



Allan Morin, West side Co-ordinator of NorSask Native Outreach.

## Interview with Allen Morin

The following interview with Allen Morin, West Side Co-ordinator for NorSask Native Outreach in La Ronge, was done by Annie Charles December 20, 1982.

**NB:** What is the employment situation like in the north?

**A.M.:** As far as the Outreach statistical information we have, it is very grim at this time. There is a high rate of unemployment in northern Saskatchewan. Some communities have 85 to 100 percent unemployment.

**NB:** Do you have a lot of people registering for jobs in this office?

**A.M.:** We have, at the moment, approximately 1,650 clients that have registered. That's just people who have contact with NorSask Native Outreach offices. I couldn't give an accurate figure on the number of people that use the other employment agencies such as Canada Manpower and other referral agencies.

**NB:** Do you have people coming into La Ronge from other centres in the north, looking for work?

**A.M.:** We have eight sub offices and most people register there. However, a high percentage of the people registering come to the central office here. Approximately half of the 1,600 are registered in La Ronge. The other half register at our sub offices, which are located in Ile-a-la-Crosse, La Loche, Green Lake, Pinehouse, Stony Rapids, Cumberland House, Southend and Sandy Bay.

**NB:** Where do you place these people?

**A.M.:** Most of the people are placed at the Key Lake mine site. That's the highest employment placement here in the north right now. We get very little placements with the Saskatchewan government at this time. Most of the projects that the previous government, the Department of Northern Saskatchewan, had are all being shelved by the present government. A lot of the proposed projects that were supposed to be under way this year are now shelved, so therefore there is a lot of unemployment because the government is not going through with these projects. If the projects had gone through, they would have employed in the neighbourhood of four to five hundred northerners.

**NB:** You mentioned a lot of the placements are in Key Lake. Do people stay with the job in Key Lake for long?

**A.M.:** There is a high turnover rate in the Key Lake mine site. Most of the people we

place there last for two to three months. A good percentage of them drift off and on the mine site. Not too many people stay for more than three months.

**NB:** Why do you think there is such a high turnover rate?

**A.M.:** I think most of it deals with the problem of the 21 days in schedule. I think it's too long. The Cluff Lake AMOK mine uses the seven days in and seven days out system, and their turnover rate is not as bad. The people feel more comfortable with that system, whereas the 21 days in is a bit too long. People tend to become frustrated because it's too long of a stay in one place. Also, there is a lack of recreational facilities. One of the things that keeps coming out is lack of socializing at the Key Lake mine site. That creates problems. There is a lot of alcoholism. The only thing to do is hit the bar after work.

**NB:** How many northerners are employed by the Key Lake mine?

**A.M.:** I would say in the neighbourhood of three to four hundred people are employed at the mine.

**NB:** Are there plans to hire more in the future?

**A.M.:** I couldn't say what the Key Lake mine site Phase is at. I'd think the construction phase is now starting to slow down, so the employment situation will be quite stable now.

**NB:** The unemployment is pretty bad. Do you think it will get any better in the next year?

**A.M.:** Because of the Canadian economy itself, there is a high unemployment rate throughout Canada. This carries over into northern Saskatchewan. I cannot foresee the situation getting any better for the next two years because the present provincial government has shelved a lot of programs. This cuts down a lot of employment opportunities in northern Saskatchewan. I believe the employment situation will not get any better. It will probably worsen as time goes by.

**NB:** What do you think people are going to do up here, now that there is not very much work?

**A.M.:** Judging from our last quarterly report with our statistics, we find that a lot of our people, our workers, are now referring people to the AA Centres, Social Services. The welfare case load in northern Saskatchewan is increasing. I think that is going to be the situation unless some drastic changes are made, if the present government was to come through with programs. But at the moment, I think there will be a lot of social problems in northern Saskatchewan. There might be more alcoholism, possibly more suicides and possibly more social problems pertaining to the unemployment situation. Our statistics show that there is going to be a much higher rate of people falling into the welfare role.

**NB:** Are there any programs in the north to deal with these problems?

**A.M.:** Again, there is a lack of counselling services in northern Saskatchewan, such as counselling in alcoholism, rehabilitation, etc. I think there is only three centres in northern Saskatchewan, and that is not adequate at this time to handle the social problems that are now coming forward. The present government, I keep saying the same thing, but they seem to be cutting back on a lot of their social programs in the north. One of them happens to be the AA program.

I don't foresee them improving the social development in northern Saskatchewan. I think the situation is very bleak. I think it is up to the northerners themselves to deal with the problems by uniting and getting together as a people and dealing with them ourselves. It seems at the moment the government is doing a lot of cutting back. It isn't really helping the situation in northern Saskatchewan.

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## N.N.O.A. July, August and September, 1982

### Program Activities

|        |                                   |
|--------|-----------------------------------|
| R.C.   | Registered Clients                |
| E.P.   | Employment Placements             |
| T.P.   | Training Placements               |
| R.A.   | Referrals to Other Agencies       |
| E.C.   | Employer Contacts                 |
| T.E.P. | Total Employment Placements       |
| T.T.P. | Total Training Placements         |
| T.R.A. | Total Referrals to Other Agencies |
| T.E.C. | Total Employer Contacts           |

| JULY   |         | SEPTEMBER |         |
|--------|---------|-----------|---------|
| RC     | (1,618) | RC        | (1,363) |
| EP     | 165     | EP        | 176     |
| TP     | 17      | TP        | 79      |
| RA     | 333     | RA        | 440     |
| EC     | 176     | EC        | 133     |
| AUGUST |         | AVERAGE   |         |
| RC     | (1,539) | RC        | 1,507   |
| EP     | 114     | TEP       | 455     |
| TP     | 37      | TTP       | 133     |
| RA     | 405     | TRA       | 1,178   |
| EC     | 124     | TEC       | 433     |



# Wild Rice Industry

What is happening with traditional resource users in northern Saskatchewan? In previous issues (*October and November, 1982*), we wrote about commercial fishing and wild rice growing. In this issue, we catch up on events since then which have affected these two industries. As well, we have a story on trapping.



by Vye Bouvier

Ile-a-la-Crosse—A study done in 1981 on the feasibility of installing a wild rice processing plant in northern Saskatchewan recommended that a plant be built under a co-operative structure, but this didn't materialize. The situation remains the same.

George McLeod, minister of northern Saskatchewan, said in a *NewBreed Journal* interview that negotiations concerning the building of a wild rice processing plant in northern Saskatchewan are continuing. The government would like to see some one invest in a processing plant. Co-operatives should not be subsidized, in McLeod's view. No marketing board studies are to be done. That was a plan of the previous government. The present provincial government prefers a free market to a marketing board structure.

A committee of provincial government representatives are writing a comprehensive policy on wild rice. The policy will cover the areas of leasing, marketing, technical requirements and processing. The study is expected to be completed by spring.

The Keewatin Wild Rice Co-op is no longer working to find funding for a processing plant. Oscar Beatty, the president of the Co-op's Board of Directors, said that bank loans would be accessible to private dealers because they have collateral. The new Co-op would need a government loan to build the plant. And with the attitude of a government official, who told him, "the government doesn't owe a living to the people", Beatty does not see any support from government.

The Co-op has been told that this year's grant is for a two-year period and is a final grant. From here on, the Co-operative is expected to be financially self-sufficient. "The Co-op is struggling to survive," said Beatty. Before the Co-op can work out a strategy for the marketing of rice for its members, it will have to work out administrative difficulties.

The Keewatin Wild Rice Independent Co-operative was incorporated in March, 1981. A grant of \$50,000 from the NDP government enabled the Co-op to hold meetings, hire a full-time manager and to set up an office in La Ronge. The grant expired in the fall of 1982, and this year's grant of \$34,082 has not yet been received by the Co-op. The Board of Directors of the Co-op met recently to discuss the conditions of the grant.

The La Ronge Wild Rice Corporation consists of La Ronge Industries, a private company, and Kitsaki Industries Wild Rice Corporation, which is part of the La Ronge Indian Band. The La Ronge Wild Rice Corporation is working to get the freeze lifted off crown land, which has prevented them from planting wild rice in these areas. The Corporation plans to hold a meeting in Prince Albert shortly for rice growers who are interested in investing money in a processing plant. The Corporation is applying for a low-interest government loan to fund the installation of a wild rice processing plant in northern Saskatchewan.

The 1982 total harvest of wild rice in northern Saskatchewan was 520,149 pounds. Eighty growers produced this amount. Forty of these producers were from the Denare Beach-Deschambault area; 20 from La Ronge and 21 from northwestern Saskatchewan.



## PRODUCTION REVIEW

The total 1981-82 commercial harvest of all species from northern Saskatchewan lakes was 5.9 million pounds. The total amount of money paid to fishermen at the lake was \$2.9 million. The total transportation subsidies paid out to fishermen by the provincial government was \$438,743.

In 1980-81, the total harvest was 7.2 million pounds. The initial lake value paid out to fishermen was \$2.9 million. The total transportation subsidy was \$583,363. Complete commercial harvest data for the summer of 1982/winter, 1983 is not yet available.

The commercial harvest for the different species includes:

| 1981-82       |                |
|---------------|----------------|
| Whitefish     | 2,018,630 lbs. |
| Pickeral      | 1,492,256 lbs. |
| Pike          | 1,330,780 lbs. |
| Trout         | 833,902 lbs.   |
| 1980-81       |                |
| Whitefish     | 2,878,000 lbs. |
| Northern Pike | 1,613,000 lbs. |
| Pickeral      | 1,358,000 lbs. |
| Trout         | 1,231,000 lbs. |

## GOVERNMENT FREEZE

The new government freeze on the economic development fund is still in effect. Fishermen were using the low-interest loans for the purchase of equipment.

The provincial government provides a price support on low grade fish. Price support is 5 cents/lb. for cutter whitefish and 3 cents/lb. for mullets. The provincial government also assists fishermen with a fish transportation subsidy. For fishermen who fish in remote areas and who require a plane to fly the fish in to the fish packing plant, there is a subsidy paid by the government. The transportation subsidy paid is 90 percent of the cost of freight from the lake fished to Prince Albert. The maximum subsidy is 27½ cents/lb.

## GOVERNMENT REGULATIONS

The Department of Tourism and Renewable Resources (DTRR), Fisheries Branch, enforces government regulations on commercial fishing.

There are two types of limits that are placed on lakes; both are intended to protect the fish population from being depleted. "Game fish tolerance" is imposed on lakes to set a percentage of game fish that may be taken during a commercial

fishery. Game fish are pickerel, trout and pike, fish that are sought after by sports fishermen. The tolerance set ranges from 10 percent to 25 percent. Tolerances are set on lakes that have export whitefish to ensure that the whitefish is harvested. The last tolerance set on a lake was in 1973.

Where the lake is "cutter", that is where the whitefish is low grade, thus low priced, the limit set on the lake is a "separate species limit". On such a lake, the fishermen are not required to harvest 75 to 90 percent of low priced fish. The "separate species limit" is on the number of pounds of each species that can be removed from a lake. This limit protects the game fish population by enforcing low limits on these species. Separate species limits work out to be similar to tolerance limits, with the exception that tolerance requires a commercial fisherman to harvest 75 to 90 percent of the day's catch in whitefish.

The Resources Transfer agreement of 1931 made it the joint responsibility of the federal and provincial governments to do studies on Saskatchewan fisheries.

A "creel census" is done on lakes to determine the total number of anglers, the species and the number of fish taken by anglers. A "creel" is a wicker basket used by anglers for carrying fish. The creel census has been in use in Saskatchewan since the late 40s. This study is expensive and time consuming, and because of this, creel census are not done extensively and frequently.

Government labs in Saskatoon recently did studies on a number of lakes to determine lake size, depth, temperature, water chemistry, number of organisms, the size of fish, the rate at which they grew. In North America, several thousand similar studies were carried out. The accumulated body of evidence composed productivities; harvests were compared; the effects of fishing were compared; judgments on lakes were made on the basis of available data. This is according to the Fisheries Branch in Prince Albert.

After government studies have determined how much fish can be harvested from a lake, how is this quantity of fish divided between the commercial fishermen and lodge owners? The Fisheries Branch of the government has a "multi-use policy" which serves to conserve fish

# Fishing

## Review of commercial fishing industry in northern Saskatchewan



## UPDATE on northern renewable resources by vye bouvier

Provincial government grants were delayed last year when the new government came into power: a grant of \$25,000 was received by the Saskatchewan Trappers' Association (STA) in December, 1982; this was lower than last year's \$37,500 grant. The Keewatin Wild Rice Co-operative has not yet received a grant of \$34,082; this is down from the \$50,000 grant of 1981, and is to last for two years. The Northern Saskatchewan Fishermen's Federated Co-operative was formed in November, 1981. It is not funded by the provincial government.

The seven-month-old provincial government is working on a regulatory reform program for all provincial government regulations. This means that the government is reviewing all programming and this includes trapping, fishing and wild rice growing. These internal studies should be released by spring. Traditional resource users have yet to be consulted in these studies. Fish transportation subsidies and the fish price support program are being discussed by the Department of Tourism and Renewable Resources (DTRR) bureaucrats.

The Saskatchewan Fur Marketing Service (SFMS) closed on October 26, 1982. Last May, George McLeod, minister of the Department of Northern Saskatchewan (DNS), wrote a letter to the STA stating that, "the role of the STA is viewed by this government as integral to the success and ongoing growth of the fur industry".

The STA was not consulted about the closing of the SFMS.

The Wild Rice Permit and License Policy of June, 1981, which gave trappers the exclusive rights to wild rice permits, was rescinded on October 1, 1982.

In an attempt to improve or set up marketing in northern Saskatchewan, the fishermen and the rice growers had asked for local processing plants. The federal and provincial governments have ignored these requests.

In the provincial government's economic planning for northern Saskatchewan, the emphasis is on tourism. Tourism is in conflict with traditional resource use. Commercial fishermen suffer when a new lodge owner gets established on a lake. That means he is assigned lower-priced game fish on his quota. Tourism also destroys trap lands.

McLeod has said that he "never liked the definition of 'northerner' as defined by the NDP's DNS. A "northerner" by this definition must have resided in the Northern Administrative District, or in the towns of La Ronge, Creighton or Uranium City for 15 years, or one-half his age. This definition does not consider the aboriginal rights of north Saskatchewan Native people, McLeod said. "In terms of 'I'm a northerner, you're a southerner', I am looking carefully at the definition of 'northerner'." If McLeod does away with the preferential definition of "northerners", he will be giving "southerners" access to land in northern Saskatchewan for tourism and the growing of wild rice. Northern Saskatchewan people will not have priority.

Northern Saskatchewan villages consist largely of Chipewyan, Cree and Metis populations. Aboriginal rights are a real issue here. As it is, northern Saskatchewan is divided into trapping blocks, fishing areas and wild rice fields, revolving around these villages. The amount of land "allocated" to each village is not vast; it is well used by the traditional resource users. This land has been used for centuries by the Native people in the villages





Freshwater Fish Marketing Ad, Whitefish roe advertised as "Canadian Golden Caviar"

for everyone's use. The Fisheries Branch tries to allocate between commercial and recreational fishermen. Exactly how this allocation is done is not public knowledge.

Commercial fishing harvest figures are obtained from records of landing at the fish packing plants. These records of approximately 800 fishermen are easily kept. It is, however, difficult to keep track of the more than 60,000 anglers a year.

Mesh size of nets is also regulated. Studies were done to determine what size of net fishermen should be allowed to use without harming the fish population.

#### PROCESSING AND MARKETING

The Freshwater Fish Marketing Corporation (FFMC) was established in 1969, a crown corporation with its administrative and fish processing facilities in Winnipeg. Northern Saskatchewan fish is transported to FFMC in Winnipeg to be processed and marketed.

The one processing plant in northern Saskatchewan can handle 10,000 lbs. per day. In 1980, the building of another plant similar to the La Ronge plant was

proposed for Buffalo Narrows. An application for the partial funding of the plant is still being considered by the Department of Regional Economic Expansion (DREE). Alex Drobot, field operations manager of FFMC, has not received any indication of DREE's position after 2½ years. The cost of the plant, which was originally estimated at \$1.2 million, has now risen to \$1.8 million.

#### FUTURE OF THE FISH INDUSTRY

The fish transportation subsidy and the price support program are under review by the DTRR. If there is to be any change in the program, it will be announced in the spring.

The new provincial government's position on freight subsidies and price support will affect the decision on the proposed plant at Buffalo Narrows. Lowering or eliminating freight subsidies and price support will increase the operating cost of the plant. If the fishermen cannot fly out to fish on remote lakes, the volume of fish arriving at the plant will decrease. The FFMC cannot recommend the construction of a plant that would lose money and require ongoing subsidies.

Tourism is a high priority for the new government. Commercial fishermen can expect more restrictive game fish limits and regulations.

#### THE FISHERMAN'S ORGANIZATION

A new federation of local fishermen's co-ops was formed on November 4, 1981. The federation provides a united front in dealing with the FFMC and government agencies.

Local fishermen's co-ops existed previously under the Co-operative Fisheries Ltd. (CFL). The CFL was liquidated early in 1981.

The Northern Saskatchewan Fishermen's Federated Co-operative was incorporated on July 14, 1982. The first annual meeting was held in November, 1982. Delegates from 13 co-ops were present at this meeting. By-laws were set up and board of directors were re-elected. A.J. Carlson is the president of the SFFC; John Carriere is vice-president; Merle Hewison is secretary. Some of the concerns discussed at this meeting were: marketing, freight subsidies, tolerances, mesh sizes, fish peddling and acid rain.

On November 22, 1982, a letter was written to the minister of the Department of Northern Saskatchewan (DNS), expressing the concerns discussed at the first annual meeting. The federation is presently compiling a brief to present to the provincial government. Local fishermen's co-operatives are being asked to send their concerns to the Fishermen's Federated Co-operative. The most important issue to be addressed in the brief is the fish transportation subsidy. A Fishermen's Federated Co-operative meeting is planned for January, where the brief will be discussed.

The Federation is operating on the interest from funds remaining from the liquidation of the CFL. Membership in the Federation is open to fishermen's co-ops.

(See the October, 1982 *New Breed Journal* for more information on commercial fishing in northern Saskatchewan.)

## Fur Trade

### Hudson Bay continues to control fur industry

by Vye Bouvier

Where did Native trappers sell their furs 300 years ago? The Hudson Bay Company. Where do trappers sell their furs in 1983? The Hudson Bay Company.

The Hudson Bay Company has had rivals throughout history, but the only alternative, Saskatchewan Fur Marketing Service, closed in 1982. The only remaining competition on the prairies is the Ontario Trappers Association auction. Dominion/Soudack has a depot in Regina. However, the Hudson Bay Company has a controlling interest in both Dominion/Soudack and the Edmonton Fur Auction.

The Saskatchewan Fur Marketing Service (SFMS) closed on October 26, 1982. The Saskatchewan Fur Marketing Service was established as a crown corporation in 1947. When the service closed, Neil Hardy

and George McLeod were on the Board of Directors. Hardy is minister of the Saskatchewan Housing Corporation and McLeod is minister of northern Saskatchewan.

Total fur sales in 1980-81 were \$1,695,000, compared to \$2,277,000 in 1979-80. The net surplus for 1980-81 was \$5,270, compared to \$80,160 in 1979-80 and \$147,479 in 1978-79. A deficit of approximately \$165,000 was predicted for year end, September 30, 1982. The SFMS received about 20 percent of fur trapped in Saskatchewan last year.

Ed Snyder, who at the time was associate manager of SFMS, was hired by the NDP government to do a study of the fur marketing system. The September, 1981 to spring, 1982 study looked at the Saskatchewan Fur Marketing Service in relation to fur marketing in the rest of Canada.

Snyder talked to trappers at the 1982 trappers' convention and visited the odd trapper training school. Snyder's study indicated that very few trappers used the service and that the service was in a position where it would lose money. Snyder

found that "trappers over the years decided for one reason or another not to avail themselves of the service". Snyder's study was turned over to government departments, but it was not available to the public.

The SFMS was established in 1947, mainly for the purpose of protecting the beaver and muskrat population. It was compulsory to market Saskatchewan furs through SFMS for the creation of a central agency to keep a record of the population of beaver and muskrat. The function of the SFMS, as an alternative marketing service, appeared to be secondary to its major role as a conservation measure.

When SFMS was first formed, 2,000 beaver were harvested in the first year. Ten years later, 56,000 were harvested. Beaver were caught live in the south and transported to the north by Norsemen bush planes. Harold Read, who was working for the government at the time, recalls the experience of catching and unloading a planeload of 34 beaver. Read is now manager of the Saskatchewan Trappers Association (STA).



McLeod said that "the decision to close the SFMS was an internal thing". The economic situation had the most effect on the decision. To some extent, the decision was also based on Snyder's study.

The government's involvement in the fur industry includes providing funding to the STA, an incentive grant to the fur blocks based on the previous year's expenditures and administered by the Department of Tourism and Renewable Resources (DTRR), the provision of a fur administrator in DTRR and trapping schools run through community colleges.

The role of the fur administrator is to set regulations, season dates, to take care of licensing and to administer fur in the fur conservation areas. While SFMS was in operation, DTRR field staff received fur at local resource offices and provided SFMS advances.

In December, 1982, a grant of \$25,000 was received by the STA. Graduates of the trapping school receive a starting-up grant of \$2,500 from the provincial government.

There are approximately 3,000 trappers in northern Saskatchewan, according to Harold Read. The STA was formed to provide a unified voice to government. The STA has approximately 1,700 members, the majority of whom live in the north. Last year's operational grant for the STA was \$37,500. This money was used to fund the trappers' annual convention, the zone directors' meetings, administrative costs and plane fare for trappers who trap in remote areas. This fiscal year's STA grant came late, and the only trapping school held was funded jointly by an Indian Band and trapper fees from the trapping block the school was held in.

Louis Morin, president of the STA, said that the closing of the SFMS was no loss for northern people because of poor management and the improper grading of furs that resulted from this. For the first 10 years of operation, muskrat and beaver furs could only be sold through SFMS. When the restriction was lifted, many northern trappers went to buyers with a better price.

Read said if the government marketing service "was to remain as it was, the northern trappers were not concerned about its closing". Four years ago, the STA collected 1,800 names in a proposal to the government to organize a marketing structure similar to the Ontario Trappers' Association (OTA). The OTA is the Bay's strongest competition, and runs an auction in North Bay for and by trappers. A western auction run by trappers from the prairie provinces could have involved the takeover of the SFMS and would have required government funding to provide management assistance. The STA received no response to this proposal from the former government and abandoned the proposal.

In 1981-82, the STA asked the Ontario Trappers' Association to come to Saskatchewan to provide an alternative market. The OTA set up a pick-up depot in Prince Albert. This year, the OTA have a depot in Prince Albert and Meadow Lake. The OTA charges a 5 percent commission on the furs bought by the association, and takes care of transporting the fur from either Prince Albert or Meadow Lake. The furs may also be shipped from a post office, providing an "export permit" is obtained from DTRR. The OTA tag, which you can obtain from your nearest depot or from North Bay, will insure your fur for its value. This method of mailing by post applies to mailing out fur to other auctions.



Lac La Ronge bringing in furs 1953.



Leon Iron hunting in Canoe Lake Reserve, 1960.

Below are average and top prices for furs auctioned in December by the OTA and the Bay. According to one local manager in northern Saskatchewan, the Bay charges a 4 percent commission on fur it ships out to auctions for trappers.

|             | The Bay         | OTA             |
|-------------|-----------------|-----------------|
| Beaver      | \$ 18.00- 40.00 | \$ 19.55- 67.00 |
| Wild mink   | 25.00- 55.00    | 22.63- 54.00    |
| Lynx        | 150.00-500.00   | 222.60-395.00   |
| Red fox     | 45.00-100.00    | 50.14-100.00    |
| Cross fox   | 80.00-120.00    | 96.13-250.00    |
| Muskrat     | \$3.00          | \$2.00          |
| Otter       | 35.00- 60.00    | 45.00-100.00    |
| Timber wolf | 70.00-125.00    | 65.50-200.00    |
| Coyote      | 50.00- 80.00    | 48.00-110.00    |
| Fisher      | 100.00-200.00   | 145.77-275.00   |
| Wolverine   | 125.00-200.00   | 180.00-200.00   |
| Squirrel    | \$1.50          | \$2.00          |

The average prices were obtained by phoning the OTA auction in North Bay and by contacting two Bay stores. Dominion/Soudack prices are similar to the above. Dominion/Soudack charges a 10 to 11 percent commission.

These average prices will change at the next auction. The price of fur drops when the quality of fur goes down. Prime time for long-hair fur is in December and early January.

Trapping is integral to the economy of northern Saskatchewan. There are a few trappers who can make a good living from trapping, but equally as important there are many low-income families who could not do without the extra income brought in through trapping. Below are average total incomes for some northwestern Saskatchewan villages in 1979-80 and 1981-82. The figures for 1980-81 were not available.

| Village                                     | 1979-80    | 1981-82   |
|---|------------|-----------|
| La Loche (Garson Lake)                      | 265,071.57 | 98,700.34 |
| Dillon (St. George's Hill, Michele Village) | 113,033.38 | 83,937.60 |
| Cree Lake                                   | 39,547.20  | 22,364.40 |
| Turnor Lake                                 | 93,930.50  | 35,942.00 |
| Patuanak                                    | 164,212.15 | 48,494.05 |
| Buffalo Narrows                             | 98,753.88  | 35,919.07 |
| Ile-a-la-Crosse                             | 137,775.89 | 62,236.52 |
| Canoe Lake (Jan's Lake, Cole Bay)           | 135,479.99 | 75,462.25 |
| Beauval                                     | 87,697.30  | 38,356.34 |

The drastic change in prices was due to the reduction of the fur-bearing animal population, the weather and a change in prices.

As Morin said, "Trapping and fishing are the main forms of employment for our people. They are the only things that bring the dollars home."

**FUR RECEIVING DEPOTS:**

**Ontario Trappers' Association**  
Northwest Friendship Centre,  
Meadow Lake, Saskatchewan

or:  
125-River Street West,  
Prince Albert, Saskatchewan S6V 2Z1  
Phone: 764-0773

**Dominion-Soudack Fur Auction Sales**  
691 Henderson Drive,  
Regina, Saskatchewan  
Phone: 545-5373

A note from the OTA: fishers are worth more with the fur inside.

*NewBreed Journal welcomes any comments on the fur prices, especially from trappers in northern Saskatchewan.*





# DISCOVERY DOCTRINE in Perspective

## NO LEGAL RIGHT TO TAKE INDIAN LANDS

by the Indian Law Resources Centre

A recent federal court decision in an important Indian land claim case sheds new light on the legal significance of the European "discovery" of America. This decision shows once again that Europeans and the United States gained no special legal powers over Indian lands when they waded ashore from their Atlantic voyage.

One of the most misunderstood ideas in United States law is the "doctrine of discovery". That old international law doctrine was in effect during the era of European expansion and colonialism, as the various European powers tried to regulate their rights to the lands they "discovered".

The United States courts have created much confusion about the effect of the discovery doctrine on Indian land rights. The most damaging and misinformed idea in some federal court opinions has been the idea that discovery magically transferred the ownership of all American lands from the Indian owners to Europeans and subsequently to the United States.

This notion of extinguishment of Indian title by virtue of discovery was a late development in United States law. The early nineteenth century rulings of the Supreme Court when John Marshall was Chief Justice said nothing of the kind. Rather, those early rulings explained that the law of discovery was merely a doctrine which regulated competition among European nations for the right to acquire lands outside of Europe. Its only effect was to give the discovering European country the exclusive right to purchase land from the Indian nations which owned it. No other European country would be permitted to deal with the Indians who owned the lands. The United States acquired its rights to land not by discovery but by purchase through treaties with the Indians or by succeeding to the rights which the French, Spanish and British had obtained in their dealings with the Indians. According to the Supreme Court opinions of John Marshall, discovery had no effect whatever on the rights of Indians to their land.

Despite this sensible beginning, United States law became infected with the idea

that discovery meant a legal transfer of land ownership from Indians to Europeans, that when Columbus stuck his flag in the beach, all Indian nations somehow lost the real, legal title to their lands.

The courts and government officials who accept that later and incorrect interpretation of the discovery doctrine argue today that the United States owns almost all Indian lands simply because the United States is the successor in interest to the Europeans who discovered America. To make this notion seem more reasonable, it is sometimes said that the United States owns the land "in trust" for the Indians.

However it is said, this assertion of United States ownership of Indian lands has been used to deny legal protection to Indian lands, resources and water. Discovery is said to give the United States extraordinary legal powers to take and dispose of Indian land rights.

In fairness to the United States courts, there have been occasions when judges have rejected this notion of extinguishment by discovery and have focussed instead on the basic discovery doctrine as first interpreted by John Marshall.



One of those occasions just occurred in October, 1982, in a ruling by the federal Court of Appeals in New York. That court issued a decision in an Oneida land claim case. The decision penetrated through most of the nonsense about discovery and exposed some of the legal basics<sup>1</sup>. Because the court's analysis of the discovery doctrine is exceptionally good, that portion of the court's opinion, written by Hon. Walter R. Mansfield, should be carefully read and studied:

*The rights of American Indians to the land they inhabited since time immemorial are governed by the doctrine of 'discovery' and related legal principles first elaborated in a series of decisions by the Marshall Court<sup>2</sup>. The Supreme Court recently summarized these principles in Oneida Indian Nation v. County of Oneida<sup>3</sup>:*

*"although fee title to the lands occupied by Indians when the colonists arrived became vested in the sovereign — first the discovering European nation and later the original States and the United States — a right of occupancy in the Indian tribes was nevertheless recognized. That right, sometimes called Indian title and good against all but the sovereign, could be terminated only by sovereign act."*

This right of occupancy which the Indians retain until validly extinguished has been variously termed 'aboriginal title, unrecognized title, original Indian title or simply Indian title'<sup>4</sup>. It must be distinguished from the concept of *fee title* of the discoverer. The two types of interest — *fee title* of the discoverer and *Indian title* of the native inhabitants — relate to different concerns. The discovery doctrine, which vests *fee title* in the discovering sovereign, was designed to regulate the competing claims of European nations to the right to purchase Indian land: the discovering nation vested with *fee title* is given the exclusive right against all others to acquire the rights of occupancy of a particular parcel of land from the inhabiting Indians<sup>5</sup>. Thus the concept of *fee title* in the context of Indian lands does not amount to absolute ownership, but rather is used interchangeably with 'right of preemption', or the preemptive right over all others to purchase the Indian title or right of occupancy from the inhabitants<sup>6</sup>.

The discovery doctrine, however, does not determine the relationship between

the holder of the fee title and the inhabiting Indians, since the mere possession of the fee title does not thereby entitle the holder to any possessory interest in the land vis-a-vis the Indians. Rather, possession is governed by the concept of Indian title, which recognizes the Indians as 'the rightful occupants of the soil, with a legal as well as just claim to retain possession'<sup>7</sup>.

Until Indian title is extinguished by sovereign act, any holder of the fee title or right of preemption, either through discovery or a grant from or succession to the discovering sovereign, remains 'subject... to the Indian right of occupancy'<sup>8</sup>, and the Indians may not be ejected<sup>9</sup>. As the Court stated in *Worcester v. Georgia*<sup>10</sup>, the fee title 'asserted a title against Europeans only, and (was) considered a blank paper, so far as the rights of the natives were concerned'. Thus discovery gave the sovereign only an 'ultimate reversion in fee'<sup>11</sup>, subject to the tribe's 'perpetual right of possession... considered as sacred as the fee-simple of the whites'<sup>12</sup>. Relative to the possessory rights of inhabiting Indians, therefore, the fee title represents merely a 'perfectable entitlement'<sup>13</sup> that remains encumbered by Indian title unless and until the latter is extinguished by sovereign act. Only then is the fee title freed of Indian rights of occupancy by virtue of aboriginal title<sup>14</sup>.

To avoid confusion, it would have been preferable to remove from this analysis of discovery the use of the term "fee title" when referring to Indian lands discovered by Europeans. Normally, "fee title" means absolute and complete ownership of land. This is completely different from the so-called "fee title" to discovered Indian lands, which is not really a right of ownership at all. As the Mansfield opinion correctly points out, under the international law of the time and under United States law, the act of European discovery gave only one right to the European discoverer: the exclusive right to purchase Indian lands, the right to prevent other Europeans from purchasing the discovered lands from the Indians. Stated in a simple fashion, discovery took no land rights from Indians, and it is not a legal basis for United States power over Indian lands today.

Fortunately, Judge Mansfield studied the discovery doctrine carefully and rendered a forthright opinion which serves the interests of Oneidas, the Six Nations Confederacy and all other Indians who are seeking to preserve and protect their land rights through the rule of law.

#### FOOTNOTES

1. *Oneida Indian Nation of Wisconsin v. State of New York*, F.2d, (2d Cir. 1982) Slip Opinion, docket number 81-7616, October 4, 1982, pp. 5-7. This case is brought by two Oneida tribes to recover a large area of land in central New York which was lost in 1785 and 1788. The case was appealed to the Second Circuit Court of Appeals after it had been dismissed by the trial court without an opportunity to present evidence. The appeals court reversed, saying that the trial court should have received evidence. The appeals court also made other favourable rulings in the case, deciding that the case was not too "political" for the courts, that New York State could be sued by the Oneida plaintiffs, and that the case should not be dismissed because the alleged taking of Oneida lands took place so long ago. If the defendants do not try to appeal directly to the Supreme Court, the case will soon be returned to the trial court for further hearings.
2. *Mitchel v. United States*, 34 U.S. (9 Pet.) 711 (1835); *Worcester v. Georgia*, 31 U.S. (6 Pet.) 515 (1832); *Johnson v. McIntosh*, 21 U.S. (8 Wheat.) 543 (1823); *Fletcher v. Peck*, 10 U.S. (6 Cranch) 87 (1810). Accord, *Oneida Indian Nation v. County of Oneida*, 414 U.S. 661 (1974). The citations in notes 2 to 14 are supplied by the Court in its opinion.
3. 414 U.S. 661, 667 (1974)
4. Clinton and Hotopp, "Judicial Enforcement of the Federal Restraints on Alienation of Indian Land: The Origins of the Eastern Land Claims", 31 *me. l. Rev.* 17, 20, (1979)
5. See Berman, "The Concept of Aboriginal Rights in the Early Legal History of the United States", 27 *Buffalo L. Rev.* 637, 655 (1978)
6. *Oneida Indian Nation*, *supra*, 414 U.S. at 670
7. *Johnson v. McIntosh*, *supra*, 21 U.S. (8 Wheat.) at 574
8. *id.*
9. See, e.g., *Clark v. Smith*, 38 U.S. (13 Pet.) 195, 201 (1839); *Beecher v. Wetherby*, 95 U.S. 517, 525 (1877); *Fletcher v. Peck*, *supra*, 10 U.S. (6 Cranch) at 142-43; see also Newton, "At The Whim of the Sovereign: Aboriginal Title Reconsidered", 31 *Hast. L.J.* 1215, 1221 (1980)
10. 31 U.S. (6 Pet.) 515, 546 (1832)
11. *Mitchel v. United States*, *supra*, 34 U.S. (9 Pet.) at 756
12. *id.* at 745-46
13. Henderson, "Unravelling the Riddle of Aboriginal Title", 5 *Am. Indian L.J.* 75, 90-91 (1977) (quoted in Berman, *supra*, 27 *Buff. L. Rev.* 637, 645)
14. *Johnson v. McIntosh*, *supra*, 21 U.S. (8 Wheat.) at 588; see also *id.* at 573-74



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# METIS HISTORY



Researched & Compiled by  
Ronald Bourgeault

At the very first of this series, we examined the old Indian society as a classless, or egalitarian, society. We then saw how the European capitalists came about to gain control of that society and to exploit the population as a source of labour. Let us now re-examine the old society in order to determine what position, role or status women occupied within it, and then examine what happened to women once European capitalism gained control of the society and engaged in the exploitation of its labour.

On re-examining the egalitarian or communal society, we should bear in mind that all peoples of the world basically evolved from the same general forms of egalitarianism. Why some peoples are exploited at the expense of others has to do with the history of the development of capitalism and the colonialism it imposed on peoples around the world. It is this history as it pertains to the northern part of Canada and what it has done to women, that we will deal with in the next few

articles. We should also bear in mind not all the Indian societies in the western world (i.e. North, Central and South America) were at the same stage of development. For example, the Inca people of the Andes in what is now Peru, and the Aztec people in what is now Mexico, were already into the formation of classes within their societies. And accordingly, the position of women was not the same as with the societies in what is now northern Canada, when contact was made by the expansion of European capitalism.

#### WOMEN IN EGALITARIAN SOCIETY

Within the overall structure of the old Indian or egalitarian society, all individuals were equally dependent upon the larger society as a whole. Although there were varying forms of family structures, the society as a whole was considered as being the family. All adults equally engaged in socially productive work or socially necessary labour needed for the

greater whole of society. That is to say all adults were expected to produce the basic necessities needed for the greater whole of society, and in that production or work all were equally seen as being important. As well, all adults equally participated in the distribution and consumption of the basic necessities of life. There were no classes or economic divisions within the society in which those that did not work exploited others through their work. The only division of labour within the society was according to sex; however, the relationship between the two was based upon the mutual exchange of what their labour produced. In other words, both men and women laboured within the society and what they both produced was seen as being of-mutual benefit to the society as a whole. There was no such thing as work which was seen as being the most important being done by men and work of lesser importance being done by women. All work was seen as being equally important and socially productive.



Within the egalitarian Indian society, all adults, men and women, made decisions, either individually, in groups or collectively, about their labour or activities and what they produced. Since all labour was seen as socially necessary and since all adults made decisions concerning their work, there was no separation or alienation of each individual from their work and where it went. All decision making was widely dispersed throughout the society with no one person, groups of persons or sex holding power over any other. Land and the concept of land was not a question of private ownership. Rather, it was seen as being there to be used in a collective capacity — land was collectively owned. There were no private trap lines or hunting grounds in which only certain individuals or relatives could use. Land as we have seen before was a subject of both women's and men's labour. Both women and men mutually worked the land, taking from it — through their labour — what existed naturally.

What, then, was women's actual autonomy within the egalitarian communal society? The autonomy of women existed inasmuch as they had decision making powers over their own lives. With whatever work that women did, they held the power that determined how and what their work was to be, how it was to be carried out and how the results of their work, i.e. what was produced, was to be distributed throughout their society. Since women had power over what they produced and since women's work was held to be mutually socially important to that of men, men did not have decision making powers controlling what women did. Women's social and economic power was held to exist mutually with that of men.

*Since in primitive communal society decisions were made by those who would be carrying them out, the participation of women in a major share of socially necessary labour did not reduce them to virtual slavery, as is the case in class society, but accorded them decision-making powers commensurate with their contribution.*<sup>1</sup>

Within the egalitarian society, women exercised sexual autonomy in mutuality to that of men. Inasmuch as women held power and decision making over their labour, they had the same decision making power over their sexual lives. Women were not bound or dependent upon men either individually or collectively, and hence men did not hold any decision making powers over women's sexual lives. To have sexual relationships with different men, before or after "marriage" was not seen as being out of the ordinary. And, of course, children were seen as being the care and responsibility of the collective society as a whole. Relationships or marriages were formed for the most part as a matter of domestic convenience. The formation of family out of marriage existed as a unit in support of the greater collective society. No families existed as individual units responsible for their own individual livelihoods; rather, they were units that formed and existed in support of the collective society as a whole. Women had mutual decision making powers with men within the collective society. Women and their children were not economically or socially bound or dependent upon men. Divorce for whatever the reasons was arrived at through mutual recognition between the woman and the man.

What does all this mean in the everyday, practical operation of the egalitarian society. Both men and women did, in fact have particular tasks which they were required to do for the general maintenance of the society. Men did in fact hunt and trap animals for food and clothing, but so did women. So the division of labour along the lines of sex did exist, but it was not absolutely rigid. Women doing such work as clothes and food production was

also done by men. The fact that men may have done the majority of hunting and trapping and women may have done the majority of domestic work, neither of these two "types" of work was seen as being more important or that it held a particular status within the society. Rather, they were seen as being of equal importance, and the power of decision making over these two types of work allowed for mutual status between men and women. As well, what was produced by particular people or individuals within the society was done for the total use of the society as a whole. That is to say the trapping and hunting of animals for food and clothing was done for all the society. For example, no individual, because of his or her skills, produced something and then exchanged it for something else they may have needed in order to live. The fact that something (e.g. fur) may be produced for exchange, made that item a form of private property. It became a commodity to be used in the form of exchange for something else that one needed in order to live. This is entirely different than producing that fur for the internal use of individuals within the collective society as a whole. Again, whatever was produced and prepared for consumption or use was done on the basis of use within the egalitarian society. Nobody hunted, trapped and had it prepared for use in order that it may be exchanged for something else within the society. When that process starts to happen, then the egalitarian society starts to break down, because private property and the relations of private property come into being.

*...in primitive communal society, the distinction did not exist between a public world of men's work and a private world of women's household service. The large collective household was the community, and within it both sexes worked to produce the goods necessary for livelihood. Goods were as yet directly produced and consumed; they had not become transformed into 'commodities' for exchange, the transformation upon which the exploitation of man by man, and the special oppression of women, was built.*<sup>2</sup>

#### WOMEN AND THE IMPACT OF CLASS SOCIETY—THE BREAKDOWN OF EGALITARIAN SOCIETY

How is it, then, that if women have power and autonomy within an egalitarian society, that they are caused to come to be subjugated or made dependent to men? The subjugation of women starts to take place when the collective economy in which they exercise their autonomy or independence is caused to be undermined or changed. What causes the collective economy to change is when the labour is caused to become specialized in the production of goods or commodities for exchange, as opposed to the labour producing the goods in order to be used internally within the society. When labour is caused to produce goods or commodities for exchange and not for use, the individuals within the collective society begin to lose their control or power over the distribution and use of the goods. If, for example, fur becomes a good that is produced for exchange, as opposed to use within the egalitarian society, then those who are responsible for producing it become responsible for the conditions of its exchange. Since men were for the most part responsible for the production of fur as a clothing, they then become dominant as a controlling power in its exchange as a commodity. They then come to determine what will happen to it as a source of private property. Since women may have been for the most part responsible for the preparation of the fur as a form of clothing, their mutual power starts to then become secondary to that of men. Women

then begin to lose control over their production of goods and the mutual relationship with men within egalitarian society starts to crumble. It is a simultaneous or inter-related process. The beginning of commodity production is the beginning of the destruction of the egalitarian society and the simultaneous rise of class formations and class structure. Inter-related with all this is the beginnings of the subjugation, or oppression, of women.

*...the division of labour slowly insinuates itself into this process of production and appropriation, elevates appropriation by individuals into the general rule, and thus creates exchange between individuals... Gradually commodity production becomes the dominating form.*

*With commodity production, production no longer for use by the producers but for exchange, the products necessarily change hands. In exchanging his product, the producer surrenders it; he no longer knows what becomes of it...<sup>3</sup>*

The family no longer is a production unit of the egalitarian society, but rather it is caused to become an independent economic unit in the production of commodities for exchange. The family, because it is now separated from the egalitarian society, causes women to become dependent upon men in the production of goods or commodities for exchange. Women's socially necessary labour and their control over it no longer was of mutual value to that of men.

*The division of labour within the family had regulated the division of property between the man and the woman. That division of labour had remained the same; and yet it now turned the previous domestic relation upside down simply because the division of labour outside the family had changed. The same cause which had ensured to the woman her previous supremacy in the house...this same cause now ensured the man's supremacy in the house. The domestic labour of the woman no longer counted beside the acquisition of the necessities of life by the man; the latter was everything, the former an unimportant extra...<sup>4</sup>*

This production of goods or commodities for commercial exchange is the beginning of private property and class exploitation. The single family becomes the basis of this individual commodity production and undermines the old collective society. Women are caused to no longer have any power over their labour; rather, it is men who are caused to exercise power over the production of commodity goods for exchange. Women's socially necessary labour is no longer of mutual status with that of men within the newly emerging economic order.

*The distinction of rich and poor appears beside that of freeman and slaves — with the new division of labour, a new cleavage of society into classes. The inequalities of property among the individual heads of families break up the old communal household communities wherever they had still managed to survive, and with them the common cultivation of the soil \* by and for these communities. The cultivated land \* is allotted for use to single families, at first temporarily, later permanently. The transition to full private property is gradually accomplished, parallel with the transition of the pairing marriage into monogamy. The single family is becoming the economic unit of society.<sup>5</sup>*

*\* In the case of Indian labour in the fur trade, the collective working the land as a subject of their labour for the collective family and society is stopped. They then work it individually or within individual units (individual families) for the European Mercantile capitalist.*

We will next look at what happens to Indian women with the coming of the Europeans and the fur trade. The process of economic conquering means the destruction of the egalitarian or communal society. The population as a whole is exploited as a source of peasant labour. It is the beginning of class society and ultimately class struggle. What this means to Indian women is the overall colonization, but as well their particular subjugation or oppression. With the creation of class society under the European colonization of the fur trade, there is the simultaneous creation of racism and sexist oppression of women.

— to be continued

#### FOOTNOTES

1. Leacock, Eleanor, Introduction, pg. 34. *The Origin of the Family, Private Property and the State* by Frederick Engels.
2. Ibid, pg. 33
3. Engels, Frederick, *The Origin of the Family, Private Property and the State*, pg. 233
4. Ibid., pg. 221
5. Ibid., pg. 223.



**Editors Note:**

The following letter appeared in the *Meadow Lake - Northern Western Sun*, November 23, 1982. This was in response to a letter submitted by Jim Favel, AMNSIS Area Director for Northern Region III. Favel has requested we print this letter in the *NewBreed Journal*.

Once again I am not surprised at what type of writing is done by this person that made up that letter. First of all, it reminds me of a weapon going off half cocked with not enough powder to push the projectile at what is supposed to be the target.

Well, for the layman who does not understand what I am talking about, I will tell you.

1. Mr. Jim Favel has done nothing for the Northern people but complain about no place for education capabilities, facilities, technical or otherwise. Well, there are a few facts that we have to look at, as I have pointed out to Mr. Favel many times.

First you have to have a human interested in working, next going to get help to do the work if you don't know how (regardless of race, color or creed). Now, as I told my students, you do not have to do it if you do not want to do it, but if you do not have any money to go out in that big beautiful world then why should you live off your big brother when you can go out and earn your living yourself? You can take a horse to water but one cannot make him drink!! (old native quote).

2. Why blame your own mistakes on the "so called" quote "bureaucracy" unquote firing of people does not have anything to do with what is happening in the north.

Jobs have been given to the northerners and all they do is work for a week or two and then quit, not all of them, but quite a few. Now where is the fault? This is happening all over, not just up in the north. I am not trying to "brain wash" anyone. I am telling it the way it is. Jobs are available, you have to go to get them and keep them.

3. You cannot blame the government for not having the money up here or the jobs. The previous government was pouring the money into the north for anything and everything. I have to work all my life to get a roof over my head, but up here all one has to do is get pregnant and you will get a house which you may have to pay for, but whose money is paying for it? For sure not yours, because you have not put any money into income tax or Canada Pension plan or anything else!!! The few of the northern people that do work here do pay taxes but that is not enough to help the northerners. Now I am not one to say do not help the northern people because that is the reason I came up here, is to help. I have done that and did a good job at that. Certainly I got paid for it.

4. Speaking of wages, Mr. Jim Favel, how much are you getting for wages while the rest of the northerners are doing very poorly and all you do is complain. Why do not you go out and do something constructive for our northern people instead of complaining? Work with the government not against them.

5. The government has every right to freeze most of the monies going to the north because all it is doing to most people is degrading them and their heritage. Our northern people are a proud people. Most of them that is. It only takes a few people to drag the rest of the people down.

We have to face reality, not fantasy, as Mr. Favel is trying to make the northern people to believe it should be. Why is there no money in the north?

I'll tell you why. There are too many people on the welfare wagon, also, too many people do not want to work because the previous government made it too easy to get welfare — "Why should I get a job when I can get welfare easier?!!!"

People take all the money out that is put there by hard working people and the non-working ones use it up ... Is this justified?

6. Last, but not least, "United we stand, divided we fall" is a very good quote and you should think of what it means. (It is in the wrong context here in Mr. Favel's letter to the editor).

For the common good, thank-you.

J.S. Frank  
Buffalo Narrows

**NATIVE HISTORY ENCOURAGED****Dear *NewBreed Journal*:**

It is with pleasure that I send you the enclosed \$10 cheque for a further two-year subscription to *NewBreed*. I have followed this paper since it first began and always enjoyed it, especially cultural and historical information. As a former teacher and now as a Native curriculum developer, I encourage the continuation of such information. Its value and importance lies in the need for such data to be documented and made available to our Native readers so they can be knowledgeable and aware of their heritage. Through this knowledge our people can self-identify and know the meaning of self-worth. Keep up the fine work.

Also, please accept my thanks for the kind reception I received from the *NewBreed* staff when I visited your operations this past summer during the World Assembly of First Nations.

In brotherhood,  
Terry Lusty  
Desmarais, Alberta

## Native Women's Week February 27th to March 5th, 1983

The Regina Native Women's Association, with the endorsement of the city of Regina, is pleased to announce Native Women's Week, February 27th to March 5th, 1983.

According to Brenda Dubois, the womens' goal is to raise awareness about the Regina Native Women's Association and to raise funds to purchase their own community centre. The theme is 'Lets Work Together'.

Some of the events planned include a banquet at the Four Seasons Palace on February 27th with Maria Campbell and Winston Wuttunnee entertaining, and a dance featuring the C-Weed Band at Handbidge Hall\* on Saturday March the 5th.

The group invites other organizations, clubs and individuals to join them in either sponsoring activities or participating during Native Women's Week.

For further information, please call the Regina Native Women's office at 522-2621.

Note to the Fishermens' local Co-ops from the Federated Fishermens' Co-op:

Fishermens' Local Co-ops who are members of the Northern Saskatchewan Fishermens' Federated Co-op are asked to write in concerns they wish to have included in the brief to be presented to the provincial government. Send your concerns to:

Marian Fietz  
Northern Saskatchewan  
Fishermens' Federated Co-op  
Box 1014  
La Ronge, Sask.

Fishermens' Local Co-ops who wish to join the Federation are asked to send a membership fee of \$25.00 to the above address and to appoint a delegate to the next meeting.

## Wanting information on government organization in northern Saskatchewan?

A major transfer of Department of Northern Saskatchewan (DNS) branches to other provincial departments was completed on January 1, 1983.

**Transferred January 1, 1983**

DNS Building Services Division of Buildings and Municipal Engineering to Department of Government Services.

DNS Staff Housing Administration to Department of Government Services.

DNS Roads and Transportation to Department of Highways.

DNS Equipment Branch to Department of Highways.

DNS Materials Management to Department of Revenue, Supply and Services.

DNS Radio Communications Division of Extension Services to Department of Tourism and Renewable Resources.

DNS Northern Air Services to Department of Revenue, Supply and Services.

Offices and staff will generally remain in their present locations, and inquiries may be made by calling the numbers previously used by the DNS branches. Out of town residents (from Saskatoon north) may call provincial government offices in La Ronge toll free by dialing (1 or 112)-800-772-4060. For general queries about changes in government organization in northern Saskatchewan, call toll free to the Provincial Inquiry Centre in Regina, by dialing (1 or 112)-800-667-8755.



Government of  
Saskatchewan



## “La Fette Nationale”

by Martha Smith, Economic Development Worker for AMNSIS, Prince Albert

The Batoche Sports, a summer celebration commemorating the days of the buffalo hunt, was inaugurated in 1884 upon Louis Riel's coming to the South Saskatchewan. Sarah J. Potter relates that it was held on July 24 and the tradition was continued after the rebellion of 1885, the celebrations being held annually without interruption between 1886 and 1958. Called by Riel “La Fette Nationale”, the sports events were held on a cleared field three miles in length, surrounded by clumps of willows and berry bushes, located not far from the river. This charming spot was called “la Belle Prairie”. In the years after the rebellion, it was customary to canvass the merchants of Prince Albert for donations of prizes such as square tin boxes of tea, flour, bacon, salt and pound bags of candy. In later years, merchants erected concession stands and sold hard candies, raisins and tins of tomatoes and sardines.

A judges' stand constructed of green poplar wood was raised “with a good view of the track”, and above the stand was a canopy of green branches shading the judges. Crowning the canopy was the white flag depicting a hunter pursuing a brown buffalo, and at the top of the flag the words *La Fette Nationale*. This summer celebration became famous throughout the west, and wagons came from as far south as Qu'Appelle and Montana, from Edmonton, Battleford and other locations along the old Carlton Trail, and from the Prince Albert and Nipawin districts. As many as 3,000 people annually attended the events, and large crowds usually could be seen on the field by 9:00 a.m.

The most popular sporting event of the celebration was the horse races, which were run in the early

days over a straight mile track. In later years, circular track was used. There were mule races, three-quarter mile and one-half mile sprints, pinto races, pony races for small boys (for which the winners received a colt), and sulky races with two-wheeled carts. There were also traditional Indian races, pony races, travois races and dog travois races with full loads. Races for bucking horses were also featured, the individual coming in last winning the prize. The first prize for the races was usually \$5 or more, and the second a bag of flour. Foot races were held between the horse races. There were foot races for men over 25, young men, boys 15 years and younger, smaller boys, young married women, girls, old ladies, Indian men, Indian boys and Indian women. The winners each received a bag of flour, and all the younger participants were rewarded with prizes of hard candies.

There were also individual and team events testing the strength and skills of the men: wrestling and gripping contests, tug-of-war, pulling contests, rifle target shooting contests, the high jump, the broad jump, the hop, skip and jump and horseshoe pitching. The day's athletic program was completed by a game of lacrosse.

Following the athletic contests, a dance was held. The dancers kept step to the merry traditional Metis and Red River tunes, such as *Red River Jig* and the various Scottish reels. French folk songs and square dances were also played by the many accomplished fiddlers who were present. Cries of “*Au jour! Au jour!*” rang out as dawn approached, and the dance invariably continued until the break of day. The younger children left for home after the athletic contests, and even before the beginning of the dance, long columns of wagons stretched into the horizon.

The Batoche Sports was discontinued after 1958, and “La Belle Prairie” was ploughed up and crops were planted.

**EDITOR'S NOTE:** Plans for the annual Metis Heritage Days celebration, sponsored by AMNSIS, will be returning to the more traditional and cultural celebrations of the Metis and Non-Status Indian people. According to Tim Low, chairman of the Metis Heritage Days committee, some of the sports events will include soccer and long-distance running. For information or ideas, contact Tim Low at AMNSIS offices in Regina.)

### Sports Column in the *NewBreed Journal*

With the change in format we intend to include more community content. By doing so we hope you will find your favourite section of the paper more enjoyable. Our concern is to better serve the *NewBreed Journals'* readership.

Our Sports column will announce upcoming events, and if paper space permits, we will cover high school recreational events.

If any sporting events are happening in your area, let the *NewBreed Journal* know, and we can include it in our sports column.

Announcing events through your paper should result in good community participation and a well informed readership.

So if you have anything to submit to the sports column, do not hesitate to write to

*NewBreed Journal*  
Sports Column  
210-2505-11th Avenue  
Regina, Saskatchewan, S4P 0K6.

# BATOCHÉ

## centennial

### 1985



Now in the  
Planning Stages

We Need  
Your Ideas

1985 will mark the 100th anniversary of the Northwest Rebellion - the last stand of the Metis Nation and one of its finest hours. Metis people will be celebrating that anniversary and by doing so will be reaffirming their pride in their heritage as well as their determination to make Metis culture alive today and to continue the fight for Metis rights and social justice.

AMNSIS and the Gabriel Dumont Institute will be directly involved in carrying out projects and putting on events - both at Batoche and around the province. The planning for these projects and events is already going on. 1985 will be a time of celebration for Metis people - and it is the Metis people who should rightfully decide what kind of events and projects should make up the celebrations. To make it as easy as possible for you to get your ideas to us, a panel will be visiting each of the eleven AMNSIS areas to meet with Metis people interested in discussing the plans or putting forward ideas. We encourage you to start thinking about ideas for 1985 and discussing them with friends so that you will be prepared when the panel visits your area. Times and places of the visits, to begin in early March, will be announced through AMNSIS local.

Here are some examples of the kind of projects which might take place: travelling plays about Batoche, Riel and Dumont; a popular book on the history of the Metis people; a recording of Metis songs and fiddle music; a series of Metis comic books telling the history of the Metis; local and provincial essay contests for Metis students writing about Metis history and culture; the declaration of a Metis national day to be celebrated every year.

Suggestions and ideas re:  $\frac{1}{2}$  Batoche Centennial 1985 can be forwarded to:

Tim Lowe or Claude Petit  
AMNSIS  
1170 8th Ave.  
Regina, Sask

or

Batoche Historic Project  
Dumont Institute  
2505 - 11th Ave.  
Regina, Sask.

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**PARTICIPaction**

by Russ Kisby

## The three kinds of Canadians

To misquote and paraphrase Julius Caesar, "All Canada is divided into three kinds of people when it comes to fitness: those that do, those that don't and those that think about it!"

PARTICIPaction can take a little credit for motivating the first group. We want to find out more about the second bunch; and, we're about to go after the third group with a vengeance!

About the doers: we got a nice letter recently that makes us feel our efforts are taking hold. Our correspondent wrote:

"...PARTICIPaction has been such a success... by reaching out to the great percentage of people who feel like such 'klutzes' and 'has-beens' and giving such neat encouragement.

"I jog — now and then; often, more 'now' than 'then'. I love the power it has given my state of mind. Needless to say, I feel so much better — physically — when I get out on the roads on a regular basis. But the satisfaction I feel from the discipline and achievement of time goals is terrific. Besides which, I get to see the turns and corners and 'far away' places I don't normally drive to. I seldom go more than 3 or 4 miles, but feel that this distance is a real achievement."

Now, if you feel like a 'klutz' or a 'has-been' or if you're a 'never-been' as far as fitness is concerned, take heart from this letter. You *can* do something!

A lot of people take our advice to "Make Fitness Fun" and try a number of different activities. They'll try competitive games, individual activities like swimming or jogging and perhaps find something that gives them a real kick.

Some people don't like any of the activities and decide they'll just walk a lot — and that's great! Walking can be an excellent road to fitness — provided you walk briskly and often enough.

Now, the second group, the hard-core nay-sayers. These people won't lift a finger, let alone a foot. If you're one of these "Fitness isn't for me" folks, we'd like to know your feelings. Write me a letter at PARTICIPaction, 80 Richmond Street West, Suite 805, Toronto, Ontario M5H 2A4. We don't want to scoff at you — we want to understand you.

Maybe you're discouraged even before you start. Maybe you think it takes too long to get into shape. Maybe you confuse fitness — which you can begin to achieve in a few weeks — with bulging muscles — which can take years to acquire.

Or, maybe you think you're too old to start. Well, the letter writer we quoted above *had* a few remarks about that and about fitness at any age.

"...as I was running this morning, I realized how much thinking and problem solving I do when running and it occurred to me how much of an influence my 70-year-old 'jogging mother' has had on me. I hope I can influence my own children in this same way and that they'll take 'keeping fit' as a natural, necessary part of their lives."

And finally, there's the third group — the well-intentioned, "I'm-definitely-going-to-start-tomorrow" gang. Look out: PARTICIPaction is devoting its full 1983 Public Service Campaign in TV, radio and print to getting you out of your good intentions and into your sneakers.

And you're going to thank us! Because once you've started getting into shape, you're going to feel wonderful! In your heart you know we're right, and in your heart you know you should be active.

So, as our 1983 theme has it: Don't Just Think About It — Do It!

cont from pg 13

## Saskatchewan Training for Employment Program

**Q: What role will the AMNSIS Area Boards play?**

**A:** Every AMNSIS Area Board has a representative on the Gabriel Dumont Institute Board. Area Education Committees are appointed by the Area Boards, and have a large role to play in supporting the regional training centres. The support of the Area Board is crucial to the success of the training centre in any area.

**Q: How will the program be run?**

**A:** The Gabriel Dumont Institute will establish a new *Occupational Training Division* responsible for implementing and operating the STEP program. This Division will provide staff support to the Board and program management, planning and co-ordination, and it will develop policies and procedures.

The present Institute programs such as administration and library will be expanded to provide services to the STEP program.

Regional Training Centres will provide the focal point for the delivery of training. Each centre will have a staff of four, including a program co-ordinator, faculty members and a secretary/bookkeeper. The program co-ordinator will report to the director of Occupational Training, and will be responsible for the operational administration of the centre.

The staff will make sure that student recruitment is done, and that the program is delivered, and that the necessary counselling and support services are provided.

As in all Gabriel Dumont Institute programs, priority will be given to hiring Native people.

**Q: What physical facilities or buildings will be used?**

**A:** Existing facilities will be used as much as possible. In some cases, facilities are already available from AMNSIS locals. In other cases, space will be rented or leased from other private or public agencies. Normally, the program will not provide for the construction of new buildings.

Where costly and highly specialized facilities are required for the more advanced stages of training, existing institutes will be utilized.

**Q: Who can enroll?**

**A:** Because the STEP program is provincial in scope, Native students throughout the province will have the

right to apply for training through any training centre. The question, "who is a Metis" is presently under discussion within AMNSIS.

Entrance requirements will be flexible, to ensure access to Native students who have the basic aptitudes, abilities, interest and commitment to study.

**Q: Will student training allowances be adequate?**

**A:** Under the terms of the *National Training Act* (NTA), standard rates must apply, which are far from generous. This problem is presently being addressed.

However, the provincial Department of Social Services recognizes that people taking vocational training may require income supplements. Training centre counsellors will be trained to ensure that students have full access to this service, if necessary.

Unemployment Insurance benefits will continue to be paid to those who are eligible and enrolled in training.

**Q: Why is certified training so important?**

**A:** If Native people are to have access to job opportunities at home or across Canada, they must have the necessary skills and papers.

Because all Canadians are guaranteed the right to move across Canada to seek employment, we want to be sure that Native people get first crack at jobs here in Saskatchewan. Certified training is the answer.

cont from pg 15

## Gabriel Dumont Resource Centre Newly Acquired Books November, 1982

*Aboriginal Title and Mining Legislation in the Northwest Territories.* Thompson, Ruth. 1 copy - Regina.

*Adult Learner; a neglected species.* 2nd Ed. Knowles, Malcolm, 1978. 1 copy - Regina.

*Encyclopedia of Educational Media Communication & Technology.* Unwrin, Derick, 1978. 1 copy - Regina.

*From Pictures to Passages, Building Skills in Reading Comp.* (Text and Workbook), Evanson, Jane L. 1 copy SUNTEP - Regina.

*A Growing Concern... Labour Education For Canadian Workers.* 1982. 1 copy - Regina.

*Hold High Your Heads.* Tremauden, A.H. ed., 1982. 5 copies - Regina.

*Indian Awareness - post secondary education.* 1974. 1 copy - Regina.

*Indians, Inuit and Metis of Canada.* McLean, Hope, 1982. 3 copies: 2 - Regina; 1 - SUNTEP, P.A.

*Labour Turnover in Canada: A Survey of Literature and Date.* Kaliski, S.F. 1981. 1 copy - Regina.

*Modern Practice of Adult Education.* Knowles, Malcolm S. 1970. 1 copy - Regina.

*Native Americans of the Northwest Coast.* Newberry Library Series, Frumet, Robert Steven, 1979. 2 copies - Regina.

*Native Rights and the Boundaries of Rupert's Land and the North-Western Territory.* McNeil, Kent. 1 copy - Regina.

*Patterns of Prejudice: A History of Nativism in Alberta.* Palmer, Howard. 1982. 1 copy - Regina.

*A Primer of Liberation Education.* Spring, Joel, H. 1975. 2 copies - Regina.

*Secret Oppression: sexual harassment of working women.* Backhouse, Constance, 1979. 1 copy - Regina.

*Self-directed Learning.* Knowles, Malcolm, S. 1975. 1 copy - Regina.

## HUH??!

### (A Collection of Dubious Quotes)

- "A nickel ain't worth a dime anymore."
- "He gets up at six o'clock in the morning no matter what time it is."
- "Spare no expense to make everything as economical as possible."
- "No one goes to that restaurant any more; it's too crowded."
- "Yeah, I'll be there. But how'll I know if you've been there?" "Well, if I get there first, I'll make a blue chalk mark, and if you get there first, you rub it out."
- "A lot of people my age are dead at the present time."
- "Gentlemen, it's unanimous — we agree on nothing."
- "Well, your honor, I was sober enough to know I was drunk."
- "From now on we shall offer police jobs to women regardless of sex."



**Upon A Whispering Wind**

I hear my forefathers calling me,  
Asking me to return to the forest  
I hear their voices in unison  
Though my eyes cannot see.

I hear my parents of the longhouse  
Asking me why I'm in the city...  
I wake up in the morn  
Listening for the loon's call.  
My forefathers sigh inside my brain...  
All I hear are car horns,  
All I am is a number.

Fathers of the past  
Whispering into my ear  
It seems too late to go home,  
I cannot bring Freedom back.

Wind: echo of my forefathers  
Forgive me my mistake  
I am being punished...  
Lost in a wilderness of steel,  
concrete, machines with voices.  
You mourn my death,  
as you mourn the loss of your land.  
It is all the same,  
No distinction; we are roots  
torn up, burned to ashes,  
blown away by the wind.

Wind, trying to capture my attention  
I try not to hear, the voices scare me,  
Awaken me in the morn;  
when I want to sleep,  
when I want to forget.  
I want the trees and stars,  
freedom to run forever.  
I want us back, a nation  
who grew from the land.  
A mighty people who now are meek,  
silent, no one cares to hear us.  
When we do speak, it has no purpose.

We have misted memories,  
Azure skies, blue waters.  
There is no reality, only a dream  
which no one can hold,  
It is elusive, as the wind itself.

*Sherri Theilheimer*  
c 1982 Blossom Creations.

**Is there Life?**

As I sat before the council of elders  
I said "I have a question to ask of thee.  
For you are the respected,  
The holders of our past.  
And the question I ask of you is this:  
What will we give our children so that they may live?"  
And then they spoke with their wisdom.  
And this is the answer they gave to a young Elder to be:

"We are the children of our children's children.  
And we will give our children the  
Love, wisdom and stability of  
Foundation, and movement within,  
And through the guidance  
Of our own selves,  
Which itself is that  
Of the Great Spirit, God, Jesus Christ.  
We are here for the benefit of  
Our children, and our  
Children's children;  
To grow with love, and balance  
And strength, here on earth,  
Our mother earth, for  
We are born within her womb  
And we bless her spirit."

Then the elders asked the question  
"Young elder to be,  
What is it that troubles you so?"  
And the elders listened as I spoke.  
"This is what we will give our  
Children's children's children.  
Not nature, but

Chemical compounds contaminated with cancer,  
Titanic tankers treacherously tormenting our shores  
With black blismal death  
Through blankets of oil for all the friends of  
Our waters to wear.  
And still we will take from the waters more death.  
In the fishing nets we will catch  
Multitudes of mercury mutilated fish.  
And metallic monsters, mechanical machines, will,  
With great devastation, rape our land,  
And it will be left to die.

And the ore that is hauled  
To slimy smoke  
Sneezing smelters blowing smog  
Will choke the life from  
Our children's children's children.  
Yes, these are modern man's aspirations for life.

Man must regenerate life, and not  
Terminate its existence.  
For man exists on all plains.  
Modern man is ignorant in the ways  
Of our life.  
And my fathers, modern may,  
Know who I am.

*John Murphy O'Brun,*  
*Saskatoon*

**Morning Sun**

I followed the trail  
'til the shadows grew long.  
I hope I don't fail.  
I hope I can be strong.

May tomorrow be  
The day that I seek.  
The day my people are free,  
And are no longer the meek.

Morning sun, bring a smile  
To all those with the need.  
May both mother and child  
Know they have been freed.

Freed from the bonds of poverty,  
And set upon the land of happiness.

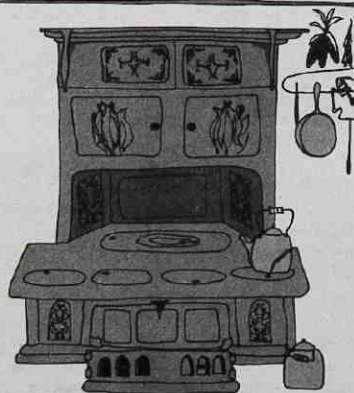
May my journey end quickly,  
For my legs grow weak,  
And my heart grows sickly.  
WHERE IS THAT DAY MY PEOPLE SEEK?

*Dwayne Ross*

**Escape**

In the spring time, years ago,  
A crocus bloomed near a bank of snow.  
The Barrier River was in full flood,  
A Wild excitement stirred young blood.  
At fifteen years I did not know  
Of the years to come, so full of woe.  
I put my horse to the river bank,  
He lowered his head, snorted and drank,  
The plunged headlong into the icy depths,  
The rushing torrent swirled round my hips.  
My steed struck out for the other side,  
Surging power in swimming stride.  
With a mighty lunge we gained the bank  
Streaming rivulets of water from quivering flank.  
Away at a lope to the top of a knoll  
Where wind and sun calmed my shaken soul.  
The years since then have seen many trials  
In the search for fulfillment over long weary miles.  
Engulfed in this hurrying world, dressed in neon guise,  
For just a moment I close my eyes.  
Then I'm fifteen years and free to go  
Where a crocus blooms near a bank of snow.

*Lorna Rice*  
*Big River*



**Baked Stuffed Pickerel**

- 1 2½-pound pickerel
  - 1½ cups 3-day-old bread crumbs
  - ¼ cup finely diced celery
  - 2 teaspoons finely diced green peppers
  - 1 tablespoon chopped onion
  - ½ teaspoon salt
  - ¼ teaspoon marjoram
  - Pinch of thyme
  - 2 tablespoons butter
1. Scale and clean pickerel, leaving head on.
  2. Wipe with damp cloth, inside and out.
  3. Make dressing as follows:
    - a. Saute celery, green pepper and onion in butter, just until the onion becomes transparent.
    - b. Add seasonings and bread crumbs; mix well.
  4. Stuff fish and place in shallow greased baking dish.
  5. Brush with melted butter and bake at 450°F. for 15 minutes for each inch of thickness.  
Serves 4.

**Rabbit Delight**

- 1 young rabbit
  - 1 tablespoon fat
  - 1 cup broth or water with
  - 1 chicken bouillon cube
  - ¼ cup lemon juice
  - ¾ cup orange juice
  - 2 green peppers, chopped
  - ½ cup mushrooms, chopped
  - 1 tablespoon parsley, chopped
  - Pinch of ginger
  - ½ teaspoon salt
  - ¼ teaspoon pepper
1. Joint the rabbit and brown pieces in fat in a heavy pot.
  2. Add the broth and the other ingredients, season with salt, pepper and ginger.
  3. Cover and cook slowly until tender. Serves 4.



## Terrorist Raids In Southern Mexican Indian Refugee Camps

Guatemalan troops are actively carrying out terrorist raids against Indian refugee camps in Southern Mexico according to a communique released by the World Council of Indigenous Peoples (WCIP).

George Manuel, WCIP ambassador, personally visited the Mexican camps. He found initial reports filtering out of the strife-torn area to be accurate. His report cited Guatemalan troops entering 1.5 km. into Mexican territory destroying camps and returning with prisoners. Manuel stated the plight of the refugees is compounded by epidemics and chronic shortages of medical supplies, food and shelter.

Indian refugees number between 200,000 and 300,000. Guatemala's population is seven million, five million are Indian.

"Guatemala, like many countries in the area, is embroiled in civil strife between a brutal military dictatorship, backed by the United States of America, and guerillas allegedly backed by the Soviet Union and Cuba," Manuel said. "As is usually the case, it is the poor Indian campesinos who is the real victim in the supposed ideological struggle, which is really a fight to control the lands and resources, which truly belong to the Indian peoples of the region."

## More Personnel Changes in Government

Regina—Alex McDougal, the \$55,000-a-year salary special assistant to the minister of Northern Saskatchewan (DNS), George McLeod, is no longer at work. No confirmation can be obtained as to whether McDougal resigned or was fired from his position. But according to *Northland News* in La Ronge, McDougal would only say that he left his position on good terms with the Progressive Conservative Party, "very much so".

McDougal was one of the people who acted as 'hatchet man' for the new government when he was in La Ronge reviewing personnel files and recommending who should be terminated.

Former deputy minister of Northern Saskatchewan Marcel L'Heureux has also returned to the civil service in La Ronge, only under a new provincial government. L'Heureux was recently hired as the director of economic development in La Ronge. There are speculations L'Heureux will quickly move up the ranks with the resignation of Ray Purdie, former deputy minister of DNS. Purdie will be joining the Department of Indian Affairs and Northern Development in Ottawa. He said it was time for a change and that the big job of re-aligning the northern department has been pretty well completed. Other northern departments that have not been transferred to southern line departments include Central Planning and Municipal Services.

## 'Open For Business' Boom Has Failed to Materialize, Blakeney Says

Saskatoon—The release of unemployment statistics recently is just the latest proof that the private sector boom which Premier Devine has been promising since last spring has failed to materialize, Opposition leader Allan Blakeney said in Saskatoon.

"Clearly, the time has come for the Devine government to rethink its economic strategy," Blakeney said.

"Premier Devine is fond of saying that Canada is in an economic recession, but Saskatchewan has decided not to participate. I suspect that kind of rhetoric is wearing thin with some of the victims of his government's economic policies."

"Nearly all the economic indicators show clearly the negative impact of Premier Devine's blind devotion to unfettered free enterprise."

"As the Devine government has withdrawn from the economy, in the belief that a private sector

boom would somehow magically materialize, the situation has grown worse, not better," Blakeney added.

Mr. Blakeney listed a number of examples:

- There were 34,000 people unemployed in Saskatchewan in December, 12,000 more than were out of work in December of 1981, an increase of 55 percent;
- Saskatchewan's seasonally-adjusted unemployment rate, 7.3 percent, is the highest in more than 20 years, and compares to a seasonally adjusted unemployment rate of 4.8 percent in December of 1981;
- A number of people looking for work far outstrips the number of new jobs available at Canada Employment Centres throughout the province. In Saskatoon, there are 38 unemployed people competing for each new job vacancy; in Regina, the ratio is 30 to 1; in Prince Albert, the ratio is 124 to 1;
- The number of people on unemployment insurance in Saskatchewan in November was just under 30,000, nearly double the level of a year ago;
- The number of business and personal bankruptcies in Saskatchewan between May and December of 1982 was 547, more than double for the same period last year;
- The number of people who depend upon welfare is skyrocketing. In November, the number of welfare beneficiaries topped 54,000, an increase of more than 12,000 people from November, 1981. The welfare caseload related to unemployed employables has jumped more than 64 percent in the past year.

"These indicators tell me that the Devine government's free enterprise policies are not working," Blakeney said.

"Rather than trying to withdraw important crown corporations like Potash Corporation of Saskatchewan from the economy; rather than cancelling or postponing dozens of badly needed construction projects, the Devine government should abandon its 'let the private sector do it' attitude and adjust its economic policies now," Blakeney concluded.

## Regional Services Study For Athabasca Region Announced

Regina—A study to determine the future of regional services delivery in the Athabasca region of the province has been given the go-ahead, Northern Saskatchewan minister George McLeod said recently.

The regional services study is being cost-shared 50-50 by the federal and provincial governments under the terms of the Canada-Saskatchewan Planning Agreement.

"The study will provide a base from which government and private business can respond to long-term service requirements of the region," McLeod said. "It will determine whether or not Uranium City will remain as a centre for the delivery of regional services or if those services can best be delivered from an alternate location."

The study will be completed in two stages. Phase One will: define the complete range of services provided from Uranium City, including federal and provincial government services and those provided by the private sector; assess the demand for the continuation of such services, considering the projected population decline of Uranium City as well as the service needs of the region; determine the most appropriate location and means for providing regional services, either from Uranium City or another community from within the region or from other supply centres.

The first phase of the study will be completed in early February, 1983, with Phase Two of the project providing detailed working plans of either consolidation or the ultimate shut-down of Uranium City.

The minister stressed that the study would not be examining the issue of compensation for businesses and residents and that the province's stance on this

issue has not changed. "The provincial position is that indemnification is the responsibility of Eldorado Nuclear Limited," he said.

On December 31, 1981, Eldorado Nuclear Limited announced that its Beaverlodge Mine in Uranium City would shut down in June of the following year. Since that time, the community's population has declined from more than 3,000 to under 800 people.

The regional services study is being undertaken as a result of the recommendations of the Uranium City Task Force that acknowledged there were no long-term redevelopment opportunities.

## Failure of Devine Government Job Creation Efforts Clear in Southwest

Swift Current—The latest figures for southwestern Saskatchewan show just how big a failure the Devine government's job creation efforts have been, NDP MLA Dwain Lingenfelter said recently in Swift Current.

"There are 31,000 people unemployed in our province, according to Statistics Canada. That's the highest level of unemployment in at least 20 years. Still, the Devine government's November 24 budget included more money for welfare payments to unemployed employables than it did for job creation programs."

"In November, there were 1,075 people registered as looking for work at the Canada Employment Centre in Swift Current. That's almost double the number of unemployed for the same month last year (640)."

"And those people have little hope of finding meaningful work unless the Devine government acts quickly," Lingenfelter said.

"In November, employers listed only 56 new job vacancies with the Canada Employment Centre in Swift Current. More than 1,000 people competing for only 56 jobs."

"That's a disgraceful job creation record, which the Devine government is largely to blame for by its blind devotion to private enterprise, and its conscious decision to withdraw the provincial government from the economy," Lingenfelter concluded.

## No Cuts to Social Programs?

Regina — "While the Minister of Finance has announced that there are no cuts to social services in the November budget, our preliminary investigation of the figures in the estimates shows there have been cuts in a number of areas," stated Kathy Wasmann, president of Saskatchewan Association of Non-Governmental Social Service Agencies (SANGSSA) recently.

While funds available for public assistance are up \$35 million in November estimates over the March, 1982 budget, we note that the Department of Social Services is currently running a \$50 million deficit in public assistance payments.

This we understand to be due to the increase in unemployment and number of people being transferred from UIC to public assistance. While there appears to be no overall decrease in monies allotted to social services, funds have been redirected from programs, such as:

|   |                  |
|---|------------------|
| Day care  | down \$ 132,000  |
| Family Income Plan                                      | down \$1,800,000 |
| Saskatchewan Income Plan<br>(Senior Citizens' benefits) | down \$ 400,000  |
| Grants for Community Services                           | down \$ 264,000  |
| Grants for Home Care                                    | down \$3,597,000 |

"In addition, we note that funds for community programs for the Department of Northern Saskatchewan have decreased by over \$1,000,000, half the previous budget estimate. Instead of offering increased support to community service agencies, who are mandated to provide social services, this budget appears to reduce funding for agencies who must deal with increased caseloads due to the current recession," stated Wasmann.



## Alberta Native Communications Society in Financial Trouble

Canada's oldest Native Communications Society is in financial trouble and government funding agencies are withholding funds as a result.

The Alberta Native Communications Society (ANCS) has accrued a \$226,000 deficit. Both ANCS staff and funding agencies are citing gross mismanagement of funds and calling for the resignation of the present ANCS board.

The office of the Native Secretariate, a principle funds source, has terminated its legal obligations effective December 1. The Native Secretariate stated ANCS has not lived up to its provincial government contract, has failed to followed required restraint measures and did not meet a November 1 quarterly audit deadline.

Secretary of State, a federal funding source, stated the ANCS financial track record was "dismal". The agency, however, is willing to negotiate provided the ANCS board resign.

ANCS staff has not been paid since mid-December. A news story on the ANCS problem was published but not circulated due to censorship by the ANCS board. All but 500 of a 10,000 run issue of the ANCS newspaper, *The Native People*, were confiscated.

At press time the future of the organization has not been determined.

## Northern Municipalities Act Introduced

Regina—An Act designed to give municipalities in northern Saskatchewan local autonomy was presented to the Saskatchewan legislature before the House broke off for the Christmas break.

George McLeod, minister of Northern Saskatchewan, said the Act contains methods for the establishment of municipal government similar to that of southern Saskatchewan. It also contains a formula for revenue sharing. Northern communities now only act in an advisory capacity to the government.

The Act is part of the government's program to eventually phase out the Department of Northern Saskatchewan (DNS). The departments of health, social services, education and highways have been taken over by southern line departments. Central Planning, Municipal services and Economic Development remain as part of DNS in La Ronge.

Local Community Authorities, Local Advisory Councils and the three urban municipalities of Uranium City, Creighton and La Ronge have been negotiating for a new northern municipalities act since 1980, when the NDP government presented northern leaders with a list of six options to consider. Extensive consultation with communities was also done by the previous administration.

McLeod said the revenue sharing formula for the north will take into consideration the special nature of northern communities with their low assessments, low tax bases and high costs of living.

## Native Party Supports PC Candidate

Prince Albert—Organizer and founder of the Aboriginal Peoples Party of Saskatchewan (APPS) John Dorion has thrown his support behind the Progressive Conservative Party candidate in Prince Albert in a by-election to be held on February 21, for the Prince Albert-Duck Lake constituency.

In November, Dorion stated economy was a major issue. "We (Native people) have lived with a recession for the last 100 years. We have always had 100 percent unemployment in some of our communities. While the national unemployment rate is 12 percent, Indian and Metis people aren't even included in that figure."

Dorion also said that if major political parties want the Native vote, they had better offer some kind

of program rather than forgetting about Native issues as soon as the election is over.

Commenting on the review the PCs have been doing on Native programming, Dorion said, "If the Progressive Conservatives are going to do away with Native programs, it is going to create a lot of hardship. If it is true that the government is going to cut core funding, Native people won't vote for the PC candidate."

Dorion was seen on television news wearing a PC Party button during a nominating convention in Prince Albert which saw the election of Prince Albert lawyer Sid Dutchak to represent the Progressive Conservative Party. Jerry Hammersmith, former minister of Northern Saskatchewan, will seek reelection on behalf of the New Democratic Party.

## Devine Government Puts Profit Before People

Regina—The Devine government's first budget proves that it is prepared to put profits before people in its lists of priorities for government spending, Opposition health and social services critic Dwain Lingenfelter said, shortly after the new provincial budget was presented in late November.

Lingenfelter was speaking in the legislature during debate on the first Tory budget to be introduced in Saskatchewan in more than 50 years. The Devine budget contains the largest deficit in Saskatchewan history (\$220 million); more money to be spent on welfare than on job creation and massive cuts to social programs for the needy.

"This budget makes it easy to see who has control of cabinet and the Devine government's spending priorities, and it certainly isn't the ministers of Health and Social Services," Lingenfelter told the Assembly.

"If there had been strong representation from these ministers, we would not be seeing cuts in health care and social services, at the same time as we have seen large cuts in royalties for multinational oil companies."

Lingenfelter noted the following cuts in the Devine government's first budget:

- cuts in hospital renovations and construction, including plans to build a new hospital in La Ronge;
- cuts in the Saskatchewan Dental Plan, including a decision to eliminate coverage this year for 12,000 4-year-olds;
- cuts of 30 percent in spending on preventive health care;
- cuts in grants to non-governmental social service agencies;
- cuts to the Saskatchewan Income Plan for low-income senior citizens;
- cuts totalling \$2 million in the Family Income Plan, which provides assistance to the working poor;
- cuts of 12 percent in grants to day care centres.

"Who do these self-made men and women in the Devine government attack when they need money to cut their deficit?" Lingenfelter asked.

It is not those at the upper end of the income scale; not the political hacks in cabinet ministers' offices who are now making record salaries. Instead, the Devine government attacks the sick, the children, the old and the weak."



## Problems of Teenagers

The following comments are from three 12-year-olds from Southend on the topic of teenage problems. What do you think? We'll be glad to print your opinion.

Teenagers often have problems with their social life. Here are some of them.

Teenagers who break into things often get into more trouble than what they expected. They think it's fun because other teenagers do it. The other teenagers just want other kids to get involved.

Another problem that teenagers have is obeying their parents. Teenagers don't want to work because they think they're adults. They have to be told what to do, like when their mother or father says, "Go and haul water", some teenagers make excuses. They might try and tell their parents they have a headache so they don't have to haul water or anything that they're told.

Some teenagers often think about boys and girls. They think it's too important. They spend too much time thinking about it; teenagers worry about their appearance. They think that dressing nice makes them pretty.

Teenagers that break into things need to be responsible for what they do. Some teenagers don't care about what they break.

Teenagers will forget about what they did so nobody will know about it. Some teenagers think that they're adults. They think that drinking will make them grown up.

Teenagers often run into problems like obeying their parents. Lots of people quit school and get married or hang around town. Many teenagers disobey their parents, for example smoking, drinking and not doing chores around the house, and vandalism.

Teenagers have to be responsible for what they do. Some teenagers think their parents are responsible for what they do. It's a hard job to learn how to take care of ourselves.

Some boys and girls get carried away with how they dress and what they look like. Then they don't listen in school and don't think about anything else.

Some teenagers who quit school usually think they are good for nothing. But they find a job somehow.

Usually all the problems are solved when they become adults.

Teenagers often run into problems like obeying their parents. Parents tell teenagers to do something and teenagers argue. Sometimes teenagers don't obey anybody. Like someone tells a teenager don't do that, they sometimes get mad or fight.

Sometimes teenagers run into other problems. One problem is to be responsible. If a teenager breaks a window, the teenager has to be responsible for it. Nobody is going to pay for the teenager who breaks a window.

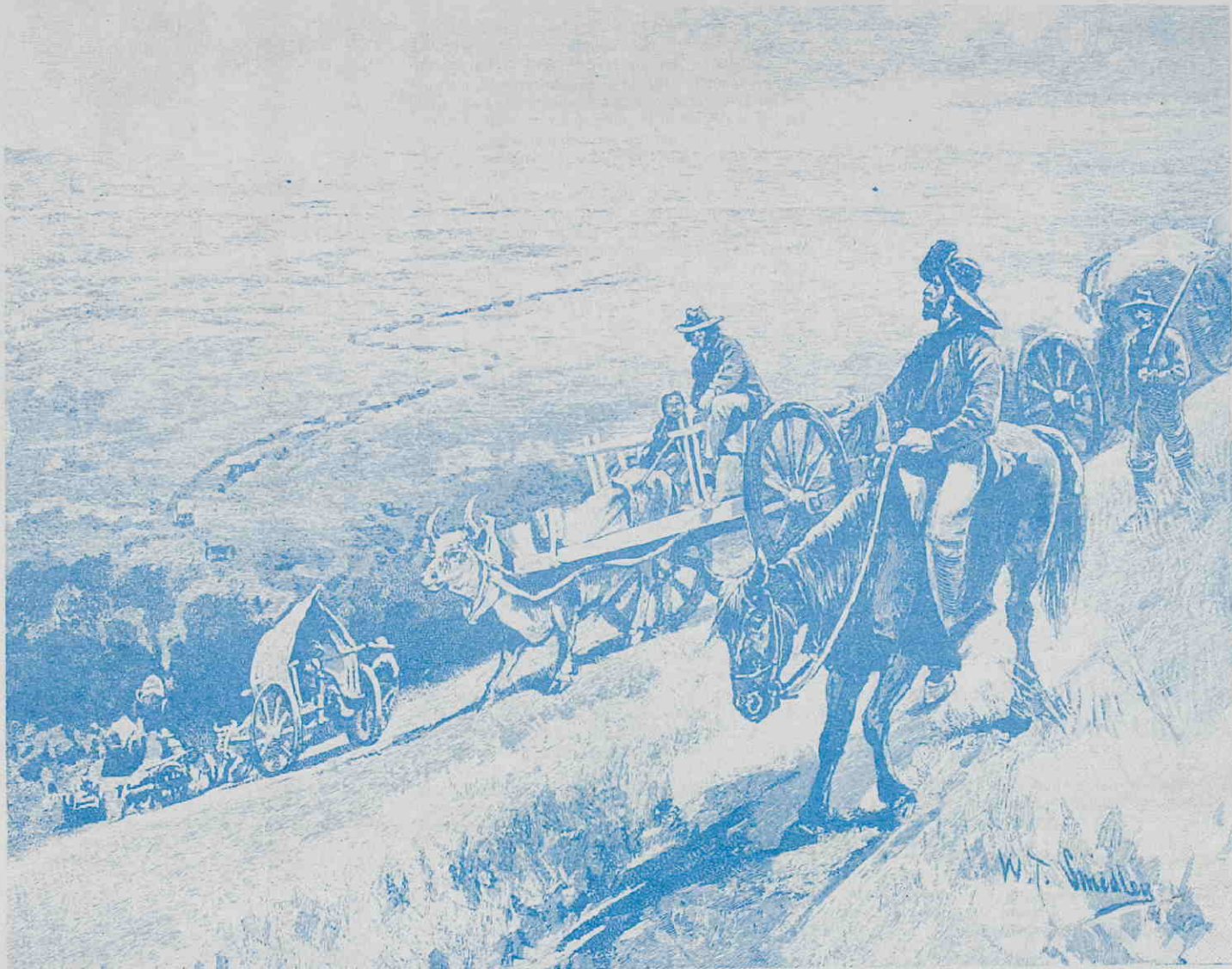
Another problem with teenagers is they don't know what they are good for. You want to be a nurse and then next you want to be a bus driver. Teenagers sometimes get mixed up what they want to be.

Some girls and boys get carried away with how they look and they dress. Sometimes a teenager asks someone how they look and sometimes how they dress.

Most teenagers solve their problems when they get older or their parents tell them how to solve these problems.



# 1983 CALENDAR



## OUR FUTURE

The enclosed explanations on each month of the calendar, set out in summary, form the AMNSIS position on a number of issues which are currently under consideration and discussion, as matters to be dealt with as part of the Agenda of the First Ministers Conference. These are not final positions and are subject to some refinement. They, however, do identify the Association's general philosophy and approach on broader questions of "The Rights of Aboriginal Peoples".

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