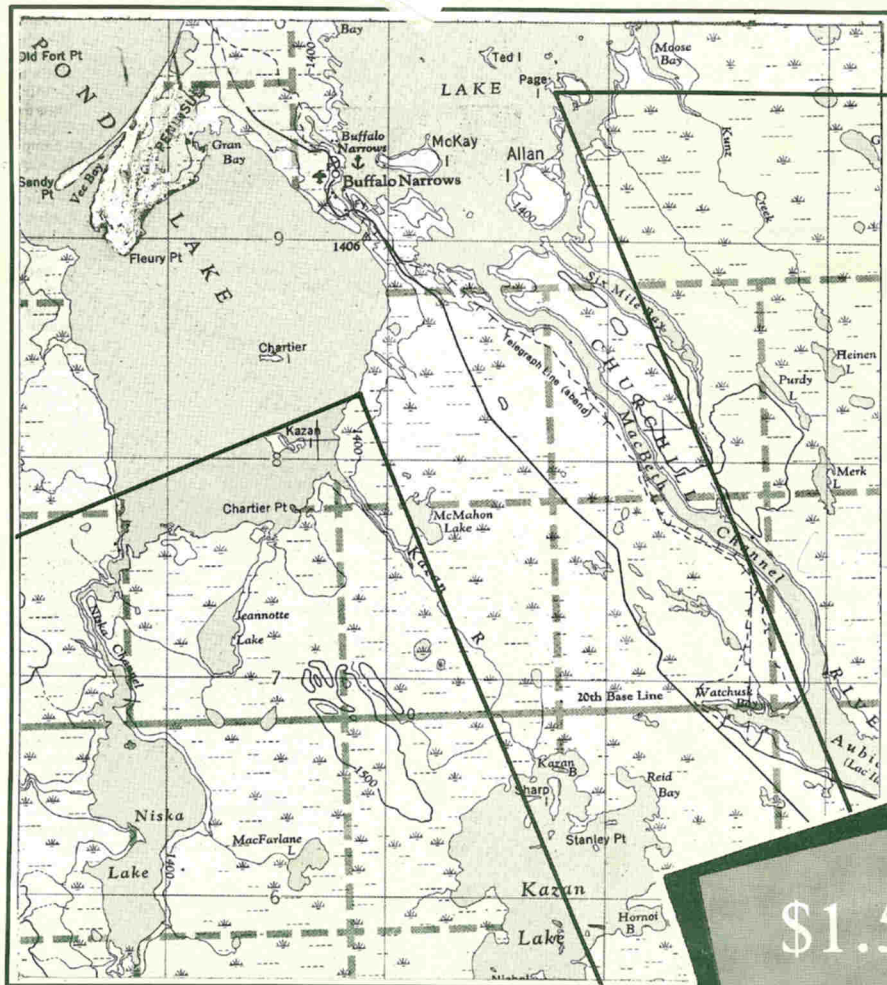


NEW BREED

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

Herbicide Spraying Wild Rice Growing Sinclair Resigns

LARRY CLARKE
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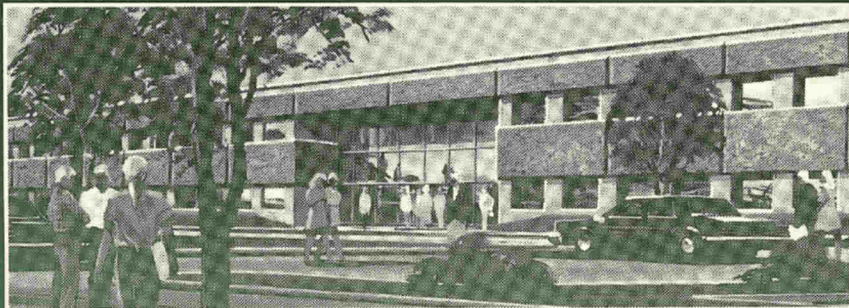
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NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

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November 1984

Vol. 15 No. 11

NEW BREED

The Voice of the Metis and Non-Status Indians of Saskatchewan
 Herbicide Spraying
 Wild Rice Growing
 Sinclair Resigns



Contributors

Mary Jean Noels
 Mary Morin
 Bonita Beatty
 Diana Leis
 Kevin Daniels
 Dumont Institute
 GOVERNMENT OF SASK.

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

Editor, New Breed
 210-2505-11th Avenue
 Regina, Sask. S4P 0K6

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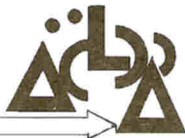
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"Communicating with each other"



Letters

METIS LAND RIGHTS IT'S ONLY FAIR

Dear New Breed:

In response to your letter published in the *News of the North*, dated July 20, 1984, 'No Settlement for Claims', I would like to respond to Mr. Morin and other Metis people who will be ineligible for land claim settlements. Prior to the Metis struggle for recognition in Canada, the Native Council of Canada entered into prolonged negotiations with the Federal Government and the Provinces, who eventually included the Metis people in the Constitution. Without the efforts of the Native Council of Canada, the Metis people would have been looking at official extinction. With this recognition in the Canadian Constitution, we now have a base from which to negotiate the Metis' rightful place in today's society. As a result of the Native Council of Canada's intervention, section 35 of the Act now reads:

"In this Act, 'aboriginal peoples of Canada' includes the Indian, Inuit, and Metis peoples of Canada"

Therefore, I believe that Mr. Morin has a valid case under the Canadian Constitution. As a Metis and founder of the Metis Association of the N.W.T., I see the present Territorial Metis Association deleting the rights of Metis peoples, who have come to live in the N.W.T. and who have become a vital part of its growth, when the Metis Association supported the Dene Nation to omit those who came under the 1953 category. This was and is the beginning of the alienation of the Metis Association of the N.W.T. as a reliable political force in the North. We do have members in our Association who will go to any length to destroy the Metis contribution in the growth of this country. The Metis

Page 2

Association of the N.W.T. Constitution states in Article 2 Section (e):

"to promote the history and culture of the Metis and Non-status people and to propagate the role of the Metis and Non-status people in the history and development of the N.W.T."

Article 2, Section (g), also reaffirms Mr. Morin's statement to seek reaffirmation by the Federal Government of the aboriginal rights of the Metis and Non-status people of the N.W.T. The Constitution of the Metis Association has been abused so as to suit whomever interprets it to his liking. To bind our people together the constitution must advocate that the political and legal system work for all, not for a select selfish group, who claim to properly represent the Metis people.

At the end of the second World War and the Korean Conflict, many of these people came North to build a future. A future that would guarantee the right of self-determination and the right to flourish as a distinct people with a rich cultural heritage.

The present leadership lacks the ability and fortitude to stand and account for all Metis people who reside North of the 60th parallel. The Metis people have developed a vibrant culture and the reason for this vibrant culture is the combination of two great cultures, the white and the Indian.

The Native population in the N.W.T. is not a large population and whatever benefits that may arise out of a land claim settlement could and should be shared by all the Native people of the N.W.T. Millions of dollars have been spent to pursue this settlement, by persons who are unqualified to negotiate a free meal in the Sally Ann Soup line up. Logistics of this heritage claim belong to our parents, who are still alive and to our grandparents who came and carved their names

throughout the North. Yet our elders today, are barely surviving on an old age pension or they are dying in poverty, while these so called distinguished leaders undermine the progress of their own people. Instead of becoming a strong political arm they have adopted much of the Federal Government's bureaucracy by establishing committees, where they could establish employment for their friends and relatives. The Metis are the original founders of every settlement from Fort Calgary to Aklavik. Our ancestors deserve better representation and more recognition.

In conclusion, I urge all Metis leaders who reside south of Fort Simpson, to accept all Metis people into their organization who have made their home in the N.W.T. within the last five years. If these leaders show any integrity, they will immediately send to the Federal Government, by registered mail, all the names of all the Metis people who reside in their community, as eligible candidates for a land claim settlement.

Yours truly,
Joe Mercredi
Trout Lake, N.W.T.



CAPITAL PUNISHMENT A CAPITAL CRIME

Dear New Breed:

Capital punishment is but the product of midget mentalities and has always been looked upon as the "ultimate deterrent" to capital of-

fences by both the ignorant and the foolish. It would seem that it makes almost little or no real difference to the pro-death penalty supporters and advocates that the state has no data, let alone solid evidence, that would lend support to this absurd and totally insane concept of capital punishment being the only feasible and reliable deterrent to capital offences. So, then, if this so-called, "solution" has not yet even been proven to be an effective, let alone totally infallible deterrent to capital offences, how, then, can society even consider implementing this unrealistic and barbaric law into the Canadian judicial system.

The death penalty for any offence is nothing more than a blatant act of revenge on the state's part and would only serve to perpetuate the problem instead of solving it. After all, to give the state the godly power over life and death and allow them to "execute" a person found guilty of murdering, in cold blood, his fellow man is as crazy as "fighting for peace" or fornicating for virginity. To "execute" — kill a man found guilty of murder would make the state guilty of the very crime they are desperately attempting to end, thus, perpetuating the initial problem. Killing is killing, plain and simple. It makes no difference who kills who, or why — murder is murder. The state should not commit premeditated institutionalized murder.

Capital punishment leaves no room for redress should the state convict and execute the wrong person. It assumes the infallibility of a very fallible enforcement process. It is not an uncommon occurrence in the Canadian civil courts for an innocent person to be wrongly accused and convicted of a criminal felony.

Donald Marshall, for instance, was wrongly convicted of killing another man and sentenced to life imprisonment. Eleven years later he was found not guilty and finally released from prison. Had the death penalty been in effect at the time of his conviction and sentencing an innocent man would have been murdered by the state.

continued on page 32

New Breed/November/1984

Achimowins



by Joan Beatty

Well, it's that time of year again when we start thinking of getting together with our families, exchanging gifts, and enjoying some good home cooked meals. Of course, we also try to avoid thinking of the crowded shopping malls and tired feet from endless hours of wandering around, trying to find that perfect gift. But even with all that, I always look forward to Christmas with that special feeling of sharing and caring that seems to come out once a year in most of us. Anyway, good luck with all your shopping and if you want to send some greetings, share a Christmas recipe, a Christmas story, or poem, please write to us as soon as possible so that it'll make it to the next deadline. We would love to hear from you.

It's been an interesting month of political party meetings with all three Provincial Parties holding their annual assemblies; the Liberals in Saskatoon, and the NDP and Conservatives in Regina, all within one week of each other. There is also scheduled nominating meetings which all point toward elections in 1985. Just a reminder to get involved with the party of your choice and make sure Native issues are brought forth and dealt with.

As we go to press, the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS) are planning a large meeting in Prince Albert which will be attended by all AMNSIS Locals. Agenda items include economic development and the Constitution, but everyone is betting the major item of discussion will centre on the separation of the organization; or that of the Metis and the Non Status Indians. Whatever the outcome, it's bound to add to some lively discussions and we urge you to come and participate.

The Saskatchewan Native Communications Board is in the process of establishing area communication committees which will allow for the participation of local people who will in turn be able to have input to such things as the New Breed. NAP LAFONTAINE already has his committee in place and you'll be hearing from them in the December edition. Because of the restrictions in travel, New Breed does not contain enough local news and we realize that this should be one of the biggest sections in our paper. By getting the people involved in the communities and having them write stories about themselves, we'll be able to achieve that goal. I'm sure you'll also find the paper more interesting as you find out what Native people are doing in the other communities. Let us know what you think and tell us about the kinds of things you would like to read in the New Breed. Address your letters to the Editor, Jean-Paul Claude, or come and talk to us during the meeting in Prince Albert. Your comments are always welcome.

That's about it for this month. Happy Birthday to NAOMI SEIB, BRIAN BEATTY, DWAYNE SEIB, GORDON PRESTON, and everyone else who celebrated their birthday this month.

We hope you find this month's edition interesting as we try to focus on issues related to northern Saskatchewan and of the separation issue between the Metis and the Non-Status and the implications at the national political level.

Next month's edition will include a report on the AMNSIS meeting, an interview with SID DUTCHAK, Minister of Indian and Native Affairs and the upcoming Northern Cabinet meeting. Talk to you next month.

Tradition Versus Co-operation

We live in a world of high technology today and everyone seems to be on the go, regardless of the time of day. No one seems to have any time left for themselves, let alone anyone else. There seems to be no more caring for anyone and people seem to be getting lost in the shuffle. We are all blaming each other for the same problems that each and everyone of us face every day.

We all have to deal with such problems as housing, rising food costs, marital and family disputes as well as the even more universal problems of health and rising crime statistics regardless of our cultural or economic background. Rather than working together to solve some of these problems we seem to be running an endless race. We are all heading for the same goal; the same finish line and we are trying to get there before anyone else, regardless of who we have to step on or pass by to get there. The big prize in this race, at least the only one that I can perceive, is an uncaring attitude for others for the sake of achieving our own personal goals.

There has been alot of talk in the past ten or fifteen years in regards to tradition. But what is tradition, really? To most of us it means very little, regardless of our cultural or 'traditional' roots. I wonder if there is any cultural or ethnic groups today that can honestly say that the traditional aspects of their cultures are alive and thriving. I would suppose that most of them are suffering the same painful and unwilling death of assimilation as all the rest.

An elderly lady once said, "I am a Canadian and I am very proud of that. Then I am a Metis and I am equally proud of that." This lady fought throughout her life so that her children would have the opportunity to enjoy the same things that other children in their community enjoyed. She is gone now but she will always be remembered warmly for her caring spirit and the gentle way in which she touched the hearts of all those around her, even those she didn't know.

There has been so much talk of people wanting to go back to the old ways; back to the roots of their individual cultures; back to the traditions of yesterday. But can any of us ever go back in time to pick up the pieces of our lives and past that were lost, for whatever reasons? I think not.

Many elders once taught the children the traditions of the past in hopes that they would guard them by passing them on to their own children and grandchildren. And yet other elders had unknown reasons for avoiding this custom. They carefully chose not to pass on too much of the old ways. Perhaps they felt that since the younger ones would have to live in a world where many different cultures with just as many traditions would live side by side in peace, that it would be best if they took only a little of their own culture to share with others while learning a little of the cultures of their different brothers and sisters. This sharing of traditions might help them to better understand each

other and live together peaceably. It might also create a need for each other and this would lead to even more sharing. Then they could grow together as true brothers and sisters to create their own new traditions out of fragmented pieces of the old ways. Times are changing for all of us and we will have to learn to help each other through the difficult times just as we travel hand and hand through those that are good. We will have to learn new ways. Perhaps in this way we will be developing new traditions just as our children and grandchildren will have to develop new traditions out of their new experiences, friends and needs. We will be a new people with new ways and that is the way it must be.

It is about time we decided where our true priorities lie. We cannot continue to dash blindly through life in pursuit of our own tarnished pot of gold while we trample on the dreams of those around us. We must learn to reach out and help each other succeed in achieving our co-operative goals first. In this way we may be surprized to find that many of our own dreams have been realized through the shared dreams and realized goals of our brothers and sisters. It is either that or continue to help only ourselves regardless of who we have to step on to do that. □

Mary Jean Noels
Family Worker
Tekakwitha Wickipi
Regina, Sask.



Batoche 1985

by Mary Morin

Batoche Centenary Committee

Historic meeting on October 15

The meetings begin in Winnipeg much the same as they did 115 years ago when the North West Resistance began in Manitoba. The groups that met with the Batoche Centenary Committee to discuss commemoratives for the 100th Anniversary of the 1885 North West Resistance were the Manitoba Metis Federation, and its Riel Centennial Group, L'Union National Metisse and its Louis Riel Centennial Committee, and La Societe Historique de Saint Boniface. The Gabriel Dumont Institute of Native Studies, the Association of Metis and Non-Status Indians and the Metis National Council were also represented.

Roberta Kelly, BCC Vice-Chairman, Tim Low, BCC Planning Committee member, and Mary Morin, BCC staff member, presented an overview of the organization and its plans for 1985 at Batoche.

Yvonn Dumont, President of the Manitoba Metis Federation (MMF), explained their plans for 1985. A cross-cultural Day had taken place (the day before) which brought many ethnic groups together to kick off the 1985 commemorations and celebrations in Manitoba. The MMF has a provincial committee and a Winnipeg region committee set up to work on 1985 commemorations called the Riel Centennial

Group.

L'Union National Metisse has initiated the Riel Centennial Committee which is working very closely with the Department of French Education. They have produced an 1885 - 1985 poster depicting Riel and his history. They also have developed French curriculum materials for the schools.

La Societe Historique de Saint Boniface which works closely with the L'Union National Metisse has produced a French Calendar on the Life and Vision of Louis Riel. The Manitoba Metis Federation is considering the translation of the calendar into English with the assistance of the Department of French Education.

The organizations were grateful for the chance to talk around the table about their plans, to hear the BCC's plans, and to work toward assisting each other to make 1985 a memorable year for the Metis!

The Batoche Centenary Corporation will be meeting with Alberta Metis organizations in November to seek out their plans for 1985. I'll be back next month to let you know what developments come out of that meeting. As well I will provide you with a status report on the progress on the plans for our celebrations to date.



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1885

Constitutional Update

by Bonita Beatty

ENUMERATION

During the past few months there has been much talk about the proposed enumeration process and the importance of having one done both on a Provincial and National level. But the word enumeration is useless unless people understand what it means and in the words of one chap, "What the heck is that?" To answer that question, an enumeration is counting how many Metis and Non-Status there are and creating a register or record of these people.

WHY IS IT IMPORTANT?

The next issue is why is an enumeration so important? There are two basic reasons why it is important and they are as follows:

1) The Federal and Provincial Governments have said that they cannot fully deal with Metis rights until they know **who** the Metis are, **where** they are, and **how many** there are. Therefore, the Metis need an enumeration in order to convince the government of the numbers they are dealing with.

2) The other factor is that many people are not sure whether they are Metis or Non-Status. The question of who is Metis and who is Non-Status became an issue when the governments only recognized the Indian, Metis and Inuit as the aboriginal groups within Canada who had a right to be dealt with at the Constitutional table. So, at the level, there is no such thing as Non-Status people. See Native people have to be either Indians, Metis or Inuit.

At the National level, the Metis is represented by the Metis National Council. The Metis Council is made up of the 5 Western Provinces including Saskatchewan. But, the Metis National Council **only** speaks on behalf of the Metis people.

This creates a problem in Sask-

atchewan where AMNSIS is made up of a Union between the Metis and Non-Status people. AMNSIS has a voting membership of approximately 12,000 (16 years and over) and a population estimate of nearly 80,000. As a result, AMNSIS has very strong ties between these two groups **provincially** but they can only represent one group **Nationally** at the Constitutional Forum. Regardless of whether AMNSIS sticks together or not, there has to be an enumeration done to clear up the growing confusion of who a Metis is who is not.

Therefore, the next step has to deal with creating a criteria or definition of who a Metis is and who a Non-Status is.

The Metis National Council has adopted the following definition of the Metis as they exist today:

1) People who can **prove** that they are descendants of those halfbreeds who got Land or Money Scrip under the provisions of the **Manitoba Act**, (1870) or the **Dominion Land Act**, (1879)

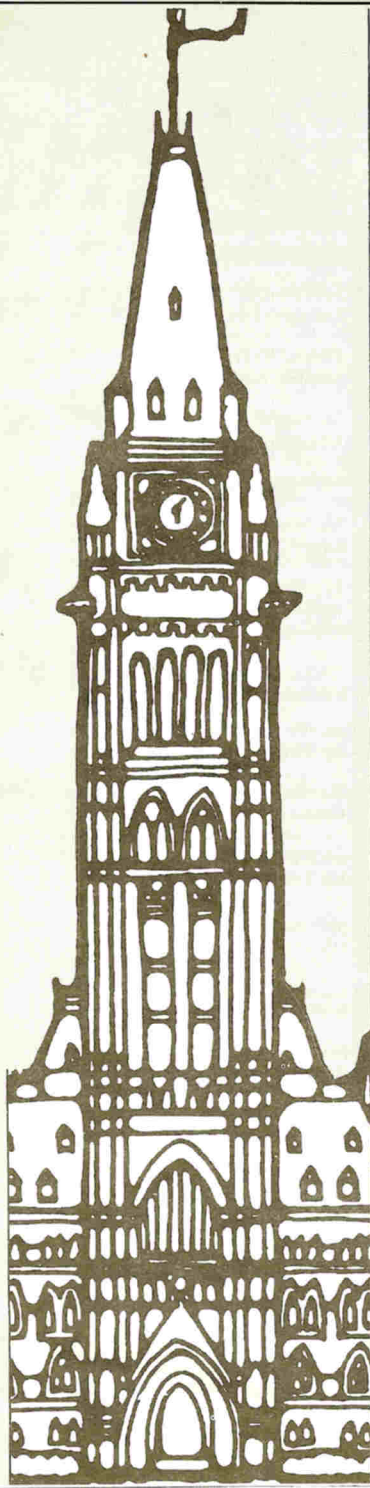
2) All other people of aboriginal ancestry who call **themselves** Metis and who have been accepted by the Metis community. As the proposed definition stands, these "Metis" would then come under the banner of the Metis National Council.

AMNSIS has also adopted this definition of Metis but the problem is with the definition of the Non-Status. As it stands, there is no clear definition of who a Non-Status Indian is. However, the following general definition has been proposed:

NON-STATUS

— (Those Indians who were **not** registered under the **Indian Act**, 1951 but who were missed out or choose not to get registered for whatever reason.

2) All descendants of people who gave up their Treaty rights or were missed out.



3) All people of Aboriginal ancestry who were forced to give up their treaty rights by the provisions (rules) under the **Indian Acts** since 1867. These included women who married non-treaty men. The people who fall under this proposed definition would then come under the banner of **Indian** assuming that the **Indian Act** gets amended by the Federal Government.

Based on the proposed definitions, many people are going to be able to be identified as both Indians and Metis and it will be up to them to decide what group they want to belong to.

HOW TO DO THE ENUMERATION

The next issue is how this enumeration is going to be carried out. AMNSIS has recommended that the enumeration include both the Metis and Non-Status. There is some question as to where the National body will agree to enumerating these two groups. Nevertheless, AMNSIS

has already met with the Provincial Governments to do one Provincially if all else fails.

The proposed way of carrying out this enumeration is try to get an agreement by the Federal Government to conduct a census under the **Canada Census Act** and to contact Statistics Canada to do the technical work. The actual work to be done in carrying out this census could be done through a National Task Force which would involve the Metis and Non-Status organizations. The general outline of the proposed model is as follows:

- 1) 5 person National Enumeration Task Force — made up of Federal, Provincial, Metis, Non-Status Indian, and a neutral chairman.
- 2) 5 Person Screening Committee from each of the 5 Western Provinces and one regional committee from the North and 1 for Quebec and the Atlantic Provinces.
- 3) 5 Person Appeals Committee in the areas outlined in No. 2.

4) a staff Secretariat for the Task Force.

5) A staff of research workers hired by each Metis and Non-Status organizations to help local people with their applications.

It is suggested that the application forms be distributed through the Post Offices, special group homes and so on.

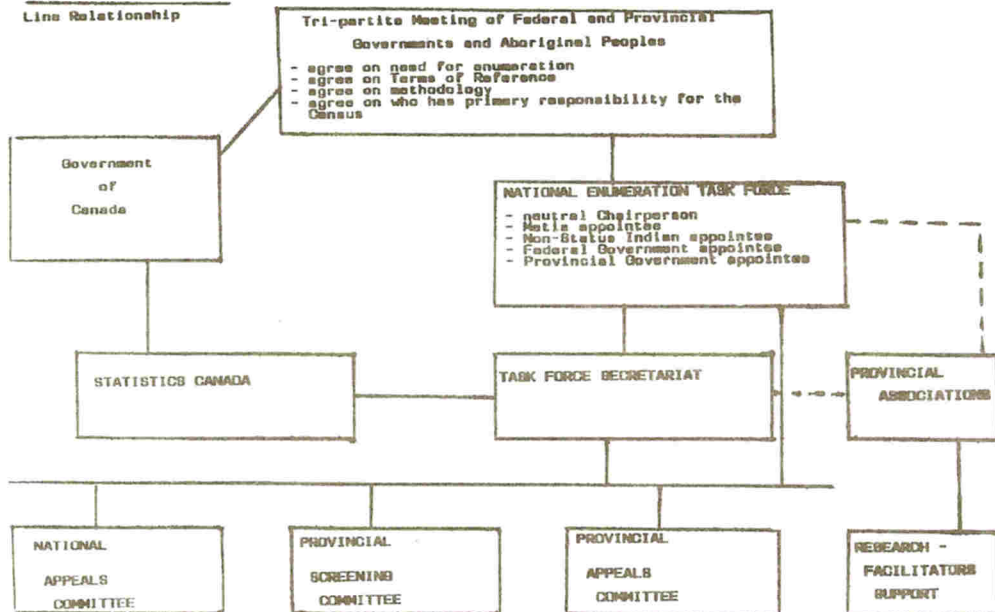
People who live in small communities especially feel that it's up to them to decide who or what they are. A man from Glaslyn told me, "People with mixed negro and white ancestry are called the Mulatto Race and people who have mixed Indian and white ancestry is the Metis or halfbreed race". This idea of who a half-breed is is shared by most communities and it is clearly a result of the strong sense of unity that AMNSIS was first built on.

The decision as to what group a person belongs to is really up to the choice of the individuals themselves.

THE ENUMERATION STRUCTURES

Support Service Relationship

Line Relationship





Jim Sinclair, a Non-Status Indian resigns to make way for a Metis leader.

Sinclair Steps Down and Chartier Takes Over

by Joan Beatty

REGINA- During the last day of the recent annual meeting of the Metis National Council (MNC), held in Spruce Grove, Alberta, Clem Chartier, Vice President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) was elected national spokesperson for the MNC. Chartier was also recently elected Chairman of the World Council of Indigenous People.

The unanimous vote for Chartier came after many months of lobbying and struggle to have the MNC

represented by Metis leaders only. This creates problems for AMNSIS as Jim Sinclair, President for the Saskatchewan organization is a Non-Status Indian. It means Saskatchewan is no longer represented on the MNC by its president as is the case of the other provinces who are members of the MNC.

The move to elect a national spokesperson was reignited by John Weinstein, national co-ordinator for the announced to the group that he was stepping down to make way for a Metis person to fill his posi-

tion. He felt that his job description was broad enough to allow for an individual to fill the position who would be answerable to the provincial presidents. He said he agreed with Manitoba the the MNC needed a national spokesperson who would be able to make statements to the media and deal with government in Ottawa. He said the MNC needed a spokesman who would communicate "the collective will that would cut across provincial boundaries."

During the first day of the meeting, the 22 member delegation from Manitoba introduced motions that included voting by the delegate system and the electing of a national spokesperson. Both were defeated but were passed during the third day.

Yvonne Dumont, President of the Metis Manitoba Federation, said his delegation did not want a power struggle but only wanted to get some work done. "The Manitoba delegation is here to try and bring a focal point to this organization and ensure the job is done at the national level."

Sinclair then spoke to the group, stating he was stepping down from the Metis National Council. He said it seemed staff had more influence in making political decisions as to the directions the organization should go.

If you want a national leader, I won't step in your way," adding that he had felt the uneasiness of the delegates throughout the meeting and continuously being asked about his position within the MNC. "I can fight issues but I can't face racism, especially if it's coming from within our movement."

He encouraged the MNC to focus on the two constitutional seats and never to sway away from their objectives of fighting for land and self government. He also encouraged the move to using the ballot box system of electing a truly national leader where every Metis person would have a vote and not just delegates.

He said he would continue to be a Metis patriot and hoped the Metis would continue to support the struggle of the Non-Status Indians who have no voice at the national level

New Breed/November/1984



AMNSIS Executive members: (L—R) Bishop, Hanson, Norton, Tompkins, Chartier, and Holgren.

After some strong and emotional debates and tributes to Sinclair, crediting him the greatest Metis patriot since Riel, Chartier was chosen to lead the MNC as the national spokesperson.

Concern was expressed by some of the Saskatchewan Board members as the decision made by Sinclair to step down from the MNC when he still represents both the Metis and Non-Status Indians on all levels. A motion had been passed at the last AMNSIS annual assembly that the organization does not separate and that it continue to speak on behalf of both groups.

On the same token, concern was also expressed on Chartier's decision to head a national Metis movement when he has been elected by both the Metis and Non-Status Indian people in Saskatchewan. He is also leader of all Aboriginal people in the world, representing their interests at all levels.

At an earlier impromptu AMNSIS Board meeting, a motion was passed not to support the delegate voting system with the knowledge that once it had been accepted, the motion for national leader would be next. That would pass since the province making the motions had majority votes. However, support for New Breed/November/1984

the delegate system was still backed by some AMNSIS Board members when it came up for debate at the conference.

According to organizers, the issue of how AMNSIS is going to represent both the Metis and Non-Status Indians will be the main item of discussion in the upcoming provincial conference to be held in Prince Albert. Delegates from all the AMNSIS Locals will have to de-

cide whether they want the organization to separate. If they don't want the separation, they will have to make decisions on how they want to police those people they have elected who want to go in a different direction. They will also have to decide on who is going to represent the Metis at the MNC and how the concerns of the Non-Status people will be dealt with at the national level.



At the recent Metis National Council annual assembly in Alberta, Joe Clark, Minister of External Affairs, dropped by and give a brief presentation to delegates. The meeting, held at Spruce Grove, is part of Clark's riding. He said the new government's mandates includes all people with a very special obligation to the Metis people.



AMNSIS YOUTH

by Kevin Daniels

At our last Provincial Metis and Non-Status Indian Youth meeting held on August 25, 1984 in Saskatoon, I outlined a strategy in which Metis and Non-Status Indian Youths would be prepared for three major conferences in 1985, participating in the International Year of the Youth and the centenary of the resistance at Batoche of 1885-1895.

Following is a brief out line of each of those conferences.

PROVINCIAL METIS AND NON-STATUS INDIAN YOUTH CONFERENCE

The purpose of this provincial conference will enable us as youth to be further educated and informed on issues affecting the Metis and Non-Status Indian people.

Issues such as:

- the right to a land base for Metis
- the right to self-government
- the right to self-determination
- the right to hunt, fish and trap anywhere on this continent.

Non-native youth organizations will also be invited, to enable them

to better understand our needs as aboriginal people. From this provincial conference we hope to develop a position paper for the National Metis Youth Conference.

NATIONAL METIS YOUTH CONFERENCE

Since the last all committee meeting held in Prince Albert, Saskatchewan, it was suggested that we move the National Metis Youth Conference to Ottawa, Ontario from Batoche, Saskatchewan, just prior to the First Ministers' Conference on aboriginal matters in 1985 for youth participation at the F.M.C. If you wish to support this idea please do so in writing stating why you would like to have the conference in Ottawa or we could discuss this matter at the November AMNSIS conference.

The purpose for holding such a conference in conjunction with Batoche stems from the fact the 1985 celebrations mark 100 years since the battle at Batoche. More importantly, however, 1985 marks

the beginning of a hundred year struggle for social justice and cultural recognition by the original pioneers of the West. The National Metis Youth Conference will be a step further in this struggle for justice and cultural recognition. In addition, 1985 will be an opportune time to hold such a conference as the United Nations General Assembly has officially designated 1985 as "International Youth Year: Participation, Development, and Peace," and has directly the Secretary General to draft a program in preparation for this observance. As a result, the Provincial Government of Saskatchewan under the Department of Culture and Recreation has set up the "Heritage Year" which incorporates three components:

- a) Heritage Year activities and grants
- b) North West Centennial Celebrations
- c) Saskatchewan Youth Year.

Negotiations with the Director of Saskatchewan Youth Year, Bob Sawatzky, will take place immediately for funding. From this National Metis Youth Conference a position paper will be developed for the International Indigenous Youth Conference.

INTERNATIONAL INDIGENOUS YOUTH CONFERENCE

Now that our own Vice-President of AMNSIS, Mr. Clem Charrier has been elected to the Presidency of the World Council of Indigenous Peoples, we can ensure that the I.I.Y.C. will become a reality.

We are asking all organizations that are involved in International Indigenous issues to start raising funds to sponsor youth delegates from Central America or from another country in which funds are unavailable to indigenous peoples. We are hoping to see two delegates from every indigenous country from around the world to participate in the celebrations at Batoche, Saskatchewan July 22-26, 1985.

For further information write to the Batoche Centenary Corporation, No. 5, 501 - 45 Street West, Saskatoon, Saskatchewan.



Front - Eva Peters, back row (L—R) Joyce Racette, Ken Sinclair (NAC Director) and Arnold Jarvis

THANK YOU EVA PETERS

The Saskatchewan Native Alcohol Commission wishes to commend Eva Peters for her hard work dedication and contribution to Native People in the field of Alcohol and Drug Abuse. Your Services have been greatly appreciated by many.

July 15, 1977 - September 30, 1984

by J-P Claude

Eva Peters, a long time Native activist, was recently honoured by the Saskatchewan Native Alcohol Council Corporation, with whom she has been employed for the past seven years.

A dinner was held in an elegant Regina restaurant where many of Eva's friends and workmates gathered to wish her well on the occasion of her retirement.

Eva has been widowed for many years and spends most of her time in service to others. She is a well known figure in her local church and lends a hand whenever something needs to be done. She is active in all areas of community and volunteer work and at this very time is
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spending her own time travelling with the person who is taking over her duties as the NAC fieldworker for the AMNSIS Southeast Area in an effort to show him around.

Eva was presented with a beautiful bouquet of flowers, an ornate mantle clock, as well as a plaque which echoed the sentiments of all her workmates at NAC who say her dedication, service and friendship will be dearly missed.

The plaque was presented by Mr. Ken Sinclair, executive director of NAC.

Eva will most certainly be missed in the workplace as well as anywhere else she might have come to be with other people. Yet just as sure as

we are that she will be dearly missed, we are just as certain that Eva's influence and presence will be felt by both Native and Non-Native communities for many more years than they could have known her.

New Breed would like to add our best wishes to Eva in her retirement along with all your other special friends. Eva, at this time we would like to present you with a lifetime of coffee breaks including the free coffee (whenever you happen to be in the New Breed office). And if you can't be here for coffee, then have one for us where ever you are.



Vital Morn - Harvests wild rice.

Wild Rice Key to Northern Economics

by Jean-Paul Claude and
Ron Bitternose

Wild Rice; a new phenomenon that has created some controversial questions and disputes over its growth and development in Northern Saskatchewan. In prehistoric times it was eaten and relished by the North American Natives. European explorers relied on it for food in their travels and bartered it to complement the fur trade.

At that time, wild rice represented a human resource for survival rather than a commercial product. It is a total organic food, grown without the acid of chemical fertilizers, herbicides or insecticides and it contains no additives or flavors. Wild rice is used in the preparation of casseroles, soups and salads. It is also used in place of potatoes.

It is grown naturally, in shallow lakes and rivers and this becomes a controversial issue as the lakes and

rivers must be leased from the government. To become a wild rice grower, you must first lease a lake and have it tested by the provincial government. Then you will need a canoe or small boat with motor, and of course seed. All of this will cost you approximately \$5 to \$12 thousand. Once the lake has been planted, you have to worry about harvesting the crop.

Cass Parada, Manager of La Ronge Industries said, "We had to pick by hand to create employment and it made sense at one time. We've since discovered that while picking by hand, you pick only 5% of the crop, maybe even less in some cases. So its not a profit making operation, now we are allowed to use airboats. One reason for this, is there is a lot more rice around and not enough hand pickers, even if

they were efficient. Another reason is when hand picking, too much seed is lost and this creates overseeding. You get a dense crop which chokes itself and eventually becomes destroyed. Airboats and good harvesters can pick up close to 50% of the crop."

After the crop is harvested it can be taken to such firms as La Ronge Industries, Keewatin Co-operative, or the Wild Rice Corporation, for processing and shipping.

According to Doug Horner, Saskatchewan Indian Agriculture Program's Northern Extension Worker, "La Ronge Wild Rice Corporation, a company owned by growers, built a processing plant in La Ronge for several reasons. First, the price for processing wild rice is considerably high. Secondly, there is an over abundance of wild rice on the market. At present, approximately 75% of wild rice is marketed in the United States by brokers and specialized wholesalers. You can also take your rice to Keewatin Wild Rice Co-operative, which employs Indian and Metis people. Some of the people associated with the Keewatin Wild Rice Co-operative are; Charlie Forester from Cumberland House, Oscar Beatty from Deschambault Lake, Ronald Ray from Sandy Bay, George Bird from La Ronge, Tom Charles and James Smith from Pinehouse, Paul Sylvester from Turner Lake, Pierre Chartier from Buffalo Narrows, and Lawrence Moran from Ill la Crosse.

Wild rice growing and marketing has become a competitive venture in the North. Companies in other parts of Canada and the United States are jumping on the band wagon to exploit this new industry. This creates concern with those, who once shared the lakes, rivers, streams for their very survival.

Once again, Native people are being forced to live through the agony of exploitation. The traditional Native ways are still being threatened by foreigners who are more concerned with lining their own pockets than preserving the beauty and freedom of a land, it's people and their natural rights and culture.

SNNC Broadcasts in New Year

by Jean-Paul Claude

There is a young Northerner living in La Ronge who feels one of the basic contributing factors in the century long economic and social woes plaguing people of Northern Saskatchewan is the lack of a strong communications vehicle for their own people. True, the Canadian Broadcasting Corporation has been broadcasting to and from the North for a long time, but basically the programming offered was funded, prepared and delivered by Southerners. They have included some Northern content, and at times even Native input, but the rationale behind these initiatives has always been developed from a non-Native, Southern, or worse yet, Eastern point of view.

Robert Marasty, Director of Saskatchewan Northern Native Communications (SNNC); in La Ronge, said this must change and he intends to begin broadcasting out of their facilities by the end of January, 1985. He said the programing will initially be presented in Cree, Dene and English, although the English components will be phased out completely once a competent translator and copywriter are in place. At that time, all programing will be presented in the Native dialects. The entire planning and development work has been done by Native people with limited consultation from non-Native professionals. "We have a lot of extremely talented people within our own communities," Marasty said, "and it's about time these people were recognized and their talents utilized within that community."

"This is an entirely new concept, not only because we are doing it on our own, but also because we have no political affiliation with any Native or non-Native organizations,

except perhaps in a consultation capacity. We will not be trying to grind any axes or support anybody's political ambitions. We are just going to present Native broadcasting through Native initiatives and with Native expertise and input. SNNC, IS CERTAINLY NO LESS CONCERNED THAN ANYONE ELSE ABOUT THE CONDITIONS WHICH PLAGUE NATIVE PEOPLE TODAY," he added, "but we will be attempting to solve those problems from an apolitical position. We intend to present and highlight Native initiative and resourcefulness rather than the shortcomings of the bureaucracies that tend to hold us back. Rather than attracting attention to the problems, we will be presenting solutions and highlighting positive aspects of our culture and communities."

Marasty indicated that SNNC's programming mandate will not interfere with present Native initiatives, including Saskatchewan Native Communications Corporation (SNCC), which broadcasts a half-hour radio program in Northern Saskatchewan. "It's true that SNCC is broadcasting up here and in fact some of their programing is presently broadcast in the Cree language. However, they are situated in Regina and are best able to handle Native broadcasting in the South. They saw a need for Native broadcasting in the North where there was none and responded to that need with their own resources. We commend them for that. However, we are here now and I'm sure taking over their Northern air time will present no major problems, as it will free them to provide better coverage in their specific area. As a matter of fact," Marasty continued, "not only have we met with SNCC on various occasions for technical and development advice but they were very instrumental in assisting us in securing our development monies. In addition to this we were invited to participate at the board level on SNCC. We did in fact join them at their board meeting and an invitation will be extended to their

Executive Director to provide the same input when our Board of Director's meets. We intend to work as closely as possible in providing total Native broadcasting alternatives to all Saskatchewan Native people and Native communities."

SNNC is presently being funded through Secretary of State to the tune of \$600 thousand, all of which is not yet in place. Marasty said that present plans include a strategy proposal to allow SNNC to be totally self-sufficient within five years.

Marasty intends to use as much Native expertise as possible. It may prove necessary to exploit outside expertise at the onset, but he indicated an integral component of the SNNC program is training. "Where we have to use non-Native expertise," he said, "we will also be training our own people to fill those positions as soon as possible."

Marasty said one of the biggest obstacles is getting training personnel to come to La Ronge for the four or five months it will take the trainees to develop the necessary skills to take over operations.

"this is really a problem," Marasty explained. "But we will not be adjusting our mandate of providing Native broadcasting by Native broadcasters one iota. This is a key component in the Northern Native community to develop their own resources and determine their own futures. It is a position which we cannot compromise on. We will find the people to do the job, and they will do it the way we need and demand that it be done."

Marasty concluded by saying the time has come for Northerners and especially Native Northerners to work together to solve their own problems. "We cannot depend on government program funding forever. If we are to be our own masters, then we have to get out there and do the things necessary to make that happen. One of the best ways I know of doing this is through the control of our own communications facilities. That is what we are trying to do and that is what we will do."





Sask. Tel. Boosts Bush Radios

by Vye Bouvier

To understand the value of two-way radios to people living in Northern Saskatchewan, picture these scenes:

It is spring and the ice is still on the lake. You and a trapper are dropped off by a bush plane ninety miles north of a North Saskatchewan town. There is no road and your trapper friend has not rented a two-way radio because she could not afford to pay six months rent for two months use. Spring trapping is for two to three months. The trapper, who has known this way of life for most of his sixty years, misses the talks with his friend Jake on the next trapline. He can no longer keep in touch with his daughters who live in town. If he gets ill or has an accident, there is no way of notifying a bush plane. He misses the social life of the trapline, which is the calls people exchange all over the North. Many legends and fine stories are told in Dene and Cree and a lot of help has been given through the radio. And there are other such scenes: It is fall and the lake is about to freeze over. You and your husband and children live on an island two miles from a north Saskatchewan village. Two miles up the river lives Nora, a friend you call at seven in the evening on your bush radio. It acts as your phone. You live out here because you like the life of the forest. To make a living you raise mink, you commercial fish and trap. In the evening you listen to voices from Cree Lake and other isolated spots in northern Saskatchewan where people are still living off the land. The voices are now familiar and some of them even have called on occasion to ask or tell the news. Two of your daughters live in the village. You call them

when you need groceries brought over when they come to visit. At this time, when the lake is freezing over, you won't be able to cross for a few days because the ice will be too thin. One of your daughters is in the hospital having a baby. You sit by the radio all night waiting for your other daughter to call on her radio.

These are true stories that help people appreciate what Saskatchewan Telecommunications (Sask Tel) new policy on bush radios will do to people who live in isolated areas of Northern Saskatchewan.

In the past, what is now the Department of Tourism and Renewable Resources, was under contract to Sask Tel to operate northern communication services. Until the mid-seventies, two-way radios, not telephones, were the mode of communication throughout Northern Saskatchewan. Sask Tel takes over the radio service on April 1, 1985, when the present contract expires.

A number of changes will be made to the twenty-five year old system. In a telephone conversation, Kathy Klassen, Media Relations Assistant at Sask Tel, said that Sask Tel will "substantially upgrade the system". This will be done by putting up new equipment thereby making it more reliable and by doing away with key stations and setting up just one station in Prince Albert.

Northerners are asked to send in radios so that new equipment can be added to it. The radio will look the same. The only difference will be a button to be pressed when a call is made, to connect with the new equipment in Prince Albert.

There are seven key stations dispersed throughout northern Saskatchewan which take messages, relay

calls, handle emergency calls and make connections with the Sask Tel network. Key stations are operated by the Department of Tourism and Renewable Resources. "Key stations are technologically obsolete", said Klassen, "and will close in 1985 when Sask Tel takes over. Calls can be routed right through Prince Albert and don't have to go through key stations." fee, which has remained the same.

On July 10, a letter went out to all radio users informing them of the changes. There are approximately 500 northern radio users: 250 on the portable radio service (trappers, fishermen, wild rice growers), 150 on fixed stations, and 100 mobile (in cars). A public meeting was held in La Ronge on August 21, with members of the Saskatchewan Trappers Association, the Wild Rice Growers Association, outfitting camp operators, cottage owners and officials of Sask Tel. The almost two hundred radio users assured the users that they would look into the issues discussed. Sask Tel officials set a deadline of two months to consider the objections made by the users.

Two requests were made at the August 21 meeting: 1) a halt to the planned changes in the northern communication network; and 2) a redirection towards upgrading the present system of key operators as it now exists. Since the meeting, letters have gone back and forth discussing the changes. A group called the Northern Interests Association has come together in La Ronge, motivated by the need to organize opposition to the proposed changes to the radio system.

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URANIUM CITY TODAY



BY Ron C. Bitternose

Uranium city; the gateway to the North. At one time there were approximately 4000 residents who lived and worked around this area, but that's all changed now. There has been a gradual decrease by 3,700 residents who moved to Southern areas such as Price Albert, Saskatoon and Regina over the past few years.

In its better years, mining played a major role in the development of the area. A drastic increase in population was realized by those who wanted to share in the growth and prosperity which mining provided. Uranium City became as industrious as the California gold rush. People from all parts of the country and walks of life have attempted to build a future there. However, this changed after intensified controversy, resulting from a uranium spill, which closed the mine. Many people were left in limbo with no jobs. They began leaving in high numbers to capitalize on new initiatives in other areas.

"Today, Uranium City has also changed its status from being a municipality to a settlement. Its all run by government. The people of the settlement can only make recommendations for services that they may need, and at times they may not get what they asked for," stated North Area Director of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), Janet Holgren.

The Uranium City settlement, has two doctors, which are shared by other isolated communities such as Rabbit Lake and Fond du Lac. Each are visited on one day a week basis and a pharmacy is operated by the hospital. Some of the men and women from the settlement are employed there.

Many of the community and recreational programs are offered by the Friendship Centre and shared by a combination of Natives and Non-Natives, working together in a cooperative effort. Our AMNSIS local is very active. Most of the Board of Directors for the Friendship centre are also board members of the Metis Society," Janet Holgren stated. "We still work together in an effort to secure government programs. Non-Natives participate equally in this effort. There are no economic development projects in the Uranium settlement," she stressed. "We are in a stand still position at the moment, but we hope something will occur in the New Year.

The Saskatchewan Housing Corporation built many new houses; some of them three bedroom units with full basements. These houses are vacated and subject to vandalism. Some Native people are paying \$600 for their monthly mortgage payment, which represent 25% of their gross income. Many can not afford to pay that much let alone the food prices up here."

Uranium City is without a mayor because of the status change to that of a settlement. It will be remembered for its controversial questions on the effects of Uranium mining and its effects of the wild life.

The Uranium city settlement is today a place of poor housing, no employment, very limited services or opportunities as well as countless shattered lines and broken dreams. Yet it is even more, for if one stops to rest for a moment, they will see that it is once again becoming a peaceful, quiet place to ponder, share the country's richest scenery and breathe the fresh cold air that brings the warmth of wonderment to the coldest heart.



HERBICIDE SPRAYING ON HOLD

by Diana Leis

On August 26 the provincial government announced that they would not allow herbicides to be used on the northern forest of Saskatchewan. The Department of Parks and Renewable Resources had previously granted approval to Woodlands Enterprises of the Prince

Albert Pulp Company (PAPCO) to aerially spray 'Round-up' on a 500 acre test plot northeast of Nipawin Provincial Park. A few days later it was announced that an Environmental Review Team would be set up to further study herbicide use in forestry before any herbicide approvals would be granted.

Steve Smith, Chief Forester for Woodlands, stated at a public meeting in Candle Lake on August 22 that PAPCO wants to use the herbicide *Round-up* to kill poplars, broad-leaved trees and shrubs, and grasses in clear cut areas where jackpine and spruce trees have been replanted. Smith believes that the new spruce and pine will grow faster if all competing vegetation is destroyed. He also stated "that *Round-up* is a breakthrough in forest management" and that herbicides will be used for "forest enhancement" if it is cheaper than hiring people to hand clean.

George Smith, Mayor of Pinehouse and chairperson of the Association of Northern Local Governments (SANLG), began acting on his concerns when he heard about PAPCO's spray proposal. He expressed the feelings of most Northerners in a letter to Bob Pickering, Minister of the Department of Parks and Renewable Resources, on May 30. "We are 100 percent against the experimental use of poison to kill poplars. I don't care if it's 'Agent-Orange' or 'Round-up', any chemical that is strong enough to kill trees is strong enough to kill animals, get into our food supplies and poison our waters. Any poisoning is unacceptable. You simply don't have any way of knowing what the long-term effects on our environment will be. What's really scary is if PAPCO considers this test spraying a 'Success' then PAPCO will use it as a widespread practice all over. Lots of animals use poplar areas and your own biologists always use the argument that poplar is

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what's good to increase moose populations."

"Poisoning our land for PAPCO's profits is unacceptable," Smith continued. "If you're looking for a fight from Northerners you've picked one for sure with this. Contrary to what you might believe, PAPCO does not own the whole area its lease covers. PAPCO's are not the only interests to be considered up here. We're fed up with being guinea pigs and victims of your poisons (whether uranium wastes or sprays), all in the name of profits for southern interests. It's our lives you're messing around with and you never come to us to get our feelings before deciding to go ahead with it. You guys don't know what you're doing and you're playing with fire. Stop screwing around with our lives and the lives of our children."

Smith organized the fight he promised. He appealed for support to northern community councils, community organizations, churches and individuals through letters, phone calls and meetings. The response was overwhelming. People began researching Round-up, other herbicides, and forest management. Information and letters of support poured into Pinehouse from Canada, the United States and Europe. Letters, telegrams and phone calls opposing the spraying were directed to Mr. Pickering, Premier Grant Devine and Mr. Neil Hardy, minister of the Department of Environment.

Smith organized a camp meeting at the Round-up spray site for August 18 and 19, the weekend before the proposed spray date. Over 200 people from many places in Saskatchewan came to see the proposed spray site, obtain more information and organize further protests. People were further angered when they saw the 50 acres where the unlicensed herbicide Velpar had been secretly sprayed there May be Dupont Chemicals.

At this meeting a Herbicide Moratorium Committee was formed with representatives from 10 organizations. This committee decided 20 people from Pelican Narrows, Deschambault, Pinhouse, Birch Lake and Spiritwood remained at the New Breed/November/1984

camp until August 26 to ensure that PAPCO would not spray Round-up before the moratorium was granted. People who left promised to continue the protest by writing letters supporting the moratorium to government officials and by organizing support in their communities.

The people who came to the camp all felt the same way about the spray proposa. Northern resident, Sam Ballantyne stated, "I heard they were going to spray some herbicide that will endanger the whole en-

"You guys don't know what you're doing and you're playing with fire. Stop screwing around with our lives and the lives of our children."

vironment. I wanted to show my support and learn about the herbicide so I came to this camp. From what I heard, this chemical Round-up will destroy a lot of wildlife; it may get into the water; and it might cause a lot of problems for trappers, fishermen, lumberjacks and all the Northern people that make their living out in the bush. Lots of people who never came to this meeting are against the spraying and they are writing letters and

"I don't care if it's 'agent Orange' or 'Round-up', any chemical that is strong enough to kill trees is strong enough to kill animals."

talking to local politicians about the spraying."

Another northern resident, Eileen Linklater, expressed similar concerns. "If we let them spray, they'll kill everything. It will affect moose, caribou, and rabbits. It's going to affect trappers, cottagers, and everyone else who lives nearby. The people who want to spray live in the South and will not be affected. We, who live in the North however, will be affected. If we let them go ahead with this, soon they will be spraying the whole forest without

notifying anybody. We've been lied to too many times, saying it's not going to affect us. People in our community, especially the elders, don't want this spraying. More people would have come to this meeting if they had vehicles. We'll be able to stop the spraying if there's enough people to give us support by writing letters with reasons to Bob Pickering."

Gram Linklater told me, "We came to this camp because we're concerned about the lakes and the wildlife and fish that we eat. We get

our food from fishing and trapping. We found out about the spraying in the paper. No one in our community was notified by the government. We don't want these strange chemicals sprayed on our forests because we don't know what they are and what they do. We want a 2 year moratorium on spraying."

"I didn't like what I saw where they sprayed Velpar. Everything was dead. They want to spray Round-up because it's cheaper than

hand cleaning. If they use poison, it's going to kill everything around the trees, even the wildlife. Why can can't they use the poplars in the sawmill instead of killing them?"

People from the South understood the concerns of Northerners. Joe Froese from Warman stated at the camp meeting, "We, as Mennonite people, have been through a land issue. It isn't just economics, it's our religion too, how we relate to God and the land. I respect the was Natives relate to the land. At one time we had a problem.

Our land was being threatened by a uranium company and the Native people stood with us. Now I want to stand with Natives because now we have our land but your land is being threatened."

Local residents from Little Bear Lake, Upper Fishing Lakes, and nearby areas immediately joined the protest when they heard about the spraying plans in mid-August. Dorothy Neuses, 20 year resident of Little Bear Lake, stated: "I think the spraying is terrible. It's not the right way to do what they want to do. There's other ways of clearing out the trees; let nature do it or use hand tools; anything except spraying. We saw the Velpar spray site where all the vegetation is dead, and some of the spruce and jackpine are dead."

"I wouldn't want to use berries where they spray. The berries will eventually be poisoned and humans, birds or animals won't want to eat them. It becomes a chain reaction. This is a tourist area and fishing is the main tourist attraction. If spray gets into the water and kills aquatic life, all we'll have left is a dead body of water."

Dorothy continued, "PAPCO told us nothing about the spray plans or the Velpar spray. As far as we know, no one in our area knew what was going on. I think they were afraid what would happen if people knew: that we would stop it."

Arnold Sager was working in the bush, 1/4 mile from the site when they sprayed Velpar. All he heard was a helicopter going back and forth. He didn't pay any attention to it. It wasn't until this fall that he realized he was almost under the spray."

Dorothy explained the feelings of local residents. "People of Little Bear Lake and areas near the spray site that we talked to are heart and soul against the spraying, just like us. They are going to do the same as us...they are going to fight it. After the meeting we had in Little Bear Lake in August, letters outlining our concerns were sent to Pickering, Devine and our representatives in the legislature.

Her husband, Ray, an experienced trapper, added, "This spraying



affects all trappers. If we don't have these poplars and broad leaved trees, we don't have any rabbits or other fur-bearing animals. If it gets into the water system, we'll lose all the aquatic life including fish, wild rice and who knows what all else. Where they used Velpar, they even killed what they were trying to save. It looks terrible and it is also a fire hazard. Poplar trees hold back the fire. If fire gets in there, they'll lose all the pine trees that are left. We even found a dead rabbit at the spray site."

Many local residents attended the August 18-19 camp and supported the extended camp. Ray Neuses joined the Moratorium Committee on behalf of the Little Bear Lake Cabin and Cottage Owners Association. This committee voted their president to the committee at their annual Spring meeting. Mr. Neuses remained on the committee as a representative of the Trappers Association. Their Zone 7 Director, from Nipawin, also joined the committee. The owner of the Malamute Resort at Upper Fishing Lakes, gathered 20 people at his home to view a presentation on herbicides and to discuss the spraying proposal. People from the immediate area spread the word and people from Nipawin, White Fox, Love, Yellow Creek as well as other communities came to see the spray site and add their voices to the protest.

Arnold Sager, an independent pulp cutter who lives across the road from the spray site, voiced his

concern and pledged his support at the August 19 meeting. "This spraying is no good. They even killed the little baby spruce and Jackpine trees where they sprayed Velpar. They should hire people to hand clean if they want to get rid of the poplar. There are a lot of people on welfare who would be more than willing to go to work. They could also use the poplar in the sawmill. They didn't even tell me they were going to spray. I could have been working where they sprayed Velpar. I've been getting my water at a stream just down from the Velpar spray site."

"As long as we're camping here, they won't spray Round-up. I'll bring firewood and water to the camp. I'll pick people up at Caribou Creek if they come by bus."

Mr. Sager fulfilled his promise. He brought firewood, water, meat, visitors and laughter to the camp every day. His laughter was a pleasant signal for us to get up and eat breakfast together every morning. He showed us a Blueberry spot where we picked gallons of berries. He drove us to scenic spots, introduced us to local residents and got many people out to the spray site. During drives and walks he showed us poplars that had been left to rot by PAPCO. PAPCO'S old pulp roads with locked gates, how independent cutters felled trees with skidders as well as the local sawmills. The extended protest camp would not have been a success without Mr. Sager's assistance and generosity.

The government could not ignore this widespread opposition and on August 26, announced the approval for PAPCO's spray proposal had been withdrawn. The camp broke but the work to stop herbicide spraying continues. Organizations continue to join the Moratorium Committee. Letters supporting the call for a two year moratorium have been received at the offices of Mr. Pickering, Mr. Hardy, Premier Devine and other MLAs since August 19.

On September 5, representatives from 12 organizations attended a Moratorium Committee meeting in Prince Albert. The committee's name was changed to the Forest Herbicide Moratorium Association. George Smith was nominated by acclamation to continue as Chairperson and a Vice-chairperson and Secretary Treasurer were also selected. Sub-committees were formed to gather and study scientific information on herbicides, investigate and provide input into a provincial forest policy, educate the public, raise fund and to handle the expenses of the association.

Ray Neuses explained that the plans of the association would be to stop the spraying of forests and to develop more effective and safe methods of forest management. One of the suggestions he made was to use hand tools for thinning plots as opposed to spraying. He said they are still calling for only a two year moratorium at this time but their ultimate goal is to end spraying altogether. "People can help us lobby the government to stop the spraying and to look towards better forest management," he said.

Elsie and Ted Azevedo, President of the Saskatchewan Senior Citizen's Association, which has 120 thousand members, have joined the Association. On September 5, Mr. Azevedo said that when he found out the spraying in Nipawin through a woman in Little Bear Lake, he immediately telephoned the Premier's office as well as Mr. Pickering and Mr. Harding. "Mr. Harding told me he would not let the spraying go ahead without further study. The premier said that he was quite concerned that would look into the matter. I told the Minister of Parks New Breed/November/1984

and Renewable Resources that there is 120 thousand seniors as well as the total Native community who would create a mutiny if they were to find out about the spraying."

"A women in the Department of the Environment stated that they had received many calls of opposition," Mr. Azevedo continued, "but no one had stated why they opposed the spraying. I told her I could give a hundred reasons why they should't spray."

You are going to lose a lot of wildlife. Parks and Renewable Resources has a game preserve right in the area where they allowed the pulp mill to spray. People are not allowed to hunt game but they would have allowed them to be sprayed to death. I can't understand

"I believe they think that since it's mostly Indians who live in the north it doesn't really matter."

this. The spraying would have gone ahead if the people in Pinehouse wouldn't have gotten up in arms."

Mr. Azevedo, further expressed his concern for people when he said, "You also have to look at the Blueberries, Cranberries and Saskatoon berries. These provide food for people in the winter. I think that's why in the early years in this country we weren't diseased with cancer. We ate wild food and it kept our blood healthy and this kept us from getting cancer. I had to learn to eat a lot of these foods when I had cancer. If we lose all of that, what are we doing to the people of the North, not only Natives but everyone who lives up there and lives off the land."

I believe they think that since it's mostly Indians who live in the North it doesn't really matter. They just say that they'll have to find some other way to live but it really isn't all

that easy. When you have developed a certain way of life that has been developed through countless generations, how do you change all this, especially when there is nothing to change? Besides, the fruit you buy in the stores today isn't half as safe as what you can find to eat in the bush; that is unless they begin spraying."

"I think that the poplars are just as valuable as the pine or spruce," Ted continued, "if you look at the long term basis. The leaves from the poplars, other small trees as well as the grass fertilize the soil. What comes from the pine trees kills the soil rather than fertilizing it. Where there is caribou moss and pine, the pines are scrawny little things because there is nothing to nourish them."

"I believe that the Senior Citizen's Association will think the same about the spraying as they do about uranium mining and all other environmental problems. Every year we have resolutions going to the Federal Government, asking them to study and control it better. I'm sure that they'll support this."

Elsie Azevedo had the same opinion. She thought that the spraying was terrible. "I don't want all the trees, vegetation, and wildlife destroyed. And I don't want the water contaminated either."

The use of herbicides is not the only concern of Hector Shiel, representative of the Tree Planter's Association. "I think we need more than a moratorium on herbicides, which I support," he said. "During this two year moratorium we require an extensive look at forest management in total, from the perspective of multiple uses of the forest. We must consider what the forest provides for the people who live in wooded areas. After all, this is their home. We must consider not only the forest products, such as pulp and lumber, but also wildlife management, tourist outfitters, Northern hunters, Southern game hunters, trappers, independent pulp cutters and operators as well as everyone else who uses the forest."

"The fact that somebody is considering using the chemicals is an indication that things have gotten completely out of hand."

continued on page 25

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HERBICIDES:

WHO ALLOWS IT?

by Vye Bouvier

On August 20, the herbicide Glyphosate (Round-up) was to be sprayed on 250 hectares of Northern Saskatchewan forest. Because of public pressure the Department of the Environment and the Department of Tourism and Renewable Resources (DTRR) revoked the permit previously given to the Prince Albert Pulp Company.

New Breed reporter Vye Bouvier talked with Malcolm Stuart, the Herbicide Evaluation Officer for the Pesticides Division of Agriculture Canada, who explained the government's position on the use of herbicides and pesticides.

Agriculture Canada registers pesticides for use on farmland and forest. Most toxicology studies come from labs in the states. Field research comes from government agencies such as Environment Canada, Fisheries and Oceans, Canadian Forest Services and universities. Toxicological data is given to these agencies for evaluation. Recommendations are then given to Agriculture Canada based on toxicological and environmental studies. This data is also given to Health and Welfare Canada to be evaluated. Agriculture Canada does very little testing of toxicology and environmental impact. The research branch of Agriculture Canada is aimed at research in agriculture.

Pesticides include herbicides, insecticides, fungicides, wood preservatives and surface disinfectants. Stuart defines a pesticide as, "any product used to control, prevent,

destroy or repel any pest". The products he refers to are chemicals manufactured to kill what are considered "pests".

Before manufacturers are allowed to sell pesticides, Stuart said, the Canadian government requires them to provide information on the toxicology of new chemicals. Most companies that manufacture pesticides are based in the States and most of the lab work is done there. The effects of pesticides is studied in laboratories where experiments are done with dogs, rats, mice and other rodents. mammalian toxicology done in the forest, involves spraying the site and then evaluating the wildlife population.

Stuart says improved technology and a growing concern for the environment has brought about improved methods of studying the impact of chemicals on the environment. One of the studies is on the rate of chemical degradation to find out how long they stay in the soil and water. Studies are also done on the effects of chemicals on wild life, other than mammals, aquatic species and other invertebrates that live in water.

Agriculture Canada issues research permits for companies required to do large scale tests. Companies are required to provide toxicology and environmental impact studies before research permit are granted. The provincial Departments of Environment also issue permits before a company can use a pesticide. Stuart said this is done because the provincial government re-

presentatives have a better understanding of their own areas.

Agriculture Canada administers the Pest Controls Products Act revised in 1969. All pesticides, regardless of their use or location, come under the Pest Controls Products Act.

A forest herbicide, 2, 4, 5-T, was registered in the late 1940s. All of the provinces except New Brunswick have banned its use because of the controversy over dioxin which was used in agent orange in chemical warfare in Vietnam. According to Stuart, in the last ten years there has been a very low dioxin content in 2, 4, 5-T. In the early '70s, the maximum allowable level of dioxin in 2, 4, 5-T was 1 PPM. Agent orange had a maximum dioxin content of 50 PPM. The registration of 2, 4, 5-T has not been revoked because, Stuart says there is no scientific evidence to indicate a problem. He said, "it is pretty difficult to go into a war zone like Vietnam and determine chemical effects when there were other war related things going on..."

Round-up was registered for agricultural use in the early 1970s. It was not registered for forestry use until the winter of 1984. Whenever there is a major new use of a chemical, additional data has to be acquired to fit that particular area. The toxicity studies for Round-up were done in Illinois by International Biological Testing (IBT) and other American, private laboratories. IBT conducted thirty-six tests of which 24 were invalid. Round-up

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had already been registered in Canada for agricultural use, but new uses were not registered until all falsified studies were repeated. In Canada, studies on Round-up were done in New Brunswick and British Columbia. "Researchers are continually doing studies on Round-up", said Stuart, "not that there wasn't enough data when it was registered".

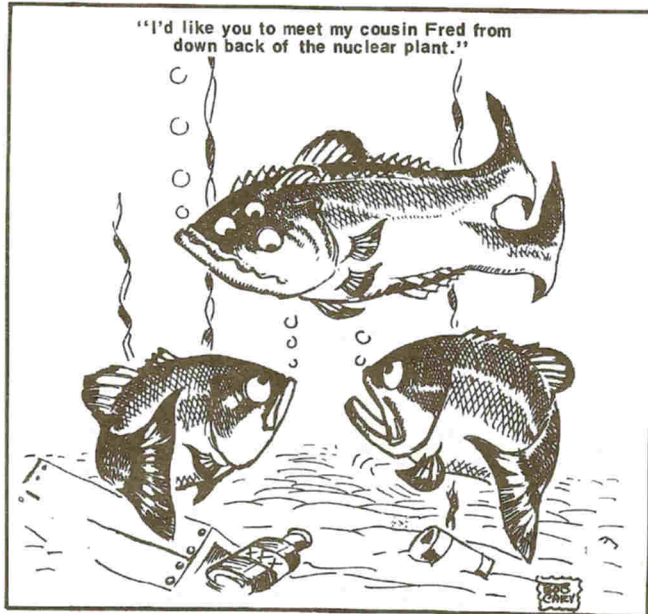
A research permit was given to companies to test Round-up from planes. A lot of forested area is inaccessible to ground equipment and the only way to apply Round-up in a forest is to spray it from planes.

Round-up is not registered for aerial application in agricultural use, because the chemical is non-selective. This means that it kills all agricultural vegetation. Drift from the spraying may cause damage to a neighbour's wheat crop. The use of Round-up for agricultural use does not require a provincial permit. For forestry application a permit is required. Tight control is kept over forestry applications because it involves more ecologically sensitive areas than agriculture application over larger areas.

Agriculture Canada has been accused of not providing pesticide information to the public. This is due, said Stuart, to severe staff shortage. Leora Salter, a specialist in communications has been hired to look into problems in providing pesticide information to the public. The main recommendations she came up with were: 1) to set up an information secretariat in Ottawa that will co-ordinate pesticide information; and 2) to form a pest management review board that will consist of independent scientists not associated with Agriculture Canada. This board would make significant regulating decisions. The Minister of Agriculture accepted the Salter report. With the change in government, there may be a temporary lull in filling that department.

Stuart responded to the public outcry to this sensitive subject while speaking with the New Breed recently. He simply stated that all legally required tests are performed on all and any chemicals used in forestry management and agriculture.

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THE AGE OF BRITISH COLONIALISM AND IMPERIALISM

1821-1870

by Ron Bourgeois

The 1920s was a period in which the Hudson's Bay Company strengthened its control over the people of Rupert's Land. It, as well, developed new economic policies of settlement in the Red River and expanded the fur trade into the interior. Together with the creation of a middle class of land owners, small merchants and traders, the Red River became a regular colony from which the fur trade could be managed. With the fur trade expanding into the interior, more of the Indian population was conquered and coerced into producing fur in same manner as during the 1700s.

By the 1800s the European demand for fur, especially beaver, had increased beyond what was needed during the 1700s. In the 1700s fur was used as a luxury mostly by the

European upper classes. But by the turn of the century the Hudson's Bay Company had created a larger market that reached down into the lower classes. This meant more fur had to be produced by Indian labour. It also meant that Indian labour had to be more exploited.

The need to increase Company markets also meant the need to increase their profits. One way to increase profits was for more Indians to produce more fur at greater rates of exploitations. The bartering system became more exploitive against Indian labour. Another way to increase Company profits was to create cheaper forms of wage labour by using Metis workers and developing a Metis middle class that would run certain parts of the Company's industry cheaper than they could themselves.

After 1821 further development and expansion of the fur trade meant increased exploitation of Indian and Metis labour, and exploitation of the Metis middle class. The development of class differences and increased exploitation was met with resistance and retaliation from the labouring and middle class. That resistance was the beginning of class struggle.

THE BEGINNING OF STRUGGLE

The Working Class

When the Metis and European labourers were settled in the Red River, they were given small plots of land or allowed to squat illegally. Hired only on a seasonal basis, usually in the summer, the small plots of land were used to support their low wages. From the labour that settled in the Red River, the Company recruited hunters to harvest buffalo every spring. From these massive hunts pemmican was taken to supply the food needed throughout all of fur trade posts. Later, during the 1800s, the hides were used for leather belts in factories emerging from the industrialization of the eastern colonies and the United States. Since the exploitation of labour was so great, the colonial authorities allowed labourers and hunters small plots of land in order to support their families.

From the following description by a protestant missionary one can see that a working class had taken form by the 1820s. A working class in the true sense that the Metis labourers could only live by selling their ability to work in return for a wage — which in turn they used to buy goods to live. The same reality applied to the Metis Buffalo hunters. In order to live they were obliged to hunt buffalo, but not to live entirely off it. They had to sell what they hunted for money to purchase goods needed to live. This is much different than people who are self-sufficient and produce for themselves communally. The Metis buf-

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falo hunters were a part of the capitalist system and what they did in terms of their labour was being exploited in the hunting of buffalo. The romantic notion that people were still living off the land did not, in reality, exist.

I say this not to the disparagement of either parties for many follow these callings from necessity more than choice: there being the only lawful means within their reach to obtain clothing for themselves and families. By making a voyage to York, a man will earn L601 L7 sterlingthe same defence may be made for many who leave their homes, their children and churches to go to hunt on the plains, Pemican, dried meat and fat, which they sell to raise money to purchase the European articles wanted for their individual or family use. 1

Over a period of ten years the Metis workers started to become class conscious. Forced to engage in labouring work that was being exploited by producing wealth for someone who did nothing, the Red River Metis started to develop a collective conscience around this exploitation.

THE MIDDLE CLASS

With settlement in the Red River the Scots-Indian Metis, whose fathers were officers in the Company, were either granted or inherited large land estates. As a result they formed a middle class landed aristocracy. Although they were large land owners, they were not allowed to be a part of the colonial European society. As nationals and half-breeds they were not considered as being in the same class as their European counterparts. Only an Englishman could be an Englishman.

Together with retired Company officers and the Roman Catholic and Anglican Bishops, what was thought to be the most loyal of these middle class Metis landowners were appointed to the Council of Assiniboia. It was British strategy for these Metis to be able to exert control over the Metis lower classes.

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What was to be the most important part of the Metis middle class was established immediately after 1821. Other Scot-Indian Metis, whose fathers were officers were set up in commercial businesses. French-Indian Metis were allowed to become traders. However, these traders were obliged to sell their produce to the Company. Failure to do so brought reaction from the Company.

The middle class struggle against British colonialism and exploitation had its beginnings in the 1820s. The individual Metis traders, allowed to trade fur from the Indians, tried to sell fur in the United States at higher

It was British strategy for Scots-Indian Metis to be able to exist control over the Metis lower classes.

prices than they could get from the Hudson's Bay Company. The idea, of course, was that the profits should go to them and not to the Company.

The very beginning of this middle class struggle was more the result of petty individuals than a unified class. At this stage the fur traders were only interested in obtaining profits from the fur trade. They began to see the wealth going out of the country. All that was in it for them was a minimum of return for their efforts. This was the beginning of class unity and a political consciousness of domination and exploitation.

The British Company, however, saw the selling of furs to Americans as being a serious threat to their political and economic control over Rupert's Land. The Company exerted control by declaring the selling of furs to anyone other than the Company illegal. Enforcement was

done by seizing the furs of anyone suspected of selling furs "illegally". The Officer in charge of the Winnipeg Post reported on the difficulties and threats developing around the illegal trading of furs in 1827.

These dabblers in trade cannot be checked by specific means, which have long been tried in vain; indeed like spoiled children, too much indulgence has rendered them uncontrollable. They now sneer at all authority, and even think that there is none competent, in this place, to prevent their illicit practices. They make no hesitation in saying, that if the Americans give them better prices for their furs, then the Company, they shall have them, in defiance of any many or body of men. That their furs are their own property collectively they manage to collect considerable quantities of furs from the Indians and other hunters. But as already observed, steps are about to be taken, to put down such illicit practices. 2

He then described the measures undertaken to control the "illegal" trading of furs. Warrants of arrest were issued to control individuals engaged in the trade.

The spy who was sent on the 9th. inst. to Lake Manitoba to obtain proper information concerning the smugglers in that quarter, returned this morning, and gave information against Ferdinand Scheller, W. Lemai, Louis Boisvert and Andrew McDermot as being the persons most extensively engaged in the traffic of furs with the Indians and other hunters there. In consequence of this information issued by the Governor, for the seizure of all furs found in the possession of the aforesaid individuals, at the aforesaid place

Boisvert the smuggler was set at liberty on making due submission to the Governor for his seditious conduct of late, and entered into a solemn engagement never after to transgress in like manner. A notice was the day published prohibiting the inhabitants of the Settlement from either hunting or trading furs

from the Natives or other in future; and calling upon such as have furs now in their possession to deliver up the same immediately, or that otherwise they should be seized. It is now seen that a total stop must be put to all interference on the part of the Settlers, with furs; otherwise many of them will give up their farms to follow a more profitable and at the same more indolent course of live; of which there are already but too many instances. Half measures will not stop the evil.....

As a result of the clamp down there began to occur a collective reaction against the policies of the Company. It was a reaction developed over the years towards a greater level of class consciousness and consciousness of national oppression. From the following report made by the same officer one can see a national consciousness starting to arise. Over the next forty years a national liberation struggle arose.

Information has been received that the English Half breeds have taken

much umbrage at the late search for furs, which they consider an infringement upon their liberty and independence as Natives. They affirm that by birth they are sovereign lords and masters of the soil and consequently not subordinate to the laws and regulations of the place like the Whites; whereas on the other land, when occasion requires, they claim as settlers, the same privilege as the European part of the community. This is a strange inconsistency. Surely when they incorporated themselves as citizens of the Colony they became subject to its laws, and from that moment forfeited their pretensions, one would think, to birth right privileges, if such had even ever been admitted to belong to them as Natives of the Company's territories.

The clamp down, in itself, did not cause the political consciousness. It only brought out what was already ongoing — the system itself. The repressive measures of the colonial authorities was no more

than an outward expression of the already underlying political and economic politics.

Next we will examine further developments of the political and economic struggles as they developed within the Metis working class and middle class that eventually led to the free trade struggles of the 1840s.

Footnotes

1. P.A.C., Church Missionary Society Archives (hereinafter C.M.S.A.), Rev. Cockran to Rev. E. Bechersteth, 3 Aug., 1829.
2. H.B.C.A. B235/a/8, 8 March, 1827 Winnipeg Post Journal, Francis Heron Officer.
3. H.B.C.A. B235/a/8, 12, 16 March, 1827 Winnipeg Post Journal, Francis Heron Officer.
4. H.B.C.A. B235/a/8, 7 April, 1827, Winnipeg Post Journal, Francis Heron Officer.



PUBLIC HEARINGS

Indian and Native Education

The Saskatchewan Human Rights Commission will be conducting public hearings to examine the question of whether or not children of Indian ancestry benefit from our education system to the same extent as the rest of society.

Interest groups and individuals are invited to share their opinions, ideas and possible strategies for change within the education system.

The public hearings are scheduled for:

Prince Albert: December 6th, 1984
Sheraton Marlboro
1:30 p.m. - 8:00 p.m.

REGINA: December 3rd, 1984
SHERATON CENTRE
1:30 p.m. - 8 p.m.

For further information please contact:

Terri MacPhail - Regina - 565-2530

*The facilities are accessible to persons who use wheelchairs and sign language interpretation will be provided.



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 major changes they want are - allocation of timber for long term permits and allocation of saw timber in pulp areas and buffer zones in other committed areas to small independant operators

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"Now, after 20 years of taking half a million cords of pine and spruce a year, the supply of forest is depleting. Beginning this year, they will take 100 thousand cords of poplar each year. The forest is not an endless supply. Reforestation is a sadly neglected area. I heard that in Saskatchewan there should be 50 million spruce and pine seedlings replanted every year, yet less than 12 million are ever sown in any given year."

Mr. Ed Olchoway, President of and representative for the Moratorium Association for the Saskatchewan Council of Independent Foresters, said that the Council joined the Association because they are concerned about the forest. "I feel whether insects or poplars, they should find another way to manage the forests rather than through the use of herbicides. Herbicides offset the balance of Nature," he said. "There is no benefit in spraying Poplars because the herbicide will also kill the spruce and pine trees. The Poplars are a pioneer species and are there to protect the young spruce and pine from severe wind and rain."

"I'm also concerned about clear-cutting large areas because there is soil erosion from wind and water and there is no protection for the wildlife. These clearcut areas are firetraps because when the limbs and tops that are left dry out, they become explosive when lightning strikes," Olchoway continued. "There should only be clearcutting in small areas with selective cutting of mature timber. Right now, immature timber is being harvested, only because it is closer to the sawmill. When selective cutting is done, the area can be harvested again in twenty years because the New Breed/November/1984

small equipment does not destroy the immature trees. There is also more employment with selective cutting with chainsaws and small machinery. The areas that are clearcut need to be replanted and PAPCO is behind in their replanting program today."

Olchoway said that the Council wants input into the new Forestry Act that may be finalized during the Spring session of the Legislature. The two major changes they want to see are: 1... Allocation of timber for long-term permits (five years or more) for each independent operator, and 2... allocation of saw timber in pulp areas and buffer zones in other committed areas to small independent operators.

Representatives from the Little Bear Lake Cabin and Cottage Owners Association, the Saskatchewan Wildlife Association, the Wild Rice Association, the Trappers Association, the Saskatchewan Senior Citizen's Association, the Association of Northern Local Governments, the Association of Metis and Non-Status Indians of Saskatchewan, the Saskatchewan Native Women's Association, the Pinehouse Community Council, the Peter Ballantyne Pelican Narrows Indian Band, and the Catholic, Lutheran, United, Mennonite and Anglican Churches have all been attending Moratorium Committee meetings. Representatives from several other organizations have indicated that they will attend the next association meeting. The association is calling for a two year moratorium so that the people of Saskatchewan, especially Northerners, can decide whether herbicides should be used on Saskatchewan forests. The association may call for a full scale

public inquiry to investigate present policies and practices of wood harvesting and forest management. Association members want to participate in developing a new forest policy that gives more priority to multi-use of the forest by many people, especially Northerners.

The mandate adopted at the last association meeting states, "The purpose of the Forest Herbicide Moratorium Association is to prevent the use of herbicides as a management tool in the forests of Northern Saskatchewan and to promote public of the need for a broader vision on long-term forest management."

Organizations and individuals who support this mandate and are concerned about the effects of spraying in our forests are asked to demonstrate that support by writing to the following:

***Mr. Bob Pickering
Minister of the Department of
Parks and Renewable Resources
Legislative Building
Regina, Saskatchewan***

You are also asked to send copies of those letters to the following:

Premier Grant Devine

Your MLA

***Mr. George Smith
Forest Herbicide Moratorium
Association
Pinehouse, Saskatchewan
S0J 2B0***

For additional information, you are invited to contact George Smith at 306-884-2030, anytime.

DIALOGUE

ON EDUCATION

EARLY CHILDHOOD EDUCATION CONFERENCE

Gabriel Dumont Institute has recently opened two centres that are training students in the Early Childhood Education field. This is a vital area in the development of children, therefore, resource centres with good quality materials are essential. Students who have access to these educational materials will gain a better understanding of how a child learns and the knowledge a child acquires in his pre-school years. At a recent conference, workshops were offered that dealt with Early Childhood Education. The workshops also helped students become aware of new ideas and materials available in this field.

A) Classroom Management - A Humanistic Approach

by Larry Huber

The needs of children are important and one essential part of teaching is to be sensitive to and aware of problems children are having. Teachers and other adults should be aware of how they affect the people around them, particularly children. It is important to be positive, and have respect for yourself as well as others. To do this you must like yourself first. What a teacher or adult believes about children is important. Belief in children and communicating that belief to them is essential.

Teachers can manage their classrooms better by:

1. Having positive attitudes towards students.
2. Having good control of problems within the classroom.
3. Providing a challenging, warm and respectful atmosphere.
4. Providing successful experiences for each student.

Page 26

5. Having a commitment to serve students to the best of their ability.

B) Integrating Language Arts in a Whole Language Context

by Donna and Orin Cochrane

Language learning principles from oral language development are:

1. Children are immersed in oral language from birth.
2. Children hear meaningful and purposeful language daily.
3. There is an acceptance, belief and trust that adults have when children are learning to speak.
4. Learning to practise is important.
5. The joy of learning is kept in the process.

These principles should be remembered when teaching Language Arts to children. As teachers we should also be aware of the prevalent myths in research and theory.

Helping students develop good language skills is an important part of a teacher's job. The teacher can help students by:

1. building on student's previous language experience.
2. exposing children to good literature with real language and experiences they understand.
3. providing positive female and male roles in reading materials.
4. remembering written and oral language are integrated.
5. providing practise time.

Loving and believing in children play a role in teaching Language Arts. Having the knowledge of how to make children learn also assists the teacher in helping a child learn to read.

C) Webbing in the Classroom by Carol Lundine and Julie Pearce

This session dealt with a topic that is discussed in Charlotte Huck's book *Children's Literature in the Elementary School*. Webbing is a method used to analyse a book that students have read. Different groups of students can discuss various topics that may pertain to the book read. These topics are: art-interpretation, values clarification, personal response, drama, use of symbols, plot development, developing literary awareness and developing characterization. Once some of these topics have been discussed the students can work with the teacher to build a "web" about that particular book.

Webbing can be done by the teacher, too. Teachers can share their webs with other teachers. Some books will lend themselves to certain topics better than others.

D) Readiness - Why All The Fuss?

by Eileen Barrie

Children's basic physical and mental needs must be satisfied before children are able to start an integrated language arts program. A child must have good listening skills, good development of his/her visual skills, a desire to read, and be mature enough to work independently before reading skills are taught to him/her. Perceptual motor skills and language development can be expanded through the use of such items as blocks, clay and puzzles. One film that will help teachers and parents understand readiness is *Foundations of Reading and Writing*. This film makes one aware of the physical, cognitive, affective, and psychological factors that affect readiness. □

by Win Sebelius
Gabriel Dumont Institute
Teacher Librarian
Special Interest Area:
Early Childhood Education

New Breed/November/1984

1885

1885: Metis Rebellion or Government Conspiracy?, by Donald McLean, for the Gabriel Dumont Institute of Native Studies and Applied Research. Don is a researcher and the writer for the Institute. He has been working on the book for the past year.

Ever wonder what really caused the rebellion? Did you know that Gabriel Dumont was probably the greatest hero Canada ever produced? Did you know the Metis struggle for human rights and right

of a people to survive with dignity is one of the proudest stories in Canadian history.

The whole story will be there for the first time when this book is published in early 1985. This story is no fairy tale. Every statement in it has been thoroughly documented and the author feels confident that he can defend this work against such worthies as Thomas Flanagan et al with their new approach to racism in Canada.

A must for your personal library.

OUR MOTHER CORN

Sherry Mathers Indian Nations of all Tribes Foundation, 1981

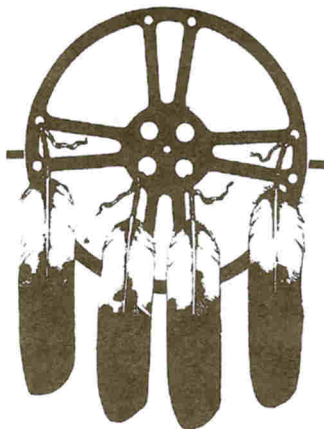
Our Mother Corn, a recent addition to the SUNTEP Saskatoon library collection, describes the importance and the role of corn in the traditional lives of the Hopi, Pawnee and Seneca nations. This text, complete with Teacher's Guide, could be very useful to classroom teachers and student teachers planning a unit on traditional life-styles, cultural arts, nutrition or agriculture. It provides many examples to show how the cultural fabric of these societies were woven into the traditional life-styles. The illustra-

tions, are by Roger Fernandes, the stories, songs and games provide additional information and understanding.

Included in the text are the present addresses of various Indian organizations which could provide the teacher with the necessary link to the contemporary lives of these people. The bibliography is fairly extensive but predominantly historical. Some of the more recent references might prove to be interesting for further reading. □



"You wanna come over an' watch the movie?"



One Sky

THE OTHER SIDE OF THE LEDGER

16 mm film colour 42 min.
National Film Board

This film presents the view of spokespeople for Canadian Indian and Metis groups. Over the past 300 years the history of Canada has been written by the white man. This account, prepared and narrated by Native People is quite different. Available from NFB and Indian Cultural College, 1030 Idylwyld, Saskatoon, Sask. □

URANIUM MINING IN AUSTRALIA

slide tape 20 min.
Environment Audio-visuals 1978

This slide show examines the impact of uranium mining on the life and culture of the aborigines, and on the natural environment of the Kakadu region, one of the richest areas in Australia in terms of land-forms, vegetation, and wild-life. The presentation also looks at the anti-nuclear movement in Europe. Available from One Sky. □

Available from:

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

Outside the Province

Dennis Banks Surrenders

Rapid City, S.D. - Dennis Banks, leader of the American Indian Movement, ended his nine year flight from South Dakota authorities September 6th and surrendered for sentencing on the 1975 riot and assault convictions.

"Time has taken its toll," Banks said when he turned himself in at the Rapid City airport.

Circuit Judge, Marshall Young, denied Bank's request for bail and ordered the 53 year old Indian activist held in jail until October 8th for a

sentence hearing.

"Many years ago you gave me a solemn promise you would appear," Young told Banks. "I've set bond for someone who broke that promise, so I won't set one at this time."

Meanwhile, Lawyer William Kunstler says he wants to get Rev. Jesse Jackson, singers Willie Nelson, Jackson Browne, actor Marlon Brando and others to join in an appeal for a light sentence for the activist. □

Province Awards \$270,000

Halifax - Donald Marshall Jr., who spent 11 years in prison for a murder he did not commit, has been awarded \$270,000 by the Province of Nova Scotia for wrongful imprisonment.

In return, Marshall has agreed to waive any further legal action against the Crown for his ordeal.

The ex gratia payment, confirmed by Marshall's lawyer, Felix Caccione of Halifax, was made and will bring Marshall's two and half year struggle to an end to clear his name.

"I had to do it," Marshall said. "There's a lot about this thing I don't like, but to go on fighting would mean more legal bills and more time in court."

The Micmac Indian was 17 when he was convicted of the 1971 murder of Sandy Seale, a 17 year old black youth. Marshall repeatedly denied committing this crime during his many years in prison.

In 1981, new evidence in the precedent-setting case was uncovered by Marshall and his original lawyer Stephen Aronson, which led to a new RCMP investigation.

The new investigation resulted in Marshall's release from Dorchester Penitentiary March 29, 1982 and his subsequent acquittal May 10, 1983.

Shortly after that decision was announced, 72 year old Roy Ebsary, Page 28

a former vegetable cutter at a Sydney hotel, was charged with the murder of Seale. □

Marshall's Mother bitter

Halifax - Mrs. Caroline Marshall has expressed her anger with the \$270,000 compensation offered to her son Donald Jr.

"I'm not a bit satisfied. They're just making a political football out of the whole thing," she said.

She's very bitter over the whole affair adding that the Commission didn't consider the risk to his life all the time her son spent in Dorchester.

There have been many sleepless nights, not to mention the costs involved with the family travelling to Dorchester to see him during the eleven years in prison.

While she was reluctant to state what she felt would be proper monetary compensation, Mrs. Marshall did say a "million, wouldn't be too much."

Marshall is now receiving interest from a trust fund established through Rev. Bob Hussey, a United Church Minister. The donations, raised since last year, have now been transferred to a Halifax bank account. □

Indian remains returned to Nova Scotia Micmacs

Halifax, N.S. - A lead case containing bone fragments of a seven year old Indian child, Indian woman and four other Indian adults was presented to the Micmac people of Nova Scotia by the Nova Scotia Museum in Halifax.

Accepted by the Grand Chief of the Micmac nation, the skeletal remains were accidentally unearthed near Pictou by Kenneth Hopps, of Lowdens Beach.

While digging a drain on his property, Hopps unearthed more than 20 copper kettles dating to the mid 1600's, numerous spear points, awls, axes and other European trade goods. Native articles included woven reed baskets and mats, leather items, birchbark and a large quantity of pelts.

Hopps operated a Micmac museum displaying the 17th century objects found on the site.

The collection was taken over by the Nova Scotia Museum in May 1984 when Hopps closed his museum.

Ruth Whitehead, ethnologist at the Nova Scotia Museum, said when Hopps discovered the skeletal remains he packed them away in a lead case so animals couldn't get at them and they were kept away from the public.

She added that the reburial of the disturbed remains was more important than displaying them.

"They are treated with proper respect," she said. A burial service for the remains took place July 30th at Mission Island, Merigomish, at the annual Ste. Ann's Day Mission.

Indian and Metis Curriculum Advisory Committee Established

Regina - Education Minister Pat Smith recently announced the establishment of an Indian and Metis Curriculum Advisory Committee.

This committee will serve as a major reference group for Saskatchewan Education's five-year

plan to incorporate Indian and Metis content into the provincial curriculum. The five-year plan was adopted by Smith in April of this year.

Comprising representatives of the Indian, Metis and educational communities, the committee will advise the department on how Indian and Metis people should be represented in the curriculum and how they can be involved in curriculum development. It will also provide information on specific subject areas.

"The Indian and Metis Curriculum Advisory Committee will provide an important vehicle for Indian and Metis educators to participate in curriculum development at the provincial level," Smith said. □

ly vital services such as the hospital and air and marine traffic. He said the sub-office will provide an improved communications link with the South to help bring services in.

Vince Gaudet has moved from Prince Albert to manage the new facility.

Development plans in the area include a new community services complex in Black Lake, an economic development program in Fond Du Lac, and a new school, fire hall and band office in Wollaston. □



SCAN HEARING IN LA RONGE

La Ronge - A communications network, which could offer a variety of new services to the public was discussed at a recent hearing in La Ronge. A committee headed by Wayne Kyle, heard briefs relating to the recent government white paper.

The proposal is called the Saskatchewan Communications Advanced Network. Services could include community information, cultural programming, educational services and access to computer data bases.

SCAN is to be carried on Sask Tel's telephone and cable network. As outlined in the white paper, SCAN could provide specialized television programming of an educational, informational or cultural nature.

In addition, teleconferencing would allow two-way telephone communication between teachers and students in widely dispersed locations. Anyone who has the required equipment would also have access to data banks through the telephone system.

FAMILY CENTRE FUNDED

LA RONGE-The Native Women's Family Crisis Centre in La Ronge will be receiving \$38,200 this year from the provincial government.

"This funding reinforces the provincial government's commitment to help communities tackle the issue of family violence, particularly in northern Saskatchewan," said Social Services Minister, Gordon Dirks.

The La Ronge Centre is a new Native family support service developed by the La Ronge Native Women's Organization. It will provide teen-parent services including parenting skills and promotion of normal child development.

There will also be provisions for family crisis intervention services involving direct support to persons affected by family violence, including women who have been battered.

The centre will serve the La Ronge area including Weyakwin, Timber Bay, Pinehouse Lake, Sucker River, Grandmother's Bay, Stanly Mission, and Wollaston Lake. The population within this region is about 5,000 with the New Breed/November/1984

majority of people being of Cree ancestry.

Earlier this summer, the provincial government provided funding for the Denekwan Self Help Council and Housing Corporation of La Loche to operate similar family support services for that part of northern Saskatchewan.

NEW DINA OFFICE IN STONY RAPIDS

Stony Rapids - The Department of Indian and Northern Affairs recently opened a new sub-office in Stony Rapids.

The decision to open the office was made jointly by Prince Albert Indian Affairs and the Lac La Hache (Wollaston), Fond Du Lac and Black Lake bands. The three bands have about 3,000 members.

District superintendent Cliff Supernault said services to the bands have deteriorated since the closure of Uranium City, particular-

Recipes

Wild rice and Beef Casserole

1 cup uncooked wild rice
1 lb. lean ground beef
1-4oz. can mushrooms, undrained
1 can cream of mushroom soup
1 soup can of water
½ cup each, diced celery-onion
1 teaspoon salt,
1 dash pepper
¼ cup Paresan cheese (topping)
Blend ALL ingredients, except cheese, together in a 2 quart casserole. Top with cheese. Cocer and bake at 325 degrees for 2 hrs.
submitted by La Ronge Industries

Mustard Sauce

½ cup white sugar
1 beaten egg
½ cup vinegar
1 ½ level tsp dry mustard
dash of paprika if desired

Moisten mustard in a little of the vinegar. Mix well. Add sugar, egg and vinegar. Cook in double boiler at medium heat. Beat constantly while cooking until thick. Continue beating for a few minutes when finished.

Recipe can be doubled and kept in the fridge for months.
submitted by Yvonne Nagy, Regina

Moose Soup

2 cups moosemeat, cut into chunks (meat should be left with some fat on to add taste)
2 potatoes, peeled and diced
2 carrots, washed and sliced
¼ cup chopped onions
½ cup flour or less, for thickening

In a large pot, cook all ingredients except flour under high heat for ½ hour. While soup is boiling, and flour slowly to thicken. Simmer for 15 minutes stirring constantly until soup is cooked.

note...soup is tastier if not too thick.

submitted by Mrs. Jean Beatty

, Deschambault Lake



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Indian community of Saskatchewan.

TRAINING OPPORTUNITIES FOR METIS AND NON-STATUS INDIANS

The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), through the Gabriel Dumont Institute has training places open in the Saskatchewan Training for Employment Program. We will be accepting 20 students.

Program: Radio/T.V. Electronics

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For further information on these programs or on student funding, contact Bev Cardinal at 1-800-667-9851, or write to: Bev Cardinal

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From the users point of view, the changes and costs are more complicated than they appear. The costs of renting a radio will be more than double. Gert Keller, her husband and daughter live on the North shore of Lac La Ronge. They have worked out their radio costs:

Radio cost until now:
Rental for 12 months 316.89
operators license 100.00
for 4 channels
416.89

New radio costs would be:

Rental for 12 months 518.49
license 50.00 for 2 channels
Three minutes of use a day at 45 cents a minute 517.39
1,085.88

There are charges other, then the \$25.15 monthly rental fee and the \$25.00 per channel operators license. There is the new \$16.00 a month rental fee for a battery for the radio. There is the equipment changeover charge of \$23.00. A wild rice grower was also charged a \$20.00 installation charge. A call to the nearest town is 45 cents a minute. Any other call across the north will bear an additional long distance charge on top of that plus \$1.50 per operator assisted call. Keller feels that many people who seriously need the services will not be able to afford them. Earl and Sharon Mockelky's, who are the owners and operators of Black Bear Island Lake Fly-In-Fishing Camps have to make anywhere from five to twenty-five calls per day.

Sask Tel is proposing one station in Prince Albert, which will have approximately eight frequencies. Many key stations throughout the North would have a combined number of over 40 frequencies. Sask. Tel. also proposes only one operator for twenty-four hours of service.

The Mockelky's had a base station such as the one being proposed by Sask Tel, one that will hook up with the new services. They had difficulty getting more than three calls through the Sask Tel Prince Albert operator in one tourist season. Sask Tel technicians attributed this to the Mockelky's living on the "fringe area", and they shouldn't expect to

get any improvement. They live less than halfway between Prince Albert and the top of Saskatchewan. "If this is the fringe area", say the Mockelky's, "what must the other 300 miles to the Northwest Territories be?". The Mockelky's see this problem as being caused by an inadequate number of Sask Tel-tower stations. At the present time, the four local frequencies around La Ronge give callers radio communication over a range of sixty miles and reliable access to the telephone network.

The new proposed system eliminates seven key station operators. This is not seen as an improvement by radio users. As one user put it, "The caller is required to try his luck over a long range high frequency channel with a telephone operator who is completely unfamiliar with the problems of the North". Users report having no problems reaching the key station, whereas they have had little success reaching the operator in Prince Albert. Presently key station operators will take a message and if unable to contact the person they go through other key station operators or individuals in that vicinity and get in contact with the desired party. The operators are aware of the importance of relaying messages relating to emergencies, employment and the communications necessary to rice harvester, trappers, and fishermen.

This system assured Native people who do not speak English, that a neighbour or friend who is bilingual would be in easy reach, to relay a message, call for an aircraft, or help in an emergency. The present system also provides local communication between families and people working in the bush over quite far distances, without the assistance of a key station operator. To summarize the point of view of the users: the removal of the key stations will disrupt social life, livelihoods and businesses and make emergency service difficult.

The Northern Interest Association was formed at a meeting in La Ronge on September 21. This meeting informed two way radio users about the changes. This association is presently writing letters to govern-

ment officials regarding the concerns radio users have about the changes. The association is also gathering information for the users. How has the government responded to the deluge of letters opposing the changes and to the August 21 meeting? The official response to demands will be given around October 22. Gary Lane, minister responsible for Sask Tel, in a reply to one letter had these assurances for radio users. He wrote, "a channel will be provided for local radio-to-radio communications. There will be no charge for this local service". He also suggested, "you purchase your own portable radio and provide your own batteries. In that case, your monthly charge would be \$8.85 and you still will have access to Sask Tel's network". The source of power for the new units is a 12 volt battery which would require recharging. Recharging of the battery would create some problems for those who have no electricity. The current system uses dry batteries, which last approximately six months.

Certain objections to the changes are being considered by Sask Tel officials. The minimum rental period of six months is being considered. An example of the unfairness of this minimal rental period was given at the beginning of this article. That is, any trapper who is spring trapping for three months, must pay six months rent before he leaves. Another result of the lobbying by radio users is that Native speaking operators are being considered for Prince Albert. That would be for the two aboriginal languages of Northern Saskatchewan: Cree and Dene.

Rather then doing away with a system that users are happy with, users would like to see improvements to the present system such as the installation of stronger receivers and transmitters in all the key stations. The issue appears to be the government's insensitive control of the lives of people who live off the land and who have no wish to move into settlements or work in jobs that will take away their self-sufficiency. These people provide for themselves and are satisfied, but they do not have the large incomes that the new changes assume they have.



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continued from page 2

Capital punishment leaves no room for err - to wrongly convict and execute **one** innocent individual is an err that no court should ever be in position of committing. Donald Marshall is not the first or only man to be wrongly convicted of a capital offence - nor is he the last ...

In the United States the death penalty has been applied almost exclusively against poor whites and racial minorities. "I don't know if a single wealthy person ever executed in the United States," observes a former long-time warden of San Quentin Prison. This is only to be expected, after all, the overwhelming majority of those on death row in American prisons did not have effective legal assistance. Most of them were represented by inexperienced, over-burdened, and poorly financed court-appointed lawyers or public defenders.

Unfortunately, like medical services, legal service in our society best serves those who can afford it. The corporate executive or oil baron who has the \$500,000 for top legal assistance, experiences a different treatment from the law than the poor person who is stuck with a court-appointed lawyer who will have little time for the defendant. In effect, capital punishment would only be another one of the many laws that would have a devastating impact on the poor and destitute people of our nation. The rich have little reason to fear the system and the poor have little reason to respect it.

Capital punishment in Canada would only serve to enforce the presently existing social barriers that separate the rich from the poor. While the judicial system is supposed to be a neutral instrument for the public, we, the poor people and racial minorities of this land, know that the law belongs to those who write it and use it to enforce their domain. The law belongs to the rich and justice is a luxury that only the wealthy can afford.

In closing I would like to say to all those who support capital punishment and believe that "an eye for an eye and a tooth for a tooth" is only just — I say to you — If society

were a woman and "an eye for an eye and a tooth for a tooth", was, indeed, justice — she would be a toothless and totally blind old woman today. Capital punishment is a crime against humanity and nature

In resistance
James Dean Agecutay

Dear New Breed:

I would like you to correct a mistake that appeared in the Article "Wollaston Lake People Speak Out Against Uranium Mining" printed in this magazine October, 1984.

The last paragraph should have read:

Letters of opposition can be sent to:
Premier Grant Devine
Government of Saskatchewan
Legislative Buildings
Regina, Saskatchewan
and/or

Revenue Minister Pierre Bussieres
Minister in charge of Eldorado
Nuclear
Government of Canada
Parliament Building
Ottawa, Canada
613-922-0777

Send copies to:
Lac La Hache Band Admin.
Wollaston Lake, Sask. S0N 3C0
306-633-2003 or 633-2131

Protest actions can also be directed against Eldorado at:
Eldorado Nuclear Limited
Suite 400, 255 Albert Street
Ottawa, Canada K1P 6A9
613-238-5222

Eldorado Resources
2115 ; 11th Street
Saskatoon, Sask. S7K 3S7
306-382-0505

It is important that we act now to stop uranium mining before the environment is destroyed. We do not have much time before 'B-Zone' opens

Sincerely
Diana Leis
Pinehouse, Saskatchewan

New Breed/November/1984

Let Us Introduce Ourselves

by Jean-Paul Claude

Burton Smokeyday has been with Whetamatowin since October, 1983. At that time it was a reluctant move as there was no money to pay him and as a student, his finances could have used a little boost. However, this was not his main concern in coming to Whetamatowin.

Burton had originally intended to study law. He was concerned with the plight of Native people; his people in Canada, and he thought that he could do more to change things from within the justice system than anywhere else. At one point, a friend of his, who was himself a lawyer, told him that changes do not come as a result of the efforts of one individual but rather through the combined efforts of a group of people. Burton realized then that the general public were not as concerned as himself and at that point he realized that he could never accomplish what he wanted with his original career goals. People's attitudes needed to be changed so they could be open to understand the cries of his people and lawyers don't change attitudes. He had to find another route to accomplish what he knew needed to be done. He looked around and realized that the most influential people were those most visible to the public. At that point Burton knew what he would do with his life and he is still pursuing his goal through the media. Burton is a communicator who has chosen to practise his craft in the field of television and film.

Burton is heading up the television department at Whetamatowin and plans to move into films perhaps as soon as next year. His objectives have not changed. Rather he has simply chosen what he believes is a more direct and appropriate way of realizing them.

Burton was born the eldest of seven children in Tisdale, Saskatchewan. He went to school at the Muscowequen Indian Residential School in Lestock and completed his high school in Saskatoon, where his family moved after leaving Tisdale.



Burton Smokeyday - working the hours at whetamatowin

He is a young man with very definite priorities and ideas. He seems to know exactly where he wants to go and one gets the impression that nothing could deter him from achieving whatever he sets out to do. If one way fails to work, he will find another. These are things ambitious men are made of and perhaps that is the one word which best describes Burton Smokeyday; **AMBITIOUS**. That would seem to meld with everything acquaintances from the past and present know about him.

Burton says that the most influential person in his life was his grandfather who told him, "Do what you like as long as you don't interfere with the priorities of others or cause them harm,," Burton says he continues to try to apply that bit of wisdom to everything he does and though he has not realized total success in that area it is certainly a sound principle and one worth striving for.

Burton Smokeyday

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