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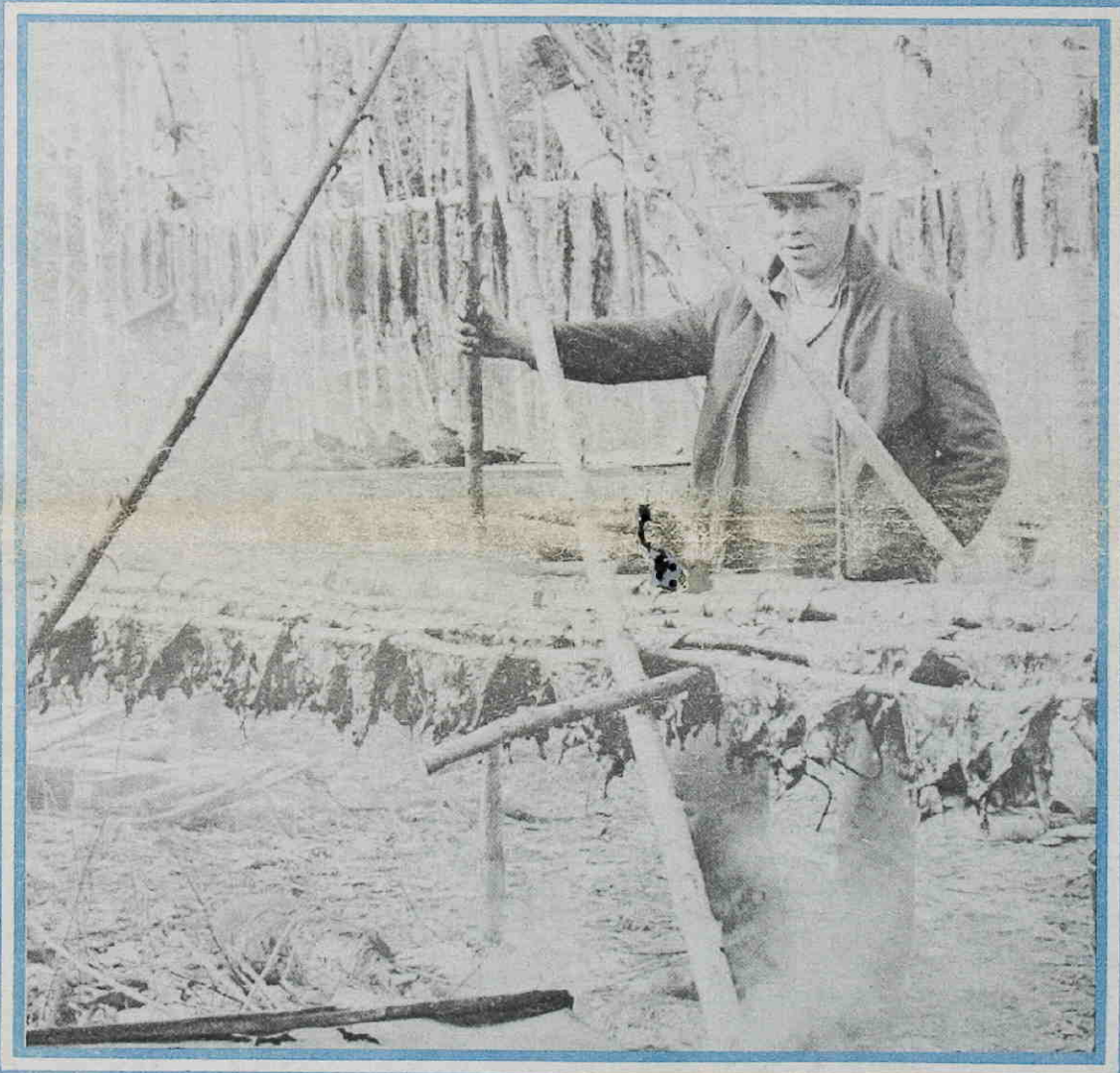
Vol. 14 No. 13

# new breed

# journal

voice of saskatchewan's metis and non status indians

\$ .50



**Cumberland House sues SPC**

**Lawrence Yew**

**Duchek meets with Northern leaders**

**Joy of Jogging**

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# Letters

## CONCERNED ABOUT CHILD CARE LEGISLATION

Dear *New Breed Journal*:

The North Central Child Care Co-operative Association is very concerned about possible changes to legislation regarding child care. We believe that the 1979-81 Day Care Review should be implemented. The options outlined in the Day Care Discussion Paper 1983 do not take these recommendations into consideration. The options outlined in the Discussion Paper 1983 do not include reasons for choosing one rather than other, nor do they allow for discussion of other alternatives.

We are very interested in improving the quality of child care in Saskatchewan. The study which delved into day care in 1979 was a thorough two year study in which all groups concerned about child care had input. The groups participating in the study were pleased with the recommendations in the review. The review appeared to have taken all aspects of child care into consideration and set out a realistic method of achieving higher quality, more accessible child care.

Recommendations covered improved staff training, improved grants and loans to centres, improved facilities, nutrition, transportation, special needs, staff ratios and other areas of importance to centres.

"The requirement that centres operate as non-profit co-operatives or non-profit corporations be continued. Commercial profit enterprises for the care of children must continue to be excluded from the regulation." (Saskatchewan Day Care Review. Saskatchewan Social Services, 1980. pg.111)

This recommendation of the Review is especially under attack presently. The fact that the Day Care Discussion Paper 1983 provides an option for child care for profit with no legitimate reasons for doing so makes up very concerned. We do not believe that care of children should be allowed to operate as a private business. There are examples in other provinces where this occurs that child care becomes poorer in quality, staff working conditions deteriorate, and child care becomes more expensive in profit-oriented day care. How could it be otherwise? We already have child care that is burdened financially. If, on top of the present expenses, a profit should be shown, where will that profit come from except by lowering standards, decreasing staff, and increasing fees. Obviously only the wealthy would be able to afford high quality child care while most of us would be forced to send our children to child care ghettos or private babysitters.

We urge all parents, staff and individuals or groups concerned with children to attend the meeting on January 7, 1984.

If you have any questions or would like to discuss this issue further, we will be happy to spend time with you. Please call us at 922-5707. We have copies of the Day Care Review 1981 available at our office that may be borrowed.

**Ten in Ten**  
Child Care Resource Centre  
4-29-10th St. West  
Prince Albert, Sask.  
S6V 3A7

## MOST POPULAR

Dear *New Breed Journal*:

Please find enclosed a money order for \$10.00. This is intended to go toward a subscription to the *New Breed*.

I want you to know that your journal was the most popular magazine or journal in the staff vote which selected priorities for subscription. We very much appreciate your contribution. Thank you.

**The Sheaf**  
Place Riel  
Campus Centre  
University of Saskatchewan  
Saskatoon, Sask. S7N 0W0

## What to Burn

Lots of people burn firewood in the winter, but do you know what kind of wood gives you the most heat?

Wood used should be stacked, dried and covered for more than a year to provide the best results. Hard wood, when properly dried, is preferable to soft wood because it burns slower and doesn't retain as much moisture.

How many BTU's (the amount of heat required to raise one pound of water one degree fahrenheit) of heat can you get from a cord of wood:

Tamarack	24
White Birch	23
Aspen (poplar)	18
White Pine	17
White Spruce	16

This means that tamarack or birch will give you the hottest fire. □

## Recipes Wanted

*New Breed Journal* is looking to print your favorite recipe. We are especially interested in traditional recipes that our ancestors may have used long ago, using different kinds of wild meats, fish, berries, herbs, etc., using the various methods of cooking available to them. Of course, we are also interested in modern recipes using both traditional and modern foods and methods of cooking. Send them c/o Editor, *New Breed Journal*, 210-2505-11th Avenue, Regina, Saskatchewan, S4P 0K6. □

## ENCOURAGED BY WIFE ASSAULT LEGISLATIVE CHANGES

Dear *New Breed Journal*:

Transition/Interval Houses in Saskatchewan are encouraged by the announcement in the Legislature on November 23 by Attorney General Gary Lane regarding changes in the procedures police and prosecutors will be using when dealing with wife assault. We are particularly pleased that the victim will no longer have the responsibility of ensuring that there are consequences resulting from the assault.

We believe that wife assault is as serious a crime as assault between strangers and are pleased that steps are being taken to treat it as such.

We are uncertain at this time what the consequences of these changes will be for the victims, but we will be monitoring the situation to identify and problems that might arise.

Increasing the severity of sentences, while a step in the right direction, will not likely reduce the incidence of wife assault. Other government departments and the community also have a role in developing alternatives to the courts for eliminating wife assault. It is our hope that Mr. Lane and his department will work with other departments and with community groups in instituting programs that will allow families to exist free from violence.

For further information please contact:

Kathy Wasmann, Moose Jaw Transition House, 693-6511, Sharyn Swann, Saskatoon Interval House, 244-0185, Deanna Elias-Henry, Regina Transition House, 527-2096, Gene Krawetz, North Battleford Interval House, 445-2742, Priscilla Joseph, Prince Albert Interval House, 922-2100.

## LETTER FROM TANZANIA

Dear *New Breed Journal*:

I am interested in sample copy of "NEWBREED" and would like to request for a single copy regarding the same.

Thanking you in advance for your efforts on my behalf.

Thanking you in anticipation.

Yours sincerely  
Miss Lucy Bake  
P.O. Box 229  
Dodoma, Tanzania

## TREES DESTROYED BY PICLORAM

Dear *New Breed Journal*:

In August 1982, vegetation covering 1,100 acres of land in the Primrose Lake Air Weapons Range was destroyed by Picloram. Picloram is a chemical that kills all woody plants including trees, shrubs, and bushes of all sizes and shapes, but it does not affect grasses. Picloram is sold under the brand name Tordon by Dow Chemicals, who manufacture many pesticides and herbicides that kill insects and plants and indirectly cause cancers in animals and people.

The land near Jimmy Lake in the weapons range was stripped of vegetation by the Department of National Defence so they could set up targets for bombing practice and to prevent the ignition of forest fires by the phosphorus bombs they drop. Once again, trees and other plants which provide food and homes for animals and people are sacrificed so the Armed Forces can practice how to kill people.

Picloram decomposes slowly and will therefore remain active up to two years or longer. Because the soil in northern Saskatchewan is sandy, the Picloram is now seeping through the ground and will eventually reach the groundwater. I was told by a Government of Canada Environmental Protection Services employee that monitoring of groundwater wells this fall showed no presence of Picloram in the groundwater near the effected area. Fish from Primrose Lake that were monitored this fall showed no ill effects caused by Picloram. Monitoring will continue next spring. Once again, our tax money is used for monitoring a chemical that should never have been used.

This summer an Environmental Protection Services employee told a woman from the Women's Peace Camp at Cole Bay that there are no known immediate effects on animals from Picloram but the long-term effects are not known. Other evidence refutes this statement. Studies done in the United States by Dr. Melvin Reuber have proven that rats which were fed Picloram developed cancers. Many American soldiers who sprayed Agent White, which contains Picloram, to kill plants in Vietnam have now developed cancers and are suing Dow Chemicals for compensation for the loss of their health. At least 35 residents of Cherokee County, Tennessee developed cancers after Picloram was used in that area to clear power transmission lines and by the U.S. forest service and paper companies. Residents from six other nearby states have also charged that Picloram has caused cancers in their areas. Six women from the McBride area in British Columbia had miscarriages shortly after Tordon K, which contains Picloram, was used in that area to kill thistles.

Local residents and visitors must now continually worry about the likely contamination from Picloram in the waters, plants, fish, and animals. Perhaps pressure on the Environmental Protection Services will ensure continued monitoring. Even more crucial is the need for pressure on Environmental Protection Services and the Department of National Defence to halt further use of poisonous chemicals. The Department of National Defence periodically uses chemicals to destroy plants along the boundaries of the weapons range. This Department may use some chemical to destroy the plants on the Shaver Range in the Primrose Lake Weapons Range next year. We must speak out against the use of these chemicals to the government departments involved through phone calls, letters, and other effective methods before more destruction of the environment and cancers in people are caused.

Diana Leis  
Cole Bay, Sask.



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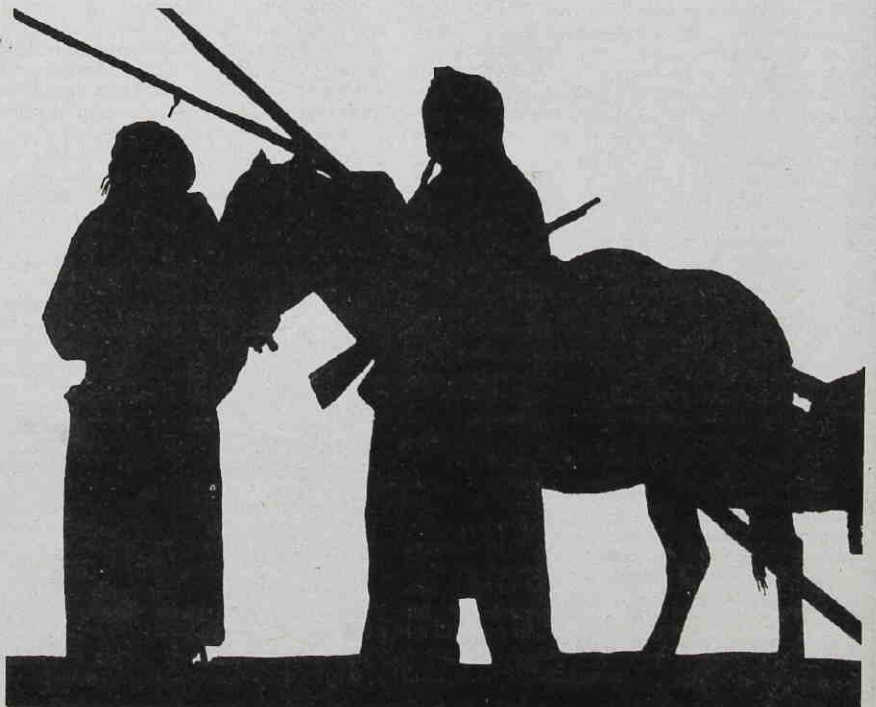
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**Freelance Articles & Photos:**

Articles submitted to the NewBreed Journal and subsequently published shall be paid for at the rate of \$2.50 per column inch. We reserve the right to publish whole or parts thereof. All material must be signed, however, names will be withheld if requested.

Photographs submitted with written material shall be paid for at the rate of \$5.00 per published photo and will be returned upon request.

New Breed Journal  
Suite 210-2505-11th  
Regina, Sask. S4P 0K6





# Achimowins

Well, I hope everyone had a nice Christmas and all the best in the New Year. Now it's time to go back to work.

In this issue of *New Breed*, **Rob Milen**, Legal Counsel for AMNSIS and the MNC does a review of the past year's activities on matters regarding the constitution. If you want to know what has been happening in this area in the past couple of years, this is a good summary. It deals mainly with the position of the Metis people but **Rob** plans to do another article for us in February on the Non-Status Indian issue.

We also had the opportunity to talk to **Lawrence Yew**, MLA for the Cumberland Constituency. He talks about the learning process he had to go through when he first got elected and about some of the plans the NDP have in the coming year.

Freelance reporter, **Sandy Greerer** from Toronto, also does a feature for us on Central American, specifically on the Misticos Indians from Guatemala. It's a very interesting one and we hope you will find it informative.

Our reporter **Arlo Yuzicapi** went to several meetings, including one with the Minister of Indian and Native Affairs, **Sid Dutchak** along with Local Presidents from AMNSIS Western Region II and the launching of the book, *Gabriel's Children*, in Saskatoon.

This brings to mind, our new reporter, **Martha Ironstar** who started with the *New Breed Journal* in the middle of December. We welcome her and if you have anything you want included in the paper, particularly in the southern part of the province, please give her a call.

The video section of Saskatchewan Native Communications have also been very busy getting some programming done through Cable Regina. It's called *Native View Point* and features different guests with three panelists. Read more about it inside the paper. We hope you will get a chance to see it.

Our next issue of the paper will be concentrating on the Constitutional conference coming up in March. All our reporters had the opportunity to sit down together and talk about some of the problems we see out in the field. One of them is the lack of information and the lack of understanding of many people of what these negotiations mean to us as Native people. I think it's a combination of our fault as communications workers, as AMNSIS Executive and Area Directors, and as local people not putting our efforts together in making sure everyone knows what is going. Now that is a big general statement but I hope you will take the time to write to us and let us know what you think. How can we improve and how can we make sure everyone knows what is and why it's happening?

In the February issue, we also want to feature the different position papers of the Aboriginal groups in Canada, including the Indian and the Inuit, along with those of government. This will be all in preparation of the March First Minister's conference; hopefully, we will have a better idea of what is going on when the conference is televised. We would also like to hear from all the people and Locals who are planning to take the trip down to Ottawa; how they've raised their money, etc.



I was in Prince Albert recently where the Minister of Indian and Native Affairs, **Sid Dutchak**; met with some northern leaders. They are planning to have another meeting in January. It was interesting to note the many issues that are facing the north and they never seem to change or improve. It's still the basic survival day to day issues like jobs and no training. There was also quite a bit of talk about the commercial fishing industry versus the sports fishing industry. In my home community alone, if we were to cut out commercial fishing, it would cause all kinds of problems for many and benefit maybe family. It's even difficult to say whether one operation would be feasible as there are a couple of tourist operators close by. Maybe it would be just to their benefit and not the local people. I assume that is the situation with many northern communities. One comment the Minister did make was the only reason the commercial fishing industry has survived this long is because of the government subsidy in transportation. But I also think about all those different forms of subsidies that are available to the rest of the industries in Saskatchewan in farming, oil companies, etc.

I would also like to remind everyone of our interest in getting copies of your favourite recipes, traditional and not so traditional. We would like to print them in our paper and share them with our readers.

Also, with the New Year and all, we would like your comments on how we can improve the paper. □

## Peyakowak Strives For Justice

Peyakowak (they are alone) Committee was formed in April of this year to lobby the provincial government concerning family and child care issues.

Since the formation of the Peyakowak Committee, a request was directed in May of this year, to Social Services Minister Pat Smith to establish a Commission of Inquiry "for the purpose of reviewing all legal and services provisions affecting the well-being of children in the province by hearing personal testimonies of consumers and DSS policy implementers."

This action was taken following a Regina Coroner's inquest into the death of a 22 month old native child who had been fatally injured while in foster care.

Pathologist, Dr. Suzanna Geist, who performed the autopsy, told the Coroner's inquest that "the injury he received is not uncommon to that found in abused children." A post mortem report indicated death was caused by shock from loss of blood to his vital organs.

Despite the pathologist's testimony no charges were laid. The Coroner's jury only made one recommendation: that the number of children in a receiving home under the age of five be lowered.

In the committee's request for a full Commission of Inquiry, they expressed serious concern about the death of the child and other native children in foster homes. Including the overcrowded conditions in receiving homes, inappropriate placement of native children in non-native homes, lack of parent support services and the deterioration of care due to inadequate financial resources.

Their request was turned down in a reply in June from Minister of Social Services, stating she did not believe a Commission of Inquiry was "the appropriate mechanism to create change."

However, changes to the Family Services Act have been expected for some time. A review by a Ministerial Advisory Council was not what most people concerned with the Family Services Act had wanted. The council is experiencing stiff opposition, especially from the Peyakowak Committee who question the role and make-up of the council.

The Peyakowak committee had requested greater representation by native people on the council, since 67 percent of all children apprehended in the province are native, members of the council should reflect that fact. Significantly the review fails to address their main concerns.

The Advisory Council would not have the margins of a Commission of Inquiry, it doesn't have any legal

recognition and it does not have to make the final report public, said Peyakowak Committee. "The existing Family Services Act could be better utilized and would address our concerns if more emphasis and money were placed on the sections dealing with prevention instead of apprehension", says the committee.

At first the Minister told the Peyakowak committee that he was receptive to their ideas and criticisms. But upon meeting with Gordon Dirks a week later they found they were too late. The Minister informed them the representatives of council had already been chosen and the framework for the review already decided upon.

In an interview with the Peyakowak Committee, they mentioned that Dirks met with them privately and because of respect for the committee invited them to sit on the Advisory Council. His suggestion was turned down because an Advisory Council was not what the committee felt was needed, they requested a full commission of Inquiry.

"That people could be subpoena'd to come in and testify and nothing would happen to them, so they would not lose their jobs. As they would be speaking against the department of Social Services and they so happen to work for them. The Commission of Inquiry would have protected them", said Yvonne Thomas of the Peyakowak Committee.

During hearings held in Regina by the Ministerial Advisory Council, the U or R Social Work faculty, School of Human Justice and the Peyakowak working committee requested a full Commission of Inquiry. All three said the Advisory Council did not have enough time and was too restricted in gathering information to do an adequate job.

The Peyakowak Committee stated their concerns such as:

- Limitation in the Family Services Act in regard to access for birth parents, the apprehended child or for either to have an advocate.
- Lack of resources in foster homes to deal with situations such as loss of identity, culture and heritage and further issues around emotional, physical and sexual abuse of children before apprehension.
- A major concern is the lack of use of sections of the Act that deal with prevention-before apprehension-rather than the focus being on "in care" sections.

They asked for a public inquiry in hopes to achieve a sense of awareness in the quality of care provided by our government. "We hope to effect a system that is not working for native children or families. We want to work with this government to right some of the wrongs that have happened and are happening today to children "in care". We do not

want to experience the sadness, frustration and anger when children like Christopher Aisaican, aged 22 months, are abused, - neglected and die. We want to intervene and co-operate and assist in providing alternatives and solutions to a serious problem", said Peyakowak.

Minister of Social Services Gordon Dirks said he had reviewed calls for an Inquiry when he took over the department in July and felt it wasn't justified.

"The Advisory Council has already received 60 public presentations and is hearing others in private," he said.

In regarding calls for a halt to all adoptions of native children by non-native families, Dirks said he has asked officials in his department to come up with options so native children will not be placed in non-native homes.

In an interview for *New Breed Journal* the Peyakowak Committee mentioned after the request was turned down we just kept on pressuring them. Brenda Dubois of the Committee said Sherv Shragg ran a re-enactment of the Inquest on Shragg's Journal a week after the announcement to form an Advisory Council.

The Peyakowak Committee will be extending its offices to Saskatoon, Prince Albert and La Ronge. They plan to host a conference in April 5 and 6, 1983 in Regina. The theme would be "Strengthening the family unit", with speakers Robert Daniels and Myrna Yuzicapi of Anishinabe Child and Family Services in Manitoba, Peter O'Cheise an Elder from Alberta, as well as Elders representative of Saskatchewan.

Members of Peyakowak are volunteers who have no financial support. Yvonne said, "They are dedicated workers who believe in families". When working with families, Peyakowak believes to be a part of the extended family unit, "we're non-judgmental, we are there to support the family, not to apprehend them", said Thomas. Currently, Peyakowak is working with six families, one of them successful, where the children are now in their own home.

In response to a phone call by *New Breed Journal*, Executive Assistant to the Minister, Conrad Hild said the council held public hearings this fall in Regina, Saskatoon and Prince Albert, La Ronge and La Loche. Council members have also had several meetings with department staff throughout the province. Almost 100 presentations were made to council.

Currently, the council is sifting through the material presented. After detailing its conclusions, the council will then provide the minister with recommendations for possible changes to legislation, hopefully early in the New Year.



# Editorial

by Chris LaFontaine

Who am I? This question has come to the forefront as a result of the constitution identifying three groups; Inuit, Indian and Metis. I am being asked to make this decision without any knowledge of the consequence, "what will I win, what will I lose."

Why are they asking me now? Let me tell you the official reason. I want to quote an article that is printed in this issue of *New Breed*, the article is written by the Legal Council for the Association of Metis and Non-Status Indians, Rob Millen. "...The Metis agenda items from the conference continued to be a Metis land base and Metis self government. However, the Federal and Provincial Governments are now saying there can be no self-government until there is a land base. But there can be no land base until the Metis population can be identified.

Governments will not seriously negotiate until they know who the Metis are. How many there are, and where they are.

The Federal and Provincial Governments are demanding that the Metis "define" themselves. Regrettably, these Governments do not appear to accept the methods by which the Metis 'identify' themselves. Government wants to control the identification (definition) themselves."

We are being asked to identify because the Government won't deal seriously unless they know who we are. This means that all of us who identify as Metis or Indian will have to come forward.

The question you may be asking is, who is a Metis and who is a Non-Status Indian? And can you be

both? And what is the difference? The question is, "what caused the difference in the first place?" Well wouldn't you know it, the first definitions that separated the aboriginal peoples came from a Government. It kind of makes you think what are they up to now.

You have heard it before. Someone else deciding who you are. Seems that we got into this a hundred years ago because of a similar decision, that there would be two groups of Indians. Those as defined by the Indian Act, and others. You might be thinking that history is again repeating itself. We will just have to wait and see. My concern right now is, even with my skepticism, I must make a decision. And how will I know that I made a good decision? Well for the answer to that question is not reassuring. It seems that the Government wants, for monetary reasons, to limit the definition. The aboriginal groups want to include all who are entitled, but this broad definition may include individuals who would not have a claim.

One thing for sure is there will be a definition. And who wins out will determine the conditions of the next hundred years.

My suggestion to you is to meet with the individuals who are making these decisions, and ask some very hard questions. If you don't it will be too late.

Whether you have rights and what these rights are will depend on what gets agreed to in the "definition".

Help protect our future. Get involved. It will make a difference.

*Next issue I'll be looking at the definition of who is a Metis?*



## Commentary

### Uranium--The Decade After?

by Tim Quigley

There were three significant and interrelated events at the recent NDP Convention: the resolution calling for a phasing-out of the uranium industry, the election of two Native people (Keith Goulet and Bernice Hammersmith) to the Executive, and the fact that almost all Native delegates to the Convention voted against the uranium phase-out.

By the terms of the resolution, the NDP is now committed to no expansion of the uranium industry and to an expeditious phase-out of existing mines with repair of environmental damage and creation of jobs to replace those that might be lost in the phase-out.

On the surface, the fact that most Native delegates voted against this resolution indicates a serious split within the party. Yet the election of Keith and Bernice shows that more Native people than ever before recognize the need to participate in party politics and that the NDP most closely represents the interests of Native people. The opposition by Native people to the uranium phase-out shows that chief among Native concerns are training and jobs. The few jobs and weak training programs in the uranium industry are still better than no jobs at all.

If the NDP is to maintain support and credibility among Native people, it must take its commitment to northern job creation very seriously. Furthermore, southern Saskatchewan must realize that creating jobs in the north for northerners, and especially Native northerners, is in the interest of us all. The movement of Native people to cities, for example, is due in large part to the desperate economic circumstances that presently exist in the north and on reserves in the south. The costs are very high: welfare, family services, jails, courts, legal services, health

services all increase dramatically as unemployment increases. These are the measurable costs. Ignored all too often are the human costs--misery, alienation, violence, suicide.

It is therefore imperative that the NDP devise a new strategy for economic development in the north. Under the previous NDP government, two strategies were pursued. Uranium mining with surface lease agreements designed to maximize training and jobs for northerners was the primary job creation thrust. The other was an economic development loan and grant fund for small businesses.

Neither has worked very well. Uranium mining is very capital intensive, too little planning was done to co-ordinate training with the construction phase and most of the jobs are in the construction phase rather than in the production phase.

The loan and grant fund did help to provide some needed services such as cafes, motels, laundromats, etc. but could never be considered a job creation success since each loan created, on average, only 1½ jobs. Furthermore, small businesses are risky ventures at the best of times. These are not the best of times anywhere but especially not in the north where there was very high transportation costs, a small consuming public with little money to spend, a lack of financial institutions (and hence capital) and a lack of management training and support services. The net result of ten years of the Department of Northern Saskatchewan is a considerable increase in social services and amenities such as schools, roads, water and sewer, etc. but a poor record in job creation and training.

Is there another approach? Yes and in ways that would be supported by Native people. Any new economic development strategy ought to use com-

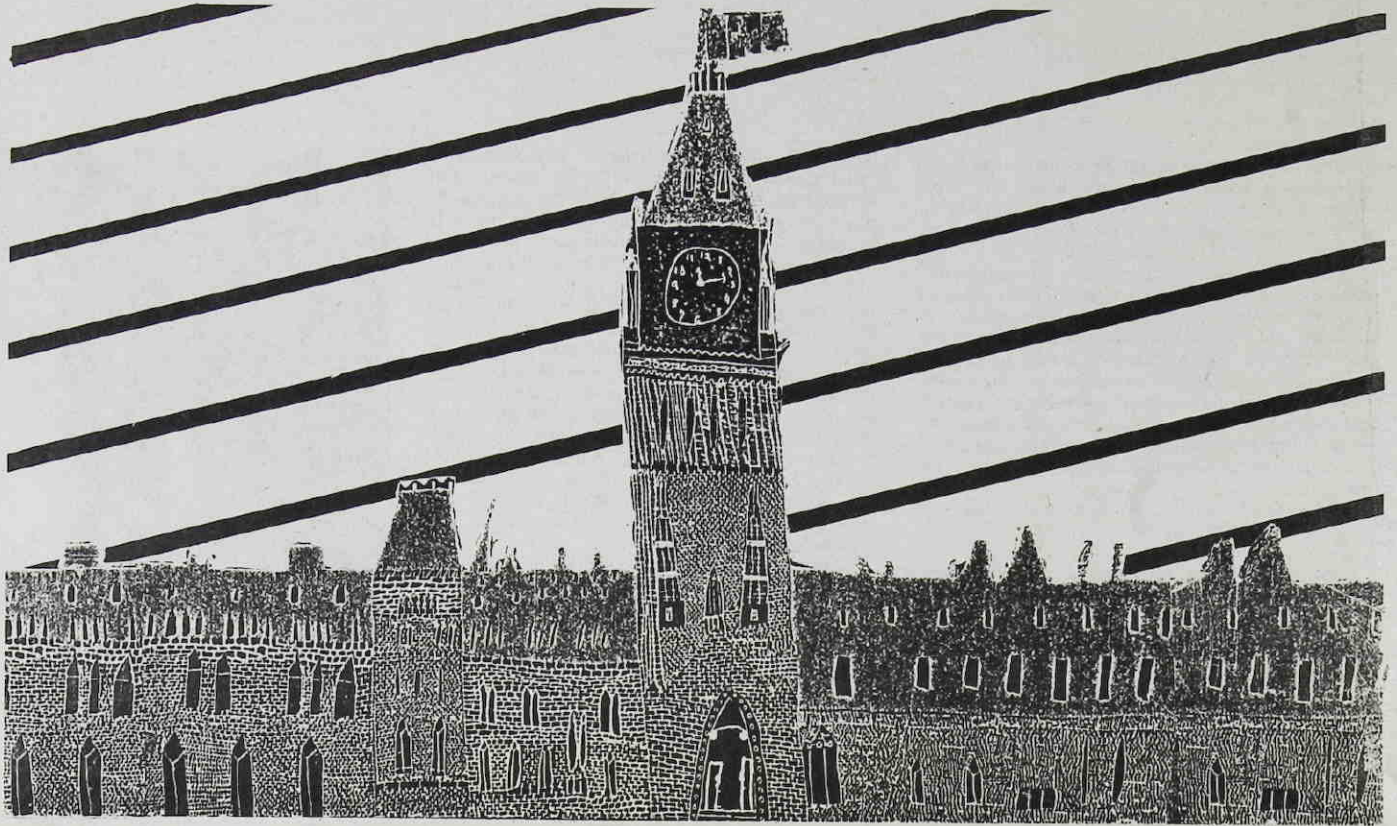
munity-based renewable resource projects as its base. Lumber, fish, wild rice, furs and other natural resources plus the secondary industries developed from these products are the key. Communities in the north have cried for years for a "sphere of influence" around the communities where the local council would have the authority to plan and direct development. Local councils must have this power but along with it must assume the responsibility for developing a full employment economy. They must have access to expertise where it is needed and to capital to invest in viable projects. There must be co-ordinated training programs to ensure that local people will have the skills to take the jobs that are created.

And such projects must not be measured solely in terms of profitability. The goal should be to break even but we must be willing to endure some losses. Mistakes will be made, markets will change, the larger economy will have a major effect. Small losses are nevertheless much cheaper in economic terms than the direct and indirect costs of not taking such steps. No one can put a figure on the human costs of not taking action.

Time is needed too. But not too much time. Native people and the province as a whole cannot afford to agonize in indecision. A reasonable timeframe needs to be set and adhered to. In, say, ten years, we ought to be able to greatly reduce the economic and social differences between the north and the south. Perhaps by then we can begin to see the connections between rural and northern development on the one hand and urbanization on the other. And perhaps we will realize the urbanization is the same process for Native people as it is for white people and that the key to preventing Saskatchewan from becoming two large cities is how well we economically develop the north and rural areas. □



# Constitutional Update



## Another Year of Struggle; Another Year of Progress: The Canadian Constitution and the Metis

### Introduction:

*Rob Milen is Legal Counsel to AMNSIS. He also acts as Legal Counsel to the Metis National Council. The following is his personal assessment.*

What follows is a telescoping of the events of 1983 into a review of the constitutional struggle as it pertains to part of AMNSIS membership—the Metis. For the Metis, truly 1983 marked a turning point in their struggle for human justice and the recognition of their rights.

By early March, the fundamental divisions within the Native Council of Canada (NCC) saw that Council crudely attempt to deny the Metis access to the table at the First Ministers' Conference on March 15th and 16th. To the surprise of many, the Metis gained strength from this dark moment and emerged unified. The Metis National Council (MNC) was formed to represent the interests of the Metis within a few days of the NCC's cowardly action. Then, to the shock of the Canadian government, the prairie Metis took the Prime Minister to court to force him to invite the Metis to participate at the First Ministers' Conference.

The rest is history. The federal government capitulated. The Metis National Council won an out-of-court settlement which guaranteed them a seat at the Conference table. For many this Conference will be a memorable event. In an open forum, publicly televised, the leaders of the Aboriginal peoples of Canada met with the political leaders at the highest level to begin to negotiate a settlement of their rights to be entrenched in the Canadian Constitution. Contrast this situation with Guatemala where the government there exterminates Indians.

For me, the Conference pales in comparison with the court case. I believe history will show that this case was, for the Metis, more important than the Conference itself. Indeed, the case marked the first time since 1885 that the Metis used the courts (successfully) to further their legitimate political grievances. Riel tried to do the same almost a century ago.

The case also demonstrated that, as in 1885, the Metis were not afraid to take on the federal government. It must be remembered that this court case sought to prevent the Prime Minister of Canada from holding a meeting with all the Premiers, the Inuit and the Indians, to discuss Canada's Constitution without Metis participation. The Metis fought their way into the conference. They fought - and won.

As we approach the next First Ministers' Conference in March, I have come to regret that the court case was settled out-of-court. The real reason for a settlement at the time was because of our absolute belief that we would have won. The conference would have been prevented by law from taking place until the Metis were invited. In practical terms this would have delayed holding the conference at a time when

the Indian and Inuit peoples wished the conference to proceed. It was for this reason that we settled out-of-court. We had no desire to devote the aspirations of the Indian and Inuit peoples.

However, the recent discussions leading up to the next Constitutional Conference at the official and ministerial meetings have forced me to regret that it was not possible to have fought the case and received a court judgement. Let me explain why.

The Metis agenda items from the Conference continue to be a Metis land base and Metis self-government. However, the federal and provincial governments are now saying there can be no self-government until there is a land base. But there can be no land base until the Metis population can be identified. Governments will not seriously negotiate until they know who the Metis are, how many there are, and where they are.

The federal and provincial governments are demanding that the Metis "define" themselves. Regrettably, these governments do not appear to accept the method by which the Metis "identify" themselves. Governments want to control the identification (definition) process themselves. The Metis quite properly assert, and strongly assert, that the right to identify the Metis is a right reserved to the Metis themselves. They properly reject artificial definitions drawn up by governments such as the **Indian Act**. The Metis must be recognized according to their own understanding of themselves, rather than being defined by the perception of the value-systems of alien dominant societies.

In all of this, the NCC, who expelled the Metis earlier this year from the Council, have now attempted to muddy the waters by claiming to represent the Metis as well. They seek to identify the Metis as left-over Indians. Their position is to treat the Metis as part-Indians with Indian rights. This position denies the Metis their place in Canada's history as a distinct nation of people. It ignores the events at Batoche as a distinct turning point in the history of the Metis nation.





What is more shameful and disgracefully is the thundering silence of the federal government at the officials and ministerial meetings. They know who the Metis are. They know the Metis to be a distinct nation of Aboriginal people. They know where the Metis homeland is. And yet they say nothing. They extoll the virtues of the NCC. They covet their participation at these meetings.

The real reason for all of this is that the NCC confuses the provinces. The provinces are faced with the NCC views as to who are the Metis with a far different, but correct, view expressed by the Metis National Council. The federal government could rapidly end this confusion by speaking the truth. But they won't. The Metis are a mere bargaining chip in a larger federal/provincial struggle over the payment of delivery of services. The federal government takes the cynical view that if the MNC and the NCC, can't agree upon who are the Metis, how can governments. Therefore, this cruel argument follows that there can be no rights for the Metis entrenched while this un-

certainty prevails. Governments should rather be concerned with providing services, not rights.

In all of this, it is clear that almost 100 years after Batoche, the war with the federal government is still being fought. The federal government continues in it's bid to crush the Metis. To confuse the situation the federal government has permitted false pretenders-the NCC-to participate as representing some Metis. This insidious fraction is merely an extension of the federal government. It is a lobby group. It is a lobby group invited by the federal government to disrupt the aspirations of the Metis. It will not succeed.

This takes me back to the court case. In bringing this action, the court would have been asked to confirm the MNC view as to who were the Metis and where their homeland was located. A unique opportunity existed in which in the matter of a few days the courts would have been forced to rule upon whether the First Ministers' Conference was to take place - and who were the Metis. If a court case was taken

today to try to get a legal decision confirming the MNC's position on Metis identity, such a case could take years winding it's way through the system.

In retrospect, clearly the Metis gained by the court case. They brought the federal government to their knees. They fought their way into the Constitutional Conference. Who then could have possibly believed the federal government would subsequently display such treachery? Who then could have possibly believed that a mere eight months later the federal government would not know who the Metis are?

The federal government knew who the Metis were when it went to war twice with the Metis to deny them their rights. Now when it comes time to recognize Metis rights, the federal government pretends not to know who the Metis are.

This senseless nonsense will not prevail. For the Metis progress is being made. It will continue to be made.

A succeeding article will examine the position of the other half of the AMNSIS membership - the Non-Status Indians. □



Northern Broadcasting will be holding General Meetings at the following locations and times:

Buffalo Narrows - 7:00 p.m.  
January 11, 1984

Local Community Office  
La Ronge - 1:00 p.m.  
January 12, 1984  
The La Ronge Hotel

### ...A Reminder To All AMNSIS Locals

The 4th Annual Gabriel Dumont Institute Cultural/Education Conference will be held on February 3 and 4, 1984, in North Battleford, at the new Friendship Centre.

The Major theme of this year's conference will be "Towards 1985 - In Search of Native Studies".



# Wehtum

## 'Gabriel's Children' Launched in Saskatoon

by Arlo Yuzicapi

**Saskatoon** - A book launching was hosted by the Metis Society of Saskatoon (Local 11) on December 9, 1983. Honoured was Rita Schilling who was commissioned by the Society four years ago to capture the history of the Metis Post-Resistance. Master of Ceremonies Ron Camponi introduced to a packed hall the panel of distinguished guests including Saskatoon Mayor Cliff Wright, provincial and education representatives, and professor Tony Lussier who has also helped Metis people learn their culture and history. Clem Chartier, Vice President of AMNSIS and Area Director from Regina, Don Ross, were also in attendance.

The book is *Gabriel's Children* and in unique in it's devotion to telling the story of Metis people in communities such as Round Prairie, Batoche and Duck Lake from the Riel Resistance to present day. As Dennis Fisher, from Saskatoon's Commemorate '85 Committee, remarked in his address, "More books have been written about Louis Riel than any other Canadian-including John Diefenbaker. We need more information about Metis people outside Riel."

Association of Metis and Non-Status Indians of Saskatchewan vice-president Clem Chartier also congratulated the Local 11 and Rita Schilling. Stating *Gabriel's Children* was a year and half ahead of it's time before the Batoche Centenary, he added the Metis National Council is not only devoted to entrenching Aboriginal rights but to promoting Metis culture and history and "Books like *Gabriel's Children* helps achieve our goals."

Tony Lussier, professor of Native Studies at the University of Saskatoon, shared a few anecdotes i.e. "We Metis were so poor...." before stating that these examples of poverty soon became social stigmas attached to a group of people-the Metis-and have caused many hardships. Stating it is only now publishers are taking an interest in Native writers, he emphasized the need to translate alot more Metis history that has been recorded in French. Lussier offered his congratulations on the books, and mentioned he's got it down in next year's reading list for Native studies.

The author, Rita Schilling, expressed her gratitude for the support she received from Local 11 President, Clarence Trotchier and the many people who shared their life stories in *Gabriel's Children*. The book, which is based on oral histories, archival documents, and French translations was completed by Schilling with the assistance of Sonia Morgan. Re-



search material was gathered from sources in Alberta, Montana, and Manitoba as well as Saskatchewan. She remarked that it did not occur to any of them the book would be published just before the Batoche Centenary but it was good timing.

Local president Clarence Trotchier concluded the ceremonies by recalling some of the struggles modern-day Metis face, emphasizing Metis have alot of energy and they want to learn. Guests were then invited to watch a group of young Metis and Non-Status dancers perform and to stay for a lunch sponsored by the Local. Ms. Schilling received a standing ovation along with Saskatoon Metis Society board of directors.

In an interview following the celebration, Ms. Schilling shared her feelings with *NEW BREED*. As a freelance journalist with CBC, Schilling was not a newcomer to Metis affairs and struggles. However it was researching *Gabriel's Children* through oral interviews that her feelings for Metis people became

deeper. She believes strongly that the support and encouragement she received from Trotchier and the Local is what helped her the most. When asked if attempts were made to portray the story through the eyes of a Metis, Schilling admits she couldn't do that. The book is her own interpretation, she states, but with a view that is sensitive and biased toward the Metis.

Schilling feels *Gabriel's Children* will provide a feeling of pride to young people because "if you don't know your heritage or ancestors, if you don't have roots-you're lost." Young people can gain pride knowing they are *Gabriel's Children*, she goes on to say, and they can be proud that these events happened in their province. She hopes someday these young people might write their own history.

*Gabriel's Children* is available through the Saskatoon Metis Society (111 Avenue B South, Saskatoon 244-1172) for \$14.95 hardcover and \$9.95 softcover.

## Native Affairs Minister Meets Local Presidents

by Arlo Yuzicapi

**Prince Albert** - Local Association of Metis and Non-Status Indians of Saskatchewan (Region 2) presidents met with Sid Dutchak, Minister responsible for Indian and Metis Affairs, on December 2, 1983 in Prince Albert. Present at the closed board meeting were Gary Lloyd from Sask Housing and Art Baptiste-Intergovernmental Affairs from the Province. The meeting was primarily an information-sharing session regarding housing and any other issues the presidents wished to bring to the attention of the Minister.

One concern of most presidents in attendance was the apparent exclusion of Metis representation on

town housing selection committees. Presidents Leonard Pambrum-Duck Lako and Ernest Vandale-Deben revealed their town councils were contacted by Sask Housing to establish new selection committees without notification of AMNSIS locals or old selection committee members. It appeared the town councils were to have chosen a Metis representative but it was left to the council's discretion. Area Director Roberta Kelly confirmed that this occurred in all area locals. Dutchak stated Mr. Lloyd will look into this matter.

Other issues brought forth included whether or not low-income rental rates are affected by fluctuating income due to seasonal employment. Lloyd stated when there is a drop or increase in income, the rent control office must be notified by letter to indicate the change and a phone call is not sufficient. As well, presidents inquired if those Metis who owned farms or acreages but could not afford adequate housing would qualify for section 40 rural or low-income housing. Dutchak said at the present those who owned assets did not qualify but the matter would be

looked into at the next board meeting. Cases where Sask Housing owners are meeting mortgage payments by renting out their old houses are also being investigated, both Dutchak and Lloyd assured attendants.

Dutchak was unable to meet Kelly's request for Native representation on the Provincial Housing Board because the 8-member board was the maximum allowed. An Order-In-Council could not change the policy, Dutchak said adding Senior Citizens also wanted a member on board which he could not accommodate. He was open, however, to maybe a Native elder and potential candidates' names could be submitted to him.

The brief meeting was concluded with the Minister suggesting presidents start prioritizing their needs. Plans and concrete suggestions on education, economic development and self-government, he stressed, are necessary but it is up to the membership to decide what is essential. As 1985 will be a year full of economic activity in the area, he urged that prioritization start happening now. □



## Dutchak Meets With Northern Leaders...

by Joan Beatty

**Prince Albert** - Sid Dutchak, Minister of Indian and Native Affairs recently met with over 25 northern representatives in Prince Albert to begin a series of meetings and dialogue dealing with northern concerns. The meeting was co-ordinated by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS).

Jim Sinclair, President of AMNSIS, said in his opening remarks that the high unemployment situation facing northern people is at a critical stage and that something must be done. He also said it was important for people to understand the importance of the on going constitutional negotiations to ensure that Native people have control of their own lives at some point and time. "We are working on getting long term solutions for our people and the only way we are ever going to become economically independent is to have our own land and our own self-government." In the meantime, Sinclair said, problems facing Native people today must also be dealt with even though it means utilizing temporary solutions or programs to meet the immediate needs. He said AMNSIS is prepared to work with both the federal and provincial governments in order to do that.

Dutchak, in his remarks, said he wasn't sure whether this was the place to talk about constitutional matters although he knew his government was doing on going work with AMNSIS and the federal government in that matter. He also said he was concerned about problems facing all northern people, not necessarily only Native people. He also stated if the economy of the north improves, it will benefit everybody, citing all the press releases that have come out regarding the Key Lake Mine not meeting their quota in hiring Native people. "I have met with the mining companies and there is also another side to the story," he said. But, he said, his primary purpose was to find some solutions. "We know the problems already," he said.

Norman Hansen, AMNSIS Area Director from Buffalo Narrows said he'd met with people from his area recently about some of the things they could do

to create employment and economic development initiatives in his area. "Some of the things we've talked about is getting fish processing plant going in Buffalo Narrows and maybe a cannery."

Dutchak said he didn't know how feasible that would be and said the only reason why the fishing industry has been continuing to survive is due to the government subsidies available to fishermen. He also said there is more to be made out of sports fishing than commercial fishing. "We've got to make a decision on whether we go towards commercial fishing or sports fishing."

Jim Favel, AMNSIS Area Director from Ile-a-la-Crosse said that northern Native people don't have the funding to get into economic projects on their own and said it wouldn't be feasible for everyone to look at the sports fishing industry.

Area Director Rod Bishop said the government has put alot of emphasis on tourism. "How do you visualize Native people being involved in this industry." He said development like tourism will only continue to push Native people out from their traditional way of life and only a few will benefit. "There is room for both."

Sinclair said that was why the constitutional negotiations are so important. "We wouldn't be here arguing over whether we go to commercial or sports fishing. Once our rights are entrenched and we have a land base, those kinds of things would be under our control." He also said there was room for both commercial fishing and sports fishing not a matter of only one choice.

Dutchak brought up the matter of people continuing to live in communities where there is no future for economic development or jobs, using Bear Creek as an example. "What should government do about those?," he asked.

Hansen said people have lived in that community for over thirty years and shouldn't be asked to move. Sinclair said there is enough resources in northern Saskatchewan to create jobs for everyone. "Now you are asking us what should be done. We don't have the resources. You have to help us and you shouldn't be forcing people to move from their communities."

Allan Morin, Director for Nordsask Native Outreach in La Ronge said the previous government had spend alot of time in building in physical structures in the north but there was no "people development." Morin said there is alot of positions being filled in the

north now by transients, jobs in teaching, nursing, etc. He said the Department of Northern Saskatchewan concentrated on developing secondary industry instead of developing and providing training for northern people. "They did it backwards because we continue to be left untrained, depending on welfare," he said. He also said whatever money the transients make, they take south to spend. "Nothing stays in the north and therefore we don't get any benefits." Morin also asked how northern businessmen could survive with really no economic base of people to support them.

Sinclair said there were many empty community halls in northern Saskatchewan right now which could be filled with local people taking training. "That is why we have tried to get community based training going in places like Ile-a-la-Crosse," he said.

Mike Blackmon, Chairman of the Association of Northern Local Governments said the building of a technical institute in the north will really make no difference. "So what," he said, it doesn't improve things for us in the north. We still have to come out of our communities and face a new way of life with no support. We still have to leave our families." Replying to a question from Dutchak on what the problem is in attending school in Prince Albert, Blackmon said, "That would be like you coming to La Loche and taking training. How would you feel about it?"

Blackmon said there were alot of issues facing northern people including the boundary question of northern communities. "The government is forcing us into small areas with no room for expansion or any kind of an economic development base. We have alot of basic needs not wants," he said. "We cry into the wilderness but no one hears us."

George Smith of Pine House said the Minister should get out to the local communities and find out what their ideas are. "We have alot of ideas and alot of plans for our community. We've invited you to come," he said, yet issuing another invitation.

The Minister had to leave to attend another meeting, so another one was planned before January 20th. Commenting on the meeting afterwards, Sinclair said the first one was a general one with no specific topics. "I wanted the northern leaders to be able to express their concerns and the next time around, we'll come back with concrete proposals to try and meet the problems facing the north right now," he said. □

## Centre Provides Alternatives to Youth

by Martha Ironstar

**Regina** - The Regina Multi-service Centre for Youth offers an alternative for adolescents to spend their leisure time effectively. Centrally located on 1806 Albert St., their hours are 9:00 a.m. to 9:00 p.m. The centre strives to meet the needs of the youth who are out on the street.

The centre employs two street workers, Max Ittakkose and Vicki McCullum and on youth worker, Maxine Eberle. Their roles are to reach the youth who spend their time at shopping centres, arcades, pool halls and inform them of the centre's alternatives.

Currently, a youth leadership training program is underway. Participants are informed of the skills of self-confidence, public speaking, and positive ways of confronting problems within self, family, community and leisure time. Crafts of pottery and Indian beadwork will also be underway. Most of all, the youth worker is available to talk to, and a place to relax can be invaluable to the adolescents of today.

Funded by the province, Regina Market Square, City of Regina as well as CKCK Children's Fund, the centre acquired \$3,500 to hire two more workers.

Darryl Matheson of Regina Athletic Club will be doing a marathon of sit-ups to gather donations of money, furniture and promotion needed at the

centre. The CKCK radio action line program will be accepting these donations and pledges.

Professional staff is also available at the centre on a daily basis. Community resources such as Public Health, City Police, Ranch Ehrlo, Planned Parenthood and high schools are a few who donate their time. A general meeting is held every Wednesday for the staff and anyone concerned to find ways of effectively helping the adolescents of Regina.

Founders of the Regina Multi-Service Centre, Dr. James Turanski and Mrs. Lorraine Heinrichs, were members of a psychology committee at the University of Montreal who started a youth Multi-Service Centre. The results were great so they started a similar program in New York City.

A Multi-Cultural Conference at the University of Regina brought up the idea of starting another program in Regina. In 1981 the University of Regina Faculty of Social Work decided to work on the idea as a community development project. Through volunteer work, the planning and meetings with community resources was done.

Centres such as the Regina Multi-Service Centre for Youth are relatively new but are proving to be effective, and most cities in United States and Mexico are turning to this type of service for the troubled youth of this century. □





## Cumberland House Sues SPC

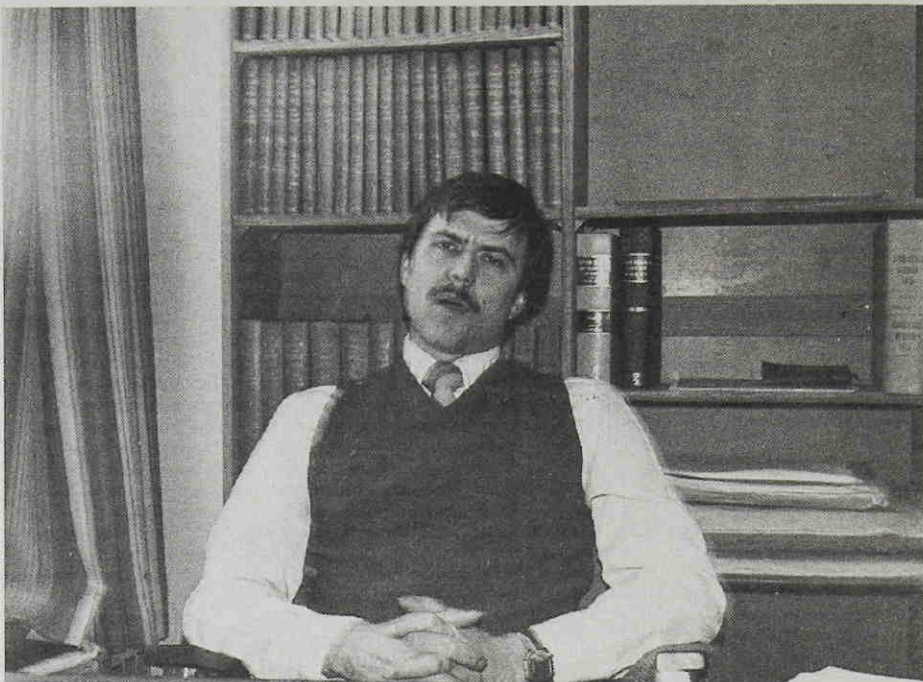
by Arlo Yuzicapi

**Prince Albert** - Cumberland House Local Community Authority No. 3, along with Cumberland House Fisheries Co-operative Limited, Saskatchewan Fur Conservation Area Zone 26 (Delta Fur Block) trappers and the Northern Fur Conservation Block Zone 27 are seeking a court injunction restraining the Saskatchewan Power Corporation from building the Nipawin Hydro-Electric Dam as well as claiming approximately \$150 million to compensate for past damages from the Squaw Rapids Dam.

Cumberland House, which is roughly 150 miles northwest of Prince Albert, was established in 1774 as one of the first inland trading posts of the Hudson's Bay Company. For over two hundred years trapping and fishing has remained Cumberland residents' mainstay of survival, later being complimented by ranching, tourism, and fishing industries. It has been stressed by the Plaintiffs (Cumberland House) that none of these economies have "impaired, polluted or caused a detrimental factor to its environment."

In 1963, the Saskatchewan Power Corporation (SPC) erected the Squaw Rapids Hydro-Electric Power Dam on the Saskatchewan River approximately 60 miles southwest of Cumberland House. Residents state in their claim that SPC deliberately ignored their duty to adequately study the impact of the dam on downstream residents, trappers and fishers. As well, the corporation was also responsible for "minimizing the negative effects of the development and negotiating compensation for losses by those affected," none of which has been done. Cumberland House's lawyer Peter Abrametz states in the claim "the Defendants (SPC) negligently and recklessly proceeded with the construction of the Squaw Rapids Dam, which caused and continues to cause severe and continuing damage to the residents," outlining the following:

- A) The construction of the Squaw Rapids dam was conceived, planned and implemented without input or representation from those on the downstream impact area;
- B) The Defendants failed to provide adequate information to the Plaintiffs concerning the effects of the dam on the downstream impact area and the residents therein;
- C) The Defendants failed to do sufficient and adequate studies to determine whether the project would cause damage to the Plaintiffs, in terms of both their lives, and livelihood, and how much damage could be minimized.
- D) The Defendants failed to recognize or protect the interests of the Plaintiffs in the impact area downstream from the said dam, and/or to make the Plaintiffs a party to any information or compensation, or adjustments which were necessary and/or efficient to indemnify the Plaintiffs for the damage caused by the



Defendants to the Plaintiffs by the said project.

- E) The Defendants erected the aforesaid Squaw Rapids Dam without any consideration whatsoever for the downstream impact of the aforesaid dam, and in particular without consideration for the damage that would result to the lifestyle and the livelihood of the residents in the said downstream impact area.
- F) The defendants erected the said dam after giving to the plaintiff false assurances and promising, firstly the assurances that the building of the Squaw Rapids Hydro-Electric Dam would have minimal downstream impact and consequences upon the Plaintiffs, and secondly, promising that should any detrimental consequences arise from the construction of the said dam, that the Defendants would compensate to the Plaintiffs for such consequences, all of which the Defendants have neglected and failed and continue to neglect and failed to do.

An interview with Abrametz later revealed the success of the injunction to prevent the Nipawin Power Project and the claim for compensation is entirely dependant on proving exactly how severe the damage caused by the Squaw Rapids Dam. He states the most detrimental factor of the dam is the fluctuating water levels it's caused, which has seriously affected the hunting, trapping, timber and fishing economies of Cumberland House. Areas in the Cumberland Delta, Cumberland Marsh and Cumberland Lake in which residents are entitled to use are con-

stantly flooded thereby destroying the fish, trees, fur-bearing animals and game. Approximately \$29 million is being claimed for lost revenue for the destroyed muskrat, beaver, moose, fish and related wildlife harvests.

The claim also includes payment requests for lost material and equipment (\$1 million); construction costs for a new weir, bridge and water system (\$15 million); costs for reconstruction of the physical habitat (\$5 million); and general and punitive damages totalling \$100 million for the severe loss to the Plaintiffs' social, economic and financial structures as a result of the dam.

Although the only precedent, where mega-projects are currently receiving injunctions preventing their construction, is the Garrison Hydro project in North Dakota, Abrametz is confident Cumberland House has a strong case to halt the Nipawin Hydro-Electric Dam. Even if the injunction is not granted, he is certain compensation will be awarded based on the severity of damages to residents, trappers, fishers, hunters and tourism people because of the Squaw Rapids Dam.

When asked how other communities considering similar claims might lend support to Cumberland House, Abrametz repeated the importance of showing the environmental destruction as well as the social and economic damage caused by the previous dam. Therefore, any professional or resource people that could assist in proving the negative impact of Squaw Rapids are welcome to contact him in Prince Albert, Saskatchewan at 763-7441 or 100 Royal Bank Building, Prince Albert, Sask., S6V 4V7. □

## Census Data Paints Bleak Statistical Portrait For Natives

**Ottawa (CP)** - Native families in Canada survive on one-third less income than their non-native counterparts and live in housing conditions the rest of the country hasn't faced in 20 or 30 years.

Recently compiled data from the 1981 census paints a bleak statistical portrait of the 491,460 people who identified themselves as Indians, Metis or Inuit.

The average native family earned \$18,124 in 1981, compared to the average non-native family income of \$26,922.

Levels of native education and the size and condition of housing fall so far below the non-native population one has to look to census studies in 1951 and 1961 to find a time when the rest of Canada lived in similar circumstances.

The unpublished data — the most detailed census examination of native people ever done — will be used by Statistics Canada and some provinces in a

series of studies on native conditions.

There was an even greater disparity among single parent native families, which subsist on just 58 per cent of the income of non-native single families.

Their average annual income was \$9,074 compared to \$15,673 for non-native families with one parent. About 20 per cent of all native families have just one parent compared to 11 per cent in the non-native population.

About 43 per cent of the 299,735 native people 15 years and older didn't work in 1980, compared to 32 per cent of the non-native population in that age group.

Native people quit school earlier and many live in crowded housing that is often in need of major repairs, the figures indicate.

Only 2.6 per cent of native people aged 15 or older had a university degree in 1981, a worse showing than the national total in 1961, when 2.9 per cent of Canadians held degrees.

In 1981, about 10 per cent of non-native Canadians 15 or older had university degrees.

At the other end of the scale, more than 37 per cent of native people had a Grade 8 education or less in 1981. Only 20 per cent of non-native people 15 or older had less than a Grade 9 education.

It has been about 30 years since the rest of the

country has lived in as cramped quarters as native people do now.

About 18 per cent of native households had more than one person per room in 1981 compared to two per cent of the non-native population.

In 1951, almost 19 per cent of all households had more than one person per room.

About 16 per cent of native houses required major repairs in 1981 but only six per cent of non-native houses were in comparably bad shape. Back in 1951, 13 per cent of all homes needed major repairs.

About 26 per cent of native homes still use space heaters, cook stoves or other devices for warmth, while only nine per cent of non-native homes don't have central heating.

Native people are marginally better off than Canadians 20 years earlier, when almost 33 per cent of all homes still didn't have central heating.

Research projects already underway include a study of the use of native languages and an index of native housing to identify areas with the worst housing conditions, says Gordon Priest, director of Statistics Canada's housing, family and social division.

The department may also use census statistics for a detailed study of native youth.

"This is the first time we've had such an extensive data base for native people," Priest says. □



## “Batoche ‘85 Organizing Underway”

**Saskatoon** - The Batoche Centenary Corporation (BCC), the organization responsible for planning and carrying out the commemoration of the Batoche Centenary, is in full swing and looking for volunteers, ideas and financial donations. The BCC was established over the summer by AMNSIS and is responsible to the Batoche '85 Commission - it's board of directors. The Commission was appointed by AMNSIS and consists of five members: Rod Bishop, Clem Chartier, Roberta Kelly (all AMNSIS board members) Walter Fidler, a Metis elder from Batoche and Ray Laliberte the Metis youth representative. Frank Tomkins is the alternate member.

While the BCC is a creation of AMNSIS, the programs it is planning for 1985 will be prairie-wide, serving all prairie Metis. The Metis National Council, the national voice of the Metis, has given it's wholehearted support to the Batoche '85 Commission and it's plans for the commemoration.

Last spring the Commission sponsored a tour of the Metis areas to gather ideas for commemorating the 100th anniversary of the Northwest Resistance. Out of this tour and other consultations, the Commission developed a comprehensive program plan for 1985. The major project in that plan is the development of the AMNSIS land at Batoche which will include a camping area, outdoor amphitheatre, race track and rodeo grounds and a cultural centre. Major events are planned for Batoche in 1985: a Native music festival, a rodeo, a week long "Back to Batoche" which will focus on the commemoration and will include an international Indigenous youth conference.

Much of the plan for 1985 focuses on cultural and educational projects. A long list of curriculum projects includes a popular Metis history book, a pictorial history of the Metis, a book of short stories by and about Metis, a full color map of the Northwest of 1885 and many others. New plays will be written about the Metis people and these will be toured throughout the prairies in 1985. A major documentary drama will be produced along with many short T.V. and radio "vignettes" on Metis history - all to be done by Saskatchewan Native Communications Wehtamatowin Corporation. As well, a series of writers' and artists workshops will be conducted

throughout the summer of 1985, bringing together the best talents of the Metis community and encouraging the cultural expression of the Metis people.

The Batoche Corporation is now negotiating with provincial and federal governments for funding and is also launching a major corporate fund-raising drive. Early in the new year, it will be announcing plans to raise money in the Metis communities as well. While many of the projects are already planned and being presented to funding agencies this does not mean that new projects cannot go ahead as well. The BCC is still inviting new ideas for 1985 - especially ideas suitable for Metis Locals. The central Batoche Corporation is committed to assisting locals in whatever projects they decide to carry out. Some projects - such as local history projects, study groups, family tree tracing, etc - are already in the plans.

The success of 1985 will depend more than anything else on the will of Metis people to make it a success - it will depend as much on volunteers as on money from government and corporations. The first stage in this volunteer effort will involve the activity of many "working committees" which will direct, advise and work closely with the staff of the Batoche Centenary Corporation. The committees - described below - will begin meeting in January and will be responsible for getting the many projects off the ground, planning the details of the projects, making sure they go as planned and hiring staff to do the daily work involved.

The committees which need volunteers are as follows:

**The Fund-Raising Committee:** This committee is already working but can certainly use more people - especially in the area of local fund-raising projects and the planning and carrying out of fund raising events.

**Rodeo Committee:** Will be responsible for all aspects of the all-Native rodeo.

**Pow-wow Committee:** Will be responsible for organizing the pow-wow at Back to Batoche.

**Spiritual and Elders Committee:** Will be responsible for the commemorations ceremonies throughout the summer, at Back to Batoche itself and at the Youth Conference.

**The International Committee:** Will be responsible for planning the details of the Youth Conference and for helping attract Indigenous peoples from other countries to the activities of 1985.

**Entertainment and Music Festival:** Will help plan a major three-day music festival and will also be responsible for some aspects of entertainment at Back

to Batoche.

**Public Relations, Communications and Media Projects Committee:** This committee will help develop strategies for continuing public relations regarding Batoche '85, will work towards communicating with Native peoples throughout North America about 1985, and will be responsible for television and radio projects as well as dealing with the media in 1985. This committee will be made up primarily of Wehtamatowin Staff.

**Curriculum and Education:** Will co-ordinate and supervise the many and varied projects aimed at education. This committee will consist mainly of staff from the Gabriel Dumont Institute and SUNTEP.

**Workshops and Cultural Committee:** Will be responsible for setting up the writers and artists workshops, identifying and inviting resource people to them and choosing the artists and writers who will attend. It will also be responsible for the theatre projects including the plans to tour plays across the prairies.

**Local Projects Committee:** Will work with and be a liaison for local Metis communities and AMNSIS locals that wish to organize local projects. Will encourage such projects, help identify funding sources and resource people and assist locals in their efforts to get involved with the major projects for 1985.

**Sports Committee:** Will be responsible for organizing sporting events at Back to Batoche.

**Recreation Committee:** Will be responsible for recreation at Back to Batoche.

**Security:** Will be responsible for security at Back to Batoche and other major events at Batoche in 1985. This will probably involve organizing volunteers as well as supervising professional security personnel and implementing training programs for native security personnel.

The work of these committees will not be time-consuming in the earlier stages of planning - that is, in the first half of 1984. Most of the work will be in the year leading up to the summer of 1985 - especially beginning January 1985. The committees will be made up of volunteers plus the staff of AMNSIS, Dumont Institute and Wehtamatowin. At this point there are no funds for travel or expenses for volunteers but this should change in the future.

If you are interested in volunteering for any of the committees - or if you want to help in other ways or just find out more about Batoche '85 - write to:

**The Batoche Centenary Corporation**  
5-501-45th Street W.  
Saskatoon, Sask.  
Telephone: 933-1800

## Protection of Metis Aboriginal Rights Said 'Regrettable' Government Mistake

**Ottawa** - The federal government and the provinces made a "regrettable" mistake by protecting the aboriginal rights of Metis people in the Constitution, says a University of Calgary political science professor and author.

Aboriginal rights for Metis are an historical mistake born of "political expediency" and not based on logic or fact, argues Thomas Flanagan in the September issue of Canadian Public Policy magazine.

History shows Metis have a weak case for any claim to be a "distinct aboriginal people" similar to Indians or Inuit, says Flanagan, author of a forthcoming book, *Riel and the Rebellion: 1885 Reconsidered*, about Metis leader Louis Riel.

The new Constitution, which became law April 17, 1982, protects the "existing aboriginal and treaty rights" of Indians, Inuit and Metis, although the special rights of aboriginal people have yet to be defined.

There was never any informed discussion or parliamentary debate about who Metis are or why they should have special rights, Flanagan says of the "rapid series of political deals" that laid the groundwork for the Constitution in late 1981.

The problem of defining who Metis are has been raised several times this month by members of a Senate committee studying a proposed amendment to the Constitution guaranteeing a continuing series of meetings to define aboriginal rights.

Flanagan's argument is rooted in the mixed Indian-European ancestry of Metis.

They are often defined as the "children of the fur trade," the sons and daughters of French or English fur traders and Indian women, who formed a distinct culture and society in Western Canada.

Others consider Metis a term for people of Indian and non-native ancestry who aren't governed by the federal Indian Act and don't have the right to live on reserves or receive federal benefits.

"By definition, there could have been no Metis until the commencement of contact between Indians and whites," says Flanagan. "Thus, their possession of the soil could not have been original in the usual sense of pre-dating European contact."

It is unlikely a satisfactory definition of Metis or their rights can be achieved in constitutional negotiations and the issue will likely be forced into the courts for a decision, Flanagan said in a telephone interview Monday from Calgary.

"That's one reason why I think it is kind of irresponsible for the Constitution-makers to write in the word Metis without providing any guidance as to what it meant...The courts are utterly unequipped to deal with that kind of question," he said.

Metis themselves are divided on the importance of aboriginal rights to their claim for special constitutional status.

The Native Council of Canada, which represents

some Metis as well as Indians without federal recognition, has placed a strong emphasis on the aboriginal rights of the Metis people.

But the Metis National Council - which split from the native council and now represents most Western Metis in constitutional negotiations - downplays the importance of aboriginal rights.

It argues Metis should receive land and the right to govern themselves because Metis formed a distinct nation in the West prior to Confederation. Metis provisional governments didn't surrender their rights as a people when Manitoba or Saskatchewan joined Canada, they say.

Flanagan doesn't dispute this Metis nationalism but says in his article that they were closely linked to the white society of the time. "They were never self-sufficient demographically, economically or culturally."

Any claim Metis may have had was largely extinguished by a series of federal land grants given "half-breeds" between 1870 and 1923 as compensation for land surrendered in what became the Prairie provinces, he says.

While there are disputes as to how fairly that land was distributed, that doesn't justify the "quantum leap" in Metis status to the point where they now want control of land and government, he says.

Metis would be better off without the links to the federal government that have hurt Indian people, Flanagan says.

"They are going to have to find their own way as a special ethnic group within society and they won't do it by increasing their dependency on government programs..."



# Feature

## Miskito Indians in Nicaragua

by Sandy Greer, Freelance Reporter

As newspaper headlines focus on the heightening confrontation between Nicaragua's Sandinista government and U.S.-supported counter-revolutionary paramilitary troops (contras), the affects on the Nicaraguan people, particularly the Indigenous groups, are overlooked.

Singularly interested in U.S. security, the American government continues to support repressive right-wing Central American regimes that terrorize and murder their respective Indigenous peoples, while it describes the Sandinistas as a threatening source of Communist revolution spreading throughout Central America.

Fear, nourished by the U.S. administration's Communist bogeyman, overshadows the experiences of a number of delegations which visited Nicaragua this past year. Representatives from Amnesty International, CUSO, the United Nations High Commission of Refugees, the World Council of Churches and the International Indian Treaty Council all have determined the earlier reports of genocide and human rights violations in Nicaragua are unfounded.

For example, a controversial relocation for Indigenous peoples in villages along the Atlantic coast's Rio Coco River border had followed repeated attacks by contras who crossed over from military bases in Honduras. After being relocated by their own request, most of the people have built new homes in five new settlements on 53,000 square kilometres of land given to them by the government.

Delegations visiting Nicaragua can confirm the poignant account given by Dr. Myrna Cunningham, a Miskito Indian and regional health director in Nicaragua's northeastern Zelaya province. At a public forum at the Friends (Quaker) Meeting House in Toronto this summer, Dr. Cunningham, a 36-year-old mother of four children, described how she and nurse Regina Lewis, and two male doctors, were assaulted by armed contras. They were taken from the village of Bilwaskarma across the border to a military camp in Honduras. Some contras Miskitos in a group calling themselves 'Two Crosses Brigade' raped both women, and threatened to kill them as examples to everyone who worked with the Sandinista government.

Dr. Cunningham is one of seven Nicaraguans who have filed a suit against the Reagan administration, to challenge American support for the contra groups, who have raped, kidnapped, tortured and murdered Nicaraguan peoples with increasing strength. The seven plaintiffs are represented by the Centre for Constitutional Rights (a New York-based public interest legal organization) and the (American) National Lawyers Guild. They are seeking damages and an injunction against future raids into Nicaragua.

Differences in language, religion and historical experience initially created suspicion and political difficulties between the Miskitos and the new administration. To clarify the dissent among her own people since the Sandinista revolution, the doctor outlined a history of Nicaragua.

The Atlantic coast had always been isolated from the rest of the country, and at the time of British colonization was inhabited by 18 Native groups. In order to retain the Atlantic coast for themselves, the British armed one Native group to kill the Spanish and other Native groups. This armed group intermarried with the African slaves introduced to Central America by the British, and formed the group now known as the Miskito Indians. When the British were replaced by the multinationals, only three major Native groups still existed - the Miskitos, the Sumus and the Ramas.

While the Atlantic coast was a British protectorate, a series of Miskito kings, crowned in England, were led to believe they ruled, although British governors were managing the region. Later multinational companies were managed directly by the Americans, not by Nicaraguans. The Indigenous peoples never developed as a labour force, because jobs were rotated among individuals for three or four month



periods, after which they would return to their traditional way of living in the villages.

Traditions were diminishing though, because of these outside cultural influences, including such missionaries as the Moravians. They induced the Native people to plant different foods. Rice and beans replaced corn, so that the Nicaraguans became the only Native peoples in Latin America who do not eat corn. Crops of bananas were sold to multinational buyers, who would exchange imported wheat for the bananas.

Most of the people who lived along the Rio Coco had no land base, and in 1960 the Somoza regime gave 18,000 square kilometres of this area to Honduras. Then, most of the Miskitos had to cross the border daily to farm land in Honduras, yet return to their huts in Nicaragua where they lived.

The Native peoples have retained their languages and medicinal methods, primarily because health care before the revolution was provided by the governments for only those patients who could pay. Social services were provided by the missionaries and American programs, such as AID, which specified family planning, which Dr. Cunningham likens to a form of sterilization.

The Sandinista government is the first to have offered programs for the peoples on the Atlantic coast, according to Dr. Cunningham. Food distribution is carried out along the Rio Coco. Free health services and free education are now available to everyone. Health campaigns and vaccinations have reduced common diseases. For example, by mid-1983, only 266 cases of measles had occurred, compared to 4,000 cases in 1980. In 1982, 100 wells were built by the people (and more since), with technical assistance from the Ministry of Health. The doctor undertook a study in 1976 to determine that 90 per cent of the children under five years along the Rio Coco were malnourished, compared with a recent study showing 35 per cent in this condition.

Dr. Cunningham points out how improved agricultural programs as well as health are benefiting the Indigenous peoples. Credits are given for planting basic grains, rice and beans, to nurture self sufficiency, which has already been achieved in the resettlements, where new homes have running water and electricity.

All the villages now have a primary school. Specialized schools also are available for nurses and teachers. Scholarships are helping Miskitos prepare themselves as professionals. Some of the skills can be applied to the type of industries that will be

developed on the Atlantic coast, such as mining, fishing and forestry.

The ideology of the Sandinista government does not conflict with the cultural and spiritual values of her people, according to Dr. Cunningham. The government proclaims itself as popular, democratic and anti-imperialistic. Councils have been formed in different regions by members of the mass organization.

The democratic aspect is evident by the respect given to Native structures. Elders from each village and resettlement sit on councils, such as public health, to determine their own needs and participate in the decision-making. The village structure and original membership has been retained in the resettlements. Before the revolution, Native people had difficulty admitting even their identity let alone openly ask for their rights. Today they are undertaking serious studies to discover their cultural roots and practice them.

Although the present government's literacy campaign initially overlooked the Indigenous languages, pressure by Native groups resulted in a law which now supports schooling up to the fourth grade in the major Native languages.

Dr. Cunningham does not believe her people are wedged between two political factions, namely the Sandinista regime and the counter-revolutionary groups based in Honduras and Costa Rica. First of all, the new regime has set up programs to improve the well being of Indigenous peoples. Secondly, she believes that arguments based on historical experiences were used by those Miskitos who became contras, to confuse the people.

Knowing that the Miskitos had been Christianized by the Moravians for over a century, the former were told they were going to fight a Christian war against the Communists. When Dr. Cunningham was kidnapped by the contras, the Miskito captors in Honduras told her that not one of them had died during their attacks on Nicaraguan villages, which proved to them God was on their side. She believes the stories of contras singing religious hymns during attacks along the Rio Coco, because her captors prayed and sang hymns as they raped her.

The second argument used to encourage counter-revolutionary Miskito recruits was telling them they would be able to form a new country inside of Nicaragua recognized by the American government. That seemed credible, because of previous American contacts, including employers who had provided jobs, as well as the priests and the missionaries who had owns the hospitals and schools.



As further evidence of how the Miskito Indians are responding to the Sandinista regime, she points out that only 2,000 work with the insurgents who oppose Managua (the capital/government of Nicaragua), of the 10,000 Miskitos who have left Nicaragua while 60,000 Miskitos have stayed in Nicaragua.

Vernon Bellecourt, a member of the American Indian Movement (AIM) Central Council, and a representative of the International Indian Treaty Council toured the reconstruction projects of the Sandinistas. At a public meeting in Toronto last spring, he concurred with Dr. Cunningham's experience, declaring: "this revolution is a historic event," by a government showing respect for Indigenous peoples. Moreover, under the present administration, he believes freedom of religion now exists in place of freedom of a church to exploit a people.

Bellecourt stated "there are some valid differences between the Nicaraguan government and the Indians, which can be resolved within their own country...without interference." One of the two counter-revolutionary groups who are attempting to topple the Sandinistas is the Nicaraguan Democratic Force (FDN), based in Honduras. Composed mostly of former Somoza supporters, among its more notorious members is Steadman Fagot, former leader of Misurasata. He has lost credibility with many Miskitos, firstly when it was revealed that he had been a Somoza informer, and moreso, after he distributed fraudulent photos of supposed Sandinista atrocities actually taken during the Somoza regime.

The second group of insurgents is the Revolutionary Democratic Alliance known as Arde, based in Costa Rica, and composed of four organizations that include: the high profile guerilla commander Eden Pastora and his rebel army Sandino Revolutionary Front; Alfonso Robelo's Nicaraguan Democratic Movement; Jose Davila's Christian Democratic Solidarity Front; and Brookly Rivera's Misurasata Indian group.

Misurasata, otherwise called Unity of the Miskito, Rama, Sumu and Sandinistas, had been accepted by the Alpromisu leaders as a replacement for the latter. Alpromisu (Alliance for the Progress of the Miskito and Sumu) had originated during the Somoza regime as an Indigenous organization seriously opposing that government. However, the Sandinistas newly in power feared Somoza supporters had infiltrated the organization, and negotiated to set up Misurasata.

Journalist Ralph James, in the May 1982 issue of *Ontario Indian*, commented how a "spirit of suspicion, of fear, of mistrust" tainted the relationship between the Miskitos and the Sandinistas, following a long history of misunderstanding between the Native people and non-Native governments. James concluded the art of governing would have to be learned by the new junta. He quoted Comandante Henry Ruiz Modesto: "WHEN WE CAME OUT OF THE TRENCHES WE BEGAN TO TAKE ON THE ROLE OF NATIONAL LEADERS ... The task really frightened us, but governing is an art not an idea with which you are born, already planted in your head."

Although branded as a Marxist regime by the United States, the Sandinista National Liberation

Front (FSLN) is a majority part of a coalition, according to Ian Anderson, a member of Canadian Action For Nicaragua. He says pluralism enables 60 to 75 per cent of the economy to be in private hands. Virgilio Godoy, a member of the longstanding Independent Liberal Party in Nicaragua, confirms that it united with 11 other parties to replace the Somoza regime, and many government members have no political definition. During a June Toronto meeting of world Liberal parties, Godoy clarified how the ruling junta perceives itself as a movement rather than a party, for an interim period until 1985 elections.

Anderson identifies economic reconstruction as the Sandinistas' priority, and cites western social democratic countries, such as Holland, France, Mexico and Venezuela, among the supporters. However, as a prolonged campaign of economic sabotage is carried out by the United States, Nicaragua will increasingly need to rely on the alternative sources of aid most available. Aside from more vocally opposing U.S. military intervention in Nicaragua, Canada can also clearly undercut Soviet influence as well by continuing to increase our constructive, humane assistance to the Nicaraguan peoples.

During a September visit to Toronto, author, photographer and social critic Margaret Randall cited the collective leadership at all levels as the strength of the Sandinista government. She discussed the role of women in revolutionary societies and the role of the religious community. Even as a self-proclaimed Marxist and atheist, she applauded the revolutionary Christians as "true Christians," who demonstrate modesty and real humility by identifying with the poor, in accordance with the Christian gospel. Randall defended the existence of a territorial-based militia in the neighbourhoods and workplaces. She watches her own two daughters leave for harvest at a coffee plantation, with a rifle on one arm and a basket on the other, knowing some youths never return home after an attack by the counter-revolutionaries or "contras."

Fighting on a war front as well as in the trade unions, Dr. Myrna Cunningham, who does not identify with any political party, declares that the place Nicaraguan women now have in society is "what they obtained not what was given." A women's organization formed in 1977 made a public declaration late in 1979 to struggle against Somoza. The extraordinary input of women in the Nicaraguan revolution sowed the 1982 Law of Nurturance, whereby fathers are now legally obliged to take equal responsibility for the care of children and a half share in domestic work.

Another woman who speaks out on the uniqueness of Nicaragua, versus other, repressive Central American regimes, is Rosalind McLeod, a United Church of Canada lay volunteer and chairperson of the church's division of world outreach. "Nicaragua has a very clear political pluralism," she says, following a visit on invitation of Nicaraguan Churches who are members of the World Council of Churches. As a team member of a delegation, she visited Ottawa in October with other coalitions, who presented three major Nicaraguan reports to External Affairs Minister Allan MacEachen.

She is of the opinion that churches cannot obtain enough of public criticism of American actions, even though Honduras, as a country occupied by American forces, now blatantly admits its purpose to undermine the Sandinista government. McLeod declares that the contra attacks have impacted much more severely on the Native peoples than the non-Native in Nicaragua. And the Sandinista government does want to honour the integrity of the Miskito Indians, in sharp contrast to that of Guatemala. "An extermination policy by the Guatemalan government ... a really brutal military state," is exercised upon its Indigenous peoples.

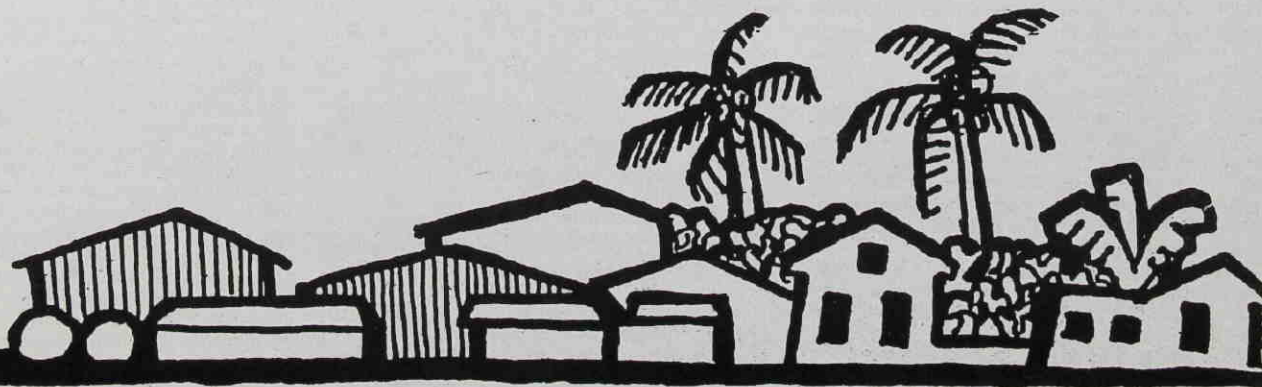
The Miskitos have suffered terrorism, murder, prejudice and imprisonment up to the present. Eighty per cent of these people are still members of the Moravian church, according to a 1982 Canadian inter-church newsletter. The split within the 100-year-old authoritative church, following the Sandinistas' victory, caused several thousand Miskitos to be imprisoned. For the over-zealous new junta's push to incorporate the east coast into a national entity at first overlooked the integrity of the Indigenous groups and alienated many members.

The Inter-Church Committee on Human Rights on Latin America reports, in retrospect, in 1982 that: "...alleged complicity of church leaders in the counter-revolutionary movement, the status of persons currently held in detention, etc. (must) be seen on the light of the feeling of the Nicaraguan people that their country was under major threat of invasion and that the survival of their present government and its programs was at stake ... (therefore) extraordinary measures were taken by the government..."

Various groups were pitted against the new government and killings occurred before many Moravian pastors and their followers had crossed over to Honduras. However, many Miskitos and others have since been given amnesty, while a backlog of cases is being reduced, according to McLeod. She noted also how risks are taken by the Sandinista government when some of the released prisoners afterwards join the contras. Only six of a former 30 pastors are still in prison. McLeod was informed that a total amnesty is problematic since it would look like a racial concession. Meanwhile, most of the Miskito prisoners are in humane "open-farm" jails, in lean-to structures, apparently more appropriate to their normal way of living.

At present, one Moravian church project is to sponsor a Canadian Native in a "partnership deal" to visit Nicaragua and help in community development. McLeod says that someone who can usefully address the concerns there is more important than someone who is necessarily Christian.

Furthermore, Rosalind McLeod declares that "it does make me angry that our own (Canadian) government and its members that tolerate inequalities in our treatment of our own Native people are still hollering so much about what's happening in Nicaragua, not because we're so virtuous, but because Nicaragua is a so-called Socialist or Communist country. Therefore, whatever they (the Sandinistas) do is wrong. (Yet) we haven't got clean hands ourselves." □





# The new Saskatchewan Fisheries policy — An analysis and a report on a meeting of fishermen

by Vye Bouvier

## Introduction

"We want page eight removed," was the demand a group of fishermen made to resources officials at a November 17 meeting in La Ronge. The paper under discussion was the Saskatchewan Fisheries Policy Action Plan, which was released by the Fisheries Branch in October, 1982.

The Saskatchewan Fisheries Policy Action Plan was submitted to cabinet and received approval in principle. The policy was then presented to the Fish Advisory Committee, a special committee that advises the minister on all matters relating to fishing. The Fish Advisory Committee consists of one member from each of the following organizations:

- the Saskatchewan Association of Rural Municipalities (SARM)
- the Saskatchewan Association of Northern Local Governments (SANLG)
- the Northern Saskatchewan Commercial Fishermen's Federated Co-op
- the Commercial Fishermen of Southern Saskatchewan
- the Northern Saskatchewan Outfitters Association
- the Saskatchewan Wildlife Federation
- the South Saskatchewan Wildlife Association

According to one fisheries official, "all the other groups thought the policy was good enough". George Smith, the representative for SANLG in the Fish Advisory Committee, raised questions about the policy. He asked for a meeting to bring Northern Saskatchewan fishermen together to discuss the policy. The meeting of November 17 was organized by Smith for this purpose. The government representatives at this meeting were: George Coudwell, Director of Fisheries, Pete Edwards, Superintendent of Northern Fisheries Branch, Paul Nafel, Resource Manager Consultant and Ron Johnson, Research Supervisor for Fisheries.

## Analysis of Policy

The policy states that the collapse or decline of fish in a number of lakes has been caused by: "large (and increasing) numbers of users, abuse of overlimits, and illegal fishing gear . . . Some fish spawning and nursery areas have been eliminated and lakes rendered unsuitable for fish life through land use practices. Pollution has rendered fish unpalatable or unsafe to eat in several lakes and rivers."

The largest number of users of the fish resource in Northern Saskatchewan are the sports fishermen. There are 800 commercial fishermen. Limits or tolerances are set on lakes for the amount commercial fishermen are allowed to harvest. There are no enforced limits on what anglers can take out of the lakes. Illegal fishing gear includes small mesh nets, but with the small number of fishermen, and the sometimes justification of the use of an illegal size net, this factor is causing the decrease of the fish population is not as great as the previous two causes.

Clearcutting of trees by forestry companies ruins spawning areas when it is done close to rivers. This factor in the demise of the fish population is more drastic than the overharvest of fish. The uranium wastes in Beaverlodge Lake is the kind of pollution that could exterminate more than the fish species in the Athabasca Lake area. Yet, while the action plan in the fisheries policy deals in detail with plans to discourage commercial fishermen from continuing their livelihood, it has only one reference to "increasing habitat protection capabilities to prevent loss of fish habitat through forestry operations". The "action plan" does not get any more specific than this about an operation which destroys fish habitat. The "action plan" does not even mention uranium mines. This is not surprising as the priority in the action plan appears to be: "greater economic returns to the provincial economy" and "increased government revenues".

This priority of money over concern about fishermen or fish can be seen in the way the government resolves the conflict between commercial and sports fishermen.

Commercial fishermen are the predominantly native fishermen of Northern Saskatchewan who fish using nets, for a source of income and as a way of life. Those who fish, also usually trap and recently have started growing wild rice. This way of making a living

follows the season and is a way of life that is part of a long tradition. The money obtained from these activities is low by southern standards, but a trapper or fisherman would also get her/his food from the land around a village. Living from the land does not kill as many plants and animals as forestry companies and uranium mines.

Sports fishermen are predominantly white and not from the villages in northern Saskatchewan. This includes the many Americans, who come up to the tourist lodges in northern Saskatchewan to get the big fish. Tourist lodges, most of which are owned by non-natives, make their money largely from catering to sports fishermen. Anglers are more local, being from the province or nearby. Anglers drive up to lakes up north to fish for their own needs and for the enjoyment of being outdoors.

The government recognizes the conflict between recreational and commercial fishermen. However, as the policy states, "the desired end of fisheries management is to have a satisfied public with access to stable, healthy fish populations". The "public" is to decide whether the 800 fishermen in northern Saskatchewan get to keep their way of life, or whether recreational fishermen get to enjoy themselves. In the policy it also states that, "fisheries resource allocation priorities are based on: a) economic benefits; and b) "quality of life" (their emphasis) for the residents of the province". There does not appear to be concern for the "quality of life" of commercial fishermen. When the fisheries main concern is "to generate significant economic activity of benefit to the Saskatchewan economy", and when revenues and votes from anglers are large, a preference for sport fishing can be expected. On page eight of the policy the most biased point made by the government is to, "promote a shift of game fish harvest from the commercial to the sport fishery". On the same page there is a recommendation to "encourage northern people to relocate from commercial fisheries to other industries".

In the plans for "development" (my emphasis) there are 4 plans: to start a brine shrimp industry, to improve commercial fishing operations, to find new marketable fish products and the use of fish in the tourist industry. Of the two plans directed at commercial fishermen; the improvement of commercial fishing operations is to be brought about through: upgrading fish packing plants, and to encourage commercial fishermen to fish in the winter. There is no talk of the building of a fish processing plant in Northern Saskatchewan or the improvement of the marketing of fish so that it will benefit the fishermen. These, to the fishermen, are the actions which will keep them alive. The new fish products involves the use of "underutilized" species such as suckers. In "development" plans, a bias toward sport fishing is again seen in getting commercial fishermen to fish at a time when sport fishermen do not want to fish, and to fish a species which sport fishermen do not want.

For myself, as a Northern Saskatchewan native writer, who understands the translation from English to Dene and Cree that has to be done of this policy; I find the writing in English to be obscure.

## The Saskatchewan Association of Northern Local Government Position

SANLG, in their position paper on the fisheries policy presented at the November 17 meeting, stated, "Fishing is an important part of the economy for over 25,000 native people in over 35 northern communities. The SANGL opposes the current draft of the fisheries policy because the present and future importance of fishing to northern communities is not taken into consideration". The SANLG concludes, "We will never support a policy which could lead to the loss of an important source of our food and income."

George Smith, in his report to the Fish Advisory Committee in Regina on October 24, 1982, said, "the lakes of northern Saskatchewan have the potential to feed our communities forever as long as the fish are not killed off as a result of clearcuts, radioactive wastes, chemical defoliants, and acid rain. Your policy does not adequately address any of these issues."

The SANLG position paper points out an omission in the fisheries policy to consider domestic fishing. Domestic fishing is the net fishing done by the people in north Saskatchewan villages as a source of food. The SANLG, "demand that the policy clearly state that people in northern communities will be able to continue harvesting fish for food".

About the recommended "shift of game fish harvest from the commercial to the sport fishery", Smith in his report to the Fish Advisory Committee asks, "do

you expect the commercial fishermen to try to make a living selling whitefish for 16 cents a pound? This 'shift' you speak of sounds to me like taking from the poor and giving to the rich. . . ."

SANLG proposed strategies to assist fishermen in their livelihood. "The Economic Development Fund is now only open to people who already have capital. Ninety nine percent of native fishermen do not have the downpayment necessary to qualify for a loan. And, fishermen sometimes need loans to buy equipment. For example, the mesh size was increased on Peter Pond Lake and the fishermen from Michel need to buy all new nets, but they do not have the money. . . ." "The Fisheries Branch should make loans available to fishermen who have no money to improve their operation. People who have money can get loans from the banks, the government should be helping out the people who have no money."

Smith, in his report to the Fish Advisory Committee comments on the plan to relocate from commercial fisheries to other industries: "you must realize that commercial fishing is the economic mainstay of dozens of northern communities, providing needed cash to hundreds of families and food to many more? You do not understand that there is 95% unemployment in most of our communities, so a fisherman and his workers can not just 'relocate' into another industry. Do you think we would choose to leave an industry that can potentially feed us forever to enter the boom and bust economy of construction and mining? The jobs at Collins Bay will only last 8 years. What will we have at the end of that except a high chance of getting cancer? Regardless, we have enough unemployed people to operate all the mines in the north without relocation of commercial fishermen."

Of the government's plan to push tourism as the answer to the economic woes of the north, Smith says, "First of all, where would unemployed northerners get the 'risk capital' to start tourist operations? Also, times are tough in the north and we realize that times are getting tougher in the south too. So, as time passes, less southerners will have the surplus money to go north fishing, and those that do come north will bring their own motorhomes, boats, food and gas so that they do not have to spend a penny in our communities. They will just take the fish and go home." Smith explains, "We are not totally against tourism, but we want it to part of a much wider economic development program which is locally controlled and which involves negotiation with local fishermen (both commercial and domestic). On some lakes, such as Pinehouse and Deschambault, local fishermen are opposed to sport fishing. On these lakes there should be no tourist developments, especially ones controlled by outsiders who would not take into consideration the concerns of local resource users."

## The November 17 Meeting

The meeting began with Ron Johnson, a biologist working for fisheries, showing a slide tape show to explain the fisheries policy. He read the policy as I later read the SANLG Position Paper for the fishermen. Johnson said, "the policy is an extension of what is going on in the fishery act at present. There is nothing new." On of the alternatives to commercial fishing proposed by Johnson was to demonstrate fish farming for native people on Indian reserves. The government also thinks that unutilized crown waters in northern Saskatchewan will be leased for fish farming. The Fisheries Branch would like to restore lakes to "historic production levels". For stocking lakes with trout, an additional 660,000 fingerlings need to be purchased from commercial suppliers. This is all part of a "fish enhancement program" for which the Fisheries Branch would require 6.8 million. Johnson suggested that commercial whitefish production should be increased as the government does not want commercial fishing to expand or go past the present level.

George Smith made the request that page 8 of the Saskatchewan Fisheries Policy be removed. Page 8 deals with allocation, that is how much fish goes to the commercial fishermen and how much goes to the recreational fishermen. George Coudwell replied that the Fisheries Branch is not removing the page, but that they were prepared to look at it and discuss it with the fishermen. Coudwell said to remove the page is to remove the main issue, which is how to divide the fishery. In regard to the section dealing with "restricting the number of participants to ensure reasonable economic returns from commercial fishing", Coudwell informed the fishermen that there is no attempt to cancel fishermen's licenses on paper.

Gordon Stomp said that number 4 of page 8 contradicts the whole allocation process. Number 4 is to, "promote a shift of game fish harvest from the com-



mercial to the sport fishery". Stomp also asked for an explanation of how fish is allocated between commercial and sport fishermen. The policy is an "umbrella thing" explained Couldwell. "It provides a guideline to a game plan... it is too cumbersome to go into detail. A person can have interpretations."

The fishermen had a number of points to bring up. A strong demand was that the number of fish that commercial fishermen are allowed to harvest from a lake should not be reduced. Couldwell informed them that an expansion of the commercial fishery would displease anglers. "Keep commercial fishing the way it is, control the anglers," suggested one fisherman.

Oscar Beatty of Deschambault said that commercial fishing provided 60 jobs on Deschambault Lake. There were three outfitters, and tourism provided two or three jobs. And if the government puts people on welfare, they won't last long. When I'm out working, at least I'm moving around, that's traditional living. If you're going to take something away, what are you going to replace it with?"

The fishermen asked for more local control of fishing. The mesh size was brought in as an example of differences in the needs of fishermen in different areas. The legal mesh size of nets is five inches across the province. A 4-1/2 inch net wouldn't hurt the pickerel population said one fisherman. Three pound pickerel can go through 4-1/2 inch net.

On Jan Lake, related another fisherman, there is a ten pound a day limit on pickerel. Sometimes fishermen there get 1,000 pounds a day, but the fish plant cannot take more than ten pounds of pickerel a day. On Reindeer Lake, said another fisherman, ten years ago there was about a 500,000 pound limit on trout. Presently there is a 300,000 pound limit. The conclusion was that the "game fish was being saved for tourism".

"They don't have any idea than the man on the moon of the overall supply of all species," complained another fisherman. "The biologist is used as an excuse, his ideas fold right in with the policy."

The Freshwater Fish Marketing Corporation (FFMC), which is the crown corporation which markets the fish, was regarded as a restriction in the fish-

ermen's attempt to market their fish. They said most of the profits go to the middleman and Winnipeg, where the fish processing and packing facilities are located.

There was an inquiry about the fish transportation subsidy for northern lakes. The subsidy would continue for the winter season. The Fisheries Branch had been asked to look at this again to ensure that they didn't support fisheries that were not viable.

#### The Saskatchewan Fish Policy Today

The final announcement will be made by the minister of Parks and Renewable Resources when the fishery policy is official. There were some things the Minister had wanted worked out with northern fishermen according to a fisheries official.

Smith was told that some changes will be made to the policy. One of the changes will be a high priority on domestic fishing with nets for treaties and remote communities. The policy also no longer has the line on reducing the number of commercial fishermen. Smith is waiting for the revision to come through before he comments on it. The policy should be made official sometime in January.

## Metis Heritage Days

by Tim Low

One of the largest cultural and memorial events of Metis People from across Canada takes place each summer at Batoche, Saskatchewan, the historic site of the Metis Resistance where Louis Riel, Gabriel Dumont and their Metis and Indian followers made a stand for their human and civil rights. The Resistance of 1885 symbolized a new nation of people wanting to retain their culture, language and property. The Metis had been forced off their settlements a number of times beforehand in the Red River area. Following this oppression, the Metis moved West and settled around the North and South Saskatchewan River areas. Batoche came to be the commercial centre for the Metis in the area. The Metis farmers, at the time, were farming river lots similar to the systems in the Red River Settlements and in Quebec. William McDougall, the self-appointed Governor of the Northwest Territories, as it was known then, sent out surveyors to map out the land on a sectional basis which would encourage larger farms and bring in the European settler. The Metis had developed a way of life around the river lot system with the river, the adjoining hay lands, the cultivated acres all playing a part towards the self-sufficiency of the farm and family. The surveyors were cutting lines right through the river lots with not so much as a mention to the Metis farmers as to what they were doing. The Metis, under Gabriel Dumont and others, stopped the surveyors and strove to resist those same government actions that had forced them from their Red River Settlements. Louis Riel, who was in Montana teaching at the time, was called upon to be the Metis diplomat against the aggression. When diplomacy failed, the Metis, under Riel and Dumont, along with their Indian allies, formed an army to defend their property rights and their culture from the governmental aggressor in Ottawa who was striving to undermine Metis commerce and government in the area. Thus, the Battle of Batoche, where Metis and Indian gave the ultimate for their way of life. The Metis had been forced from their settlements for over sixty years. At Batoche they made a stand. They would be pushed no more.

Since 1885 the Metis Nation has suffered badly. The strong sense of nationalism had taken a severe blow with the defeat at Batoche and the pride and unity as a nation of people dwindled. Each summer, however, on July 24th the Metis gathered at Batoche for a picnic, to participate in sporting events and to commemorate the Battle of Batoche and those who gave their lives. The event was known as "La Fete Nationale" and was held annually from 1886 to 1958. In 1958 the spot used for the event was ploughed and used as farm land. However, other gatherings of the Metis were taking place around the province. These were not picnics and such, but were political gatherings. Metis from all over the West began organizing their people around the 1930's. The purpose of the organizing was to unify the Metis again and revive the Metis as a nation of people with a unique language and culture. As the Metis Nation became stronger, so did the pride in the Metis culture and heritage.

In 1971, the Metis Society of Saskatchewan (now AMNSIS) revived Batoche to its prominence with a large cultural, sporting and entertainment event known as "Back to Batoche". The event was a larger version of the "Le Fete National" that was held in the past. Ten thousand people were at Batoche that year. This large gathering symbolized that the Metis

Nation was alive and strong within Canada. The Metis were ready to take their place as a nation of people within the Canadian mosaic.

The event, now known as Metis Heritage Days, is sponsored by the Association of Metis and Non-Status Indians of Saskatchewan. The event includes such activities as historical and cultural displays, sporting activities and tournaments (one of the biggest All-Native Football Tournaments in Western Canada), entertainment, children's entertainment, traditional Aboriginal competitions (bannock-baking, foot races, jigging, fiddling, etc.), Metis traditional dancers, Pow-Wow dances and amateur talent shows. The event reflects the culture of the Metis who are traditionally a hearty, fun-loving people who love singing, fiddling and jigging. The Metis songs and traditional dress make this a very lively weekend with an action-packed agenda. The event is held on the weekend closest to July 24th, which had been the gathering day of the Metis at Batoche since 1886. July 24th is St. Joseph's Day--the Metis Patron Saint.

While the majority of the events and time during Metis Heritage Days are given to cultural celebrations and sporting events, we, the Metis People, never lose the true meaning of coming Back to Batoche every summer. We go to Batoche to commemorate the stand made by our ancestors for their culture, their children and their civil rights. We, the Metis of today, have all inherited that stand as the struggle for our nationality still goes on today. We gather at the mass gravesite at the Batoche Cemetery on Sunday morning for a Memorial Service to commemorate our ancestors who fought and died for us and our way of life. This is a "people" service where anyone can come forward to express how they feel about the people who are buried in the mass gravesite, about what Batoche means to them, etc. It is a very moving service where a large number of people re-affirm their commitment to continue the struggles and aspirations of our ancestors to a realization of the proper place for the Metis Nation within Canada. There is a foot procession to and from the Memorial Service which follows the Metis flag bearers. The people, solemn and in cultural dress, create a strong impact on the onlooker.

Next year, 1985, will mark the Centenary of the Battle of Batoche and the Metis Resistance. The Metis from across Canada are preparing events and material for 1985. In Saskatchewan, the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), is preparing a number of projects for 1985 and a major site development as a shrine to the Metis Nation for all time. The projects being developed by the Batoche Centenary Corporation, a registered charitable organization set up to oversee developments for 1985 in Saskatchewan, has three objectives in mind.

First, to provide Metis and Indian People with a summer of cultural, recreational, commemorative and entertainment activities expressing the full breadth of traditional and contemporary Aboriginal themes. These will include a major Aboriginal music festival, an Aboriginal rodeo, an International Indigenous Youth Conference and the central event of the year, "Back to Batoche", the commemoration of 1885.

A second objective of the commemoration plans is to make a significant impact on the understanding of non-Aboriginal Canadians' understanding of Aboriginal history and heritage. This will be done

through important initiatives in those institutions which play such a crucial role in forming public opinion in Canadian society: the media and the schools. One of the most important initiatives in this area--and one which will have the kind of permanent impact described above--will be the production of significant new curriculum materials and popular works on the Metis and Indian People. As well, and not to be under-estimated, we hope to encourage the involvement of non-Aboriginal People in the commemoration activities throughout the year.

Finally, we hope through the commemoration of 1985, that we will be able to make important strides in developing, encouraging and providing opportunities for Aboriginal artists, writers, actors, musicians and intellectuals whose role in any people's national life is so very important. A people cannot find the full expression of their culture, their heritage or their political aspirations if it does not have within itself a core of creative people who can reflect upon that society and express it in ways which contribute to their people's self-esteem and self-worth, and at the same time raise the level of esteem in which that people is held by others. In the dying days of the Resistance, Riel wrote: "My people will sleep for one hundred years but when they awake it will be the artists who give them their spirit back." Among our most important projects are those which will help the artists give the Metis People their spirit back: a series of artists' and writers' workshops, symposia, scholarships, conferences and training sessions will bring together that core of creative people so important to the future of Metis People. Out of these experiences it is further hoped that permanent institutions can be formed: Metis theatre groups, yearly conferences, artists' and writers' guilds, etc.

In 1985, Saskatchewan will be the hub of Metis cultural activity in Canada. Events and activities will be happening in numerous Metis communities and in larger centres as well. Saskatoon, Saskatchewan is preparing for their agenda known as Commemorate '85. A number of events such as bus tours to Batoche, a major play and sporting events are planned. It is the desire of the Metis to keep the integrity and true meaning of the Centenary of 1885 intact and not overshadow this focus with commercialism. In 1985 we want to establish Batoche as a memorial to all Canadians. We want to demonstrate to the people of Canada and to the World that the Metis are a nation of people--a nationality, that we do have a distinct culture and that we want to integrate within the Canadian context and that we will not assimilate--commit cultural genocide. We are proud of our culture and want to demonstrate that pride to everyone.

We, the Association of Metis and Non-Status Indians of Saskatchewan, invite you all to come with us to Batoche each year to experience and get a true feeling for our culture and our heritage. Come and see our traditional dances, songs, dress and competitions. It's a great time for young and old alike. It's a very valuable learning experience for those who are not aware of who the Metis are and how they became a distinct nationality. The British nationality came about via Norman, Jute and Saxon ancestors. No one questions how much of each ancestry it takes to become British or English. British are a nationality and are known as such. Similar is the evolution of the Metis nationality whose ancestors were French, Scottish, English and Indian. We do not feel we should be questioned as to the degree of lineage either. The Metis are Metis--simple as that. □



# Profile

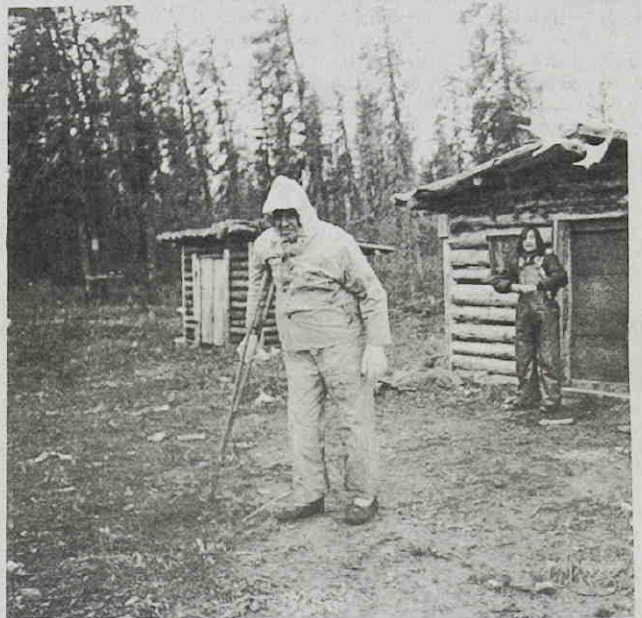
Jonas Clarke Series of  
Photos by Dave O'Hara



*Jonas Clarke fishing on Dupre Lake 1982*



*Jonas and Teddy Clarke and friends out boating*



*Jonas Clarke and Eric Janvier at trapper cabin.*



*3 boys and dog*

*Left to Right, Clarence Herman, Teddy Clarke, Hank Clarke*

*Both pages by Dave O'Hara*



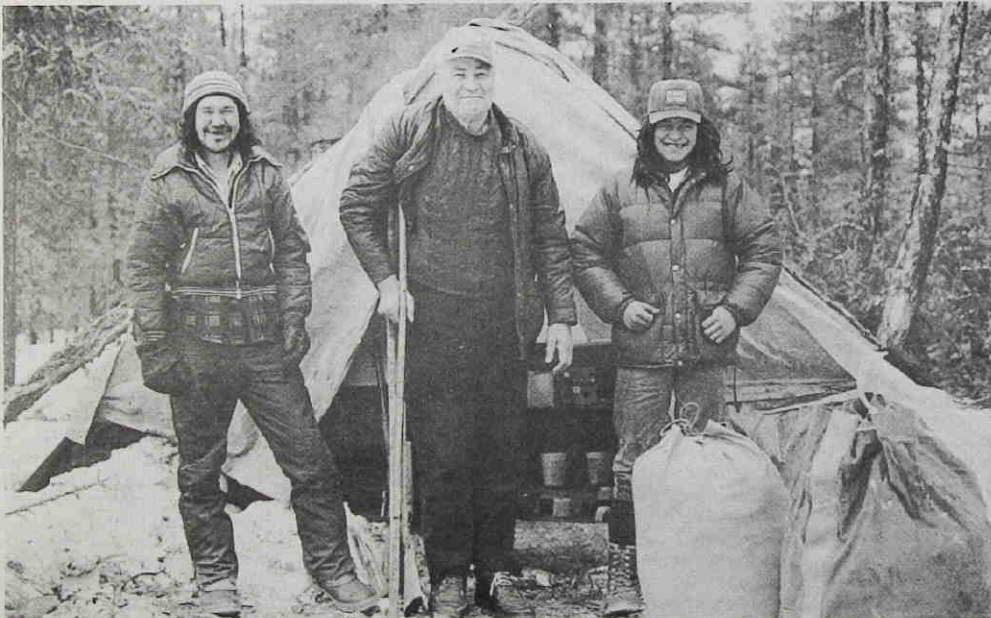


*Jonas Clarke at Sandy Lake trimming a pole to put in water for a beaver share*



*Teddy Clarke*

*2 boys on bridge over Saleski Creek,  
Bruce Fontaine and Teddy Clarke.*



*Jonas Clarke out trapping  
with two young men who are learning*



# Metis History

## Metis History

by Ron Bourgeault

### National Oppression Against Indian People

In past articles, over the last year we have seen how, with the establishment of the Fur Trade by the European, there was created class and racial differences among the Indian population. The communal society was slowly destroyed and in its place there was created a form of feudalism. Within this form of feudalism Indian labour was turned into a peasant labour force working the land in the production of fur. It was this basic exploitation of Indian labour that came to be the basis of the form and manner of the political, economic and social oppression of the population. The fact that this oppression and exploitation took a specific form against a particular people is the basis of their **National** oppression.

We have also seen that during the later part of the 1700's the European came to need both a cheap source of wage labour within the fur trade, and a small middle class that could act as a 'buffer' between the Indian peasantry and the European traders. Both the working class and middle class had to be national (Native) to the territory. Since European settlement was not allowed, and since the Indian peasantry could not be changed or allowed to be destroyed in order to create wage workers, there was systematically created the intermarriage of European men with Indian women in order that these two 'classes' could be created.

We have also seen that in order for the European to economically conquer and destroy Indian communal society, they also had to destroy the egalitarian and mutual (equality) relationship that Indian women had with men in their own society. Indian women were slowly caused to become dependent upon men as a whole. Indian men were put in the position and exploited as the main producers (primary producers) of fur. Indian women, on the other hand, were caused to become dependent support work for the men.

Once caused to be dependent, Indian women's relationships with European men was entirely different than with Indian men. With European men, it was based upon colonial relationships of exploitation. The domination of the European over the Indian and all the exploitation and oppression resulted from it. It is within this colonial domination that Indian women were caused to become dependent and exploited by European men.

### Indian Women Used to Gain Control

Indian women were used in two ways by the European in order to conquer Indian communal society. First, Indian women's original democratic relationship and power within their society was used in order for the European to economically penetrate the society. Second, Indian women were exploited sexually by the European. Sexual relationships were used to develop trade relationships; but most importantly Indian women were exploited through systematic intermarriage. Through this relationship of intermarriage was established the superiority of the British over the Indian population both economically and socially. It became one of the ultimate means of conquering.

The whole creation of a people - half-breeds - out of the original inter-marriage of conquering, and then, in turn, continued inter-marriage among themselves was an extension of the original conquering.

The conquering of the people and the resulting oppression of Indian women was not just a by-product of the overall conquering; but, rather, it was an integral or important part of the overall conquering to take place. In effect Indian women's democratic position in their society was destroyed in order that the society as a whole could be conquered.

The situation that happened within the Fur trade in the North was almost exactly the same as what happened with the Mayan Indians by the Spanish in their conquest of what is now Guatemala. In both situations Indian women were exploited and sexually abused by the conquering European. There was a well intentionally created, within Guatemala, a half-breed population from which a cheap wage labour class (working class) could be used, and a middle class to act as a political buffer between the Indian popula-

tion and the exploiting European. The following is a quote by a Guatemalan, historian, living in exile, who describes the domination of Indian women and the birth of the Ladino or Metis in Guatemala under Spanish colonial rule.

*The interbreeding of the Spaniard.....with the Indian woman at the time of the Conquest as well as later tends to be falsified by being presented as a biological phenomenon, and even more superficially as an isolated sexual incident.*

*.....the fundamental condition of the interbreeding of the Spaniard with the Indian woman was, after all, the superiority of the Hispanic over the Native.....Economic domination, the lasting essence of the Conquest and the lasting cause of the subordination of the conquered, continued to operate within inter-breeding, making it, as we have said, a peculiar aspect of oppression. The Indian woman was not the wife of the Spaniard.....who incidentally or regularly possessed her. She was to the utmost his Indian concubine.....supplying the commodity sex.....*



*.....the initial interbreeding was an act realized in the context of and as a consequence of the societal inferiority and disadvantage of a woman from the dominated class facing a man from the dominant class. It was the result of biological union based on profound human disunion and inequality.....*

*The children of these unions, the original half breeds, were what they were - workers without patrimony, tossed out in search of middle-level occupations or completely unskilled ones as a consequence of their parents belonging to two antagonistic classes; and neither could give them a place without bringing harm to their class or themselves. All of this was the result, in the final analysis, of the existence of two classes at odds, and of the limited possibilities of behaviour established by the domination of one over the other.*

*The secondary interbreeding, the multiplication of the half-breeds combining among themselves and with various other groups.....was not nor could be anything else but the prolongation and a compilation of what resulted from the initial interbreeding. The multiplication of beings who were born outside the wealthy dominant groups and outside the servile Indian group, was a proliferating of individuals in search of middle level and inferior vacant position and occupations. Individuals without inherited property, or authority, or servants, had to make themselves useful in order to be remunerated (rewarded) and*

*in order to survive. Thus, the success and the vicissitudes of that search depended, naturally, on the demand for workers in that society and of the occupational areas in which they were needed. THE NEED FOR FREE WORKERS ACTED AS A MOLD INTO WHICH THE HUMAN STREAM OF HALF-BREEDS WAS Poured (emphasis mine).*

It is upon this basis - the need for cheap free workers or a labour pool and a middle class - that the Red River colony was formed. Into this centralized colony was channeled the mixed blood offspring of European and Indian women to fill these two class positions.

### The Age of British Colonialism and Imperialism: 1821 - 1870

In 1821 the North West Company was put out of business by the Hudson's Bay Company and was merged into the latter. With the complete monopolization of the Hudson's Bay Company over the Fur trade, it again began its systematic exploitation of the natural resource - Fur - and the Native labour produced and transported it. From the time of this merger in 1821 until the 'revolt' or 'rebellion' in 1870 was a period in which formal British colonialism was established. The Hudson's Bay Company no longer held political power over the lives of the inhabitants of Ruperts Land just as an independent mercantile or trading company. Rather, the Hudson's Bay Company became more closely under the political control of the British parliament and Colonial Office. In effect, it became more under the control of the British government. No longer was the Company totally politically independent.

### Colonialism and Imperialism

The reason for the development of more 'formal' colonialism was because Britain as a nation was now interested in laying or, moreso, claiming political sovereignty or control over Ruperts Land as a colony. Ruperts Land was to be a colony in the same manner as the eastern Canadian colonies were a colony, and for that matter any other British colonies throughout the world. However, the position of Ruperts Land - because of the economics of the Fur trade - was to be quite different from that of any other colony. In essence, it was to be a colony, but not of the most importance. And, that reflected on the internal structure of the colony.

Whereas previously Britain was content to allow Ruperts Land and the people to be the sole property of the Hudson's Bay Company. Now the Company was to become simply the agent or administrator of Britain's policies. However, the Company maintained the right of controlling the economy by having complete monopoly control over the whole trade. In this new role the Company became more directly an agent of British Imperial or foreign interests.

The colonialism that developed within this period was different from that of the preceding 17th and 18th centuries. As colonialism is the means by which a dominated people are exploited, in the form of political, economic and social controls, its formation was built around the different Native classes that were created and how they were to be exploited. We will see how the people of Ruperts Land came to be conscious of the British colonialism forced upon them that resulted in their exploitation and oppression.

The Imperialism, or the foreign domination and exploitation of the people's labour, also took a different form. As the wealth or profits that had been made from the Fur trade during the 1600's and 1700's began to change into Banking and Industrial (factories) wealth, the Fur trade needed more and more profits from Native labour in the production of Fur. Hence, the Fur trade spread further and deeper into the North. As the Imperialism was going after more and more profits from Native labour, it created different forms of colonialism that would allow it to exploit this labour. We will look at this colonialism



# Metis History

and imperialism and the forms that it took. They include the creation of a form of government in the Red River, greater exploitation of Indian labour in the bush, the use of the Church in controlling the Native wage labour and peasantry in the bush to guarantee their production.

## Class Formations and Colonial Government

During the 1820's and 1830's the class formations that began in the 1780's, 1790's and early 1800's, became more clearly developed. As more Fur was needed from the interior of North America, more of the Indian population was turned into a peasant labour force in the same way as the people were a 100 years before. As well, more of the Metis were used strictly for wage labour. In order to increase the amount of Metis wage labourers, and hence the amount of available cheap labour, the idea of an internal labour pool and market was further developed beyond what it was in the 1780's and 1790's.

With the creation of a colony in the Red River and an increase of both British political control and economic exploitation over the territory there increased a need for a resident Metis middle class that would be loyal to British interests. This middle class would act as a buffer between the British and the mass of the Indian and Metis labouring population, and at the same time carry into effect British interests in the area.

In order to both deal with and control the three classes that became more clearly created during the 1800's, the British created a form of Colonial government within Rupert's Land. The main form of this resident colonial government was the Council of



Rupert's Land, made up of the Officers of the Company and supervised by the Governor of Rupert's Land. It was the Council of Rupert's Land that managed the whole Fur trade. As well there was the Council of Assiniboia, overseen by the Governor of Assiniboia who was a member of the Council of Rupert's Land. In effect the Council of Assiniboia was directly controlled by the Council of Rupert's Land. The members of the Council of Assiniboia were appointed by the Governor of Assiniboia together with the Governor of Rupert's Land. At the beginning they consisted of the Bishops of both protestant and Roman Catholic churches, retired officers of the Company and the most loyal members of the Metis middle class. Since the council was appointed it was neither responsible nor representative of the mass of the people. In this sense it was not democratic. This colonial government served only the ends of Britains colonialism.

In the forth coming articles, during this period of 1820 - 1870, we will see how 'class struggle' unfolds mostly between the Native middle class and working class against British colonialism and imperialism. In the struggle against exploitation and oppression there arose the struggle for democracy. It was a struggle to turn the colonial government imposed upon the people into their own institutions reflecting their own desire for democracy. As a result of the struggle against colonialism and exploitation there arose nationalism and national liberation struggle based upon class struggle. These struggles ultimately gave birth to the Democratic revolution of 1869-70. It is towards this that we will begin to look at the development of the class, economic and political forces that caused it to occur. □

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# AMNSIS News

## Native Viewpoint To Begin Broadcasting

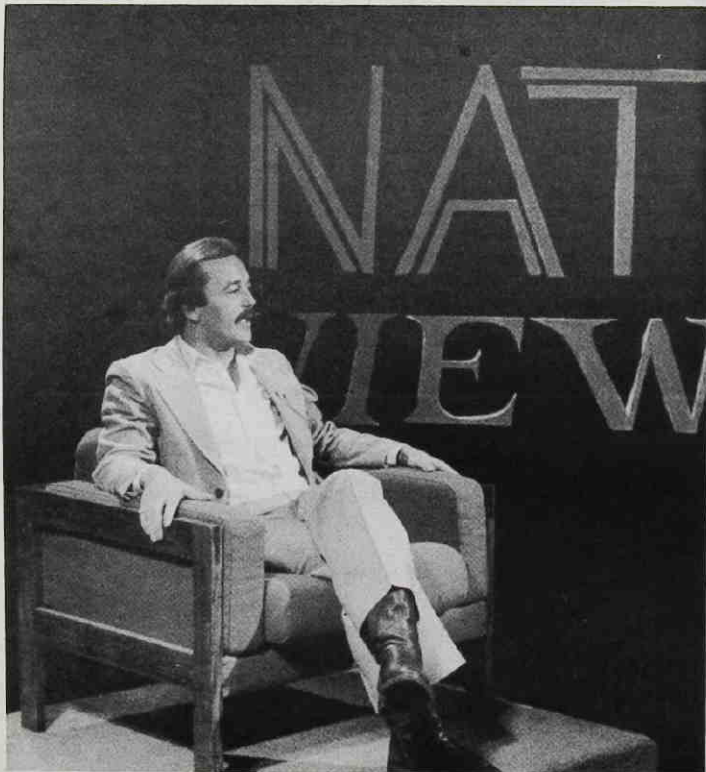
Regina - A 13 part television series to broadcast on Cable Regina, every Tuesday evening at 7:00 p.m., beginning, January 17th, 1984, is being produced by Saskatchewan Native Communications Video Department, Tantoo Martin, well known performer, producer, is executive producer and host of the series.

Tantoo's acting career began with a role in *Father Lacombe*, an historical drama for CBC, that won an Ohio State Award in 1972. Since then she has worked in radio, television and film, most recently in *Running Brave*, *Death Hunt* and *Silence of The North*. She is also a seasoned theatre performer with key roles in *Jessica* and *Uptown Circles*, both successful Native plays that premiered in Saskatchewan this year.

Native Viewpoint features important Native issues and topics with two or three guests interviewed by a predominantly Native panel of journalists or individuals particularly interested in a show's particular topic.

Program One, *The Empty White Schoolhouse*, will discuss the current high drop-out rate of Native students from existing school systems and Program Two, *The Little Red Schoolhouse*, will focus on what Native educators are doing about it.

Programs three and four are on the Family Services/Foster Child situation, and programs five and six will center on the Metis National Council and their work regarding the Constitution. Later programs are still in the planning stages but topics being researched include: Native musicians and music, Profiles on Native professionals, artists, and businesses. Native sports and Native communication networks are two other topics being looked into. Suggestions of programs are welcome. The budget is limited, and staff want a topic that will be news worthy a year or so from now. □





## Learning Centre Opens in Prince Albert

by Arlo Yuzicapi

**Prince Albert** - A learning centre for Native people opened in Prince Albert on December 1, 1983. Located in the old Natonum Community College at 904 Central Avenue, the centre is a joint project sponsored by the Area Education Committee (Association of Metis and Non-Status Indians of Saskatchewan Region 2) and Prince Albert's Natonum Community College. It is funded on a 50/50 cost sharing agreement between the Department of Advanced Education and Manpower (Province) and the Department of Regional Economic Expansion through a Special ARDA grant (Federal).

The Learning Centre provides a number of services: tutoring, counselling, plus correspondence material for all high school classes. The centre is designed to provide the necessary prerequisites for further training and courses. For example, a student enrolling in Kelsey Institute in Saskatoon may only need Grade 12 Physics or Algebra to enter a certain program. Rather than waiting for or enrolling in an entire upgrading course, the centre is "shortcuts the system" by offering tailor-made courses to suit the

student's needs and time-table.

The idea for the Learning Centre came from an AEC meeting held in April of 83. Natonum Community College worker Peter Kalyn and AMNSIS Region 2 area director Roberta Kelly worked together on the proposal and negotiations for funding. They were successful not only in acquiring the funds but the central location as well. At the present, two counsellor, Lois Fiddler and George Terfloth, are on staff and the hiring of 3 more teachers for tutoring and instructional work will be taking place. The counsellor will be able to provide any information regarding training or post-secondary education.

One major feature of the Learning Centre will be the installation of computer terminals which will provide direct line courses from the University of Athabasca. As well, a library resource centre is in the works in addition to the high school material already available.

The centre is available to all Native people on a drop-in basis. The hours of 10:00 a.m. to 10:00 p.m. accommodate not only those who are currently unemployed, but to workers and regular school students who wish to use the centre after regular business hours.

Presently, the Learning Centre is funded for one year as a pilot project. Efforts to seek alternate funding will be made upon successful evaluation. As the services are free, it is hoped Native people will utilize the centre to ensure it's success. For more information phone (306) 764-7166. □

## Gabriel Dumont Institute to Hold 4th Annual Cultural/ Education Conference to Discuss Native Studies

by Keith Turnbull

**Regina** - The annual Gabriel Dumont Institute Cultural/ Education Conference will be held at the new Friendship Centre in North Battleford, On Friday and Saturday, February 3rd and 4th, 1984. Over 300 people are expected to attend.

The theme of this year's conference is "Towards 1985--In Search of Native Studies." An objective of the conference is to develop a plan for the design, production and delivery of these courses and products.

The Gabriel Dumont Institute is responsible for developing Native Studies, and has been researching the real story of Native People for the past three years. Information has been gathered and analyzed, which paints a clear picture of how the Metis and the other peoples living in the Northwest were forced to fight the government in 1885 for their right to social justice. The AMNSIS Aboriginal Rights Research Project of the past several years has resulted in a much clearer understanding of the history and social dynamics of the fur trade and the relationship of the people to the large fur trading companies. As well, the current situation of Native People in Canadian Society has been the basis for numerous research projects.

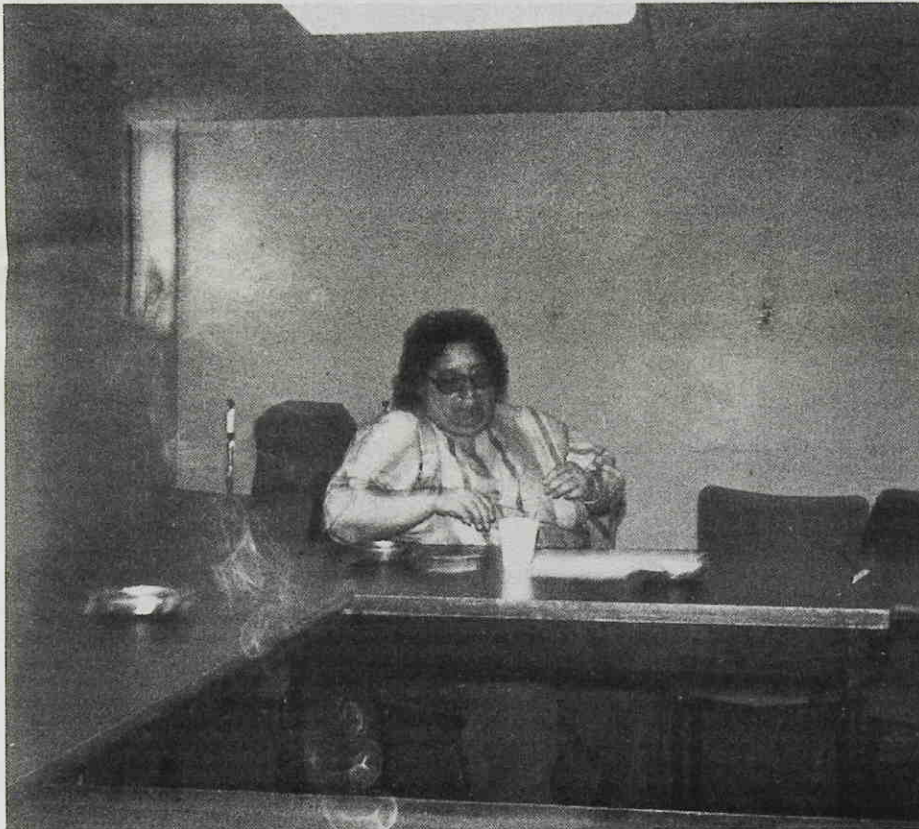
This research has resulted in a body of new information never before published and, as yet, not systematically included in existing Native Studies courses.

The Institute has a core of research and curriculum staff who now have the capability to design the new material into post-secondary education course curriculum, and staff are available to teach the courses. Since the Gabriel Dumont Institute is affiliated with the University of Regina, it can legitimately offer university-level Native Studies.

The possibility therefore now exists to present Native Studies courses which include a much more comprehensive and accurate viewpoint than was possible in the past.

The Institute currently operates four post-secondary professional and certificate programs with a total of over 200 students--SUNTEP, Recreation Technology, Human Resource Development and Native Studies Instructors. All of these programs include a large Native Studies component--this is most important, as the students will be graduating and working in situations where this knowledge will be vital.

A committee has been struck to study the Native Studies needs of the Institute. Committee members include Vital Morin, Alvin Campeau, Rita Bouvier and Earl Cook. They are expected to play a key role at the conference. All participants of the conference also have a role to play in determining the future of Native Studies provided by the Institute. □





## Dumont Institute Holds Official Opening...

by Joan Beatty

**Regina** - The Gabriel Dumont Institute of Native Studies and Applied Research held their official opening ceremonies of their new facility on December 13, 1983 in Regina. Representatives from the two levels of governments, universities, local school boards, and board members from the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and the Gabriel Dumont Management Board were in attendance.

The ribbon cutting ceremony was performed by Dona Desmarais, Chairman of the Dumont Management Board, Don Ross, AMNSIS Board member who also sits on the Management Board, Dave Ross, Board member, and Colin Maxwell, Minister of Advanced Education and Manpower.

Maxwell, in his remarks, congratulated the Dumont Institute on their new building and the progress they have made in improving education for the Metis and Non-Status Indian people in Saskatchewan. He said his Department is committed to continue working with the Institute in future programming for Native people.

Regina Mayor, Larry Schneider said the City of Regina is proud to have a facility such as the Dumont Institute within the its scenerio. "My wish is that you will be here for a long time and continue to do the work you are doing," he said.

Dave Ross apologized for the Executive of AMNSIS for not being present as they are in Ottawa meeting with government officials on the constitution. "It took us a hundred years to get recognized in the constitution. I hope it doesn't take that long to get a settlement," he said. Ross congratulated all the staff and students of Dumont for all their hard work in getting the facility ready and for making programs such as STEP and SUNTEP successful. He also thanked the provincial government and the school boards for their co-operation in being able to get hold of the building to lease it. "It gives me great honour and satisfaction to know and see graduates from the Step program (Urban Native Teacher Education Program). I think it's a big step forward for us," he said.

Tim Pyrch, Acting Director of Dumont, explained briefly the physical structures of Dumont, saying they also have centres in Prince Albert, Saskatoon, Ile-a-la-Crosse, and Lloydminster. "But what's more important," said Pyrch, "is the human resource we have out there in the communities," adding "there are over 300 learners out there." Pyrch said the Institute is committed to two major objectives: "We are committed to educational excellence. People we serve expect and demand the best. Secondly, we are doing the best we can for the Native movement. We support and we will assist the goals that AMNSIS has."

Desmarais, Chairman of the Dumont Institute, before participating in the ribbon cutting ceremony, thanked everyone for coming to the opening and for all the co-operation and support the different agencies have given to the Institute since it began three and half years ago. "It's one more step towards reaching our goals as Native people and with everyone's co-operation, we can work together to fulfill our mandate." She thanked the staff and especially

the students for their hard work in completing their studies. "We wish you all the best and we will continue to support you."

The ceremonies were followed with tours of the old Queen Elizabeth School which has been completely renovated and now houses bright offices and ample classroom space for the staff and students. Open house was also held in the evening with skits and presentations by Suntep students. □



## Friendship Center Celebrates 1st Anniversary

by Lindsay Starr

**North Battleford** - On Friday, November 18th, 1983, the North Battleford Indian and Metis Friendship Center (N.B.I.M.F.C.) celebrated its first year of operations since the new building was constructed. "This is one of the better Friendship Centers in Canada," said Peter Dubois, President of the National Association of Friendship Centers.

Approximately 100 guests attended this memorable event. Some of the guests included, Elder John Tootootsis who said a prayer prior to the opening ceremonies, Mayor Paterson of North Battleford, Peter Dubois, President of the National Association of Friendship Centers, Association of Metis and Non-Status Indians of Saskatchewan (A.M.N.S.I.S.) area directors, band representatives from the North Battleford, Saskatoon, Yorkton, Prince Albert Dis-

tricts, Regina Friendship Centers, Federation of Saskatchewan Indian Nations (F.S.I.N.), and the Department of Regional Economic Expansion (D.R.E.E.).

This blue-grey building located on Airport Road and Territorial Drive is a very large and impressive 100 king building. There are offices, bathroom facilities, storage space where programs such as the sports and recreation are administered.

In the opening address, Ron Albert, President for the Battleford Center said, "It's another milestone for the Indian and Metis People."

The festivities began with the dignitaries being introduced to say a few words and share some jokes with the audience. They commented on the hard work put into the construction of the building and the negotiations for funds to make this dream come true.

The main highlight of the evening was the crowning of the 1983 Miss Friendship Center Princess. These 13 contestants were judged on speech, poise and congeniality. The seven judges were from Regina, Prince Albert, and Saskatoon. These judges had a difficult time to determine the winners but after many moments of trying to make up their

minds they came up with the following winners: Shery Tootootsis, Bonnie Missens, First Princesses, Michelle Ross, Second Princess, and the 1983 Princess was Shona Pooyak. Michelle Ross says she would like to eventually get into communications and Bonnie Missens said her future is undecided at the moment but she is very active in Pow-wow celebrations and culture. Shery Tootootsis would like to take studies at Brigham Young University in Utah. As for the 1983 Princess, Shona Pooyak, she plans to go into law. All the contestants presented gifts to their mothers for all their support.

Gifts for the contestants were made possible through donations from Charles Shoes, House of Kwan, Circle S. Corral, North Battleford Flowers Limited, Roses, Milbank Flowers, Debbie Noelle and Tina Manning, Ricki's of Canada, Battlefords Athletic Club, Toning and Conditioning, Margaret Steven, and Produce World.

At the conclusion of the crowning of the 1983 Princess Pageant, co-ordinator Debbie Knoella said "It's the most memorable Pageant we ever had." Later on during the evening a dance was held where people met new friends and enjoyed themselves immensely. □



## Regina Native Women's Association Elections

by Martha Ironstar

**Regina** - After eleven years in existence, the Regina Native Women's Association has provided the community with many programs needed. A new election was held for positions in the Association on November 26, 1983 at the Regina Friendship Centre. Election results are:

**PRESIDENT:** Phylis Bellegarde  
**VICE PRESIDENT:** Yvonne House-Thomas  
**TREASURER:** Delores Parrisiene  
 Secretary: Bernice Saulteaux

**BOARD MEMBERS:** Lilian Johns  
 Frances Pelletier  
 Sandra Pelletier  
 Doreen Wyatt  
 Sue Deranger  
 Glenda Wapigan  
 Cheryl Redsky

The Healthiest Babies Possible program, Native Ministry and Housing projects are still available. Last year a fund raising project was started towards a purchase of a new building and Day Care centre. These projects are still in the negotiating stages. The Regina Native Women's Association offices are currently located at 1106 Angus St. Phone 522-2621. □

## Weyakwin Community News

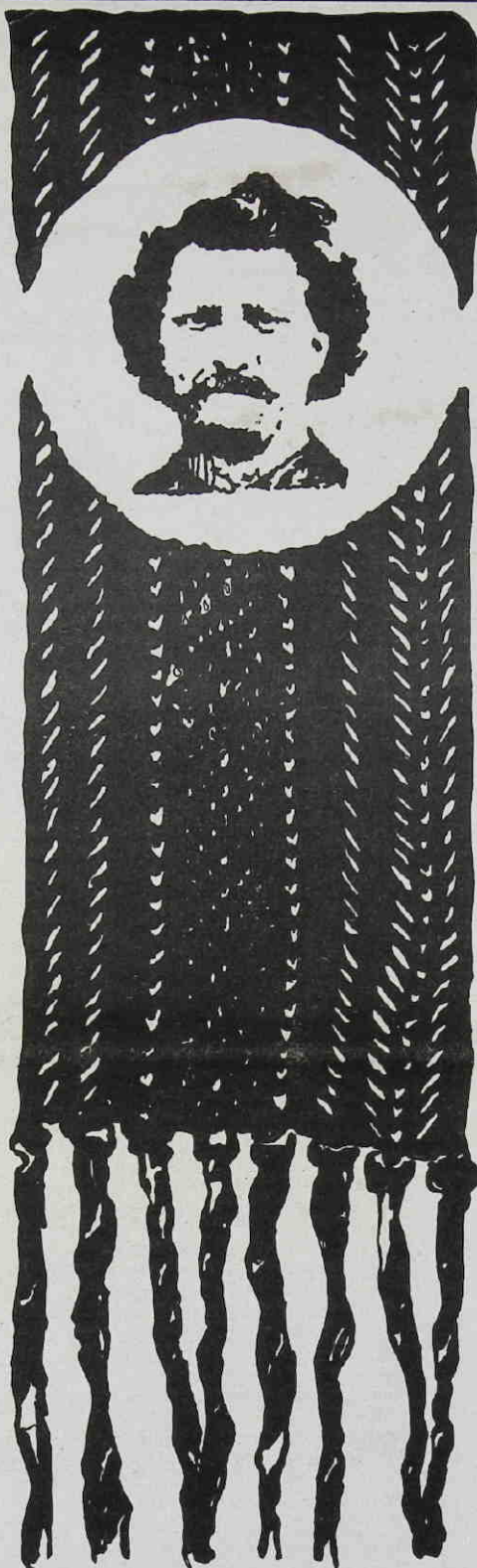
by Sandra Nelson

**Weyakwin** - On November 26 & 27, 1983 there was a community mixed volleyball tournament held in Weyakwin.

On Saturday, November 26, the 0-16 year olds held their tournament. The winning team members were: Nancy Brown, Bernadette Ross, Tamara Nelson, Mervin Natomogan, Joan Nelson, Jeffery McLeod. The winners received a trophy, medallions and participation ribbons.

On Sunday, November 27, the 17-over held their tournament. The winning team members were: Don Naytowkow, Jack Nelson, Danny Ross, James Bird, Aran Smith, Rene Natomogan. The winning team was made up at the last minute. Most of the players never played volleyball for years. So it was a great victory when they successfully won the A-Side trophy.

On December 3, a 50's rock & roll record hop was held in Weyakwin. The dance was held from 9 to 12. Contests were held during the dance. Best Costume: 1st Jemima Nelson, 2nd Dorreen Bird, 3rd Brian McDonald. Best Twister: 1st Amanda Nelson, 2nd Daryl LaVallee, 3rd Dirk McDonald. Best Limbo childrens: Georgie Natonogan, youth and adult: Mervin Natomogan.



## Desnomie Teaches Upholstery to Handicapped

by Lindsay Starr

Pat Desnomie was born on June 9th, 1929, to Vera Desnomie and is from the Peepeekisis Indian Reserve. He is employed with the Saskatchewan Council for Crippled Children and Adults in Regina, teaching upholstery.

Desnomie instructs ten handicapped people to do upholstery on chairs, chesterfields, and other items that need fixing. These various items come from different people in the city and he said his assistants do good work and he feels very proud of them. Because the work location is small, he said a larger place would allow them to take on more work. Pat enjoys working with his students and says "It sure is nice to see the expressions on their faces when they finish a job", a job well done.

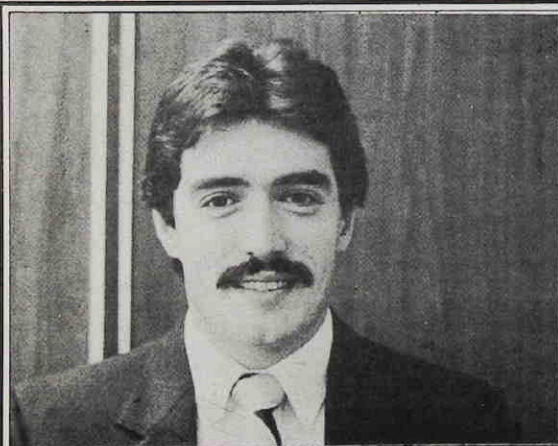
Pat attended grades one to eight at Saint Paul's High in Lebret until 1945 when he decided to go to work. He worked on various farms around Lorlie and Abernethy. This was the time when money was hard to come by. No matter where one worked, a person had to sweat for the low wages. After working for four years and helping his parents out, Pat lost his leg in a hunting accident in September, 1949.

From 1950 to 1969, Pat worked at many different jobs, including shoe repair, skate sharpener, laundryman, child care worker, interior decorator and kitchen helper.

Pat's handicap hasn't stopped him from being involved in sports. He continues to be involved in curling, coaching, or umpiring league games in baseball and softball.

In 1969, at Lebret, Pat got into the shoe repair and upholstery trade, where he did alot of dealings with the school and people in the surrounding areas. Through a loan from the Department of Indian Affairs he bought equipment from the school, such as cutting tools, patcher (sewing machine) buffer, heels, soles and other small miscellaneous items.

Pat has been married to Doris for 20 years. He had to quit his business in Lebret because she had open heart surgery and he had to look after her. □



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# Feature



The following interview was done by New Breed Editor Joan Beatty on December 13, 1983 with Lawrence Yew, member of the Legislative Assembly for the Cumberland Constituency.

**JB** *Maybe you could start off by giving us a little bit of background about yourself?*

**LY** I was born and raised in Beauval, moved to Jans Bay and had my own trap line and commercial fishing venture in Jans Bay, Canoe Lake and area. I was quite involved in the commercial fishing industry, trapping industry and some wild rice harvesting type of work in and around the Primrose Bombing Range. Following that, I came out of the North in 1969, took an active role in Metis Society type of politics in 1969 and 1970. I worked with the Metis Society for one year as a field worker and I got the opportunity to run in the Northern Municipal Council elections and got elected on October 5, 1983 along with four other members, the late Lionel Deschambeault from Cumberland House, George Mercredi from Stoney Rapids, Nap Sanderson from Pine House and Freddy Thompson from Buffalo Narrows. I completed three terms of office with the Northern Municipal Council.

I then went back to the old way of life, the trapping and fishing industry. I completely blocked myself out from the civilized world. I spent the entire fall, winter and spring in the trap line and felt quite at home there. But I simply couldn't stay there although I love that way of life. I had to seek work elsewhere because employment was hard to get. It's always hard to find employment in northern Saskatchewan. I had this opportunity to work for the Minister of Northern Saskatchewan, the Honorable Jerry Hammersmith. I've never been involved in government before and I thought this would be an opportunity for me to see how bureaucracy works. My main function was to oversee local government development in northern Saskatchewan. During that period in time in 1980 I moved to La Ronge and I got involved with many local community organizations, local community people. Northern people wanted more participation, more involvement, more decision making responsibility in terms of government. I got interested and several people suggested I run for the nomination for the Cumberland Constituency. I was successful in getting the support from the people in the area for the New Democratic Party and I've been the MLA since the last provincial election.

**JB** *That was the time the New Democratic Party lost and you were the only new MLA in terms of*

*the NDP anyway?*

**LY** That's right, I was the new MLA rookie in the whole caucus. Mind you that's a small number of MLA's we're talking about. There's sixty four seats in the legislature and out of the total, only eight of them are held by the New Democratic Party.

**JB** *Your're also the only Native MLA in the whole legislature?*

**LY** That's right, Joan, the only Native MLA in the legislature.

**JB** *There's a lot of heckling that goes on when your're making a presentation or you try to bring concerns to the legislature. Have you gotten use to that or does it bother you?*

**LY** Initially, I thought, Lawrence, what are you doing here? I entered the Legislature with a huge number of government MLA's. I wasn't quite certain as to what I was getting myself into. But I've become accustomed, I've gotten used to all the heckling and what have you in the legislature. It doesn't bother me at all any more, in fact, I get right into the act myself once in a while.

**JB** *You mentioned that there's only eight in the opposition. A lot of people say that your're virtually ineffective.*

**LY** *Do you want to comment on that?*

**LY** It depends on what is meant by ineffective. I feel that in one sense we're ineffective that we cannot hope to establish new government policy, new government programs, new initiatives for the province in terms of the social economic situation in the province or in any particular area like the north. I'd like to see many programs go into northern Saskatchewan. However, we haven't got the numbers to bring forth new programs, new program initiatives, new policy, new legislation to remedy the many grievances and issues that we have. On the other hand, I feel that we are effective as the official opposition. I feel that our task is to inform the public in what governments are proposing for the various sectors throughout our province. I feel that we're doing an effective job. We try to keep our constituents informed, we try to keep the people of this province informed in terms of the Conservative government's policy.

**JB** *What made you become involved with the NDP?*

I thought very seriously of the existing political parties. I looked very closely at the Liberal party, I looked very closely at the Conservative party, and I looked at the route of becoming an independent. I couldn't go with the Liberal party or the Progressive Conservative party because their philosophy, and their policy is capi-

tialism, free enterprise and I just couldn't accept that because that type of philosophy does not give any regard to people that are disadvantaged, people that are a minority group, people on the unemployment list, the handicapped. Then I thought about the independent route and I felt you could never attain any power to play a major role in decision making in the province. I quickly eliminated that. I looked at the New Democratic Party and I to me it's the only party that has committed itself to helping people in terms of their social and economic problems and conditions.

**JB** *Why do you think the NDP lost the election and so badly?*

**LY** I felt they were losing touch with the general population in the province. The people had fought through a long hard winter and the election was called in April of 1982. We lost touch with the people. We weren't in tune with the dire issues that were confronting them. There was a fair amount of bureaucracy in government. In the north we saw two power structures, the bureaucracy and the government and to many people it seemed insurmountable. Further to that, our party was caught in a very heavy controversy. The back to work legislation prior to the election proved very fatal to the Blakeney government. This back to work legislation fought the working people in a sense. What happened then was a rebuttal from the unions and many of our own people cast their votes that would show strength and send a message to the Blakeney government that they were dissatisfied. At the same, the issue of the road ambulance association was in controversy with the government. Devin came out with some quick pocket remedies in terms of the removal of the gas tax, the home mortgage interest reduction plan program, the family farm purchase program. The province was starting to feel the recession and people wanted some quick solutions to reduce the high cost of living and to combat inflation. I guess we were out maneuvered economically.

**JB** *The New Democratic Party just had their Annual Convention. Is there a shift in policies to ensure that it doesn't happen again, that you don't lose touch with the local people? And if you did get in again, how would you ensure that it doesn't happen?*

**LY** The enthusiasm and the commitment and the feeling of a revived party is there, definitely, Joan. People are starting to organize themselves; they're starting to prepare for the next election. We have initiated task forces to study the various issues that are upper most in the minds of the people in the province. For exam-



ple, we have one that I'm familiar with, a northern task force's responsibility is to go into the communities in northern Saskatchewan and study what the issues are and not only to study what the issues are but to take into account recommendations from the local level. The concerns and ideas and objectives by communities at the local level, we take very seriously. What we are suggesting to the communities is that they form resolutions that can be adopted by the New Democratic Party in their next Annual Convention which will be held in the fall of 1984. A small convention will be held in June of 1984 to put together a draft copy of the findings of our northern task force plus the provincial task force.

**JB** *Getting back to the Cumberland constituency, what are some of the concerns and issues that local people are bringing to your attention?*

**LY** The real gut issues right now are jobs, Joan, and combined with that, some of the higher priority issues are training, education and employment. We have anything from 80% to 95% unemployment in the majority of our communities. For example in La Ronge, over the past year Statistics Canada has reported 42% increase in unemployment. There's a higher welfare dependency rate. Statistics Canada reports an increase of 20% in the welfare case loads and benefits in La Ronge. Those are very serious issues because compounded with the lack of unemployment, it creates social problems, alcoholism increases, more family breakdowns and occur there's a lot of social unrest, and higher incarceration rate of our people. I can see many many people starting to get organized and becoming vocal and they're going to exert a tremendous amount of pressure if they have to, to get their issues looked into.

**JB** *Because of the heavy NDP voting in the north, do you think it's being punished in some ways or is generally the present government not really looking at the social economic issues facing Native people and poor people in the north?*

**LY** I think that is part of the reason but the philosophy and the policy of the conservative governments has always been in favour of the big corporations, big businesses, the bankers, the bond dealers, etc. The rich get richer, the poor get poorer type of philosophy and it's proven itself to be just exactly true. This province now has a deficit for the first time since Saskatchewan became a province in 1905. We are now in debt of \$537 million; that's over a half billion dollars and at the moment we're paying \$66 million dollars in interest payments to the banks and bond dealers on just interest alone. Just recently, the Throne Speech was presented on the 17th of November and we understand that the oil companies are getting a good share. Oil companies will be getting a hundred million dollars. It proves itself to be true that the Conservative government has always been for their big corporate friends. There's a total lack of sensitivity for people in the north. Their type of policy does not benefit us. The Conservative government has not initiated any northern development plan to attack the serious unemployment crisis that we have.

**JB** *If your party was to get back in, how would you deal with some of those problems in the north right now?*

**LY** One of our objectives at the moment is to develop an economic development policy. We refer to it as our economic recovery plan and what we are doing is taking into consideration some of the more local aspirations. We're concentrating on both the renewable and non-renewable resources. We're considering a little more emphasis on the renewal resources sectors, the traditional resources, for the north anyway, like fishing, commercial fishing, the fur industry. We'll be getting into other areas such as wild rice, harvesting, handicraft, forestry those types of ventures. There's a lot of ideas coming out and we haven't completed our economic recovery program yet, but I would suspect that by late 1984 we'll have an economic action plan put together.

**JB** *What is your feelings towards the heavy push for tourism, sports fishing in the north in place of commercial fishing?*



**LY** I'm opposed to that, I certainly can't see any fairness, any justification for that policy. The Conservative government is saying, ok, let's eliminate the number of commercial fishermen northern Saskatchewan. Let's put them into training and jobs. But they haven't come up with any concrete, specific plan; they have not announced any economic development plan. They are simply saying that we have to eliminate the fourteen hundred commercial fishermen that we have in northern Saskatchewan and make room for the tourist industry, the sports fishermen, the trophy hunters in the south, and that is grossly unjust. I am totally opposed to that type of policy and I've stated such in the legislature. The same thing applies with the Saskatchewan Trappers Association (STA). Just recently I've had discussions with the Executive, Louie Morin and their Secretary, Ann Thiesen. The organization requested financial support for their upcoming Annual Convention which is generally held on January 25th, 26th and 27th. They put in a submission for \$11,000 to offset all costs like the travelling for the delegation of some four hundred trappers, room and board, expenses that are incurred by a large Convention of this type. Their objective is to discuss government policy and come out with major recommendations covering the entire fur industry. The government has offered the STA \$500 dollars. It's like a slap in the face to the trappers, to the fur industry. They're saying they're not committed to the traditional resource sectors in northern Saskatchewan and that is grossly unfair.

**JB** *There seems to be a turn around in the policy regarding uranium on the part of the NDP? Do you want to comment on that?*

**LY** I looked at the resolution following our Convention. The resolution calls for gradual phase out of government involvement in the development of uranium. Under the same breath, it states that we ought to find suitable jobs for the people that are employed in the uranium industry. I know that many people who are directly employed and are receiving benefits of the uranium industry in northern Saskatchewan are concerned. The northern people have always taken a pro development stand. We have no choice. We want economic development. Certainly we are concerned about the threat of nuclear war, we are concerned about the crucial issue of the launching of nuclear weapons, but at the same time, we must look at our own backyard. We must find a way to provide for ourselves. We have to look at our economic welfare and therefore that resolution certainly was not supported by our northern delegation. We stood in opposition to the resolution. Our northern

delegation is preparing and strategizing now to submit a resolution in the next Convention so that the party can adopt a party resolution coming right from the people who are directly involved in the uranium industry.

**JB** *There's been recent press releases regarding the Key Lake mine not meeting their quota in terms of hiring Native people. Can you tell us more about that?*

**LY** The government's position has been to disregard the training, the employment and the monitoring of the Key Lake surface lease agreement. We have issued a letter to the Honorable George McLeod asking what the government's position and policy is with respect to the surface lease agreement as it relates to the Key Lake Mining Corporation. We would like to have their commitment, their endorsement, their encouragement to adhere to the surface lease agreement that was signed for the benefit of the Native northerner. At the moment, we only have out of the total work force of 501 people, 94 Native people and that is a far cry from the 50% employment quota that is stipulated in the surface lease agreement; that is barely 27%.

**JB** *Is there any other comment that you'd like to make or issues that you want to talk about?*

**LY** I'm glad to see that many people are getting involved in northern Saskatchewan in bringing to light many of the serious concerns and issues that we have. We'll be many meetings throughout the north and I would like to see this type of attitude, more of this type of organization taking place. It's important that we continuously support our respective organizations whether it be the New Democratic Party or Whether it be our local government officials, the northern contractors association or the Native organizations. By Native organizations, I meant FSIN and AMNSIS, and I think we ought to support our locally elected leaders as much as possible because they have a job to do. Those people in northern Saskatchewan, particularly those elected officials, they've got to be trusted, they've got a responsibility, they've got a major role to play. The trust has been placed on them by people at the local level and governments ought to recognize that they have a tremendous amount of responsibility in their hands when it comes to northern development.

**JB** *Do you think you'll win next time around?*

**LY** Oh, definitely. There's no doubt about it. I think we'll easily throw the Tories out of this province for good. They were in power in 1930 and again in the spring of 1982; that's 50 years. We got rid of the Tories for half century. The next time around, we'll get rid of them for the entire century, for the next hundred years. There's no doubt about it.



## Poetry

### A Strange Walk in the Woods

Today when I went for a walk in the woods, I saw all kinds of strange things. For instance the bird trying to stand on it's head. It was a crow, he was in the moss trying very hard to stand on his head, but he kept toppling over.

I also saw two squirrels talking to each other. They said, "Hello, are you going to my brother's wedding tomorrow?" The other said, "No, I'm a-fraid not. I have to go to my mother-in-law's funeral."

The next thing I saw were two moose singing and dancing. I nearly died laughing. They were singing the song "Down by the Bay".

I walked further and saw a deer growling at an owl. The owl was shaking in a tree and saying, "Oh, please, Mr. Deer, don't eat me. I have a wife and family waiting for me at home, and today human hunting season opened so please don't eat me."

After I saw this I had to turn around, because I thought if I went any further I might see something even stranger, and then my stomach would be so sore from laughing, that I wouldn't get home.

No one believed me when I got home, but I know it happened--at least I think I know it happened. □

Sherry Marple  
Canoe Lake, Sask.

### Ode To A Culture

*My life is just a moment,  
Please let me spend the moment,  
With the people who make my memory,  
Worth remembering.*

*The people who watched me grow  
make my moment seem like a life  
The hopes, the dreams, they had,  
Worth remembering.*

*We are what we are  
and where we are, or what we were  
is there for us to use and  
Worth remembering.*

*As the sun sets and our life dims,  
Our hopes and works of our moment,  
Will be thought by our children,  
Worth remembering.*

Buckley Belanger  
Ile-a-la-Crosse, Sask.

### The Metis

Through sheltering alder,  
Moccasin still,  
Slips the Indian.

Pounding petrified pavement  
In fine leather boot  
Strides busy white man.

Where do the Metis walk?

Through haze of sweetgrass smoke  
To ancient gods of his people  
Each Indian spoke.

On wall streets everywhere  
White men bow before  
Golden calf a-glitter there.

To what gods do the Metis talk?

They have a choice  
Of what they'll do--  
Equally at home

In beaded moccasin  
Or calfskin shoe.

They can decide

To whom be true  
Whether to call him God  
Or pray to Gitchi Manitou.

Submitted By: Eileen Burnett  
Milner Ridge, Man.  
Box 1111  
Lac Du Bonnet, Man.

### Dar Rain (The Legend of Almighty Voice)

Today the quiet is broken  
Only by the rustling  
Of willow and poplar trees  
The lilting call of the meadow lark  
Or the clucking of prairie grouse  
The owl speaking  
From a haunted bower  
And the cattle sleek grazing in the field  
But suddenly a coyote  
Howls in the storied hills  
And in a flash all is changed.  
In the trembling leaves is the whisper of death  
And other sounds are heard  
High up in the willows  
Like echoes from  
Far off and long ago  
A last cry from a fabled past.  
And suddenly the tones of Almighty Voice  
Are heard-taunting the gunners  
He is a storied figure standing  
Six feet tall in his moosehid moccasins  
Hawk faced with piercing black eyes  
His name still echoes  
Over the rolling bushland  
And the voice of his mother  
As she sang the death song  
"Die like a man my son  
Remember your forebears and be brave  
I would shield you  
With my old body  
But I know as a warrior  
You would not desire it"  
And out of the thicket as a warrior call  
Came the reply -  
"Have no fear my mother  
We will die as braves should die"  
But the guns speak only one language  
The cannon roars  
Gitchie-Manitou-wago is no more  
And silence  
reigns over the Minnichinas Hills.

Submitted by:  
Bert Wilson  
544-16 St. West  
Prince Albert, Sask.  
S6V 3V8

## From One Sky

### DEPENDENCY BY DESIGN

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Latin American Working Group Toronto \$5/10

"Development and underdevelopment are both part of the same process begun by European colonization . . . Western Europe did not go into the world and find underdeveloped countries . . . it created them.

POWER STRUGGLE: TECHNOLOGY  
AND DEVELOPMENT  
slide tape 30 min.  
Development Education Centre  
Toronto 1981 \$10/15

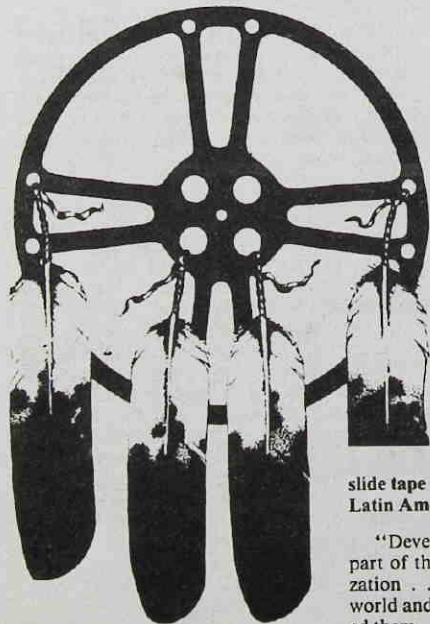
Technological choices are crucial to development in Canada and the Third World. **Power Struggle** questions the nature of progress by asking who really benefits from technological change.

Examples from mining, office work and Third World agriculture pose the question of whether people's needs are really being met. The conclusion: technological change doesn't necessarily benefit everyone. Often it's the owners who stand to gain while the users suffer ill effects or have their needs ignored.

**Power struggle** suggests some criteria for assessing appropriate technologies. Emphasis is placed on renewable energy like solar, as a sound alternative to current energy systems. Community control is seen as vital to ensure that technologies serve human needs rather than the imperatives of efficiency and profit.

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# From the Shelves of Dumont Library

## Metis History Brochures

The Gabriel Dumont Institute has printed up 14 brochures on Metis history covering the following topics:

- (1) The Role of Women/Indian Women and the Hudson's Bay Company.
- (2) Chipewyan Indians and the Hudson's Bay Company/Indians as middlemen.
- (3) The Hudson's Bay Company 1821-1860's.
- (4) Lord Selkirk and the Selkirk Settlers.
- (5) The Battle of Seven Oaks.
- (6) Red River Resistance 1869-70.
- (7) Scrip.
- (8) Louis Riel.
- (9) The Trials/Role of Indians in the 1885 Uprising.
- (10) Gabriel Dumont.
- (11) A Behind the Scene Look at the Resistance of 1885.
- (12) The Causes of the 1885 Resistance.
- (13) The 1885 Resistance Battles.
- (14) Louis Riel and the Metis of the Northwest.

If you are interested in obtaining sets of these brochures, they are available at a cost of \$6.95 per set of 14 or .50 each.

Please complete this form and return it to the Gabriel Dumont Institute.

Gabriel Dumont Institute of  
Native Studies and Applied Research  
121 Broadway Avenue East  
Regina, Saskatchewan  
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THE CAUSES OF THE 1885 RESISTANCE

## Publications Available THROUGH Gabriel Dumont Institute

Publications	Number of Pages	At Cost	Total:
Aboriginal Rights: Theory, Origins, and Practise	24	\$2.40	
An Analysis of the term "Indian" as used in Canadian Constitution and Statute Law	81	\$8.10	
Canadian Indigenous People in Relation to the Early Concepts of International Law	25	\$2.50	
Claim to Nationhood of the Metis in the Northwest, Outside Manitoba	27	\$2.70	
Concept of the Supremacy of Parliament and How it Relates to and Affects the Rights of Aboriginal People in Canada.	27	\$2.70	
Expropriation in Relation to Aboriginal Land Title	30	\$3.00	
Extinguishment of Aboriginal Claim in Canada-Law and Practise	22	\$2.20	
The Federal-Indigenous Trust Relationship	21	\$2.10	
Government Policy Respecting Native People: Its Development and Purpose	35	\$3.50	
Half-Breed Land and Money Scrip: Was this a Constitutionally Valid Method of Extinguishing the Claim to Indian Title?	43	\$4.30	
The History of the Metis	27	\$2.70	
Indian and Metis Issues in Saskatchewan to 2001	38	\$3.80	
Indigenous Nations and the Right to Self-Determination	26	\$2.60	
			\$86.50
			<b>Total:</b>
Louis Riel - Justice Must Be Done			
Metis Struggles of the Twentieth Century	20	\$2.00	
The Nationhood Claim of the Metis: The Historical and Empirical Basis of the Claim in 1870	46	\$4.60	
Nation! What Does it Mean and What are its Implications?	30	\$3.00	
The Nature of Aboriginal Title - Is it Transferrable or Assignable	18	\$1.80	
The Nature of Indian Title	65	\$6.50	
Overview: How the Government dealt with the Indians	20	\$2.00	
Overview: How the Government Dealt with the Metis	21	\$2.10	
Overview: Relationship Between the Metis and the Indians	12	\$1.20	
Proposed Position Paper on the Hunting and Fishing Rights of Non-Status Indians	41	\$4.10	
Question of Half-Breed Scrip as an Extinguishment of Aboriginal Title	24	\$2.40	
The Roman Catholic Church and the Metis Nation	18	\$1.80	
Speculation in Half-Breed Land and Scrip	26	\$2.60	
Summary and Review of Research Findings Regarding the Rights and Claims of the Non-Status Indian Peoples of Saskatchewan	81	\$8.10	
Who is an Indian?	17	\$1.70	





# Sports

## Total Running The Mental and Spiritual Side of Running

by Edna Beatty

Total running is centered around mental benefits and how you can achieve them by changing your approach to running. Runners who have taken up Total running are not running to lose weight or to protect themselves against heart attack but instead to become more relaxed, content, successful and even more spiritually aware, which in turn, extends to all areas of their lives. These runners now look forward to daily runs which they previously detested doing before.

Total running does not focus on the accomplishment of goals but on the running itself. It helps the state of mind, work and it is a relaxing means of getting to know and understand yourself as a person. Therefore, to take on running with a free-form goalless approach will have positive affects on your attitudes, motivation and lifestyle.

A person has greater self-confidence, a new willingness to try different things and an awareness of their potential. Total running makes you more productive in your work and less of a procrastinator.

Initially, Total running may seem uncomfortable and awkward but it soon becomes more natural and a second nature to a person. You begin a progression when you go out and practice running with no goals.

Running is a sport that is a form of exercise for many people in today's society. There is a type of running called Total Running which is a type of running that will change your lifestyle and the way you think about yourself as a person. It's a subtle, creative positive approach to running, which, as it is learned, can become a new approach to life as well. It is important to have the proper attitude and to take a new approach to running which is to completely reject the stereotype of running as drudgery. Once you get into running it eventually becomes second nature to you. Cave paintings of running indicates that even cavemen probably received a sense of satisfaction from running.

First of all, run through locale which is unfamiliar to you, and don't think about how far you're going or how fast. It's important not to concentrate on not finishing but just experiencing your surroundings. Do not put pressure on yourself-walk if it feels uncomfortable. Approach running as an experiment. One of the first effects will be occasional euphorias. Euphorias happen after thirty minutes of running as this is the point when serum levels in the brain and the human norepinephrine have increased sufficiently to make the so-called runner's high possible. For a runner who believes in the spiritual dimension of running, these peaks are their connection with God and their clue to the rightness of the world. Thaddeus Kostrubald describes these sensations in the Joy of Running:

"You may be lucky to get one of those especially vivid moments that become your private personal treasure for the rest of your life. The senses seem to increase to alertness. All of them respond: sight, hearing, touch, taste, smell, and position. The experience is something like a dream. We may not understand it and may only be able to guess at some of the symbolism that is brought to our consciousness."

Euphorias are sometimes experienced but not all the time. The ability of runners to relax mentally as well as physically and to let the mind drift freely-free of anxiety-helps to reach the state of euphoria.

Personality changes occur when a person starts running. Dr. John Greist comments on Runner's addiction, "Runners are like the drug addict who goes to...get his fix." The difference between running and drug addiction is anxiety and unwanted mental dependency while running reduces worry thereby creating a clearer mind and greater achievement. Through running you get to know yourself completely and you have greater self-understanding. It eases psychological burdens which you may have.

The secret is relaxation. The first step in relaxation is style. The mind must be relaxed for running to be enjoyed completely. Physical relaxation methods

usually must be developed independently. Immediately before a run, you must get your mind relaxed whether it be in the form of reading, listening to music or just thinking. Diversions such as sex and drugs, being so readily available for those seeking temporary contentment, find that true happiness is as elusive as ever.

But, you don't have to be depressed in order for running to have positive effects. Running can give you new levels of contentment based on greater self-understanding and confidence. There is obvious physical improvement, a mental reaction of confidence and well-being and a more active approach to one's life. You are more confident with your physical appearance and as you see yourself steadily progress, you derive mental benefits from the free-form approach to running. A person doesn't have to have negative thoughts. We have the same power not to be discontent. We tend to never allow ourselves to consciously realize this, and when something goes wrong, we let our happiness slide through our fingers. Running gives a feeling of accomplishment which should teach you your limits, both mental and physical.

The basic definition of success is the development and utilization of one's potential through specific personal achievement. There is a link between running and success. Running in itself is an achievement and it gives people more positive attitudes about achievement in other areas. It overcomes negative thoughts, and prepares for success to come more easily.

Running, approached improperly, becomes a source of stress. However, proper running eases the stress from one's life. We meet stress everyday whether it be in the form of paying bills or whatever. A form of relieving stress is through alcohol and drugs but they only relieve stress temporarily and lead to negative consequences. Running has no negative consequences if approached properly. It is a great advantage in tackling stress.

We have a choice to pursue either a less stressful lifestyle, or remain addicted to stress. As we cease to become victims of stress, we become more free as well.

Once running has become a positive influence on your lifestyle, a deeper insight can be reached, thereby leading to other states of relaxation. It all begins with meditation. The proper use of concentration and meditation exercises allow running to become a form of meditation that makes your life more fuller and relaxed. The discipline of meditation will evolve into a state of greater self-understanding. There is a gain of new perspectives after we have passed the initial stage of discipline. The first step involved in meditation is understanding why you think as you do. It analyzes that you are what you are, because of your thought processes, since your thoughts determine what you do. Meditation and running, creates awareness in your thinking. It tries to understand and control the relationship between your body and your mind. The realization of how your mind controls your body is the key to understanding that your thoughts and your mind can change your body.

Ed M., a Los Angeles runner, priest, and meditator, said of the relationship between running and meditation: "The spiritual effects of running are the same as those experienced in meditation. At first, for a beginner, meditation is different from everything else. But both become the same after awhile."

Exercise is clearly one of the ways which we can prolong life. Running strengthens the heart and helps prevent heart attacks. It eases tension, prevents cholesterol levels from building, and lowers blood pressure. Alexander Leaf of the Harvard Medical School states, "Exercise is the closest thing to an anti-aging pill." It is the secret to the fountain of youth, to feeling and being what you want to be.

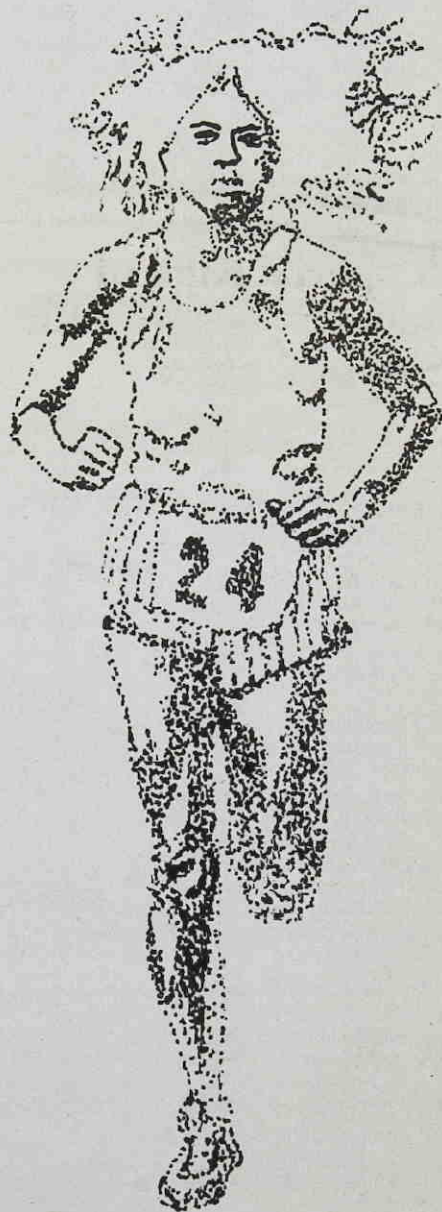
The secret to everything is habit. Habit is approaching new things in an old manner. All habits are changeable and removable. You have to know they exist and that there is something wrong with them before you can replace them with better habits. Running is not temporary enjoyment. If approached in a personal, relaxed manner, running can be a way to contentment, to becoming younger mentally, to regenerating old goals and ideals.

Your coach is your intuition. The aim is not to see how far you run or how fast, it is to develop an ap-

proach that fulfills you personally and will keep you going.

Running has given me a sense of controlling my own life. I feel I'm doing something for myself and not depending on anyone to do it for me.

Running benefits your physical body in many ways but the most important aspect of running deals with your emotions mentally. For a person to really enjoy life and themselves as human beings, they must be in the right emotional state of mind. I believe if one approaches running as a means of getting to know oneself and to make improvements in all areas of one's life, then it will turn out for the best and people will see the differences in your character. If you are happy and content with yourself, then you are at peace with others. □





## Rough Rider Donates Money to Friendship Centre

by Larry Laliberte

**Regina** - The Regina Friendship Centre was recently taken by surprise when they received a cheque from the Saskatchewan Roughrider Football Club. The cheque in the amount of \$150.00 was donated to the Centre by Karl Morgan, a defensive end for the Saskatchewan Roughriders. "A rarity", said Ed Pelletier, Director of Regina Friendship Centre. "You wouldn't think a club such as the nationally known Saskatchewan Roughriders would recognize the Friendship Centre, let alone donate money to it."

Every home game the Saskatchewan Roughriders play, the coaching staff of the club selects three game stars following each game. These stars are presented with a plaque and \$75.00. The money goes toward the selected player's choice of a charitable organization. Throughout the year, Karl Morgan was selected twice as one of the three star players of the game, and both times he chose the Regina Friendship Centre as the recipient. The money is provided by Saskatchewan Molson Brewery Ltd., which is channeled through the Roughrider club.

Karl Morgan, who stands 6 feet 1 inch and weighs a hefty 255 lbs., 22 years old, came to the Roughriders as a free agent following an outstanding junior football career at the University of California in Los Angeles. In his junior and senior years, he started all 12 games and led the team's defensive linemen in tackles with 76 and 70 respectively. His 1981 and 1982 campaigns netted him All American Honorable Mention and first team All Pacific 10 Status. The

Roughrider club were eager to pick him up with such an impressive record. Karl Morgan played his professional rookie year with the Roughriders this past season and again he proved to be outstanding being selected twice as one of the game stars. That doesn't include the games the Roughriders played when they had to go out of town. Karl Morgan is presently in California and couldn't be reached for comment, however the Regina Friendship Centre would like to thank the Roughrider club Molson's Brewery Ltd, and last but not least, Karl Morgan for his interest in Native people.

Pelletier said the money will go into the Friendship Centre Annual Children's Christmas Party. This joyous event is open to all and is promising to be the biggest one yet. Pelletier anticipates over 2000 children will participate this year. It's to be held December 17, 1983. This is one of the many ways the Friendship Centre serves the Native community. Pelletier said, "Getting a money donation from the Roughrider Club will encourage other huge organizations to do the same, and in that sense this donations goes much beyond the money aspect."

Any financial contribution or merchandise donation is always greatly appreciated by the Friendship Centre and is used towards the best possible use. Again the Board of Directors and the Friendship Centre staff, and on behalf of the children who will benefit, would like to greatly thank the Saskatchewan Roughrider Football Club. □



## A Special Kind of Sunshine - Native Big Sisters Wanted

Have you ever wanted your own special friend? Someone who would listen to you and do things with you and show you things you didn't know. Someone you didn't have to share with anyone else. Someone who could help you believe in yourself and say, "You're special!"

Big Sisters of Regina creates a special kind of sunshine by bringing together one child who feels this way and one woman who understands this feeling. The result is a friendship that grows on trust and the sharing of secrets, adventures and fun.

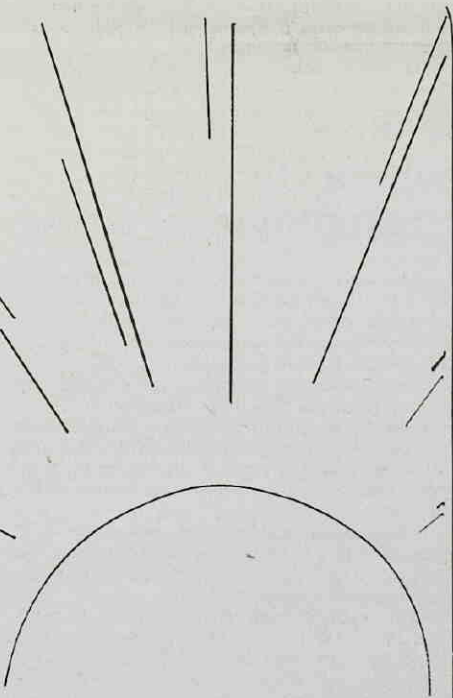
Something special happens when one adult and one child are matched together in friendship to share, care, trust and grow. **Why not make Big Sister's special kind of sunshine a part of your life?**

For more information, contact:

Sally Sebastian  
218-1933-8th Avenue  
Regina, Sask. S4R 1E9  
Phone: 569-3115

or

Mon., Wed., Friday, afternoons  
at the Indian-Metis Friendship Centre  
Phone: 525-5459, Ext. 15



## Want to Play Cribbage?

The Regina Friendship Centre Cultural Club is sponsoring a Cribbage care game every Wednesday at 7:00 p.m.

The entry fee is \$5.00 per team. There are cash prizes for 1st, 2nd and 3rd place winners. First place winners will also receive trophies.

Our address is 1689 Toronto Street. For more information, contact Mervin or Delbert at 525-5459. □

## Need a Gym

The City of Regina Parks and Recreation Department books gym use in public schools.

Applications are still being received in the Parks and Recreation Department on the 6th floor of City Hall.

For more information call them at 569-7359. □

### Sports and Recreation Update

by Lindsay Starr

## Riel Local No. 33

On Mondays, there will be ice skating for Juniors, ages 7 to 16, from 4:30 p.m. to 5:30 p.m. at the Al Ritchie arena, and also on Sundays from 8:00 p.m. to 9:00 p.m. On Saturdays from 10:00 p.m. to 12:00 p.m. and on Sundays from 8:00 p.m. to 9:00 p.m. there will be free family skating at the Kinsmen Arena.

There will be free family swimming at the Lawson Aquatic Center from 2:00 p.m. to 4:00 p.m. every Sunday. So bring the whole family.

Anyone interested in Volleyball and Basketball, young or old, Benson School is available on Thursdays from 6:00 p.m. to 9:00 p.m. It is located at 1344 Royal Street.

For more information contact: Doug LaFontaine or Dwayne Ross at 527-0193.

## Notice

If you have books lying around your home that you don't know what to do with, we are starting a library for the Non-Status Indian and Metis students attending the Adult Basic Education Centre. We are relying on contributions and would gratefully accept any donations.

You can drop books off at Regina Plains Community College, 2708-12th Avenue or call 569-3811 and we will come and get them.

For more information, please call:

Gail Derwores  
Information Officer  
Regina Plains Community College  
2708-12th Avenue  
Regina, Saskatchewan  
S4T 1J2



# News Briefs

## Land Entitlements Considered

**La Ronge** - The provincial cabinet will be considering giving about 1.5 million acres of land to the province's Indian people in the near future. Sid Dutchak, minister of the province's Indian and Native Affairs Secretariat, said he's planning to recommend they adopt the Saskatchewan Formula a deal worked out in 1976 to transfer land to various bands.

Newton Steacy, deputy minister of the Secretariat, said it'll involve about 30 bands. Nothing is finalized yet, he said, and noted the transfer process could take years.

Steacy noted the Saskatchewan Formula was based on populations of various bands, using the figure of 128 acres per band member as a starting point. But more was added as a way of compensation, he said, since the Indians have not had the use of the land for so many years.

The land involved is both federal and provincial crown land, as well as private property. There are some large figures involved-for instance, Steacy noted the Peter Ballantyne band is looking at a quarter of a million acres, and the Chitek Lake-Pelican Lake is looking at a similar amount.

Steacy said they "won't be kicking people off their land," but noted by and large lands under consideration are occupied. So there's some delicate negotiations ahead. □

## Wolves a Problem at Cumberland

**Cumberland House** - Cumberland House has the north's only farm co-op. They've also had a problem with wolves that they've solved by putting their cattle on an island.

Still, they have lost animals. Farm manager Gene Hachey said they've lost about 40 head overall, and 9 this year. It was all during the spring, he said, when the cows were in a "vulnerable pasture." Since the move to the island, they haven't lost any. Hachey noted the wolves haven't caused them losses in other ways.

Hachey (and Cumberland House Department of Parks and Renewable Resources) estimated there are about 7-9 wolves active in the area. Hachey noted they're responsible for bringing down the occasional moose as well.

There has been a problem in the Cumberland Delta with dropping moose populations due to calf losses to predators, but DPRR said the wolves aren't a large part of the problem.

Hachey said they've tried everything in the way of control-poison, hunting etc. He added this winter they're looking at trapping the wolves. □

## Mackay and Hanishewski Elected

**La Ronge** - Ron Mackay of La Ronge and Adele Hanishewski of Creighton have been elected as directors of the Mackenzie constituency Progressive Conservative Association, representing the Cumberland area.

They form part of an 11-person executive for the constituency, which extends from the NWT border to include the east side of the north as well as the Shellbrook, Nipawin, Tisdale, Rose Valley and Kelvington areas.

The next major event in the constituency will be the nominations meeting, scheduled for Feb. 20 in Tisdale. Incumbent Stan Korchinski will have at least one challenger for his job this time - farmer Jack Scowen has declared his intention to run. □

## Rec Grants For Northern Communities

**La Ronge** - Seven northern communities will benefit from recreational grants awarded recently by Saskatchewan Culture and Youth.

Four of the communities, Beauval, Buffalo Narrows, Jans Bay and Uranium City, received grants of \$2,400 to assist in employing full-time recreation workers.

Recreation program support grants were awarded to Beauval (\$4,228), Green Lake (\$5,943), Jans Bay (\$2,500) and Sled Lake (\$2,500), to help with programs or facilities for physical, cultural or social activities.

And special project support grants were awarded to two La Ronge activities. The La Ronge Parks and Recreation Board received \$924 to help with the expenses of the Slo-Pitch team's trip to the Provincial "B" finals, and the Moms and Tots Association got \$1,000 for their pre-school recreation program.

These grants are cost-shared with the federal government under the Northlands Agreement.

Russ Duncombe, La Ronge regional recreation co-ordinator with the department of Culture and Youth, said the northern recreational program is developing well. "Since April 1, when new legislation made northern local governments eligible for assistance with recreation in their communities, 40 of the 44 eligible boards have become recreational agencies and have access to these grants," Duncombe said.

"The intention of the grant program is to help communities expand their cultural and recreational activities," he added. "The local governments decide what assistance they need for a project, and they administer the funds." □

## Blakeney Urges Action On Unemployment Crisis

**Regina** - Opposition Leader Allan Blakeney urged the Conservative government to introduce immediate job creation measures to deal with Saskatchewan's record unemployment level, which he called a 'crisis' situation. Blakeney questioned the Conservative government on the unemployment statistics for November, recently released by Statistics Canada.

Those figures, show that while the number of unemployed people dropped across Canada during the past 12 months, by 11 per cent, the number of unemployed people in Saskatchewan increased by nearly 10 per cent.

The Statistics Canada report also shows that Saskatchewan was one of only three provinces in the country to have its unemployment rate increase during the past 12 months.

"The latest unemployment statistics are stark proof that the Conservative government's economic policies just aren't good enough," Blakeney said.

"A prime example is the fact that in October, just prior to the Conservative government's Throne Speech, there were 452-thousand people working in our province. In November, that total was down to 441-thousand, a drop of 11-thousand jobs in just one month!

"The government, within a matter of days, should announce how it plans to provide meaningful jobs for the unemployed this winter," Blakeney said.

"It could start by lifting its moratorium on construction of hospitals, nursing homes, and school buildings. It could start by re-opening the Saskatchewan Minerals Mine at Sybouts. It could start by re-introducing the Senior Citizens Home Repair Program, which not only provided assistance to seniors, but also provided winter employment for people throughout Saskatchewan." □

## Boundary Appeals Planned

**La Ronge** - Two communities in the north have appealed the corporate boundaries they were assigned. Cole Bay and Michel Village are both appealing, according to Joe Oliver, chairman of the northern community boundaries commission. The boundaries were drawn up by the commission under the new Northern Municipalities 'Act, which came into force Oct.

Oliver said the main reason for both appeals is that the boundaries are too small. He said the commission will probably wait until all appeals are in, then deal with them altogether. Deadline for appeals is January 31, 1984.

Mike Blackmon, chairman of the SANLG (Saskatchewan Association of Northern Local Governments), said "probably" most northern communities will be appealing.

He said what appeared to be some "pretty obvious errors" were made in drawing up the boundaries. For instance, some people living "very, very close" to certain communities have found themselves outside corporate boundaries, even though they get services from the settlement. It's only fair, he said, "that people who are served from a community should pay taxes to the community."

As for more appeals, he said, it's just a matter of communities sitting down and writing them out.

The boundaries commission has a tentative goal of settling all appeals by the end of March, 1984. □

## Better Statistics Needed On Wife Battering

**Regina** - Justice Minister Gary Lane recently announced that a new statistical breakdown of cases involving wife battering is being set up in Saskatchewan.

**Regina** - Justice Minister Gary Lane recently announced that a new statistical breakdown of cases involving wife battering is being set up in Saskatchewan to enable the government to better come to grips with this "major social problem."

At the present time there are no separate statistics available on domestic violence and no breakdown on reported assaults.

The minister said he has instructed his officials to establish a number of reporting categories, such as: number of complaints, number of charges laid, number of charges not proceeded with and the reason for dropping of charges in each case.

"The government believes wife battering is a serious social problem," Lane said.

"We view wife battering as a crime and it should be treated as such. The initiatives announced by the government show we are determined to face the issue head-on and aggressively."

The announcement is a follow-up to a previous statement that all Crown prosecutors have been instructed to press for harsher sentences in cases involving wife battering. The statement also said charges would not be dropped except in exceptional cases and the final decision on whether to prosecute would rest with the Crown and not the victim.

Lane noted that he had expressed his concern over the issue to police forces in the province at a recent meeting in Saskatoon with chiefs and commissions of police forces.

"I have asked for and received their full co-operation with this very serious problem."

Lane said the reporting mechanism should be in place by December. □



# From Outside The Province

## TV Changes Native Children

by Lydia Pawlenko

**Winnipeg** - Increased access to TV, made possible by satellite receiving dishes, is having powerful effects on young Indians in remote parts of Manitoba.

During their six-year study of the social changes prompted by the mass media at Oxford House, a Cree village in northern Manitoba, University of Winnipeg anthropologists found that TV is causing Native youngsters to be more aggressive.

The anthropologists found that body contact and shouting accompanying team sports had increased since the advent of TV. TV and the movies caused teenagers to imitate the behaviour seen in martial arts films in their boxing and other play, and to show a pattern of "cool, ruthless behaviour", attributable to Clint Eastwood, according to the researchers.

The anthropologists gave psychological tests to young people in four other communities in northern Manitoba to find out how TV affected them. They interviewed Native and non-Native youngsters, aged seven to twelve, before TV was available, six months after TV was introduced, and two and three years later. The questions were designed to test the youngsters' aggression, according to Dr. Jack Steinbring.

The results clearly demonstrated that young people, "being more amenable to influence, will take on more aggressive tendencies from TV. There is a basic psychological change that is caused by TV," said Dr. Steinbring.

TV viewing also cut in half the amount of time the youngsters spent playing with peers; few families switched off or attempted to regulate the programs the children watched. Moreover, about 18 months after the introduction of TV, many of the older people reported that they no longer told traditional stories, which were no longer needed for entertainment.

Drs. Steinbring, Christopher Hanks and Gary Granzberg say TV is threatening the survival of traditional Native culture by bombarding Native young people with contrasting values.

The report recommends that Native Canadians should be able to choose the type and quality of TV programming they are willing to accept. Native communities should also receive help, from government and other agencies, to develop their own TV programs that will encourage the young to value their heritage.

The study was funded by the Ministry of Communications, the Secretary of State office, Ministry of Northern and Indian Affairs, and the Social Sciences and Humanities Research Council. □

## Indian Self-Gov't Compared to Apartheid

**Ottawa** - The leader of Canada's national Indian organization is concerned that efforts to establish Indian self-government will be set back by critics using apartheid - the term for South Africa's policies of racial separation - to describe a recently released House of Commons report on Native self-determination.

David Ahenakew, national chief of the Assembly of First Nations, said the general concept behind the report's recommendations is something that Indian leaders have been advocating for 100 years.

But it is possible that labelling the proposed self-government concepts as apartheid might cause political leaders to back away from it, he added.

"There is a lot of uncertainty out there among Canadians and our own Indian people about the report and what we are doing the best we can to explain.... just what this report is all about," he said.

Ahenakew said adopting the recommendations of the Commons committee would be simply a move to recognize and entrench a right of "the first nations" that has always existed. □

## IAB Minister Promises Response To Report

**Ottawa** - The Honourable John C. Munro, Minister of Indian Affairs and Northern Development, said recently he will respond as quickly as possible to the recommendations of the Special Committee on Indian Self-Government.

Mr. Munro said that he intended to develop proposals immediately for consideration by the government on how the key recommendations might be dealt with.

Mr. Munro made these comments following tabling of the Special Committee's final report Thursday.

Mr. Munro described the committee's work as a potential turning point in developing a new relationship between Indian people and other Canadians.

The presentation of proposals to Cabinet will involve close cooperation with the Indian leaders, said Mr. Munro. The federal response to the Special Committee report should be available before the end of this session of Parliament and well before the 120-day deadline imposed by House of Commons rules, he said. The federal response should be an affirmation of the need for a new relationship between the Government of Canada and Indian peoples.

The Special Committee on Indian Self-Government was established by all-party agreement on August 4, 1981, and included for the first time in parliamentary history, Native non-parliamentary members representing the Assembly of First Nations, the Native Council of Canada and the Native Women's Association of Canada.

"The Committee's work fits well with federal efforts to recognize aboriginal people and their rights under the Constitution of Canada. The Prime Minister gave impetus to these efforts when he outlined the federal government's position at the First Ministers' Conference on Aboriginal Rights held last March," Mr. Munro said. The Minister congratulated members of the Committee, who represented all parties in the House, for their ability to stand united behind the recommendations. □

## NWT Natives Win Majority

**Yellowknife** - The legislature of the Northwest Territories could become the first in Canada to have a native leader, following a recent election in which native politicians won a clear majority of ridings.

The 24-member Territorial Council, the only legislature in the country that operates on the basis of consensus rather than party politics, is to meet in early January to choose its own leader and seven other members of the executive, which functions as a cabinet.

But already some of the victors and political analysts in the Territories have begun talking of the likelihood of a native leader of the Council - another symbol, they say, of the steady maturation of political life in the North.

The name most often mentioned at the top of the list is Tagak Curley, a consummate politician known for his ambition and backroom talents.

A founding member and first president in 1971 of the Inuit Tapirisat of Canada, the Inuit's national political arm, Mr. Curley is also close to the federal Liberals, having sought in the past and continued to express interest in the federal Arctic riding now held by Peter Ittinuar (who was elected as a New Democratic MP but crossed to the Liberals a year ago).

Other native politicians who may have a chance at the territorial leadership include James Wah-Shee and Richard Nerysoo, both of whom were ministers in the previous executive and are well steeped in Indian politics and the land claims process.

The recent election saw a huge turnout among the NWT's 22,000 registered voters (an average of about 70 per cent in most ridings). □

## Trappers to Fight Against Humane Groups

**NWT** - The NWT Hunters' and Trappers' Federation is getting \$35,000 from the territorial government to help it fight groups lobbying against trapping. The grant was announced by Renewable Resources Minister Richard Nerysoo last Friday.

"Lobby groups in southern Canada and foreign countries have publicly stated their intention to destroy the trapping industry in Canada," Nerysoo stated.

"The impact of these pressure groups on traditional lifestyles of Dene and Inuit peoples of the Territories could be horrendous unless it is stopped."

The minister said the grant money will allow the Territorial federation to organize itself for the purposes of seeking project money from other funding sources such as the Economic.

"An activist central organization in the Territories with the principal goal of protection of the fur industry is important in the fight against anti-trapping pressures," he said.

Nerysoo noted the Department of Renewable Resources, responsible for wildlife management in the NWT, was already in the process of re-aligning some of its internal priorities to assist in the fight.

The grant money identified for the Federation resulted from internal budget adjustments.

"I appreciate that it will take a lot more than \$35,000 to mount an effective campaign," Nerysoo stated.

But with support from other agencies and programs - once an organization is in place - I hope that a sufficient amount of money can be raised. □

## Court Decides To Keep Child in Non-Native Foster Home

**Ottawa (CP)** - The Supreme Court of Canada ruled recently that it is in the best interests of seven-year-old Leticia Grace Woods that she remain with her adoptive non-Indian parents rather than be returned to her Indian mother Linda Jean Woods.

"This appeal emphasizes once more, this time in an inter-racial context, that the law no longer treats children as the property of those who gave them birth but focuses on what is in their best interests," Justice Bertha Wilson, supported by four other justices who heard the appeal, ruled.

The appeal by Allan and Sandra Racine was against a Manitoba Court of Appeal ruling which would have opened a new custody battle.

Leticia was born Sept. 9, 1976, in Portage la Prairie, Man., to Linda Woods, who had a drinking problem at the time and was about to separate from her husband, who wasn't Leticia's father.

The infant was taken by the Children's Aid Society of Central Manitoba at the age of six weeks and then, at a few months old, was placed in the foster home of Lorna and Sandra Ransom.

The Ransoms separated in the summer of 1977 and Sandra later married Allan Racine, a Metis. Leticia remained in their home as a ward until the wardship order expired in 1978.

Leticia was then returned to her mother May 4, 1978. Later that month, with Wood's consent, the child was returned to the Racines.

The trial judge, noting Woods "visible hatred for all things white," wondered whether her concern was for the child as a person or as a political issue. □



# new breed

# WOMAN

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