those recommendations to provide more meaningful services to their constituents.

In following up those October activities, New Breed has discovered that one of the more important recommendations has already been acted on and implemented by AMNSIS Provincial Secretary, Jim (Jimmy Dee) Durocher.

At the beginning of the second day of meetings, one of the delegates expressed dismay that the meetings of the association were no longer preceded by an opening prayer for guidance and support. The delegate
New Breed/February/1985

gate further suggested that perhaps this was a contributing factor in the some of unrest in recent months. delegates expressed dismay that the meetings of the association were no longer preceded by an opening prayer for guidance and support. The delegate further suggested that perhaps this was a contributing factor in some of the unrest in recent months.

The suggestion and recommendation was taken to heart by more than one person in attendance as was indicated in the following two letters received in our offices recently.

January 10, 1985

Mr. Jim Durocher:

I have written a prayer for you to start the meetings or all Assemblies.

You can make copies of it and send it to all Locals if you want. If you think its sufficient to start the meetings, write back to me if you think this is okay.

Great Spirit!

Bless our Metis everywhere.

As we walk together,

May we have the sunshine on our face.

May we have the wind on our backs.

Great Spirit, Lead Us!

For now we need your guidance.

AMEN!

If you think it's good enough, you can send it to the New Breed, Okay. Please answer. Thanks for the calendar.

All the best in the New Year!

Thanks

M. Parenteau

Wakaw, Sask.

January 17, 1985

Dear Ms. Parenteau:

Thank you very much for your letter of January 10, 1985. I have taken the liberty of submitting your letter and prayer to the New Breed for publication. I will be sure to begin all the meetings I chair with your opening prayer.

Wishing you the best in the New Year and success in all your endeavors.

Sincerely

Jim Durocher

CANCELLATION OF GOVERNMENT FOOD SUBSIDY UPSETS UPSETS WOLLASTON RESIDENTS

by Vye Bouvier

Wollaston Lake-Residents of Wollaston Lake are baffled by reasons given by a government official for the Northern Food Transportation Subsidy. The January 15 cancellation of this food subsidy program was introduced in 1979 to cover the cost of flying in perishable foods to Northern communities such as Wollaston, Fond du Lac, Stoney Rapids and Black Lake, which are not accessible by road.

George Loewen, Saskatchewan Assistant Deputy Health Minister, said the food subsidy is "no longer needed". He said the program had been established when deficiencies in the diet of the people from these Northern Saskatchewan settlements had demonstrated the need to encourage better eating habits. The lower cost of food and the work of government health educators and the Bay's nutritionists had created an understanding of a balanced diet. "It now becomes a matter of an individual's responsibility to maintain those eating habits", Loewen said.

Terry Daniels, clerk for the Northern Settlement Council of Wollaston, suggested that this reason was ludicrous. "How can people eat a balanced diet, when they can no longer afford vegetables, fruit, eggs, dairy products and meat? Most Northern people are on welfare. Between the trapping and fishing season, they always have a hard time."

"On January 15, eggs cost \$1.95 a dozen. The next day they were priced at \$2.60 a dozen. Milk in car-

tons has just gone from \$1.45 a litre to \$1.85 in the same period. A 10 lb. bag of potatoes has gone from \$5.25 to \$6.75, and a half of the bag is usually frozen."

Daniels questioned the existence of the nutrition education program. "Where are the health education workers? We have a community health worker who works mainly as an interpreter at the clinic". She continued by explaining there would have been no need for a food subsidy program if people had not been pressured to settle in a restricted area. The move was made to accommodate the government run school program and the community was settled according to the Southern imposed plans of the government. "People were happier moving around and living off the land. The move to the settlement meant people had to rely on the store. They could no longer live mostly on the caribou, ducks and fish that they were used to. Their nutritional and health problems began with the move".

Another of the reasons given by Loewen's was that the subsidy "just served those five communities. The benefit applied to less than 10% of the Northern population". Loewen referred to reports which indicated "the subsidy was benefiting an even smaller proportion of this population that did not need the subsidy". Feedback from Northern communities indicates that produce was bought up by those not in a low income group and people on the com-

mercial side of things, such as resort owners and exploration companies."

Bert Cone, manager of the Wollaston Co-op said, "this doesn't apply to Wollaston". Cone who has lived in Wollaston for three years said, "the exploration companies have regular flights to bring in supplies from the south. Outfitters do not take advantage of the program."

Although Loewen admits a need for improving Northern service and health education activities, on a CBC radio interview last week, he admitted that the cost involved in accomplishing this would exceed the \$250,000 cost of the food subsidy program.

"The work of the Department of Agriculture through gardening programs in northern communities contribute to the local production of perishable foods and I anticipate these things will continue", Loewen concluded.

Daniels was involved in the first and last community garden project in 1979. She described the first shipment of bedding plants as boxes and boxes of flowers, with only a few tomato plants and onions. "The project was a summer student project. A greenhouse had to be built to start off the plants," Daniels remembers. "Nothing will grow here. We were told that soil tests have indicated it would take quite a while to build up the soil in order to grow anything. I wonder if Loewen realizes we are surrounded by muskeg. The trees kill the little soil available and makes it acidic," she said.

Daniels laughed as she related the contents of a letter written to one of the older experimental gardeners. "The results indicate that the soil will not grow the best vegetable unless you add agricultural lime. The soil should grow excellent blueberries and bog cranberries. It is likely potatoes will do as well. However, this gardener had no luck with potatoes," Daniels said. "The potatoes were the size of cherry tomatoes. Wollaston Lake is in the Canadian Shield; an area with a lot of exposed bedrock and breaking up the land is an awful lot of work", Daniels said.

The only garden in Wollaston belongs to Gayle and Jim Olson. Gayle Olson commented on some of the problems they had encountered in their agricultural endeavors. "For the amount you get out of it, it's a lot of work. It is difficult to get manure. The soil is so acidic

from spruce trees that nothing wants to grow. We use goat manure from the only domestic animals in the settlement. We have a very short growing season and sometimes there is still snow the end of June. There is ice on Wollaston Lake until the end of June. The greenhouse does-

n't seem to warm up that much. The growing season is July and August, when it gets too hot. Last summer, wind off the lake took a lot of our potatoes. The plastic on the greenhouse ripped in the wind. The potatoes and carrots were one-sixth the

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SNCC - Robert Merasty, SNNC Executive Director (in front of microphone) with SNCC staff, students and board members, NB file photo

SNNC ON THE AIR

by Jean-Paul Claude

LaRonge-Saskatchewan Northern Native Communications (SNNC), operating out of LaRonge, will begin broadcasting on February 4, 1985. The announcement was made during SNNC's ribbon cutting ceremonies recently which was attended by members of the Northern Native community and their leaders as well as prestigious communications people from across Canada.

The cutting of the ribbon was performed by Myles Venne, and elder with the La Ronge Indian Band, who opened the ceremonies with a prayer for guidance and future cooperation by all involved, as young students from the band operated Kitsaki School looked on. Venne commented that, "this station stands for what we have been striving for. The North is expanding and our need for a good communications system grows with it."

Programming will be presented in Cree and Dene, although for the time being at least, a certain portion

of the program will be heard in English as well.

Although all programming will originate in SNNC's LaRonge studios, Robert Merasty, SNNC Executive Director told us that they will be drawing on the network of community radio stations already in the North as well as others which may be developed in the future.

SNNC has incorporated a communications training program right along with their other services. It is intended that as well as providing some specialized training opportunities for Northerners who might not otherwise receive it, SNNC will be employing graduates from the program to deliver its present and future programming initiatives.

Some of the honoured guests who attended the impressive opening ceremonies included representatives from Secretary of State, Northern Affairs Secretariat, Canada Employment, Canadian Broadcasting Corporation and the Federal De-

partment of Communications. The Provincial Government also attended as did certain other individuals who were implemental in launching this exciting and futuristic program. Among the Provincial representatives was Lawrence Yew, MLA for Cumberland, who commented in both English and Cree that part of the uniqueness of this innovative program will be that it will provide Native radio programming to communities so isolated they have never enjoyed these services before. He said that since these communities were never exposed to current news they have also been isolated from much of the decision making process. Yew seemed pleased that a process was now in place to change this.

Following the ceremonies, guests of SNNC were asked to share in a wine and cheese social which was hosted by the Manager and staff of Gene's, a locally owned and operated restaurant. □

Interview



Gordon Dirks, NB file photo

GORDON DIRKS PROPOSED CHANGES TO CHILD AND FAMILY SERVICES ACT

by Janice Pelletier

New Breed recently met with Gordon Dirks, Minister to Social Services for Saskatchewan to discuss proposed changes to the Child and Family Services Act, public input into these proposed changes, the Young Offenders Act, as well as Northern and Native issues.

The existing act enables Social Services to take into care, children who are in need of protection, provide services to families in crisis, provide for foster homes and arrange for adoption.

The proposed changes include a statement of principles intended to influence policy direction and decision making. They include determining the best interest of the child, fundamental justice, service by agreement, stability and continuity of child care, the least restrictive alternate care and recognition of cultural and emotional needs.

More emphasis has been placed upon supporting families with the objective of enabling children to stay in their own homes or within the extended family without neglecting the safety of the child.

Copies of the position paper with the proposed changes have been sent to various groups for their review and comments. Dirks indicated he

wanted more public input before legislation is passed.

Q. What does your position paper on the Child and Family Services Act mean in terms of actual changes?

A. There are a number of very important changes that these proposals are suggesting and I would have to talk about them in a very general sense. If passed by the legislature, it would ensure that the rights of parents and children are not violated. We tend in the present act to rely too much on the courts for solutions to family crisis, particularly when we're talking about apprehending a child and removing him from the family. We are trying to ensure that we do not use the court process except when it is absolutely necessary. We would rather attempt to work with families by agreement or an unbiased mediator come into the conflict situation and attempt to reach agreement between the department of Social Services and the family. If this isn't possible then we would use the court process.

The final major thrust is that the proposals make it possible for people who have a sufficient interest in the child, to be involved in the court process relating to apprehension of

that child. For example, a foster parent or Indian band, who has been looking after the child for a long time. We think it is important that these people be able to express their opinions to a judge before a judge makes his or her final determination.

Q. Who were included in the ministerial advisory council that was set up in order to get public input into the policy paper for the Child and Family Services Act and by what process these people were chosen?

A. The council was comprised of about fifteen or sixteen representatives from the Native, Foster Parent, Social Work, and Legal community, as well as from the clergy. Dr. Peter Mathews, a child psychiatrist working at the university in Saskatoon chaired the council. While all representatives were chosen by myself.

Q. Such as the Peyakowak and Riel's Children, have expressed a great deal of concern in regards to the concept of maintaining and strengthening the family unit. In other words, when a child is removed from the home there should be more support services to the family as opposed to the child in care.

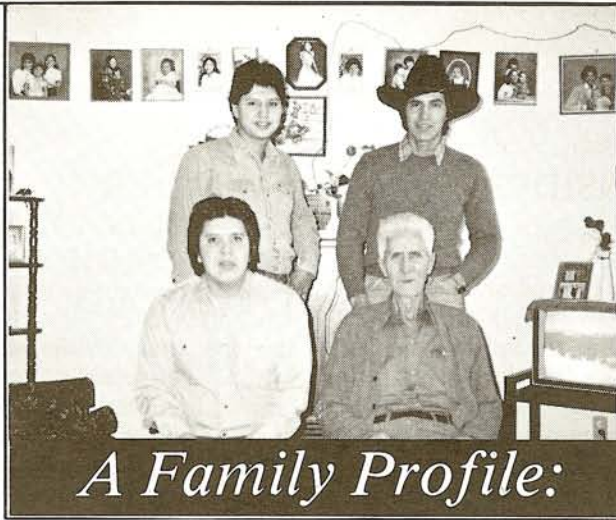
A. I absolutely agree with their concern and that is the reason why we have funded the Crisis Nursery in Saskatoon which helps families who are in crisis, the Merici Centre in Regina, which works with families and the recent expansion of the Parent Aid program through the Riel Local in Regina.

Q. How will these changes address the concerns of Native groups and people for more Native foster homes and also more extended family situations?

A. I think one of the important elements of the proposals is that it allows the minister to delegate his authority to certain organizations to do checks of foster homes. That would be one example where Native organizations could become more involved in the process of providing services to children and families.

Q. What effect will your proposals have on the concept of Indian control over Indian child welfare in Saskatchewan?

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Bottom row-left to right: Wallace & Joseph LaPlante
Top row-left to right: Gary & Arthur LaPlante, Arthur LaPlante performing in National Rodeo

A Family Profile:

The LaPlantes

by Lorna

LaPlante

The LaPlante brothers of Cochin, Saskatchewan have established a rodeo contracting company in keeping with the family's history.

Joseph LaPlante, the paternal family head, has always been a horse owner since the early days when horses were the only means of transportation.

Joseph (Joe) was born in Willowbunch, Saskatchewan to Joseph, Sr. and Louise (Lavalee) LaPlante. His father was a scout for the Northwest Mounted Police for twelve years, prior to moving his family to Midnight Lake in 1912 and then Cochin in 1922.

Joe's grandfather, Peter LaPlante, had been a large man, and his sons remembered him in this way. His first wife was a Blackfoot Indian woman, named Mary Roy King. She raised their children on her own, in the Qu'Appelle area. Once grown they settled in the Willowbunch and Montana areas. Peter was murdered in 1877.

Joe recalls a difficult life in the twenties and thirties. Survival was their main concern. He worked hard as a youth while labouring as a farm hand in order to supplement his hunting and trapping activities. His two brothers and six sisters toiled equally hard to help out.

Joe was well cared for as a child although life then was much more difficult. Horses were a vital part of life at that time and horse thieves were dealt with severely. Most were sentenced for up to three years in the penitentiary.

Joe still remembers seeing an amazing phenomena, when he was only four years old. The Northern Lights thought to be the spirit realm by the Indians, were blood red. They appeared as a white sheet splattered with blood streaking down. The Indians knew this to be the coming of war. World War One broke out two years later. Joe was six years old at the time.

The LaPlante family had always maintained friendly relations with the Indians. Joe's father had been a good hunter and often shared meat with them, as did Joe, following his father's generous tradition.

Joe received a homestead when he was 18, but because of high taxes and government policy it was soon lost. Welfare was not available except for an allowance paid to widows and orphans. Life became increasingly hard.

Prior to 1918, Cochin and Midnight Lake were mainly inhabited by Indians and Metis. Following the war, white settlers came and settled.

Christine Blackstar became Joe's wife in 1937 and she bore him thirteen children, two of which died. The eleven surviving children were named Philip, Arthur, Daniel, Wallace, Gary, Earnestine Stair (social worker), Alan Dina LaPlante (Educator), Eileen Poyaak (Sweetgrass farmer), Mary Gladeau (social work student), Marlene LaPlante (secretary), and Doris LaPlante (Outreach councillor). All of them were raised in the Cochin area.

Christine (Blackstar) LaPlante

was a Cree Indian raised traditionally and having respect for the elders. She was the eldest girl and was responsible for raising her younger siblings after her mother's death. Raising children became a pattern for her life, she reared her own children, various nieces and nephews as well as a number of foster children. Her life was one of hard work; picking Seneca roots as a child to seeing her children through school as a mother. She put great effort into transporting her children to school, often driving them herself in a sleigh. As a result of her labour, only two did not graduate, preferring the more practical experience gained through employment.

Christine remembers the elders talking of times when Indians had control over their own lives. Indians were no longer allowed to live in their cultural ways and were confined to the reserves, she said.

The LaPlante family lived in harmony with the Indians. Joe grew up near Christine's reserve in the Moosimin area. His father gave the Indians protective custody on their journeys to and from their many religious ceremonies in the United States.

The LaPlante's still maintain their farm near the Moosimin reserve and the brothers' rodeo company is also located there.

The principal owners of the company are Arthur and Dale (Gary) LaPlante, Philip and Wallace (Noble) and Daniel are also part owners.

Arthur is married to Christine Martin from Unity and they have two daughters. Arthur is a professional rodeo cowboy and rancher while Christine makes a career of nursing.

Gary is married to Lorna Heiter of Cochin and they have a daughter and two sons. Gary and Lorna both attend University in Saskatoon, majoring in Indian Studies. Gary will receive his Bachelor of Arts degree in the spring of 1985. Lorna and Gary are both members of the Committee for Batoche 85.

The entire LaPlante family are active members and supporters of the Association of Metis and Non-Status Indians of Saskatchewan. They look forward to celebrating the Centennial of the 1885 Resistance.

News Briefs

BULLALO NARROWS BOARD CONSIDERS AUTONOMY

The Buffalo Narrows School Board is studying the pros and cons of becoming independent of the Northern School Board.

Ile a la Crosse is the only northern Saskatchewan village which has a locally run school board. The other villages have local boards which handle some of the concerns of the school. Most administrative duties, however, such as the hiring of teachers and the dispensing of the school budget are done from the Northern School Board office in Prince Albert.

Two members of the Buffalo Narrows School Board will talk with the secretary-treasurer, teachers and school board members, at the

school in Ile a la Crosse.

A study by the Green Lake School Board on the implications of autonomy will also be looked at. Green Lake school had at one time considered autonomy. The financial arrangement at that school will also be examined.

The decision regarding autonomy will be made by the people of Buffalo Narrows. The information that the school board is presently gathering will be presented at a public meeting, when the information has been gathered and compiled. This study of school autonomy will be helpful to other village schools that may consider this form of independence in the future. □

NORTHERN COMMUNITY BOUNDARIES EXTENDED

Regina-Urban Affairs Minister Tim. Embury has recently announced expanded boundaries for 21 Northern communities which has requested a review of boundaries originally set by the Northern Community Boundaries Commission.

Last year, under the Northern Municipalities Act, 1983, the commission set boundaries for the 36 communities covered under the act.

Of the 26 communities that had originally appealed, Embury agreed to the expansion of boundaries in 21 communities, denying requests for extensions for those wanting large tracts of land. This is due to negotiations being carried out on land claim settlements and park development that would have an impact on the community boundaries.

The minister said most of the communities raised reasonable requests and their boundaries have been altered to meet their concerns. Embury added that the province will work to consult with councils in future planning and development considerations that affect surrounding or nearby land. □

SASKATCHEWAN LAKES AERATED

Regina-Two new lake aeration systems have been installed by Saskatchewan Parks and Renewable Resources in Nesland Lake and Lady (Squaw) Lake, both in central Saskatchewan.

Lake aeration involves using on-shore pumps to inject air into the deepest portion of the lake with the end result being the creation of open

water and maintenance of sufficient oxygen levels in the lake. These projects are regularly monitored.

The Fish and Wildlife Development Fund which makes these fish enhancement projects possible was established June, 1984, and is being used for a wide range of projects to increase and improve fish stocks. □

PA HISTORICAL SOCIETY AWARDED GRANT

Regina-The Prince Albert Historical Society has been awarded a North West Centennial Activity Grant of \$6,000 from Saskatchewan Heritage 1985. The announcement was made at a news conference Friday, January 4, by Sid Dutchak Minister of Indian and Native Affairs and F. R. Sergent president of the Prince Albert Historical Society.

This is the first North West Centennial Activity Grant to be distributed by Saskatchewan Heritage 1985 for projects, activities and programs related to the centenary of the North West Rebellion. □

WILDLIFE CO-OPERATIVE AWARD WINNERS

Regina-Saskatchewan Parks and Renewable Resources has recently announced the winners of the Wildlife Co-operator Awards Draw held January 14 at the Museum of Natural History in Regina.

These awards are presented annually to hunters who indicate an interest in supplying biological samples for game management purposes by registering at Saskatchewan Parks and Renewable Resources offices or Big Game Check Stations.

On the basis of samples of lower jaws of Moose, Elk & Deer, Wildlife Awards Co-operative Awards Program biologists can calculate the age

structure of various herds. This indicates if herds are over-hunted, healthy and expanding, or if there is evidence of good reproduction the previous Spring.

As part of the Wildlife Co-operator Awards Program, sportsmen who brought their game to any check station or Saskatchewan Parks and Renewable Resources office have been sent a 1984 Wildlife Co-operator lapel pin. The draw for major awards was open to all hunters in the appropriate seasons, whether they bagged an animal or not. □

CORE CURRICULUM ADVISORY COMMITTEE NAMED

Regina-Education Minister Pat Smith recently announced the membership of a core curriculum advisory committee to advise the minister on the definition, structure and organization of a core curriculum for kindergarten to Grade 12.

Establishment of this committee follows a recommendation in Directions, the Final report of the Curriculum and Instruction Review Committee, which asked the minister to finalize and adopt a core curriculum for Saskatchewan students.

"Part of the work of this committee will be to receive information from parents, technical institutes, business and other community groups in the development of policy recommendations of core curriculum," the minister said. "It will also make recommendations of other issues associated with a core curriculum such as alternative programs, graduation requirements and electives."

The committee met for the first time January 8 to 10, 1985. □

SUPPLEMENTAL DEER & GAME BIRD FEEDING PROGRAM UNDER WAY

Regina-Saskatchewan Parks and Renewable Resources, with the assistance of volunteers, have started supplemental deer and game bird feeding east of Moose Mountain Provincial Park and the Parkview-Yorkton area.

Early winter weather has weakened deer and ice-encrusted snow has reduced their ability to forage for food. Large scale feeding of deer

ensures that a stable breeding stock survives the winter.

"We have focused efforts on the hardest hit areas of the province and will expand as conditions warrant," stated Parks and Renewable Resources Minister, Bob Pickering.

At present, 320 deer feeders are in operation across agricultural Saskatchewan. □

ELK RELEASED AT FISHING LAKES

Regina-Thirty-nine Elk have been released in the Fishing Lakes area by Saskatchewan Parks and Renewable Resources in an ongoing effort to reintroduce Elk into historically common locations.

The Fishing Lakes release, in an area North of Nipawin Provincial Park, involved Elk transferred from Elk Island National Park near Edmonton.

Before being released they were

tested for disease and ear tagged by park staff and wildlife biologists. Radio collars were attached to some cows to keep track of the winter-summer range of the herd.

Prior to this the most recent Elk release involved 32 animals being transferred in 1982 to the Thickwood Hills, northeast of North Battleford. Since that time, the herd has grown an estimated three times its original size. □

FORESTRY IMPROVEMENT PROGRAM UNDER WAY

Regina-A \$1 million program of forestry stand improvement projects, which are already under way in northern Saskatchewan has recently been announced by Bob Pickering, Minister in charge of the New Careers Corporation.

The program is expected to create up to 140 jobs over a three

month period while improving the quality of the province's forests.

The three contracts awarded to date, which will create 26 new jobs, will involve work covering approximately 540 hectares of forest in Nisbet, Canwood and Hudson Bay area, should be completed by March 31, 1985. □

NATIVE WOMEN SECURE FUNDING

Regina-Sid Dutchak, Minister for Saskatchewan Housing, recently announced a \$1.5 million dollar grant to be awarded to the Regina Native Women Association (RNWA). The grant will be used to purchase the former Safeway building on 5th Avenue and Pasqua Street. The facility is to be renovated to accommodate a 24 unit housing project.

Executive Director of RNWA, Ivy Scales, indicated the housing project would accommodate 19 single parent women and five Native Elders. Ms. Scales also mentioned the further \$200,000 operational costs proposal before the City's Personnel and Finance Committee which is still pending.

The chosen location is advantageous, considering the high Native population represented in that area.

TAKE TIME FOR TEN THINGS

1. Take time to work, it is the price of success.
2. Take time to think, it is the source of power.
3. Take time to play, it is the secret of youth.
4. Take time to read, it is the foundation of knowledge.
5. Take time to worship, it is the highway of reverence and washes the dust of earth from our eyes.
6. Take time to love, it is the one sacrament of life.
7. Take time to help and enjoy friends, it is a source of happiness.
8. Take time to dream, it hitches the soul to the stars.
9. Take time to laugh, it is singing that helps with life's load.
10. Take time to plan, it is the secret of being able to have time to take time for the first nine things. □

Reprinted from West Central News



View of Pembina Hudson Bay Company-1859, NB file photo

THE STRUGGLE AGAINST BRITISH COLONIALISM AND IMPERIALISM

1821

by Ron Bourgeault

1870

In the last few articles we looked at the beginning of class and national liberation struggle. The nature of British colonialism in the fur trade began to create both class consciousness and nationalism during the early 1800's. The struggle first began with the reaction of both the working class (the Indian and Metis trappers, buffalo hunters and wage workers) and middle class (petty traders) to their exploitation in the production and exportation of fur.

In the 1820's the individual petty traders confronted the Company over their right to free trade furs as individuals. They were soon put under legal control by the Company authorities in the Red River. Later there arose a movement by the small landowners and squatters in the early 1830's, for land reform. That struggle, as well, was partly co-opted. Finally, at the same time as the 1837 rebellion in the eastern colonies, there arose an attempt at a similar movement with the Indian Liberating Army. The radical Metis intellectuals behind this movement attempted to develop a base within the Indian and Metis people between Lake Superior and the Red River, in an effort to liberate Rupert's Land from the British colonial control

of the Hudson's Bay Company. That movement, as well, was unsuccessful, but not probably without leaving some elements of ideas for anti-colonialism in the Red River.

In each case of these young struggles, there started to take form, a national consciousness that continued to grow as the class consciousness became stronger. The struggle of both the working class and middle class against the economic exploitation, together with their struggle against foreign colonial domination, resulted in the class struggle and national consciousness taking a direction towards national liberation. The end of foreign domination and exploitation.

Until the 1830's the class and national struggle was in its infant stages. It would continue to grow with each successive struggle, and corresponding reaction from British colonialism. It was the defeats as much as the small successes that were responsible for the growth of consciousness and the movement to higher levels of struggle. When it became obvious to those affected that the struggle had not resulted in the changes needed to rid them of the exploitation and oppression, then that struggle started to take on a different form and reach a different level than it

previously took in the past.

By the 1840's the struggle was reaching a new stage. The defeats of the 1820's and 1830's had resulted in a higher level of political consciousness. The middle class and working class no longer both saw themselves as individuals fighting for their own personal interests. Rather, they started to see themselves collectively as two different classes each national to the colonial territory of Rupert's Land, and each being exploited in the production of wealth for Britain. The increase in the exploitation - the British demanding the production and export of more fur for the European market - resulted in the Hudson's Bay Company/British Colonial Office increasing the political domination.

Whereas in the past twenty years the issues were mostly for economic reform, in the 1840's they started to take a political direction. The anti-colonial struggle became a political struggle for democracy. Responsible government and economic independence started to become the basis of the national liberation struggle in the 1840's. Connected with the past, the emerging movement for democracy and independence in the 1840's continued to develop leading to 1869-70.

Free Trade, Democratic Government and Anti-Colonialism in the Red River

During the early 1840's the Metis business middle class started to agitate against the colonial authorities in the Red River. It was a form of agitation that was not like that which had taken place in the 1820's. What had changed over the twenty years was the fact that the Metis business middle class was becoming conscious of themselves as an exploited class by their foreign colonial masters. This middle class was involved mostly in transportation and trading, and was used by the Hudson's Bay Company to transport and export the fur cheaply. As a result they could see themselves as being nothing but middlemen, with the greatest amount of the wealth being taken out of the country. This business action of the middle class also was themselves and their class interests being denied political rights by British colonial policy. In contrast the Metis who were large land owners were quite content with their economic privileges and political representation on the colonial Council of Assiniboia. From this point on the main thrust of the anti-colonial, national-class struggle came from the small business Metis middle class and the working class.

The main reason behind the Free Trade struggle, as it developed, was the desire of the Metis business class to kick out the Hudson's Bay Company and British colonialism and to establish themselves as the dominant owners of the fur trade. In so doing they would be able to own and to control the wealth (capital) taken from the fur trade, and ultimately to keep it from going out of the country. In order to do this they had to displace the big merchant capitalists in England. Their strategy was to gain control of the fur trade itself and the markets in Europe. Together with economic control and independence, the Metis business class first wanted political power on the Council of Assiniboia. The ultimate end was the entire reorganization of the political economy of Ruperts Land.

It is not important to go through the step by step happenings of the free trade of the 1840's. Such as whether
New Breed/February/1985

or not the Metis just wanted to trade their furs into the United States, and all to common interpretation that has without question been accepted. I suggest there was something deeper and more profound going on. The superficial facts can be obtained from reading the conservative and liberal historians' interpretation of what was happening, the likes of which are W.L. Morton, George Stanley and even the utterly reactionary Thomas Flanagan - if one can stoop so low as to read him.

So long as history is interpreted in terms of a simple people trading fur, there will be no headway ever made towards understanding the history of why things are today - the history of class and national struggle. This period and following, leading up to and including confederation, must be seen within the context of the economics and politics of the time, which was the development of capitalism within the world. I choose to put the free trade struggle in this context. Any other interpretation is quite frankly misleading. This is the history of the world. The question then can perhaps be posed within the context of the time. What was emerging as the basis of the national-class struggle in this particular area? A colonial area that was not uncommon with many other colonial areas of the world at that time.

The reality of the world in which the free trade struggle took place is this: within Europe the development of independent capitalism led to the formation of national states, such as England, France, Germany and so on. The spread of European capitalism to other areas of the world created differences, forms of exploitation and oppression that were not the same as in Europe. Within these colonial areas of capitalism, as in the situation of Rupert's Land and the fur trade, the anti-colonial struggles were a struggle for capitalism and at the same time a struggle for national independence. However, the history of the world has taught us that in the colonial areas of the world national independence was obtained, but there has been no economic independence. Currently, the struggle for socialism is both a struggle for national independence and economic independence. Rupert's Land during the 1840's was a part of that historic struggle, which is still ongoing today.

As the Metis business middle class started to compete with the Company over trade, the situation in which they found themselves was the need for a separate source of labour. Their own labour source would allow them more independence than relying upon and competing with the Company controlled supply of labour. It also meant that if they could obtain labour cheaper, this would allow them a certain ability to increase their level of profit and place themselves on a more profitable footing with the monopoly of the Company. Especially if they were able to have their own access to markets and allowed to import trade goods cheaper on their own. The following is a communication from the Governor of Rupert's Land to the Governor of Assiniboia in 1838, concerning the threat that an uncontrolled labour source presents to the system, and also what measures ought to be taken to bring this middle class back under the control of the Company.

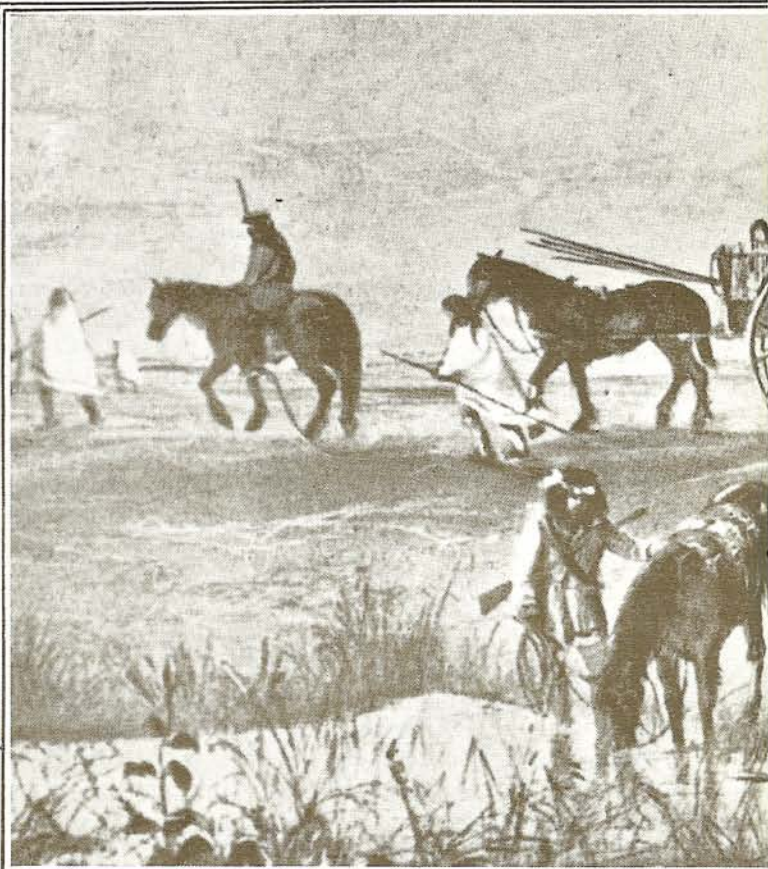
.....the large immigration of Indians to Red River of late years and that influx of population is becoming a source of great danger to the White inhabitants who are now out

numbered by half-breeds & Indians in the population of about 4 or 5 to one.....principally owing to the.....high terms offered them for labour, especially by Sinclair, McDermot & other carriers who in order to obtain labor at a cheaper rate than by hiring the regular settlers, entice the York, Norway House, Oxford, Cumberland & Beren's River Indians from their own homes. It is absolutely necessary for the preservation of the peace of the Settlement and the protection of the trade of those Districts, that some means be taken to check this dangerous migration. I have, therefore, to request that in any future contract or agreement with.....(the) carriers for transport an express condition be made that they shall employ no Indians or other persons than such as you approve, and that they will not hold any communication, or have any dealings with Indians en-route otherwise we must discontinue that mode of transport and thereby deprive them of a valuable branch of business. ¹

The continuation of free trading was increased during the early 1840's. More importantly, rather than just react to British policies as individuals, the petty traders and transportation owners began to organize themselves and a base within the greater Native population towards agitation and reforms. In the summer of 1843 the Metis residents of the Red River, most notably those that were unrepresented on the Council of Assiniboia, challenged the Governor of Rupert's Land on economic issues such as a distillery; but also there was a challenge on the question of responsible democratic government. The Governor of Rupert's Land in turn reported on the transactions that took place to the Governor of the Hudson's Bay Company in London.

I held a Council there for the district of Assiniboia.... The Settlement I am sorry to say was last summer in a less tranquil state than could have been wished, arising from demands on the part of the ignorant half-caste population, some of which it has been considered expedient to concede, which others were so unreasonable that they could not be entertained.....Several other questions were agitated manifesting a disposition on the part of these ignorant people to legislate for themselves; but I have the satisfaction to say, they were disposed of without involving any difficulty or misunderstanding with the people, who by good management, without any other force than we at present possess may be kept in order for a length of time, if proper means be taken by encouraging emigration, to prevent any great increase of their numbers. ²

An open challenge was exercised by the commercial middle class in 1845 over the rights to free trade furs into the United States, and to import goods from either the United States or Britain. An independent source of imported trade goods and access to the market place for furs, would then allow the Metis merchants to be in a position whereby they could start the process of accumulating wealth (capital) themselves. This is an entirely different position than the one in which they were forced to exist, of importing goods at prices determined by the Company and having to sell their furs at fixed prices to the Company. The independence of the Metis merchants, and the accumulation of wealth (capital), was seen by the London merchant capitalists as being a threat to their



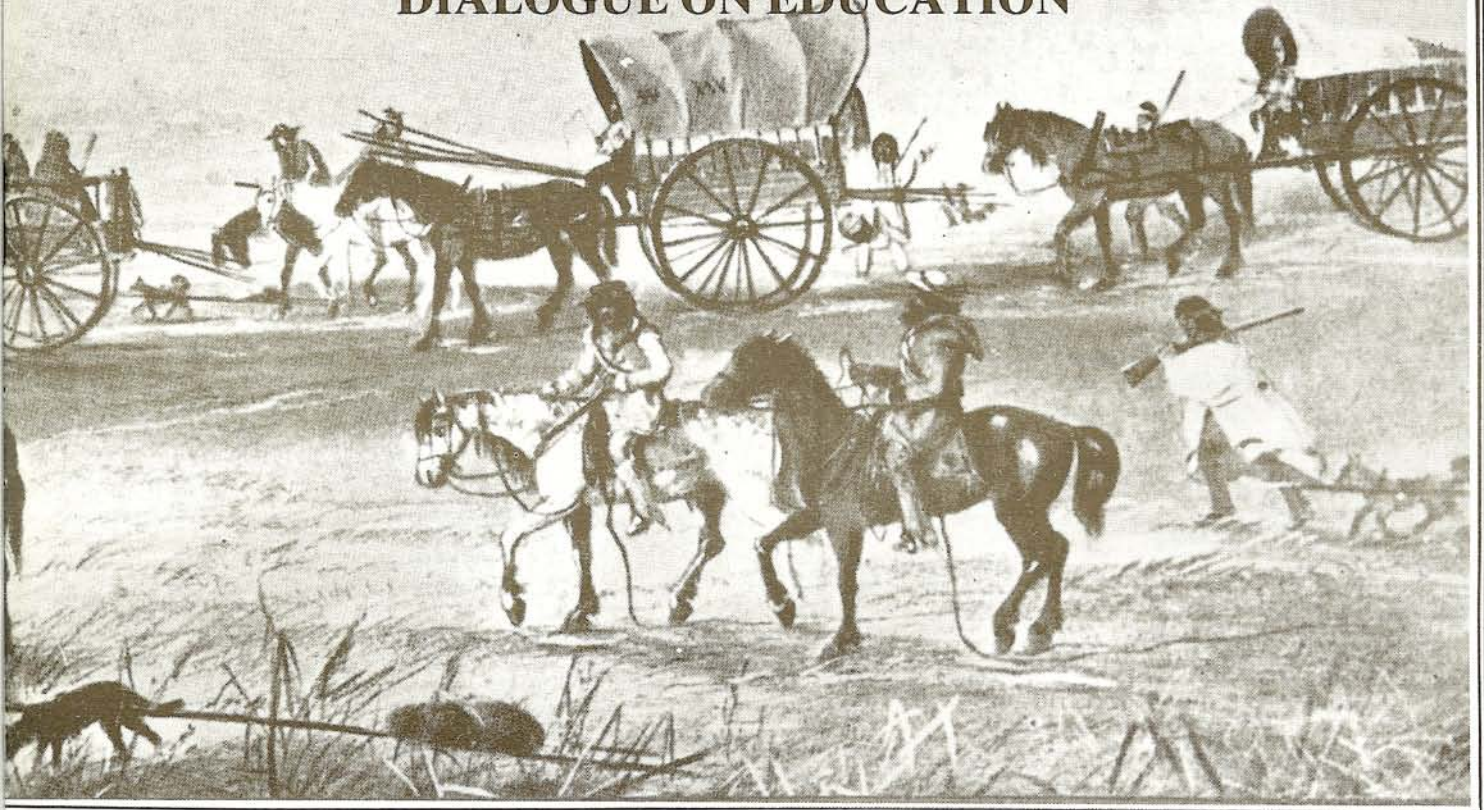
A Metis Red River Cart Brigade on the move, credit, Public Archives of Canada

economic and political rule. In the summer of 1845 the Company engaged in certain actions whereby tariffs were levied on the importation of trade goods to any individual suspected of using the goods for the purposes of free trading of furs. That summer the Governor of Rupert's Land informs the Governor of the Company in London of this action.

In order to render imported commodities as expensive as possible to the illicit traders, the Council of Rupert's Land has, at a Special Meeting, imposed a duty of 20 per cent.....on maritime importations for Red River Settlement.....the Council of Assiniboia.....has adopted, with respect to imports in general from the United States, the Imperial Statute which negotiates the foreign trade of the Colonies. ³

The reaction to these measures by the Red River Metis commercial class was to petition the British Parliament over the monopoly control of the Company. In addition they more actively tried to develop their own markets within Europe and attempted to organize their own independent shipping. It was a further strategy to try to separate themselves from the controls put forward by the Company. On both counts the Metis merchants lost. The British Parliament and business interests supported the monopoly control of the Company. Additionally, British colonial authorities undermined their attempts to develop independent markets and shipping. The result of these actions by the British was not enough, the colonial authorities were still worried that if this movement was left unchecked it would continue to grow and eventually cause severe problems concerning the interests of the Company

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within the area, and British sovereign control over the territory. As a result, the Governor of Rupert's Land responded to the Board of Governors of the Company and the British Colonial Office in the fall of 1845 that troops should be sent in, in order to provide civil order in a situation that was otherwise becoming unmanageable.

*As yet I have no communication with the authorities here; but from the excitement that existed at Red River on this subject and on the subject of Free Trade, I consider the peace of the Settlement and the exclusive rights of the Company in very great danger, and have most earnestly to recommend that, you urge the Government to afford military protection at Red River, as the only means of securing tranquility and enabling the authorities to administer the laws, which, in the absence of such forces, must become a dead letter.*⁴

The overall effect of the troops was a general suppression of the illicit trade, but not in its entirety. The following year the troops were withdrawn and replaced by British Army pensioners, who were given land grants in order to comprise a settled foreign occupying force. As well, the governor of Assiniboia was replaced by the commander of the British troops as military governor. In short there was established military rule in the Red River. Equally important in controlling the illicit trade was an agreement formed between the Company and the almost bankrupt American Fur Company. In order to offset its financial difficulties, the American Fur company agreed to receive certain annual payments, or subsidies, from the Hudson's Bay Company, in return for their controlling the free traders operations into the United States.

The emergence of the anti-colonial, national liberation struggle occurs with the development of class alliances. In the Red River both the Metis working class and merchant middle class came to see the commonality of their condition to be the result of the foreign domination and exploitation. The struggle for democratic rights, inasmuch as it was a class issue for the middle class, was supported by the working class as an anti-colonial national issue. In 1846 a strike occurred at what is now Portage La Loche, by the Portage La Loche boat brigades who travelled from the Red River to La Loche and return. The strike was called by a James Sandison, who in addition to calling this particular strike, was instrumental in organizing against working on Sundays. The purpose of the strike was to give support for the struggle for democratic rights in the Red River. Sandison declared the purpose of the strike with these words "My brothers! It is the Half-breeds that make the laws at Red River for themselves and for the Canadians and Scotch people, and if we do not do it here it is our own fault. We have the same power here that they have there."⁵

In 1848 there was again another major confrontation over the right to free trade in furs. A series of military searches, arrests and jailings took place as a means of intimidating those engaged in free trading. A petition was signed by some of the leading elements of the Metis commercial petty bourgeoisie against the forceful measures undertaken by the Company. The most popular were the leading traders James Sinclair, Pascal Berland, Louis Batoche, Peter Garioch and Louis Riel. The response of the authorities was to ignore these protests. Accordingly,

February 14 has been celebrated as Valentines Day for so long that we seldom wonder how it ever came to be observed at all. Perhaps with the world filled with so much grief and suffering it is simply a relief to set one day aside to acknowledge the joy of love and happiness.

We, at the New Breed however, are forever trying to answer the question WHY! In that spirit, we sent out our finest reporters to sift through dusty library shelves and forgotten archives with the task of uncovering the truth behind Valentines Day.

After moments of intensive research, they came back to the office exhausted, hungry and asking for a raise while handing in the following report.

Valentines Day is a mixture of customs, legends, beliefs and superstitions which have been handed down from generation to generation since as early as the third century A.D..

There is, in fact, some confusion as to the origin of Valentines Day and as there was no way to determine the validity of any of them we offer them all here for your inspection and reading pleasure.

During the Roman persecution of the third century A.D. it was quite common to expect no mercy from authorities if you were found to be practising Christianity or even sympathetic to the Christian movement. It was during this period that it is said that the young Christian, Valentine, was found out and put to death on February 14 during an uncertain year. The story continues by saying that the same martyr was later canonized by the Roman Universal Church and declared a saint.

Another source claims that while Emperor Claudius II of ancient Rome, who reigned during the third century A.D., was badly in need of soldiers to wage his war against neighboring empires as well as the unpopular Christian movement, he made an unusual decree that forbade young men to marry. He felt that a wife and the responsibilities of married life would prevent these young men from serving as well as they might if they were single. This was perhaps true as one would not be overly willing to abandon a wife and family while leaving to face an



by Jean-Paul Claude
and Janice Pelletier

VALENTINES DA

often certain death upon the Roman battlefields. Widows, orphans and disabled veterans were not popular at that time and were subject to much abuse by the more affluent and elitist population of the day.

It was during this time, or so the story goes, that a young priest named Valentine disobeyed this decree and chose to secretly perform marriages between these gallant warriors and their loved ones. It was only a matter of time before Claudius discovered this outright disregard for his orders and upon learning of the priest's activities he became outraged. He ordered Valentine arrested and ultimately beheaded on the fourteenth day of the second month of that year.

Valentine had been admired for his courage. But perhaps more remembered was his strong belief in the power and glory of love. Perhaps he saw love as the ultimate weapon to eventually defeat the series of wars that were such a threat to the young men and single young women of the day. Whatever the reason, Valentine has been celebrated since that day as the truest of all Lovers, the romantic saint and the only man in history who perhaps actually defeated the plague of hatred and war with a simple celebration of love.

Another story tells us of a young priest, named Valentine, who loved children and was often known to present them with flowers picked from his own gardens.

Upon refusing to pray to the popular Roman gods and idols, he was imprisoned in a dungeon with barely the necessities of life. During his internment he became quite fond of the jailer's young, blind daughter. His fondness for this innocent child was returned as she often brought small gifts of food to Valentine in an effort to bring some small comfort to his gloomy life.

When he had been imprisoned for a year, Valentine was summoned by Claudius who after talking with the young priest for some time became quite impressed with his gentle nature and loving spirit. He offered to set the young priest free if only he would abandon his religious beliefs and fall down to worship the more popular Roman gods and idols. Valentine refused.

In an attempt to convert Claudius to Christianity, Valentine enraged the man to such an extent that he ordered the young priest put to death.

Before his celebrated execution, Valentine prayed for a miracle which would restore the sight of the jailer's daughter. She did regain her sight upon Valentine's death.

Before laying his head upon the executioner's block, the condemned priest wrote a note to the young, blind girl who had looked beyond the darkness of her own reality to bring a ray of sunshine to his final days. He is said to have signed the note, "From Your Valentine," and so perhaps there-in we have the truth of the first valentine card.

The Roman calendar is said to have observed February in early Spring. At that time, people were very superstitious and many gods were honoured. One of these is Lupercus, the god of herds and crops. A celebration in his honour, called Lupercalia was celebrated on February 15 of each year with much dancing, songs, games and outrageous amounts of rich food. It was felt that Lupercus ensured a healthy crop as well as protecting their livestock from wolves, thieves and disease. He was also attributed with maintaining the fertility of their animals so they would increase in number and all to the family's wealth.

Many unusual customs were acknowledged during this important celebration. One of these was the custom which required all the young, unmarried girls to place a piece of papyrus with their names on it into a large urn. The young men from the village would then be required to draw from this urn the name of a young lady who would serve as his companion and escort until the following year when again they would celebrate Lupercalia. Sometimes however, these two people would fall in love and marry before the next drawing. This was said to be a match made by the gods and indicated a very favoured couple.

As time went on, many of the old customs and beliefs fell by the wayside. Lupercalia however, is one of those that survived the ravages of time and civilization. The celebration was altered somewhat, in that it was eventually celebrated on the

eve of the original Lupercalia, which corresponded with the anniversary of the execution of the young priest and saint, Valentine.

Instead of now honouring the god in asking for his blessing of fertility and growth in our livestock and crops we celebrate the universal love and union of immortal youth.

We too feel a twinge of warmth while acknowledging this special day and in a feeble attempt to somehow express our valentine wish to you, our readers, we asked some staff members and friends to describe love as they understand it.

LOVE IS

...*To be wanted and understood,*
Bev Kowalski

...*The smile on a baby's face,* Ray Liebel

...*Trusted Feindship,* Darcy McKenzie

...*Complete acceptance,* Yvonne Nagy

...*Giving of yourself without expecting in return,* Joan Beatty

...*A smiling grandchild saying, "He Grandma",* Marie Brooks, PMSHA

...*Mutual support of inspiration,* Gerri Cooke

...*The most precious of all emotions,* Marlyn Obey

...*The breath of the universe,* Micheal Kaye

...*Giving and taking,* Mavis Shepherd

...*The ultimate high,* Euphoria, Janice Pelletier

...*The conception of creation,* Eddy Poitras

...*Deep feelings for someone known as "SPECIAL",* Sandy Ouellette

...*Feeling proud of your loved one's accomplishments,* Maureen Bandis, Receptionist

...*Hmmm! HMMMMMMMM!*, Ray Hamilton, N.E.C. Director

...*What you make it,* Clifford LaRocque, Riel Local President

...*Knowing you have the support of your friends,* Kevin Daniels, Riel Local Vice-President

...*Understanding and trust,* Linda Bodnerek, Receptionist

...*Knowing you will still be loved tomorrow regardless of what happens today,* Jean-Paul Claude



Indian Pow Wow at Carlyle, credit Saskatchewan Archives Board

RACISM EDUCATION AND INDIGENOUS PEOPLE PART II

BY Kieth Goulet,
Director of Gabriel Dumont Institute of Native Studies
and Applied Research

The problem of racism, education and Indigenous people has been more or less hidden in Canada. It is often expressed that the Native people are better treated in Canada than in the United States. Racism is generally looked upon in fairly isolated or individual terms. In a study on the dimensions of racism in Canada Hughes and Kallen (1974) exposed this myth. They wrote that racism whether overt or covert, polite or rude is as deeply rooted in the Canadian hierarchy of ethnic identity as it is in the American System.

The history of racism in the education of Indigenous people in Canada started during the initial phases of European settlement. In "New France" the policy was first exemplified by the Jesuits. The policy of assimilation began in that period. The Jesuits stated the first policy of taking the children away from their parents and their "filth" in the Jesuit Relations:

If we had a good building in Kebec, we would get more children through the very same means by which we despair of getting them. We have always thought that the excessive love the Savages bear their children would pre-

vent out obtaining them. It will be through this very means that they will become our pupils; for, by having a few settled ones, who will attract and retain the others, the parents, who do not know what it is to refuse their children, will let them come without opposition. And, as they will be permitted during the first few years to have a great deal of liberty, they will become so accustomed to our food and our clothes, that they will have a horror of the Savages and their filth (Thwaites, 1906:9:103).

The inculcation of discipline through punishment was an important strategy for the Jesuits. This reason was reiterated elsewhere:

The reason why I would not like to take the children of one locality in that locality itself, but rather in some other place, is because those Barbarians cannot bear to have their children punished, even scolded, not being able to refuse anything to a crying child. They carry this to such an extent that upon the slightest pretext they would take them away from us, before they were educated (Thwaites, 1906:6:153-55).

The policy of assimilation through education by the Jesuits was therefore deliberate and calculated. It had proceeded gradually, from a basis of open friendship to friendly persuasion to hardline practice. Leacock (1980) states that it was during this period that the non-racist policy of building a French colony with resocialized Indians was abandoned and replaced by a hardening color line. This information shows that the French did have a strong assimilation policy by the mid 1600s.

Major policy to Indian education was established following the treaties from the early to mid 1870s. After the election of John A. MacDonald in 1878, policy reformulations were introduced. An Indian education report was commissioned to N.F. Davin. Davin visited the Industrial schools in the United States. His major recommendation for assimilation was similar to American policy. He felt that the Indian students needed to be removed from their parents and kept as far away as possible from the "influence of the wigwam" (Davin, 1879)

This policy of assimilation was reaffirmed and made more explicit by the Indian Commissioner in 1889. He stated that if the Indian was to become a source of profit he must become "amalgamated" into the white population. Further, he argued that before he could be trained to some occupation he should be "imbued with the white men's spirit and impregnated with his ideas" (Indian Commissioner, 1889). The policy of assimilation in Canada has therefore not only been rigorously practised, it has also been quite deliberate.

The effects of the assimilation policy have been felt for many generations. In more recent times, a Cree Indian from Alberta, Harold Cardina, has this to write:

The history of Canada's Indians is a shameful chronicle of white man's disinterest, his deliberate trampling of Indian rights and repeated betrayal of our trust (Cardinal, 1969:1).

This shameful chronicle keeps being repeated. In 1983, Chief David Ahenakew of the Assembly of First Nations said, "Racism is as Canadian as hockey night in Canada". This was in reply to a comment by Progressive Conservative Senator Richard Donahue from Nova Scotia who, "last week turned to his colleagues sitting on the Senate Committee studying a constitutional amendment on aboriginal rights. Donahue said: "Wouldn't it be simpler if they did just what they did in Newfoundland and shot them all?" (Star Phoenix, Sept. 30, 1983)

In another case, in Saskatchewan, a Conservative Member of the Legislative Assembly, Lloyd Hampton, had to retract his comments when he referred to Natives as being incompetent workers with hang-overs (Leader Post, December 11, 1982). When comments of a racial nature such as these are exemplified by our leading political leaders one has to recognize that these are strong indicators of a persistent and extensive problem. In a study done in the City of Regina the researchers pointed out that:

...racial issues, conditions and incidents are frequent features of life in Regina that touch all citizens, bringing to consciousness an awareness of race, racism and racial climate...that is difficult to avoid. Minorities who are vis-

ually identifiable suffer racism the most and thus have the most direct awareness of it (Collier and Baiton, 1982:5).

How has the Canadian historical school dealt with Indians? An historical review points out that:

The picture of the Indian as a human being that is presented by writers of Canadian history is often confusing, contradictory, and incomplete. Clearly he is not considered to be deserving of serious attention or his society of scholarly analysis

(Walker, 1971:21-22)

The Report on the Royal Commission on Bilingualism and Biculturalism (1968) stated that apart from a fleeting inclusion with Riel in 1885 the Indians had more or less disappeared from history after that date. The same observation was made by Murray Dobbin (1981) in regards to the Metis in his thesis on Jim Brady and Malcolm Norris.

At a Metis Symposium in Saskatoon on May 4, 1984 historian G. Friesen mentioned that promising social history about Native people had been developing since the late 70s. He also felt that local histories of all Native communities should be done at this important period in history. While encouraging comments were being made by Mr. Friesen another view was being presented by Thomas Flanagan, who authored the Book Riel and the Rebellion 1885 Reconsidered.

During discussions, Mr. Flanagan, was accused of being a modern contributor to racial prejudice. One of the examples cited against Mr. Flanagan was the quote from his book:

A few other Indian bands rose in an unco-ordinated spasm of murder and pillage - the Crees of the Battle River country and the Assiniboines of the Eagle Hills

(Flanagan, 1938:1)

The wording "uncoordinated spasms of murder and pillage" shows that certain historians are still failing to recognize what racial discrimination means. Littlejohn (1975) and Sluman and Goodwill (1983) even provide historical evidence which contradicts Flanagan's excessive view. The word 'murder' is also no better than the word 'massacre', especially when it is used to describe only the actions of Indians and not non-Indians. Again the white man 'triumphs' and the Indian 'murders'.

In a more general statement on Canadian historians Littlejohn had stated:

The Canadian academic historians have failed. They have failed to do in-depth research and earnest scholarship into the Indian's place in the history of North America. They have failed to provide the raw materials for writers of textbooks, children's literature and comic books, to present a fair, balanced view of the Indians past. They have failed to furnish the facts of refute the stereotypes perpetuated by inaccurate, incomplete and at times even false information

(Littlejohn, 1975:1)

By providing an incomplete and one sided view of history, coupled with inflammatory statements, Flanagan has failed as a historian. He has failed to take heed of the knowledge that relates to bias and prejudice.

The Council on Interracial Books for Children (1980) states that only the results are important in judging whether an action, an institution or a society is racist. Whether racism is intentional or unintentional is beside the point. The Saskatchewan Human Rights Commission (1981) also states that legislators, experts and courts acknowledge that the most damaging discrimination does not result from isolated, individual acts motivated by prejudice, but rather from historical assumptions and traditions which have become embedded, even unintentionally in the normal operations of our employment, education and social institutions (emphasis, mine). Law increasingly defines discrimination as systemic and identifies it by impact. An example of the impact of systemic discrimination is the higher dropout rate by Native students.

Between 1970 and 1977 there were a number of studies and reviews done on textbooks and Native people in Canada (Goundry et al, 1976; Hammersmith, 1971; Kirkness, 1977; La Roque, 1975; Littlejohn, 1975; Manitoba Indian Brotherhood, 1977; McDiarmid and Pratt, 1971; Nelson, 1970; Nova Scotia Human Rights Commission, 1974; Saskatchewan Human Rights Commission, 1974). The findings which were similar to the American studies were omission and commission (defamation, distortion, etc.)

On a more specific level, Littlejohn (1975) writes that historians have used an almost identical set of descriptive adjectives. Words such as savage, cruel, treacherous, bloodthirsty, dirty, lazy, cowardly, barbaric, fiendish, credulous, grotesque, superstitious, gluttonous and fickle were used (Walker, 1971). The Saskatchewan Human Rights Commission (1974) included the following evaluative words; savage, hostile, massacre, warlike, murderer and rebellious.

The descriptive words such as savage and massacre also include more positive ones. Walker (1971) sights the more complimentary words which describe the "Noble Savage". The words include brave, hospitable, happy, devoted, faithful, dignified, intelligent, bronze stalwart and copper-hued patriot. The Saskatchewan Human Rights Commission (1974) includes words such as skillful, beauty, friendly and proud. The Commission also adds that the inclusion of these favourable words does not really have a significant effect on the overall context. They found that the comparative differences amongst the



Big Bear while imprisoned, credit Public Archives of Canada

French Journalists interview Chief Poundmaker in Prison, Glenbow Foundation



ethnic groups measured showed that the treatment of Indians was a clear indication of prejudice on the part of the textbook authors.

Additional comments were made by some researchers. Kirkness (1977) said that racism was becoming more subtle. Although words such as "savage" were no longer used, the contextual and comparative meanings of the new words left the same impression - that Indigenous people were simply not up to par with "White" people in the given contexts. With this in mind the Manitoba Indian Brotherhood (1977) recommended that Native historians write Native history. Littlejohn (1975) also recommended that the oral tradition of the Indian be included in social studies textbooks.

More recently, an educator has pointed to the need for a clearer understanding of racism in education. Laferriere states:

Teachers and students may transmit, repeat, and sometimes create racism, even if they are not conscious of it and they do not consider themselves racist (Laferriere, 1983:153).

This unintended racism combined with the more open forms of racism have had disastrous consequences, as Adams states:

The school systematically and meticulously conditions Natives to state of inferiorization and colonization. It does this in a number of ways: most important, however is that it teaches the language, literature and history of the colonizer and thus forces students to deny their language, culture and essential being (Adams, 1975:152).

In 1984 the Minister's Advisory Committee on Curriculum and Instruction Review (MACCIR) stated:

In the case of Indian/Native students, course content offers little that relates to their history, language or way of life. At public meetings, Indian/Native people stated that current curricula are lacking in both Indian/Native heritage material and historical material integrated into the whole curriculum...Indian/Native people are concerned that prejudice and racism are not dealt with in the current curricula, and that resource materials now contain stereotypes (MACCIR, 1984:18).

The Minister's Advisory Committee on Native Curriculum Review (1984) also stated that curriculum adaptation at the central level should be augmented by local curriculum materials designed by local Native people or teams of Native and non-Native individuals.

In Saskatchewan, a Social Studies Task Force (1981) recommended that the serious problem of under-representation of both native people and ethnic minorities in social studies content, be addressed immediately and that materials be developed which reflect more accurately the significant role played by these groups in the building of our society. The paramount need to make significant changes to Saskatchewan education especially in relation to Native people was further substantiated by McCallum's (1983) Inner-City Dropout Study. His findings estimated that "38.7% of non-Native students and 83.1% Native students in inner-city schools who complete grade 8 do not complete grade 12...it can be argued that 93.7% of Native and 47.1% on non-Native students who complete grade 6 do not complete grade 12" (McCallum, 1983).

In summation, the following needs and principles can be summed up from the review of literature:

1. Education can be a transmitter of racism as well as a positive force in the fight against it.
2. There is a tremendous need for the development of Indigenous curriculum materials at all levels in all subject matter.
3. There should be a concentrated effort in the area of social science, especially social studies, language and language arts.
4. While it is important to look at a multimedia approach, the significance of the textbook should not be overlooked.
5. The culture and social history of Indigenous people has to include racism in an integrated fashion.
6. Racism has to be examined in individual, institutional and societal contexts.
7. The development of local histories is an essential component of the overall scope of Indigenous curriculum development.

Editor's Note:
A detailed bibliography will be forwarded upon request to:
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YELLOWKNIFE LINK TO PIONEER DAYS BESIEGED BY CHIC

Yellowknife-Residents of a celebrated shantytown that dates to pioneer times are finding themselves increasingly unwelcome in this northern capital.

Native fishermen, retired ore drillers, old prospectors and impecunious arty types who carry on rustic lives in an old neighborhood called Willow Flats are under pressure to make way for an up-scale crowd coveting the waterfront location.

"I don't wish to comment on the style of living down there," says Mayor Don Sian, leader of a campaign to uproot the shack dwellers. "I just want to see logical, quality development that could improve the over-all flavor of the area."

The suggestion that "logical development" could "improve the flavor" of the flats would have been anathema a few years ago to most Yellowknife residents, for whom the flats are a link to pioneer times and the embodiment of the city's uniquely northern character.

Even last summer, on the 50th anniversary of Yellowknife's founding as a gold mining camp on Great Slave Lake, participants in homecoming celebrations flocked to the flats to conjure up the era of prospectors and bush pilots.

Times have, however, changed.

The Float Base bar on Franklin Avenue recently began serving cappuccino. A block away at Our Place, waitresses in expensive blouses serve seafood crepes. A performing arts theatre is enjoying a successful first season. A plush apartment building called Executive House is under construction, asking rents of up to \$1,300 a month. The weekly

Reprinted from Globe & Mail/Jan 3/85

Yellowknifer reported recently that more than 20 European nannies now work here, hired through a Toronto agency.

"Yellowknife is no longer a frontier town," says the 34-year-old mayor, who, like the city, once survived by mining gold and now prospers because of government.

Yellowknife is a city of 12,000 people, two struggling gold mines and three thriving governments-municipal, territorial and federal - all paying generous travel and housing subsidies and salaries generally higher than in the south.

It is growing, replacing Edmonton as gateway to the North, and noticeably succumbing to middle-class habits and tastes.

In tune with such trends, Mr. Sian has announced plans for a waterfront recreation area and marina for joggers, boaters and sun-bathers along the now-swampy shore of Willow Flats in Old Town.

To help make way for affluent families, Mr. Sian and a majority of the nine-member city council have passed bylaws requiring that all new dwellings in Old Town, and certain old ones, contain a 400-gallon water tank and an 800-gallon sewage tank - tanks too big to fit into an average shack.

About 30 shacks along the waterfront are to be demolished some time next year, Mr. Sian says, to remove what he calls "squatters".

Mr. Sian's chief complaint is that the squatters live outside the authorized building area and pay no taxes, yet still get city services.

"In the early years," says Mr. Sian, disputing suggestions that his plans go against Yellowknife tradi-

tion, "mining people came here, worked hard, saved their money and bought a piece of property. That is the Yellowknife way, not coming here and squatting."

Jeff Gilmour, a lawyer who says he speaks for ratepayers although there is no official ratepayers' association, petitioned city council to declare squatters "municipal free-loaders."

In response, the squatters and other threatened shack dwellers have formed an association, offered to pay taxes, suggested ways to modify development plans, and hired a lawyer to fight the city's claim to the land.

"We didn't move up here to live in Mississauga (a Toronto suburb)," says Aggie Brockman, who lives near the flats and who helped lead a failed campaign last summer to prevent chemical spraying against mosquitoes.

The shack-dwellers have near-unanimous support from affluent residents who have moved into Willow Flats, bought lots for up to \$40,000 and built relatively large new houses.

"Getting rid of the shacks would make the whole neighborhood sterile," says Kathy Southworth, owner of Touchstone arts and crafts gallery, and of a new two-story log house in the flats.

Some residents are, however, conceding early defeat.

"This whole thing has disgusted me so much already, we'll probably move to Fort Smith or Hay River," says Fran Hurcomb, a freelance photographer and a squatter with 12 sled dogs, whose husband fishes for a living in Great Slave Lake.

Most other squatters will probably be forced to leave Yellowknife if their houses are demolished. Shacks are almost the only cheap accommodation in a city where waiting lists for most apartments are more than 100 names long.

"The price of progress is the removal of old ways," a recent Yellowknifer editorial lamented half-heartedly.

We are seeing the last of a breed whose days are numbered in the capital city. □

New Breed/February/1985

BAND LAWYER CLAIMS B.C. RIGHTS LIMITED

Reprinted from *Globe & Mail*/Jan. 10/85

Vancouver—The B.C. Government has the right to control lands occupied by aboriginal Indians, but that right does not extend to giving away timber on that land, a lawyer for Meares Island Indians argued yesterday in the B.C. Supreme Court.

Paul Rosenberg, lawyer for the Clayoquot and Ahousaht bands, is trying to persuade Mr. Justice Reginald Gibbs to issue an interim injunction to prevent MacMillan Bloedel Ltd. from logging the island

until a full trial on aboriginal entitlement is heard.

Even the forest products company's proposed 2 per cent harvesting of the island's timber this year would irreparably harm a way of life that has existed for centuries, Mr. Rosenberg said.

Between 2,000 and 4,000 culturally modified trees that document primitive life on the island are in the path of the chain saws. Indians fear that rich clam beds and rare

grasses for basket weaving would be trampled, and that favorite hunting grounds for sea lions, seals, ducks and herring would be spoiled.

The 8,500-hectare island off the west coast of Vancouver Island is often referred to as "the jewel of the Pacific" because it has hardly been touched by humans and has some of the oldest stands of cedars in the world.

MacMillan Bloedel has argued that 20,000 forestry jobs could be affected if the company cannot proceed with limited logging this year.

Mr. Rosenberg conceded that the provincial Forest Act allows British Columbia to control the cutting and preserving of trees on Crown land, but it does not extend to the extinguishing of Indians' proprietary interests by giving away the timber. □

poetry

LET ME BE A FRIEND

*Let me be a friend
Who listens when you need to be heard
Who shares out of my deepest heart
When you need to know you are not alone*

*Let me be a friend
Who's there to help out
Without having to be asked
In times of joy*

*Let me be a friend
Who is truly happy for you
Let me be the kind of friend
You have been to me*

Jacque Bouvier

LOVE IS

*Love is confusing
Love is accepting
Love is contentment
Love is happiness*

*Love is confiding
Love is compromising
Love is warm
Love is sharing*

Love is ...

Susan Laliberte

NEW BORN

*I have entered the world...
make room for me
I want to be happy
anywhere and everywhere
I am hoping someone
will be there to care*

*Shivering while my little body
is being tossed and turned
wondering, while crying for warmth
I fear for what is near
What is happening to me?
What is to become of me?
Will I be left alone
in this cold dark world?*

*Will I have attention everyday?
Oh, take care of me
before I am taken away
For a child is needed everywhere.*

Rita Roy

SASKATCHEWAN YOUTH YEAR (SYY)



by Janice Pelletier

Regina-The United Nations Assembly has designated 1985 as International Youth Year. Canada, as well as all the provinces, have picked up on this idea and agreed to recognize youth in a variety of ways.

Provincially, the Saskatchewan Heritage 85 project has been established with three components: recognition of our pioneers' accomplishments over the past 100 years; commemoration of the Northwest Centennial; and Saskatchewan Youth Year (SYY). Bringing these components together in recognition and celebration, the project has developed the slogan, "commemorating our past and building our future."

Bob Sawatski SYY director, says short term objectives are to make the public more aware of our youth and give greater consideration to their needs and issues. He hopes to provide increased opportunities for youth to become involved in all aspects of Saskatchewan life and learn more about the input our pioneers had in the history of Saskatchewan.

Sawatski says long term goals can be accomplished by recognizing youth as potential builders of the future and encouraging them to take an active role in shaping their destiny. Bringing youth together in conferences, both nationally and internationally, is one method proposed to accomplish these long term goals.

The government of Saskatchewan has established four main categories and activities that meet the objectives of Youth Year. Grant guidelines define youth as anyone between 13 and 24.

Community Youth Grants-available to Community Youth Committees established by local recreation boards (through municipal or band councils) to plan and co-ordinate Youth Year events, activities, programs and projects within the community. These grants range from \$200 to \$5000 depending upon the size of the community and are intended as "start up" monies only. Community Youth Committees are encouraged to generate additional money through fund raising activities. Grants will be paid to recreation boards for disbursement to the official Community Youth Committee. If a community doesn't have an established recreation board, the municipal council can designate an official community Youth Committee.

School Division Youth Grants-available to school divisions to facilitate innovative Youth Year activities, events, programs and projects organized and implemented by students within division schools. These grants range from \$600 to \$5000 depending upon the size of the school. Grants will be paid to School Divisions for distribution to school and student organizations within the division. They are also encouraged to raise additional money on their own.

Provincial Organizations Youth Grants-available to provincial organizations or associations to plan and carry out provincial Youth Year activities or events. These grants of up to \$5000 are intended as "seed money" only. Saskatchewan Youth Year will not provide the total funding. Grants will be paid out upon re-

ceipt of a Provincial Organization Youth grant application form and a budget summary.

Youth Year Special Events Grants-available to any organization or group wishing to host a special event for Saskatchewan Youth Year. In most cases, 100 per cent of this grant will be paid upon approval of a grant application form and receipt of a budget summary, a list of expenditures and revenues, and an indication of the amount to be generated by the organization.

Applications for Provincial Organization Youth Grants and Youth Year Special Events Grants will be individually evaluated with first consideration given to organizations prepared to raise part of the total cost of the project. □

For further information contact:
Saskatchewan Youth Year
#225-1942 Hamilton Street.
Regina, Saskatchewan S4P 3V7
Phone 566-9446

Learning
Turns Your
Life On

Whether you're picking up a book from the library, or enrolling in a night course, education and learning are a part of your life, all of your life. Let learning turn your life on . . .



CANADIAN
ASSOCIATION FOR
ADULT EDUCATION
Corbett House,
29 Prince Arthur Ave.,
Toronto, Ontario
M5R 1B2



THE SECRET SOCIAL SERVICE

Pregnant & breastfeeding mothers are uninformed of the extra benefits they may obtain

comments by Irene L. Roy, R.N.

There is an extra \$30.00 per month available to all pregnant and breastfeeding mothers receiving Social Assistance. Unfortunately, clients are not aware of these benefits and are not claiming what they are entitled to. This additional \$30.00 is made available so mothers may purchase the extra food they require while pregnant or breastfeeding.

To be eligible for these benefits, the mother must obtain a note from her Doctor. The note, indicating a breastfeeding or pregnant state, should be given to the client's social worker.

The diet of a pregnant woman is extremely important. It is well recognized by researchers that the size of the baby at birth is dependant on the levels of protein and calories consumed during pregnancy. Sub-normal IQ's and learning problems in children is a proven result of a poor diet during pregnancy.

One example of this is a lady who delivered 5 mentally retarded children. The mother was on welfare. She sacrificed her own diet so the children could have more. During her 6th pregnancy a specialized prenatal outreach program entered her life. She was educated on the importance of "growing" this baby. She was given the extra protein she needed. Her 6th child is a bright healthy baby. Doctors agree that the retardation of her other 5 children could have been prevented through health Education, diet and financial support.

A healthy weight for a new born

baby is approximately 8 lbs. To have a healthy sized baby the mother should gain at least 25 lbs. during her pregnancy.

Weight gain distribution through the pregnancy should approximate:
5 lbs.-within first 3 months.
9 lbs.-between the 3rd to 6th month.
11 lbs.-between the 6th to 9th month.

A new born baby eats every 3-4 hours. An unborn baby (fetus) develops even more rapidly, thus its nutrient requirements must be considered. A pregnant Teenager is at high risk because of the demands her own body makes. Food must be provided for the growing bodies of both the teenage mother as well as the fetus. Poor nutrition will lead to medical problems for both mother and baby.

An adequate daily diet for a pregnant and breastfeeding mother consists of:

- 1 quart of milk
- 2 servings of meat, fish, poultry.
- 3-5 servings of bread, bannock or cereal.
- 4-5 servings of fruit, berries or vegetables.

Mothers on Social assistance are encouraged to obtain the \$30.00 per month to help provide this diet.

Our children are our future. Protect their health by nurturing the unborn.

Contact your Public Health Nurse, Community Health Worker or doctor to ensure your diet is adequate. Take advantage of Pre-natal classes in your area and have the healthiest baby possible.

size of Southern grown vegetables. The tomatoes were very small. Beans never grow, but sugar peas produce well." Gayle concluded by saying the small available growing area along the bay is still further limited by sticking close to the lake shore where it would be simple to water the gardens with a bucket.

Daniels, who conducted an informal survey of the settlements in response to the cancellation of the subsidy, made a motion at a meeting in La Ronge, of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), that AMNSIS support the reinstatement of the program. When she returned to Wollaston Post, she hung up a sheet of paper stating the motion with a space for signatures. She knew that CBC radio was calling on Monday morning and this would give her an accurate indication of how the people of the settlement felt about the issue.

She said she was surprised at the response, "I put up the motion on Friday at three pm and the store closed at five pm. By Monday morning I had seventy signatures in this settlement of seven hundred people." Daniels only heard about the cancellation of the food subsidy when a Star Phoenix reporter called her on January 11th. She said there had been no consultation with the community.

Bert Cone received a letter on January 4th, informing him that the transportation subsidy would not be paid after January 15th. There was no explanation. "In Wollaston", said Cone, "the cost of all perishable goods covered by the subsidy has gone up 17 cents a pound, while those same costs have increased from 40 to 50 cents a pound in the other communities. This is because the distance it is flown is not as great as it is for the other communities. A ten pound bag of potatoes is \$10.00 at Fond du Lac.

Cone is puzzled by the termination of this government program. "I don't see how they can gain very much by cancelling it. It only cost \$250,000 a year for the whole program. The reasons for cancelling just don't make sense."

Book Review

by John Murray,
Dumont Librarian

Following are eight short reviews of recommended resource materials, each is a leader in its own particular field. The Goodman book is unique but controversial and is a major component of Indian and Native Studies programs at college and university levels.

Auguste do Tremaudan's book "Hold High Your Heads" is in constant demand at the Dumont Resource Centre and provides unique information on the culture of the Metis not published elsewhere.

Perhaps the greatest Native authors in print today have been reviewed in Allan Velie's critique "Four American Indian Literary Masters," a text used in Dumont Institute's Native Literature class.

For those interested in the human services, counselling, intervention, teaching or consulting fields the name Pfeiffer and Jones are standard along with their publishing arm University Associates.

Goodman, Jeff. **American Genesis: Origins of Indians of North America.** New York: Simon and Shuster, 1981. A startling archeological account of the roots of Native people in North America. Goodman, through intense research which many archeologists dispute, suggests that Indians have lived in North America over 100,000 years and the western hemisphere was the birthplace of modern man.

De Tremauden, Auguste, trans. **Hold High Your Heads.** Winnipeg: Pemmican Publications, 1981.

This classic history of the Metis people of western Canada was first published in French in 1935. The work shows the tremendous cohesiveness and strength of the 19th Century Metis population and how they built the foundation of a truly unique culture and way of life. The style reflects the oral tradition of Metis and Indian people, which gives the work a greater degree of readability.

Velie, Allan R. **Four American Indian Literary Masters.** Norman: University of Oklahoma Press, 1982.

A work of exceptional value for

English teachers who need background support and analysis for their use of Indian literature in the classroom. The author, the Chairman of the English Department at the University of Oklahoma, provides an in-depth analysis of the work of four Indian writers: James Welch, Leslie Silko, Scott Momaday and Gerald Vizenor. The essays deal with their writing style, content and relationship to outstanding European writers like Hemingway, Fitzgerald and others. The emphasis is on the way the four authors have used Indian materials, legends and experiences to produce out-standing literary works.

Pfeiffer, J.W. and Jones, John. **Handbooks of Structured Experiences for Human Relations Training.** San Diego: University Associates of Toronto, 1972-85.

A series of assorted classroom experiences designed for use with a variety of groups. Communications, consensus games, values clarification exercises, etc., are laid out with easily followed goals, objectives and procedures. The activities will assist teachers in a multitude of ways, especially in the area of enhancing interpersonal and group dynamics.

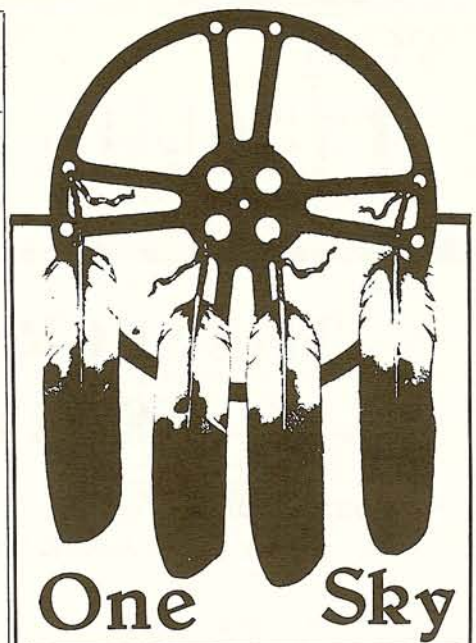
(Film) **More Than Bows and Arrows.** Cinema Associates Inc. 56 mins., 1978. Available from F.S.I.N. Cultural College.

An historical and contemporary look at various Indian tribes of North America. The film is narrated by the noted Indian author, Scott Momaday, and it discusses the rich contributions made by Indian people in the development of North America. This movie has won numerous film awards over the past seven years.

Silko, Leslie Marmon. **Ceremony,** New York: Signet, 1977.

This is an altogether extraordinary work written by a Pueblo woman. Set in New Mexico, it captures the mystery, pain, conflict, despair, hope and power of contemporary Native people in one big, astonishing book. Written in a style designed

Continued on Page 36



GRASSY NARROWS

16 mm film color 30 min. 1979

Hiro Miyamatsu

The 500 Native People in the community of Grassy Narrows, 60 miles north of Kenora, Ontario, have had their traditional way of life destroyed by forced removal to a confining reserve, mercury pollution, and a decline in hunting. The severe problems of dependency are examined as well as the efforts of Grassy Narrows' youth to change the current conditions. Available from DEC Films, 427 Bloor Street W., Toronto, Ontario M5S 1X7

LAMENT OF THE RESERVATION

16 mm film colour 24 min.

McGraw-Hill Ryerson 1971

This film is an uncompromising record of life on an Indian reservation, a life plagued by poverty, unemployment, hunger and infant mortality. Through its reporting on the misery of reservation life, this film reveals the sacrifices an Indian must make in order to live on the reservation and remain an Indian. Available from the Indian Cultural College, 1030 Idylwyld, Saskatoon, Saskatchewan.

Available from:

One Sky
The Saskatchewan
Cross-Cultural Centre
134 Avenue F South
Saskatoon, Sask., S7M 1S8
Phone: (306) 652-1571

New Breed/February/1985

there was a mass uprising and the storming of the jail, in order to release a particular small free trader of not consequence by the name of Guillaume Sayer. This action served to prove once and for all that there was no force short of internal civil war that was going to prevent the Metis merchants from engaging in the anti-monopoly of free trading. On the surface it appeared as if the Company had made a major concession. In reality something else was happening.

The following year the same petitioners, and more, that petitioned previously against the monopoly suppression of free trade, now petitioned for responsible government. What they thought was a class victory, should now be complimented with the corresponding class political power. The response of the colonial authorities was not one of granting responsible democratic government. Instead, they appointed particular individuals whom they thought to be most upstanding from this commercial middle class to positions made available on the Council of Assiniboia. This action served only to co-opt and politically weaken the commercial class.

The ultimate outcome was not the independence of the territory politically and economically. Instead, what took place was a skillful manipulation of the middle class by the British to prevent them from becoming an independent class. The Company was no longer capable of withstanding the popular wave of free trade; but what they could do was to prevent them from still organizing themselves to the extent that they could accumulate levels of wealth (capital) and develop as a large capitalist class, and at the same time prevent them from acquiring a corresponding equivalent of political power. If this middle class in the Red River were allowed to develop into large capitalists, then there was the fear that they would engage in competition with Britain and move towards national independence. This is exactly what happened with the countries in Central and South America in their anti-colonial struggles against Spain.

The importance of the free trade struggles of 1845-50 lies in the fact that it was the beginning of the struggle for national independence for all the people of Rupert's Land. It became a fundamental struggle against economic and political backwardness. The middle class wanted to modernize Rupert's Land, to develop its resources and economy in a manner like that of industrial Europe. The merchant middle class and developing intellectuals saw the heavy exploited conditions of the people to be the direct result of the colonial control of Britain and the backward nature of the fur trade. Ultimately, they wanted to get control of the fur trade if only to get rid of it. They saw the Indian labour in the bush as being intentionally kept in a state of backward servitude. With modernization the people would be allowed to develop their potentialities. The same held true for the wage labour working class. The backward nature of the fur trade required the wages and working conditions of the workers to be inferior to that of industrial society. The following is a statement from a "peasant priest" who was eventually expelled from Rupert's Land for organizing Indian labour for better conditions and returns. Although a harsh statement it shows how the people were intentionally and grossly exploited in the production of wealth for Europe.

I have for some time found that Rupert's Land is not a desirable place of residence for a person of my feelings.....Were the tendency of the trade of Rupert's Land and the disposition of the Hon'ble Company's agents towards civilization, we would then have some reason to hope for success. But as the only trade is in furs, which can only exist while the country continues in a state of barbarism and be a lucrative one.....we perceive every step which we make is uphill against the poverty, prejudices and habits of the Indian on the one hand; and the interests of the European on the other. It may be said with certainty "if we increase, the interest of the Hon'ble company must decrease".⁶

The class struggle and the struggle to develop independent wealth (capital) was parallel with the struggle for democracy and national independence. One could not happen without the other occurring as well. The process of exploitation in the fur trade required only a certain level of development of the people. Since the industry was backward, the people as cheap sources of labour were kept in oppressive conditions.

The creation of the Metis commercial middle class and its exploitation immediately set into operation contradictions. If the middle class was to prosper then it would have to break itself out of the process of being exploited, which in turn meant a break with the political-colonial process of exploitation. The corresponding colonial administration within the Red River was nothing more than an administration that served the process of exploitation. There could be no other solution to this whole process of colonialism and gross exploitation than national independence. That point was well known by the merchant capitalists in London and the colonial authorities in the Colonial Office. The strategy of British colonialism was therefore one of co-optation and manipulation in order to control their interests in British North America. This is revealed in a statement to the colonial governor in 1848.

We can no longer hide from ourselves the fact, that free trade notions and the course of events are making such rapid progress, that the day is certainly not far distant, when ours, the last important British monopoly, will necessarily be swept away like all others. By the force of public opinion, or by the still more undesirable but inevitable course of violence.....within the country itself. I would therefore in my humble belief by far better to make a merit of necessity than to await the coming storm, for come it will.⁷

The free trade struggle, therefore, was the beginning of the class-national struggle for independence. □

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2. H.B.C.A. A12/2, f.206
3. H.B.C.A. A12/2, f.530
4. H.B.C.A. A12/2, f.647
5. Public Archives of British Columbia, Donald Ross Papers. Add Mss 635, file 120
6. Public Archives of Canada, Church Missionary Society, Incoming Letters, 9 Aug., 1842
7. H.B.C.A. D5/22, f.543

Chronology of a NATION

1870

part 2

January 1

Prisoners in Fort Garry greet the New Year singing, "God Save the Queen".

January 4

9 prisoners released. Scott and Mair escape from Fort Garry jail.

January 5

Father Thibeault and Col. de Salaberry meet the Council of the Metis.

January 9

12 prisoners from Fort Garry escape using pocket knives to remove bars from a window.

January 13

J. Ross Robertson, the editor of the *Toronto Telegraph*, and another reporter arrive and are promptly imprisoned in Fort Garry.

January 18

Metis Council meets at Fort Garry.

January 19

Over 1,000 people attend a meeting in Fort Garry to hear Donald Smith explain Canada's position. Temperature is -25°F.

January 20

Meeting continues, 40 delegates appointed.

January 23

Rev. Young visits the remaining prisoners in Fort Garry. Schultz escapes from Fort Garry.

January 26-

February 10

Convention of delegates, previously appointed January 20, at Fort Garry.

January 27

Louis Riel is named President of the Provisional Government.

January 29

New "Bill of Rights" formulated.

February 1

Louis Riel places a guard over Hudson's Bay Gov. Mactavish and Dr. Cowan.

February 7

Metis move government food supplies from Schultz's store to Fort Garry.

Metis Council reconvenes.

February 10



Metis family flees oppressive troops, NB historical file

Archbishop Tache arrives in Ottawa from Rome, at request of John A. Macdonald. He is commissioned to offer a full amnesty to the Metis.

President Riel removes the guard from Mactavish and Cowan in Fort Garry. The delegates finish their conventions deciding to send Rev. Ritchot, Alfred Scott and Judge Black with the "Bill of Rights" to Ottawa.

Cannon fire and fireworks at Fort Garry celebrate the establishment of the Provisional Government.

February 11

Riel releases more prisoners from Fort Garry jail.

February 16

At Kildonan Metis Norbert Parisienne is beaten and accidentally shoots Hugh Sutherland, an English-speaking settler.

February 18

Boulton tried and condemned to be shot at noon. His execution is postponed and never carried out.

February 23

John A. Macdonald receives a promise of military co-operation from London.

February 24

Riel is ill for a few days with 'brain fever'.

February 26

English-speaking parishes elect representatives to the Provisional Government.

February 28

Riel repeats his promise that all prisoners captured with Boulton will be released.

March 3

Thomas Scott tried before a court presided over by Ambroise Lepine, and sentenced to death.

March 4

Thomas Scott executed.

March 8

Bishop Tache reaches St. Norbert.

March 11

Bishop Tache informs Riel of Macdonald's promise of a general amnesty.

March 23

Metis delegates leave Fort Garry for Ottawa.

April 1

James Lindsay becomes commander of British forces in Canada. He selects British Col. Garnet Wolseley to be head of the Red River Expedition.

April 4

Norbert Parisienne dies of wounds inflicted by Thomas Scott.

April 6

Public anti-Riel meeting in Toronto instigated by Canada Firsters and the Orange Lodge protesting Scott's execution.

April 9

Louis Schmidt issues a "Proclamation to the Inhabitants of the North and the North-West", signed by Louis Riel, announcing the negotiations and stating that law and order will be maintained by the Provisional Government.

April 11

Delegates of the Provisional Government, Ritchot and Scott, arrive in Ottawa.

April 14

Delegates appear before Ottawa court charged with 'complicity in the murder of Thomas Scott'.

April 23

Delegates again appear in Ottawa court. The charges are later dropped.

April 25

Delegates of the Provisional Government are officially received by Macdonald and Cartier; agreement is reached.

May 1

Canadian militia units begin to gather at the Chrystal Palace in Toronto.

May 4

Manitoba Bill gets first reading in the House of Commons.

May 12

Col. Wolseley and staff leave Toronto for the North-West on an "Errand of peace". They take the train to Collingwood.

May 25

The first Canadian troops reach Prince Arthur's Landing.

May 27

Steamers, *Algoma* and *Brooklyn* arrive at Prince Arthur's Landing from Collingwood with more troops. Wolseley begins construction of the Dawson Road to Lake Winnipeg.

May 28

Two companies of the 60th Battalion leave Prince Arthur's Landing and start marching up that section of the Dawson Road that is completed.

June 1

Provisional Government at Fort

Garry protests to the United States the movement of Wolseley's army into the North-West by way of the U.S.-owned canal at Sault Ste. Marie. The American Government closes the canal to military traffic. The remainder of 60th Battalion arrives at Prince Arthur's Landing by boat from Sault Ste. Marie.

June 4

First Ontario Rifles, four companies and the headquarter's group arriving on a later boat from Sault St. Marie.

June 17

Steamer *International* arrives from the United States at Fort Garry with delegates Fr. Ritchot and Alfred Scott on board.

June 21

The last of the troops and stores collected in Toronto for the Red River expedition arrive at Prince Arthur's Landing and are prepared for the overland trip on the partially-completed Dawson Road to Fort Garry.

June 24

Metis celebration at Dutch George Emmerling's Hotel of the passing of the Manitoba Act.

Fifty boats on wagons are sent from Prince Arthur's Landing overland to the Matawan Bridge up the Dawson Road.

June 30

At Prince Arthur's Landing, Wolseley issues a "Proclamation to the Inhabitants of Manitoba" and then begins his last march up the Dawson Road to Fort Garry.

July 5

Wolseley's headquarters move west to Matawan Bridge.

July 13

Headquarters are moved further up to Ward's Landing.

July 15

Official transfer of Rupert's Land and the North-West to Canada presided over by Lt.-Gov. Archibald in Niagara Falls, Ontario.

July 18

Troops arrive at McNeill Bay and prepare to leave by boat for Lake Winnipeg.

July 20

Captain Butler, an agent of Wolseley, is apprehended at Fort Garry, then released.

Louis Riel causes copies of Wolseley's proclamation to be circulated in Red River.

July 22

Inflammatory anti-Riel meeting in Toronto organised by the Canada First Movement.

July 24

Butler leaves Fort Garry by canoe travelling north to meet Wolseley now on Lake Winnipeg and on his way down to Fort Garry.

August 10

Wolseley leaves Fort Frances to catch up to the lead Brigade before they reach Fort Alexander.

August 20

Wolseley and his men encamp at Fort Alexander, leaving on August 21.

August 22

Wolseley's troops enter Red River proceeding south towards Fort Garry.

August 23

Wolseley's troops 6 miles from Fort Garry.

August 24

Riel flees, Wolseley's troops enter Fort Garry. Donald Smith appointed interim Lt.-Governor. A warrant is issued for the arrest of Louis Riel.

September 2

Lt.-Gov. Archibald arrives at Fort Garry.

September 6

Archibald is installed as Lt.-Governor of Manitoba.

September 10

Wolseley and the main body of his troops leave Fort Garry in control of the remaining Canadian soldiers.

September 13

Metis Elzear Goulet is murdered by members of the Ontario Rifles. Archibald takes no legal action.

September 17

Secret meeting of the Metis attended by Riel, Ttepine and O'Donoghue protests behaviour of Canadian troops and draws up a petition to U.S. President Grant.

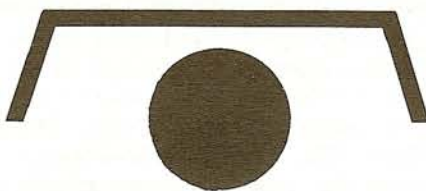
December 20

First Manitoba provincial elections.

December 28

W.B. O'Donoghue meets U.S. President Grant with a doctored petition, pleading for assistance to the inhabitants of Red River.





Dog Lake Raiders take it all

by Ron C. Bitternose

AMNSIS Hockey Tournament '85, held in the Saskatoon Centennial Stadium January 12-13 saw Regina's Dog Lake Raiders capture first place in the "A" Side while Muskeg Lake Blades placed second. Third place was held by the Deschambault Lake Eagles while Cumberland placed fourth.

Gordon Golden Hawks placed first while in the "B" side, Sturgeon Lake Jr.'s captured second place. Cumberland Chiefs came in third

and Hobeema placed fourth.

According to the AMNSIS Recreation Director, Claude Petit, "The Hockey Tournament was a total success. There were sixteen teams entered and all played good quality hockey. There was even non-Native scouts on hand." The tournament wound up with two dances at the Saskatoon Indian and Metis Friendship Centre with Rainbow Rider performing both nights to a large appreciative audience.

SIMFC 5th Annual Hockey Tournament February 16,17, 1985

"A" Side
\$2,000.00
\$1,500.00
\$ 400.00
\$ 400.00

Saskatoon Arena
Entry fee: \$300.00

"B" Side
\$800.00
\$500.00
\$250.00
\$250.00

Dances, February 15,16, 1985 at the Saskatoon Indian and Metis Friendship Centre, 168 Wall St., Saskatoon, Sask. contact Norris Petit 244-0174

Ile la Crosse Trapper Festival March 1,2,3, 1985

- | | | |
|---------------------|------------------------|----------------------------|
| . Snowshoe racing | . Talent shows | . Mud races |
| . Log sawing | . Cross-country skiing | . Hockey tournaments |
| . Trap setting | . Flour Portage | . Jigging contest |
| . Ski doo rally | . Log chopping | . Pancake Breakfast |
| . Dances | . Animal calling | |
| . Curling bonspiels | . Bingos | contact Clem Roy, 833-2004 |

AMNSIS Hockey February 2,3, 1985

Duck Lake Belladome
contact Claude Petit 525-6721

\$5,000.00 La Loche Hockey Tournament February 9,10, 1985

contact La Loche LCA office
no phone

Saskatoon Oldtimers Hockey Tournament February 15, 1985

Saskatoon Arena
Prize Money:
1st place \$600.00 3rd place \$300.00
2nd place \$400.00 4th place \$200.00
8 team tournament
Hubert Quezance or Norris Petit,
244-0174

AMNSIS Boxing Card February 16, 1985

Hanbidge Hall
Regina, Saskatchewan
contact Claude Petit, 525-6721

Ile la Crosse Hockey Tournament

February 1-3, 1985

contact Hockey
Entry fee: \$150.00
Prize money
1st place \$1,000.00
2nd place \$600.00
3rd place \$400.00
Curling Bonspiels

contact Philip Chartier 235-4334

Regina Friendship Centre February 22,23, 1985

1689 Toronto Street
Regina, Saskatchewan
sponsored by Arizona Indians
Craft Show
contact Ed Pelletier, 525-5459

Regina Friendship Centre

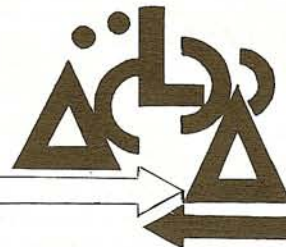
February 14, 1985
Basket Social, Bake Sale,
Craft Sale

1689 Toronto St.
Regina, Saskatchewan
contact Ed Pelletier 525-5459

Regina 2nd Annual Hockey Tournament March 2,3, 1985

Regina Exhibition
Team entry 10, Oldtimers 4
Entry fee; \$250.00
Please make certified cheques payable to Regina Native Recreation Committee, 107 Hodsman Road, Regina, Sask,
contact Lester Henry 949-8100

PROFILE



LET US INTRODUCE OURSELVES



"Hey!!! Have I got a deal for you"
Ron Bitternose,

by Jean-Paul Claude

"I'm gonna make you an offer you can't refuse," is a statement you might hear a lot if you were to listen to the calls Ron makes from his office each day at Whetamatowin. Even though this infamous phrase might have once made Chicago's finest, shake in their boots a few years ago, we are only too happy to hear it coming from Ron. He heads up the marketing activities at Whetamatowin and it is his job to make all of our clients a deal they would think about twice before refusing.

Marketing is an integral part of Whetamatowin's operations and the person assigned to that task must be multi-talented. The job requires a thorough knowledge of the latest marketing resources and techniques as well as a degree of insight into the world of communications and entertainment that could only be surpassed by the artists themselves.

Ron Bitternose is a man with all these skills and more. Not only does he market our products successfully as well as those of our advertisers, but he is also a regular contributor

to both the New Breed and Whetamatowin Radio.

Ron, who was born on Gordon's Reserve to Raymond and Mabel Bitternose, has come a long way while gathering an endless resource of valuable experience. He tells us that all of these experiences, whether as a child, student or employee, play an important part in the work he is doing now and whatever work he might pursue in the future.

Government Resource Officer, Student Officer, Information Services, Newspaper Editor and Country Club Manager are only a few of the responsibilities that have been placed in Ron's capable hands and yet if you were to pick one which best describes him it would have to be that of communicator. Ron has communications in his blood and that is what allows him to be as successful at Whetamatowin as he is today.

Though Ron has been away from home for many years and is now married and living in Regina, one of his greatest pleasures today is still to return home to nourish his body

with his mother's fine cooking as he nourishes his spirit with the wisdom of his ancestors which is so preciously preserved and unselfishly shared by his father.

Ron's interests are as varied as his talents. He is active in a number of community organizations such as the Canadian Western Agribition and the Regina Jaycees as well as the Regina Native Recreation Association. He attends as many provincial Native sports events and Pow-wows as his busy schedule will allow.

Ron enjoys all types of sports and cultural activities. He says that the words of his ancestors and elders are his most valuable source of council. He does not talk much about his close ties with the traditional ways and values because those are matters of the heart and soul, not to be flaunted publicly. This would not run akin to the wishes of his grandfather.

Ron suggests that there is much to learn from simply listening to people and that is a lesson that everyone could benefit from. He suggests that many of today's leaders have failed in not continuing to listen to the people. They then lose touch with the important issues and concerns and then can no longer lead effectively or wisely.

Ron is acutely concerned with all Native and Metis issues and hopes one day to be able to play a more active role in molding the future of his brothers and sisters. His ultimate goal is to be a Native leader. He says he is not yet ready for that awesome responsibility but will continue to work as he has. Most of all he says he will continue to listen to all his people have to say. Once he has learnt all that he must in order to be a wise, just and effective leader, he will pursue that goal, but it will be the people who will have to make that final judgement with the same council that will lead him to that crossroad; the council and wisdom of our ancestors. □

NORTHEAST AREA MEETING

Continued From Page 6

ties involved in this program. It is important to note that people are in much greater need of such a program now than they were at the time of its inception. The Northern communities were not consulted prior to the decision to discontinue the program.

The following resolution was passed unanimously regarding this most serious matter:

MOTION BY TERRY DANIELS FOOD SUBSIDY PROGRAM

Whereas;

The provincial government through Health Services have indicated through the public media that it is the governments intention to cancel the Food and Transportation Subsidy Program for Wollaston, Kinoosao, Stony Rapids, Black Lake and Fond du Lac, and whereas;

This program was important and essential which helped families in the North with the high cost of living,

Be it resolved;

That the government be requested to reinstate this much needed program for the remote and isolated communities that are having hardships such as employment, welfare dependency and extreme high costs of living.

Seconded by Jonas Hanson

An amendment to the motion was made by Bill Daniels to ask the Government not only to reinstate the freight rate subsidy program for perishables but also review the prices paid in the North for gas, home heating oil, power rates, dry goods and all other items usually purchased in the Northern stores and provide subsidies to bring them in line with those of the South. There were several reasons raised justifying the passing of the motion. One was that the Government is providing farmers, oil companies farm equipment dealers, trust companies and the like subsidies worth millions and millions of dollars. The freight subsidy Program amounted to only \$255,000.00 annually.

The meeting ended at about 7:30 pm. □

GORDON DIRKS INTERVIEW

Continued from Page 10

A. I have indicated in the past, and I will again that I believe strongly that the Native community needs to become more involved in the delivery of child welfare here in the province of Saskatchewan. For that reason we are presently involved in discussions with Federation of Saskatchewan Indians and with certain chiefs in the province. A lot of people are not aware that last year we reached an agreement with FSI to work with them to find more adoption and foster homes for treaty Indian children. The proposals that we have put forward provide for the opportunity for an Indian band chief to make an application to the court and to be deemed a "party of sufficient interest." In other words they would be able to have a say in the determination of that child.

Q. It's been reported that Social Services was not adequately equipped to deal with the increase in offenders, which resulted from recent changes in the Young Offenders Act and the existing detention centres were becoming seriously overcrowded. Is anything being done to remedy this situation?

A. I expect that we will be expanding services for the young offenders matter both in Saskatoon and Regina. It is a responsibility that the province has to undertake as a result of the Young Offenders Act and we are working with various organizations in the province reaching agreements with them as to how best deliver those services and where to do this. I will be making an announcement in this regard in the future but am not able to say more at this time.

Q. In Northern Saskatchewan there is an apparent need for more group homes and/or facilities to house young offenders. The existing structure would transfer them to southern communities such as Prince Albert, Saskatoon and Regina. As a result these people are experiencing a cultural shock and other related problems. Are you looking into areas to improve this situation?

A. Yes, I believe that we have made major strides in that area. This past year we opened a group home in

Green Lake and funded renovations to the Sandy Bay group home. We are going to have to develop a new facility in the Prince Albert area as well. We would rather not have children come from Prince Albert down to southern Saskatchewan.

Q. The cost of living would seem to be higher in Northern Saskatchewan than in the Southern part of the province, yet the Social Assistance Plan allowances are standard. Why have there not been provisions made for this, specifically in respect to food and fuel costs?

A. Fuel costs anywhere in the province are covered completely by the Social Assistance Plan regulations regardless of where you are in the province. I would want to hear from people and organizations if they feel that Northern Saskatchewan's living costs are higher. This is the first time that somebody has expressed that specific point to me.

Q. Job creation programs throughout Saskatchewan seem to satisfy short term employment needs. It may be felt that this money could be spent more productively to train people for more meaningful and long term employment. How would you respond to this suggestion?

A. I agree and as a result we recently mounted a program to provide job skill training and education, training for about three thousand, five hundred welfare clients.

Short term job creation is very important. Long term job creation though equally important, is not the job of Social Services. My responsibility is the welfare client who needs some kind of productive opportunity which provides him with a wage, so as to contribute to his community.

The surveys that we have done with welfare clients who were involved in our Employment Development Program, concluded that large numbers felt that the government should continue those short term job creation experience programs. They believe that because of the short term job creation experience they would be better equipped, for some kind of a job in the future. That's why on a per capita basis, we developed far more short term jobs through our Employment Development Program in northern Saskatchewan. □

How we're working with people to get people working.

Our goal at the new Employment Development Agency is to create long term employment for Saskatchewan.

To help us do this, we'll be talking to employers in business, local government and non-profit organizations to find out their needs and to get their ideas.

Right now, what all of us want is to get people working this winter. That's why we're working together to offset seasonal unemployment.

To see some of the ways we plan to do this, here is a quick guide to employment development programs now in progress.

Good help for half the cost.

As a private business or registered non-profit organization, you can hire the help you need and **Tourism and Small Business** will pay half the cost of their salaries — up to \$500 a month. You must increase your staff by at least one person; the job must last for at least three months; and the people you hire must be out of work when you hire them. The amount available on a first come, first served basis is \$2 million for non-profit groups, \$4 million for private businesses. Letters are already out to registered businesses and organizations in the province and most Chambers of Commerce are showing their support by holding meetings to give information on all the employment development programs. The deadline for applications is February 28th. For information or an application call 565-2238 or 565-7234. Outside Regina, call 1-800-667-9882 or 1-800-667-9883.

Invest in Youth — Saskatchewan's Future.

Create a full-time job that lasts 24-30 weeks for an unemployed young person (age 16-24) and **Advanced Education and Manpower** will pay you a subsidy of \$2.50 an hour. Applicants must be registered with a Canada Employment Centre; have been unemployed for 10 of the previous 26 weeks and be actively looking for work. The positions must be new ones that do not result in the layoff, dismissal or reduction in work hours of someone already on staff. Farmers, business people and non-profit groups are taking advantage of this to get young people working for them. For further information, call Regina - 565-6574; outside Regina, call the toll-free number 1-800-667-9873.

More money for Municipal Works.

In response to letters sent out in mid December, rural, urban and northern municipalities are now applying for grants that will sponsor work not usually done in winter.

The funding for this is \$5 per capita or \$10,000 per municipality, whichever is greater. Municipalities can work together on this; jobs must be new; must be possible only because of this funding or be for work not normally done in winter. The municipalities do the hiring; the wage subsidy is \$4.25 an hour for each new, full-time job that lasts for at least 4 weeks. If a municipality started a project that meets the requirements anytime after January 1st, it can still be considered. Deadline for applications is February 15th, so municipalities wanting to take advantage of this should apply soon. For more information, call 664-6244 in Saskatoon.

Minimum wage plus employee benefits.

The Department of Social Services has an additional \$2 million in its Employment Development Program for employers who hire people now receiving social assistance. For every new job approved, the program provides the provincial minimum wage; mandatory employee benefits plus supervisory wages. If you're a non-profit or a local government employer, it will also help out with some overhead expenses. Priority will be given to proposals which provide employer contributions to wages and overhead; jobs lasting 20-26 weeks; opportunities for employees to learn new job skills and potential for ongoing employment. For information call 565-2160 (Regina) 693-3444 (Moose Jaw) 664-6280 (Saskatoon) and 922-7654 (Prince Albert).

Help for the north.

New Careers Corporation is now contracting for forest stand improvement projects at northern sites designated by **Parks and Renewable Resources**. This \$1 million program will create employment by providing 140 three month jobs while improving the commercial value of our forests. If you are a private company, co-operative, Indian Band or community group and would like to contract to improve our forests, call the **New Careers Corporation** at 565-7730, Regina.

Highways keeps people working this winter.

The **Department of Highways and Transportation** started early this winter, tendering a \$26 million construction program that will carry into next summer.

If you're in road building, construction or trucking and want tender information - or you just want to know who the successful bidders are - call **Highways and Transportation** - 565-4810, Regina.

When we all work together Saskatchewan Works



Saskatchewan
Employment
Development
Agency

Hon. J. Gary Lane
Minister

BOOK REVIEWS— Continued From Page 28

to evoke a feel of Native language and metaphysics (i.e. it is written without chapters) it is guaranteed to reward the reader with new insights into himself, Native and White culture, spirituality, current social issues and the nature of reality. Highly recommended for more advanced readers.

Welch, James. **Winter in the Blood**. New York: Perennial Library, 1974. A contemporary classic by an Indian author, this book is a subtle story of loss, alienation and loneliness. Though the main characters are Indian--Gros Ventre and Black-foot--the story is less about Indians specifically than about people out of touch with their past and thus unable to determine their future. This book traces the meandering meaningless relationships and actions of a sensitive young man caught in a web of confusion, death and aimlessness. The plot develops slowly and remains secondary to the creation of

mood and character. Though relatively easy reading, more sophisticated readers will be better able to appreciate its subtly developed themes.

Green, Howard. **The NESAs Bibliography**. Vancouver: The Tillacum Library, 986 Homer St., No. 201. V6B 2W7 @ \$10.00.

Compiled and annotated by Green and Don Sawyer, this excellent bibliography is an annotated list of current ('82) resources for use in Native Studies programs. Contents are graded by school level I-IV, although not uniformly with all provinces i.e. level 2 is Grades 5-8. The criteria used are based on readability according to the Fry scale, oral vocabulary and student input.

Neatly sectioned, it covers over 300 listings in areas of: English Studies, Social Studies, Science, Art, Audio Visual and film, Journals, Professional sources and Publishers. All are Native oriented, with a slight emphasis on Status topics

and British Columbia.

This bibliography will aid both Native resource centers in getting started and especially non-Native public libraries and academic libraries.

The Native Education Services Association (NESA) is to be commended on designing this relevant, culturally based learning resource. NESA has also produced a companion volume entitled **The NESAs Handbook: Activities for Native and Multicultural Classrooms**.

The above reviews are taken from the Bibliography. □

HAVE YOU SEEN MY FRIEND?

Many times, to the lives of every person, there comes the pain of loneliness. This pain keeps us silent when we wish to speak and be heard, this pain numbs our senses, numbs our feelings toward others, this pain hides from our eyes the consoling light which a friend can give.

If we happened to meet someone who is lonely, at first we may be surprised by the shine in his eyes but we find a sad heart beating quietly inside. We may pass by, wishing for the best but unable to solve his loneliness.

If we are a friend, we try to make ourselves open to him, showing that we would like to share his burden and would be happy to bring some joy and consolation to him.

My friend is this kind of person. He wishes to be a shoulder, a voice, or a touch of consolation. He does not force himself on you trying to solve your problems but offer himself, asking you to believe in his work and to show your faith in him. He is the kind of friend who solves your problem and consoles you, then goes on to the next lonely soul. Before he leaves though, he asks you to do what he has done and remember him while doing it. A glow of happiness comes over you when you follow his way. It seems almost --- holy.

Jack Hoffart



**FREE PUBLIC SWIMS
AT
LAWSON AQUATIC
CENTRE**

Last Sunday of each Month
6:00-7:00 pm
January 27-July 28, 1985

**Recreational skating
Schedule**

Junior Ice	Saturdays	8:00-9:30 pm
Staples	Tuesdays	5:45-7:15 pm
Richie	Wednesdays	5:45-7:15 pm
Kinsmen	Thursdays	6:15-7:45 pm
Mahon	Thursdays	6:15-7:45 P.M.

For more information contact Mr. Wes Stevenson, CORE & Native Supervisor, City of Regina. Parks & Recreation Department.
Phone 569-7039

BATOCHÉ CENTENARY CORPORATION ANNOUNCES WRITING CONTESTS

Batoche 1985

by Mary Morin

Batoche Centenary Committee.

1985 a very special year include many educational, theatrical and cultural projects - as well as major events throughout the summer at Batoche - 50 miles Northwest of Saskatoon.

The poetry and song writing contests will encourage contestants to keep in mind the three overlapping themes of Batoche 85: "A commemoration... A celebration... A cultural renewal." Not only will the Metis be commemorating the fallen Metis soldiers of 1885, they will be celebrating the continued strength of the Metis nation and also promoting the on-going Metis cultural renewal.

The prize for the winning poem is \$250. The prize for the winning song is also \$250, plus any royalties arising from sales of the recording the BCC plans to produce.

The Batoche Centenary Corporation (BCC), established by the Metis of Saskatchewan to plan for the commemoration of the centenary of the Northwest Resistance, has announced both a national poetry and song writing contest. The BCC, which is sponsored by the Metis National Council, is seeking a theme song and poem for its prairie-wide commemoration activities in 1985.

They will be distributed widely and used to promote the commemoration.

The Northwest Resistance ended with the military defeat of the Metis by the overwhelming power and numbers of the Canadian Forces. Louis Riel was executed for leading his people's struggle against a cynical and oppressive government. The plans of the Metis people to make



CONTEST DESCRIPTION

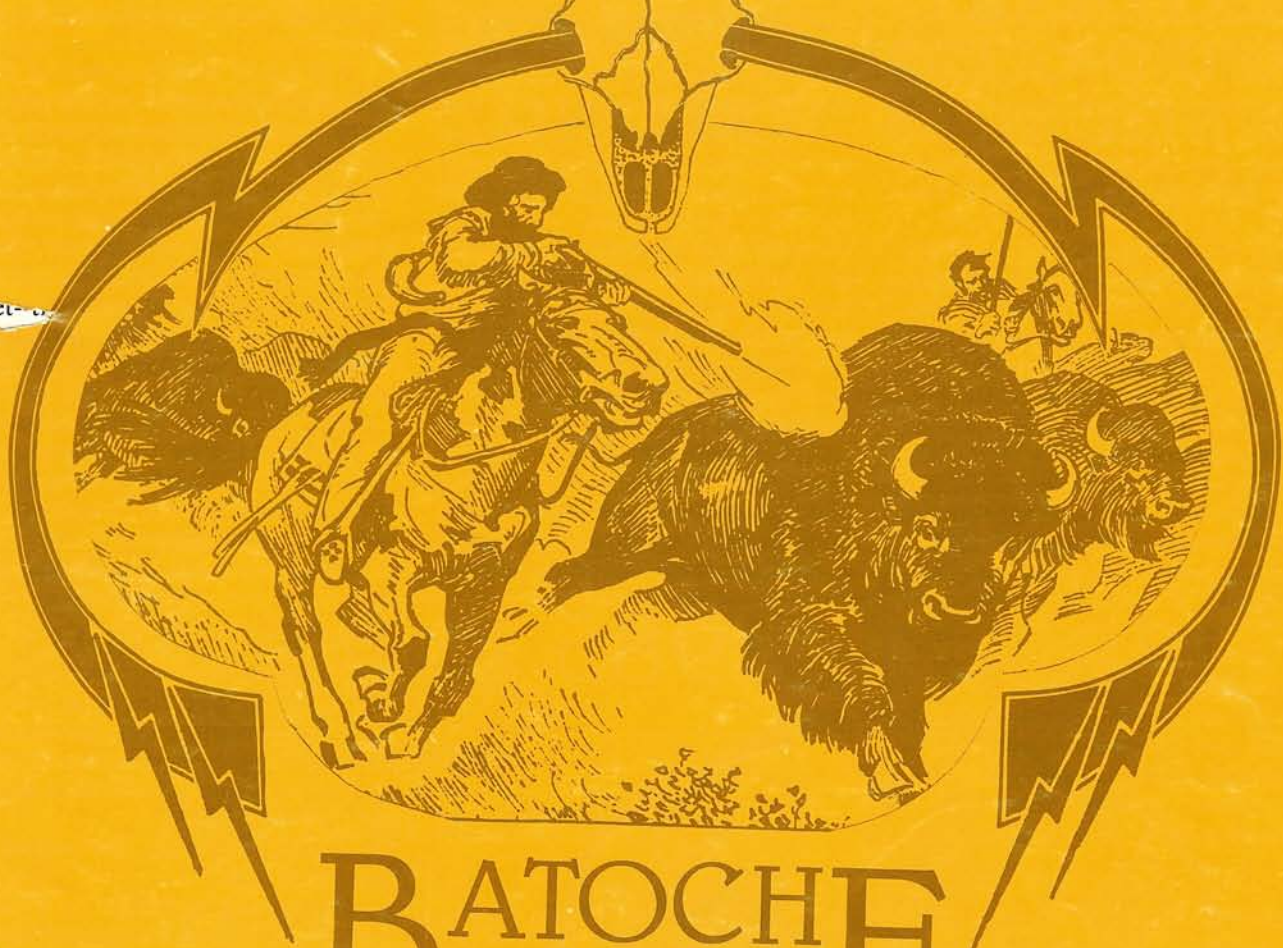
The BCC is seeking an official theme poem for its commemoration of the centenary of the Northwest Resistance of 1885. The themes we are developing for 1985 are "a commemoration (of those who fell in battle)...a celebration (of the continuing strength of the Metis Nation)...a cultural renewal." We en-

courage entrants to keep these themes in mind when writing their poems and songs. While Louis Riel and Gabriel Dumont are very important to the Metis people we would encourage entrants/writers to focus on the Metis people - past and present - as well as their leaders.

CONTEST RULES

1. Poetry entries must be typewritten while song entries must include both taped rendition of the song (on cassette) and the typewritten lyrics.
2. Entrants must be of Native ancestry.
3. Contest deadline for entries is March 31, 1985.
4. Entries will be judged by a panel which will include recognized Native poets and musicians. Judges' decision is final.
5. The winners will be announced April 30, 1985.
6. The prize is \$250.
7. The winning poem will be published and distributed by the BCC. The writer would have his/her name appear on the poem. The winning song will be recorded by an artist chosen by the BCC and will be distributed as the official theme of Batoche 1985. The song-writer would receive the normal royalties and his/her name would appear on the record.
8. All entries must be sent to:
Metis Poetry Contest
Batoche Centenary Corporation
#5-501 45th Street West
Saskatoon, Saskatchewan
S7L 5Z9

1885 1985



BATOCHÉ
100
years

The Metis People Commemorate
The Centenary of the Northwest Resistance

...The Northwest Resistance is the most important symbol of the Metis nation. For most Canadians the Northwest "Rebellion" is simply a fascinating part of the history of Western Canada. But for the Metis people it is much more. The Metis' defeat at Batoche, the last battle in a lost struggle, was at the same time the beginning of a hundred year struggle for social justice and cultural recognition as the original pioneers of the West. In 1985 the Metis people will recognize the centenary of the Resistance - by commemorating those who fell and by celebrating the renewal of Metis culture.

For more information, or to give your support to our efforts, contact:

The Batoche Centenary Corporation
no. 5, 501-45th Street West
Saskatoon, Saskatchewan
S7L 5Z9
(306) 933-1800