

NEW BREED

Vol. 15 No. 2

February 1984

JOURNAL

SPLIT OF AMNSIS INEVITABLE

THE SAGA OF KEY LAKE SPILLS CONTINUES

LIBRARY SERVICES IN THE NORTH



WINTER SURVIVAL

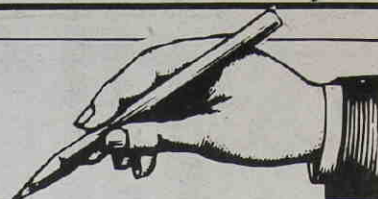
AND MUCH, MUCH, MORE...

TIM PYRCH
C/O DUMONT INSTITUTE
300-2505-11TH AVE
REGINA SASK
8602
0009204

GABRIEL DUMONT
LIBRARY

FOR USE IN
LIBRARY ONLY

Letters



FULL SCALE INQUIRY NECESSARY

Dear *New Breed Journal*:

Number one, the lack of safety in regards to the environment and the workers has been proven beyond doubt. This was not supposed to happen.

Number two, this is a symptom of a larger problem that KLMC and the government seem to have. Only 8 months after the government was in charge the records show that the employment rates for Native Northerners were way down and continuing to go down. Today, nobody seems to know how many Native Northerners are hired in Key Lake. Chances are that the lease agreement is not being met on hiring.

Number three, the Minister George Meleod had done away with the Monitoring Committee, which is composed of 6 members, 3 of whom are native northerners. This committee was to review:

- Recruitment and employment for northern residents
- And evaluate training courses
- Affirmative Action program
- Scholarship fund
- Social and economic impact
- Commuter transportation
- Environmental inspection reports
- Business Opportunity Plan
- DNS activities so the above objectives were met
- Other matters the Minister or lessee may deem suitable

In other words, George is trying to **hide** something. I am sure that Native northerners **would like** to know how many Native people are being **hired** and whether the lease agreement terms are being **met**.

In simple terms, the public "wants to be informed". A legal contract was signed between Key Lake Mining Corporation and the Government. It seems that the legal contract is not being followed. It appears that the present government and the mine are treating the law with little respect and even contempt. If a Native person were to challenge the law in this way would quickly be found guilty in court.

In this case the government and the mine evade the law. This proves that there is now law for the Native people and another law for the corporations. When Native people break the law they are made to go to jail, when the corporation does not meet its contractual obligations, the government helps them evade the law. Nothing less than a complete public inquiry into the whole Key Lake operation is required. □

Keith Goulet
La Ronge, Sask.

NATIVE GENOCIDE IN GUATEMALA

Dear *New Breed Journal*:

The World Council of Indigenous Peoples recently sponsored a tour for Indian people from the Quiche region of Guatemala.

Their message is simple. Indian people of Guatemala are being systematically destroyed by government-backed military death squads.

To be a Quiche Indian is to face death daily and live with the threat of total genocide.

Women and children suffer the most. Many are forced to work on coffee plantations in return for food and meagre wages.

Young girls and women are raped and if they become pregnant they are often killed. To escape this social and political nightmare, almost 1.2 million Quiche have fled to the jungles of Guatemala or to nearby Mexico.

All have lost family members, homes and live in deplorable poverty. You can write condemning the Guatemalan government and its treatment of Indian people to: Prime Minister Trudeau, House of Commons, Ottawa, K1A 0A6. □

DENE NEWSLETTER DISCONTINUED

Dear *New Breed Journal*:

The "Dene Nation Newsletter" had been discontinued. With the election of a new National Executive, the organization is focusing more on meeting the needs of our communities. In an unofficial survey of delegates to our National Assembly in Fort Resolution, we found that in fact most of our people did not read the newsletter and most would prefer the use of radio and television to receive information. Upon returning to Yellowknife, we conducted a cost analysis and found that the actual cost of producing a monthly newsletter was approximately \$6,000.00 per issue! This figure included only one full time person and many people felt that it was understaffed. Over the years, numerous attempts have been made to gain funding for the Newsletter, these attempts were always met with the attitude that the Newsletter was a piece of propaganda that they could not support (it makes you wonder if anyone of these people ever read it). Needless to say the programs of the organization and therefore place a strain on these same programs. In a more recent Leadership meeting, delegates generally felt that the Newsletter was missed and that should we ever be successful in receiving funds for it, the Newsletter should be started up again.

In recognizing that ours is an oral tradition, and in recognizing our financial constraints, more emphasis will be placed on the production of information tapes in our various dialects. These tapes will be sent to our communities and aired on local radio stations. The new executive also feels that better use can be made of the "Native Press" as a print media. If any of our readers do not presently receive this paper and would like to, you can subscribe to it by writing to:

Native Press
P.O. Box 1919
Yellowknife, N.W.T.
X1A 2P4

Sincerely
Joanne Barnaby
Editor, Dene Newsletter



UNJUST SOCIETY

Dear *New Breed Journal*:

I would like to add a few things concerning your letter from James Dean Agecutay, doing good work in the December issue. I myself have a few concerns as I see it. I hope you will have space for my article, in March.

I sit in an urban camp outside Prince Albert doing time for the wrongs I have done and the ones I didn't do. I reminisce about the things that happen to the Indian society today. There are things like the education and justice system in Saskatchewan that are not benefiting the 20-30 age Indian person. These age groups have been deprived from the white society, because of the racial feeling towards them is even stronger today. When will we be free of this? I have been brought up with the white society. There are times when I did not fit into the white man's world as he calls it. There are still the **odd instructors**, teachers, store clerks, bus drivers, restaurant workers, nurses, judges, guards, lawyers, police, etc. that do still have this hatred for the Indian people. I feel angry about this and it still goes on in our society.

I am writing this because all my life I have experiences this kind of hatred. I wish there would be a time that the white man would come to a conclusion that this world is not his alone. □

Thank you
Conrad Bear
A Former Student
Sandy Bay, Saskatchewan

METIS DON'T NEED STRINGS ATTACHED

Dear *New Breed Journal*:

Recent suggestions that the provincial government may recognize the newly formed Metis Alliance as the political voice of Saskatchewan native people shows only that they are prepared to substitute intrigue for policy in dealing with native people.

It is both naive and patronizing of governments to believe that they can control native politicians or political issues. The former NDP government could not control the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), as numerous confrontations attest. But at least they remained committed to the principle that AMNSIS had a legitimate and exclusive right to represent the interests of its membership, even when AMNSIS positions ran contrary to provincial government positions.

While the leader of the fledgling Metis Alliance, Bruce Flamont, has had ties to the Conservatives as a political organizer and contract employee, there is little likelihood of achieving progress. The relationship does not address problems, it creates them.

Fragmentation of Metis leadership can only prolong the poverty and economic dependence of native people in this province. That poverty is most of all a waste of human lives, but it is also wasting us in terms of welfare maintenance and prestige. The issue of economic dependence is not solved by a change in leadership.

This government has yet to learn that if it cannot confront the leaders they cannot confront the issues.

Robert Henderson
Regina, Sask.

URANIUM MINING

Dear *New Breed Journal*:

The Regina Coalition for Peace and Disarmament demands an immediate halt to uranium mining and alternate employment and retraining for those now employed in the industry.

Uranium mining in our north is producing hundreds of millions of tons of poisonous radioactive waste. The massive spill of radium contaminated water at the Key Lake Uranium mine illustrates that there is no safe method to isolate these wastes from living things for the thousands of years that they remain dangerous.

Saskatchewan uranium is being sold to countries around the world which are making nuclear weapons. It is immoral that the health and safety of Saskatchewan people, today and for generations to come is being risked in order to increase the nuclear arsenals of the world.

The tragic spill of 60 million litres of radium contaminated water at the Key Lake uranium mine is the latest in a series of sad proofs of the dangers of the uranium industry.

Last year it was revealed that 200 of 3,000 concrete containers holding highly radioactive radium 226 and other heavy metals had cracked and were leaking at the Cluff Lake uranium mine. On April 22, 1983 five more of the containers overturned spilling more than two tons of radioactive sludge. There are also leaks in the tailings pond dam at Cluff Lake.

According to supposedly expert testimony given to the Cluff Lake and Key Lake Boards of Inquiry, such accidents could not happen. These disasters at so-called "state of the art" uranium mines therefore expose the hearing process as totally unreliable. With the Saskatchewan Government's obvious conflict of interest here - SMDC, a crown corporation, owns a 50% interest in the Key Lake Mining Corporation - who would now trust the findings of an inquiry into the spill at Kay Lake?

We must stop risking environmental destruction, and the cancers, genetic disorders and birth defects for generations to come in order to fuel the nuclear arms race.

We call on the provincial government to halt the mining, milling and export of Saskatchewan uranium and to pursue real northern development based on human needs and renewable resources. □

Contents



NewBreed Journal Staff:

Editor
Joan Beatty

Reporters
Vye Bouvier
Arlo Yuzicapi

Community Reports
Sandra Nelson

Typesetter
Jo-Ann Amyotte

Graphic Designer
Darren McKenzie

MARTHA IRONSTAR
Asst. Editor

Contributors

Wayne McKenzie, Maisie Shiell, Tom Dore, Rob Milen, Smokey Bruyere, Ron Bourgeault, Jim Sinclair, Also Swinton, Keith Turnbull, Dale Eisler

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

CONTENTS

LETTERS _____	2
ACIMOWINS _____	4
EDITORIAL _____	5
CONST. UPDATE _____	6
WEHTUM _____	9
OPINION _____	13
LIBRARY SERVICES IN THE NORTH _____	15
PHOTO PROFILE _____	16
METIS HISTORY _____	18
AMNSIS NEWS _____	20
SPORTS _____	24
DUMONT BOOK REVIEW _____	25
POETRY _____	26
RECIPES _____	27
WINTER SURVIVAL _____	28
NEWS BRIEFS _____	29
OUTSIDE PROVINCE _____	30

Achimowins



Well, we've had some exciting times this past month. I though we were only going to be concentrating on the constitutional matters but other events changed that. The Key Lake mine had it's share of problems until officials finally said they were getting unfair media attention, which I can understand. Anyway, **Maisie Shiell**, who used to give **Bob Mitchell** heart attacks during the Key Lake Board of Inquiry does a critique for us on the recent spills. I also had an opportunity to talk to **Peter Buffin** of Beauval and **Mike Mercredi** from La Ronge about the monitoring committee for Key Lake.

I also had a chance to travel north to Buffalo Narrows and to La Ronge to attend meetings on communications. There is a further explanation inside of what the meetings were about. I just want to remind everyone that as soon as another meeting is scheduled, it will be announced and that anyone of Native ancestry is welcome to participate at these meetings. You don't necessarily have to belong to a local communications group just as long as you are interested and concerned about getting better radio or television

programming for Native people. That's what these meetings have been all about and the more local people get involved, the better.

Just as the New Breed Journal goes into production, I heard on the news that **Jim Sinclair** was again stepping down as leader of AMNSIS. It came as quite a surprise to me because we had just done a television interview with him (Native Viewpoint) as to the future of AMNSIS. He does say that the division between the Metis and the Non-Status Indians has to take place and that the Metis will have to select their leader. However, when this happens depends on the local membership, the registration and enumeration of the Metis people and the Non-Status Indian people, and funding; in general, when the people are ready. He said that he will probably continue to work with the Non-Status Indian people because there is still alot of work to be done in this area. See more inside.

I was talking to some people about the internal AMNSIS enumeration that is taking place, on whether you are a Metis or a Non-Status Indian.

There is alot of confusion as to how one fills out the form or how to self identify. I can only suggest that you get hold of your area director or **Frank Tomkins** to give you further clarification if you are having problems. When I think Metis, I think of **Mederic McDougal** of St Louis. Personally I am a Non-Status Indian because I lost my status when my mother married a Non-Status Indian. I have always known this because a majority of my relatives are status. Whether I will ever get anything because of some legislation made up by Non-Status legislatures which created the divisions of our people in the first place is another matter altogether but I will just have to take that chance. I think these are some of the kinds of things you will have to think about when you fill out the forms.

I also just once again like to remind you that we would like to hear from you and what you think of our paper and some of the things you would like to see in it. See you in March and we hope we will have all kinds of information for you on the constitutional conference, scheduled to take place March 8 and 9 in Ottawa. □

Eisler Comments on Native Politics

(Leader Post) by Dale Eisler

In the ever-shifting world of Indian politics, it is not often easy to keep track of the players. There are as many organizations to represent Native people as there are labels to depict the Native type. If you are a Native in Canada, you are either a status Indian, a non-status Indian, a Metis, or any combination thereof.

But with the dawning of a new legal age in Canada, when groups are considered in the context of the new constitution, there has been an attempt to simplify the classification on Natives. Last year, all three categories were recognized at the first ministers' conference on aboriginal rights. Now, some like to refer simply to constitutional Indians, and leave it at that.

This game of semantics, however, has done nothing to deal with the fundamental issues facing Native people in Canada. In fact, the stakes have been raised dramatically by the new constitution, which has recognized aboriginal rights, but left the precise definition of those rights up to the politicians and the Native leaders themselves to unravel. The second round in that process, which promises to be long, arduous and politically explosive, will come in the spring when another first ministers' conference on aboriginal rights is held in Ottawa.

At the nub of the debate over aboriginal rights for most Natives, is the question of a land base and some form of self-government. Not very long ago, those sort of demands were considered radical and impractical in Canada. Governments did not take seriously Native leaders who held such outrageous positions.

Times are changing, and no longer is self-government considered a fight of fancy by some deluded Indian representatives. The position actually received a ringing and unanimous endorsement from a House of Commons committee made up of MPs from all three parties who spent a year exploring the depth of the social and economic problems faced by Canada's Native people. They came to the conclusion status-Indians - that is those bound by treaty with the federal government - should have their own form of self-government. The committee also condemned the role of white society in the colonization of Indian people and proposed the Department of Indian Affairs be disbanded. For those who have followed the recurring debate about Native issues, you might notice the conclusions are very similar to what many Native leaders have been saying for years.

Although the responsibility for status Indians falls totally within the jurisdiction of the federal government, the provinces are deeply involved in the debate

because there is no convenient pigeon-hole for non-status Indians and Metis. With no direct legal ties to the federal Crown, non-status and Metis have largely become the responsibility of provincial governments.

In Saskatchewan, it has meant the government deals with the Association of Metis and Non-Status Indians (AMNSIS). For 15 years, AMNSIS has been led by **Jim Sinclair**, himself a non-status Indian, yet a individual who has been closely identified with Metis politics.



Throughout his years at the helm of AMNSIS, Sinclair has weathered numerous challenges for the leadership, making him one of a very few survivors at the top of Indian politics in Canada. But a new challenge has been mounted against Sinclair and AMNSIS, a Regina-based organization he has shaped, that underlines the forces at play for control of the Metis people.

The challenge comes from the National Metis Alliance of Saskatchewan. Led by its president **Bruce Flamont** of Regina, the alliance argues that AMNSIS has become a non-status Indian body and does not reflect the true feelings of Metis people. While Sinclair talks about a land base for Metis and the right of self-determination, if not a strict form of self-government, Flamont says the NMA "doesn't confuse nationhood with land ownership." The alliance talks about a decentralized form of economic development that bypasses the centralized control exercised by AMNSIS.

It is language that appeals to the provincial Tory government, which is about to release a report on economic development for Metis and non-status

Indians which was done without AMNSIS being represented on the Native advisory team that conducted the study. With the NMA arguing it is the true representative of Metis people and should receive the more than \$1 million in core financing that now goes to AMNSIS from the provincial government, a showdown between the two sides is inevitable. "We will observe and monitor the situation and may end up dealing with two groups," says **Sid Dutchak**, minister responsible for Native affairs. "But before we do anything we need to see conclusive evidence this new group represents Metis people."

Many in AMNSIS, including Sinclair, argue the NMA is simply a creation of the Tories designed to undermine AMNSIS in favor of a structure supportive of Conservative style policies. They have some interesting evidence to cite. Flamont is an active supporter of the Tories, a fact he doesn't deny. He was doing contract work for the Devine government for approximately six months after the Tories took power, and now has a contracting company that does work for the Saskatchewan Housing Corporation.

Also, last April, a four-page letter was sent to the premier, along with copies to all cabinet ministers and Flamont, from **Philip Gauthier**, the president of the Athabasca P.C. association and vice-president of the Metis Alliance.

In it, Gauthier argued AMNSIS should lose government financing because it "will continue to be advocates of socialist philosophy" and because its members openly campaigned against the Tories in the Prince Albert-Duck Lake byelection of last year.

With the next round of constitutional talks to focus on the issues of land and self-government, the provincial government would feel much more comfortable without Jim Sinclair at the table. The Metis Alliance offers a more moderate voice, one that is distinctively like that of the Tory government.

When Flamont hears the accusations of political collusion, he bristles. "No Metis has said that, it all comes from outsiders," he argues. "We are non-partisan, but people have the right to their political opinion."

But, for a survivor like Sinclair, its a clear case of government sticking to its traditional Indian policy of divide and rule. "I'm tired of all this," Sinclair says. He plans to eventually leave AMNSIS and form an organization to represent non-status Indians, like himself.

What he doesn't like is the thought of his demise being orchestrated from the Marble Palace. □

Editorial

By Wayne McKenzie

AMNSIS Calls for Inquiry on Uranium Spill

We have heard a great deal in the news recently about a large-scale spill of highly radioactive water from a holding pond at the Key Lake Mine. The spill, we are told, exceeding 100 million liters and has created a small lake in a muskeg adjacent to the mine mill. We are assured that this water, which has 400 times the acceptable level of radioactivity, poses no immediate danger to the environment. The spill, which it was claimed during the hearings preceding the construction of the mine, would never happen is now blamed on human error.

We hear conflicting evidence from so-called experts about the dangers posed by the spill. Some environmental experts, including the Chairman of the Key Lake Board of Inquiry, Bob Mitchell are claiming the spill is a disaster. Experts in the Department of the Environment claim that there is a real danger to the environment if the spill cannot be cleaned up before spring, as it is almost certain that the radioactive water will seep in neighboring lakes and from there into the northern water system, contaminating the fish and, we assume, all other wildlife dependent on the water in the area for their water supply. We have yet another expert, a Dr. Caplan, a Nuclear Physicist at the University of Saskatchewan, who claims the spill presents no hazards and that the water could be consumed without any danger to health. However, so far at least, Dr. Caplan has not

personally demonstrated the safety of the water by actually consuming any of it himself.

During the Key Lake Board of Inquiry hearings, Native people expressed their concern about the project on two bases.

Firstly, experience had indicated that Native people did not substantially benefit from such projects, either through increased access to jobs in the mines or during the construction phase itself since available jobs were generally short-term, low skill and low paying jobs. Native people do not possess the skills and did not have access to the training needed to qualify for high skill and better paying jobs. We were promised training, 50% of the jobs and special affirmative action programs.

Secondly, Native people were concerned that the project would cause environmental damage which would endanger their existing harvest of the fish, game and fur-bearing animals in the area. These did provide some economic base for some people. Again, we were assured that such damage would be limited to the immediate mine site and would not interfere with the traditional harvesting of the areas' resources by Native people.

It now appears obvious that our original concerns were well founded. Firstly, the 50% mandatory quota of Native hiring has not been met, and those jobs which Native people are filling are low-paying and temporary. No comprehensive training plan has been put in place which will prepare Native people in the North to fill any significant number of the permanent mine jobs, other than in the job areas requiring unskilled laborers.

Secondly, Native people are now faced with a serious threat to the environment and to the game and

wildlife in that environment, on which some of our people depend. Although the risk of environmental damage is being downplayed, it is certain that such damage will result even if most of the contaminated water is recovered. Some water will have soaked into the spongy muskeg and will not be recovered. With Spring run-off, and run-off from rain, this water will eventually find its way into the lakes and water systems.

Our people are no longer prepared to depend on vague political promises or on the assurances of experts. On behalf of our people, our Association demands the following:

a) the two levels of government and the Mining Company enter into agreements with AMNSIS to carry out training and employment-related services to ensure that Native people are prepared for and have access to all types of jobs available to the permanent mine workforce;

b) that the government set up a Board of Inquiry to determine why this accident occurred and take such steps as are indicated to ensure that this will not happen again; and,

c) that a system be set up to monitor the environmental damage caused by the spill and that a program be established to compensate Native people in the area for any loss of income resulting from this incident.

Finally, we request that a permanent monitoring board be established to oversee safety procedures at all existing and future mines in the North and that one or more competent northern Native people be placed on that board to protect Native interests in the area. □

Defining Metis Aboriginal Rights in Canadian Constitution

by Clifford Gladue

What should entrenchment of Metis Aboriginal rights in the Canadian Constitution mean to Metis?

It means we'd enjoy some of those benefits in self-government enjoyed by our Treaty brothers.

It means not having to get on hands and knees for those things which everyone takes for granted because we would control our own government on lands that we own.

It means that Louis Riel's dream of a Metis government would be realized.

It means that we would have our own mayors and councillors paid out of our own pockets.

It means that we would hire our own people as civil servants instead of listening to every kind of government person telling us how to live.

It means we would make our own laws and hire our own policemen to enforce them.

It means we could have our own social workers, teachers and school board representatives, lawyers and judges, scientists and those other professions to do things for us which seem so far out of reach before and building buildings to put them in.

It means that we would be able to run our own agricultural program.

It means we would have money to start our own businesses.

It means we could start to preserve our own culture and our own way of life.

It means we would get money from our own natural resources.

It means we could protect our natural environment and traditional way of life.

It means we could live in any kind or shape of fancy houses that we wanted to live in and not have to live in experimental houses which don't suit the climate.

It means we can wear fancy uniforms for all our recreational activities, and have our own stars in hockey, baseball, football, etc.

It means we can get back our old pursuits of hunting, fishing, trapping and gathering.

It means we can build our own parks, roads, sewer and water systems with our own money.

It means we can have our own telephone and power companies.

It means we can have our own banks and mortgage companies.

It means that we can negotiate our own agreements with the federal and/or provincial governments.

It means we can decide who can join us in our new government.

It means we would own our own land along with all the resources that would go with it.

It means we would have our own accountants, accounting and taking care of all our own money.

It means we could train our own people in whatever we needed in our communities and help those of our people who are out in the world doing their own thing.

It means we could have our own drilling rigs, oil companies, rig workers, pipeline and oil and gas processing plants if we wanted to.

It means we could have our own television, radio and newspapers which are not controlled by another government.

It means we could have our own political lobby group which wasn't funded by another government.

It means we could have our own cultural and recreational centres.

It means we could have our own employment centres which could find jobs for our own people and which wouldn't be controlled by another government.

It means we could finance our own technical colleges and universities to meet the needs of our own people.

It means we could pay our own people to go to school so they could come back and help us.

It means we could put into our own schools what we wanted our own people to study and we could even have our own professional students or professors to make whatever kinds of statistics that we needed.

It means we could write, publish and distribute our own books.

It means we could have our own alcohol and drug treatment centres financed by ourselves.

It means we could have our own jails and help our own people who are having trouble with the law using our own money and our own people who will back us up all the way.

It means we can hire our own consultants and have our own consulting firms.

It means we could train our own people in whatever trade we needed training in.

It means we'd be able to see the world by taking off on vacations to Hawaii, or Europe or to see other Indians and Metis in other lands.

It means we could develop our own religion and have our own priests if we wanted to.

It means we could have our own computers and let them do a lot of our work for us.

It means we could have our own swimming pools or develop our own lakes or favorite swimming holes.

It means one of us can become Prime Minister of Canada or the Premier of our province.

It means we can become politicians and affect what kinds of law are made under which we have to live.

It means we can hold up our heads and be proud that we're Metis.

It means that we can pave our roads and build streets and street lights in our communities.

It means we can have our own ambulances and people who can drive them and help care for those who ride in them.

It means that we can spend all our time getting face lifts and manicures, going to health spas, getting massaged and generally just getting pampered.

It means that we can have people making all kinds of signs for us.

It means that we can set up and own our own saw-mills.

It means we can drive cadillacs and porches instead of rattletraps.

It means we can make the churches in our communities self-supporting.

It means that we can manufacture some of our raw materials and products.

It means that we can enjoy some of the pleasures of life after having been relegated from landlords to landless people in our own country.

It means we don't have to feel panic at being imprisoned in our own country and at not having any old country to run back home to.

It means that we don't have to feel sorry that we lost our right to sovereignty.

It means that we don't have to feel sorry because we lost the right to have our own army, navy and air force with which to protect our own interests.

It means that we don't have to feel sorry that our aboriginal half brothers and sisters didn't have a good tight immigration policy.

It means we can be proud that our forefathers did not fight for freedom and justice in vain although they didn't have to fight in any of the European wars.

So you should have received the message as to how important the new Constitution is to you as a Metis and get involved and start understanding the issues, because if you don't, all Metis and this goes for all our Native brothers will be in a lot of trouble.

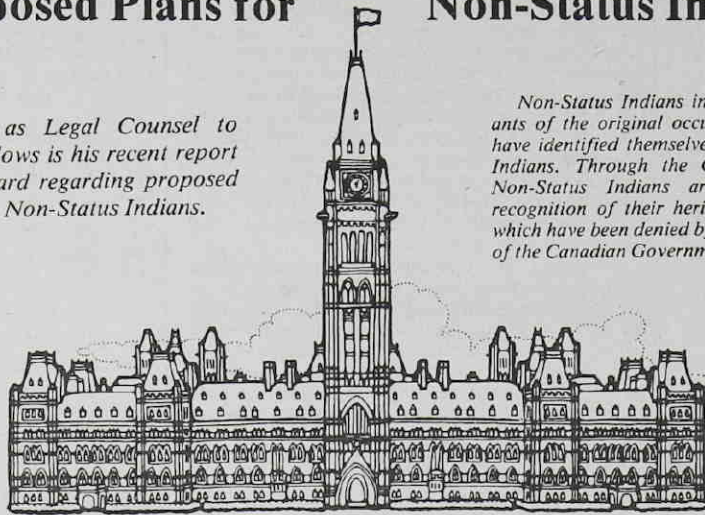
The bottom line is that you'll be spending the next 100 years in the same kind of misery that you spent the last 100 years if you don't get involved. □

Constitutional Update

Proposed Plans for Non-Status Indians

Tom Dore serves as Legal Counsel to AMNSIS. What follows is his recent report to the AMNSIS Board regarding proposed initiatives relating to Non-Status Indians.

Non-Status Indians in the province are descendants of the original occupiers of this country who have identified themselves privately and publicly as Indians. Through the Constitutional process the Non-Status Indians are seeking Constitutional recognition of their heritage and rights as Indians which have been denied by the assimilationist policies of the Canadian Government.



The Penner Report on Indian Self-Government and the Status of the Non-Status Indian

The Penner Report, A Report of the Special Committee of the House of Commons on Indian Self-Government in Canada, was released on November 14, 1983. Although the report deals primarily with the concept of Indian Self-Government, it does raise certain issues which are of great concern to the Non status Indian population of Saskatchewan. The Report cites that there is a consensus among the various interested parties that the "First Nations" should amongst other things have the right to determine their own membership and the rights which would flow from such membership in a "First Nation". The Report makes reference to the fact that membership and Indian Status have previously been determined by arbitrary federal legislation which in many cases ignored the wishes and practices of the various Indian tribes and bands.

The Native Women's Association of Canada, The Native Council of Canada and the Association of Metis and Non-Status Indians of Saskatchewan support the principle that Indian Governments should be allowed to determine their own membership. The only condition attached to such principle would be that those women, their descendants and all others who have lost their Indian Status in the past by operation of the arbitrary and discriminatory exclusionary provisions of the **Indian Act** should be readmitted to Indian Status and band membership status prior to Indian Governments being given the power to define and determine their own membership. The position as adopted by the Womens organizations and The Association of Metis and Non-Status Indians of Saskatchewan is consistent with the real and apprehended fear that if responsibility to determine and define Indian and Band Status is first given to Indian Governments, their constituents will have little or no opportunity to reclaim or re-acquire their lost status as Indians. In order to address the concerns of the Non-Status Indians, it is essential to understand the various provisions of the **Indian Act** as they relate to the question of Indian Status.

The major provisions of the **Indian Act** dealing with the issues of membership are contained in sections 11 and 12 of the **Act**. Section 11 of the **Act** details the essential requirements for registration as an Indian while Section 12 of the **Act** provides for the methods or criteria by which an Indian may be denied membership or status as an Indian. The provisions of the **Indian Act** dealing with membership or Status as an Indian provide for discrimination on the basis of sex (male) and race (Indian). The ultimate objective of the **Indian Act** is to establish a single status family, either all Indian or all Non-Indian. The

notion of family under the **Act** being the parents and children, not the notion of the extended family. The following outlines the provisions of the existing **Indian Act** and an explanation of those provisions alongside:

INDIAN ACT

11(1) Subject to Section 12, a person is entitled to be registered if that person

(a) on the 26th day of May, 1874 was for the purposes of An Act Providing for the Organization of the Department of the Secretary of State of Canada and for the management of Indian and Ordnance Lands, being Chapter 42 of the Statutes of Canada, 1874, considered to be entitled to hold, use or enjoy the lands and other immovable property belonging to or appropriated to the use and benefit of the various tribes, bands or bodies of Indians in Canada;

(b) is a member of a band

(i) for whose use and benefit, in common, lands have been set apart or since the 26th day of May, 1874, have been agreed by treaty to be set apart, or

(ii) that has been declared by the Governor in Council to be a band for the purposes of this Act;

(iii) is a male person who is a direct descendant in the male line of a male person described in paragraph (a) or (b);

EXPLANATION

Section 11(1)(a),(b) and (c) set out the primary grouping of persons entitled to be registered as Indians.

11(1)(a) - If you were considered to be an Indian on the 26th day of May, 1874, you are entitled to be registered as an Indian.

This section forms the basis upon which all ancestral connections must be made to be registered as an Indian.

11(1)(b) - You are entitled to be registered as an Indian if you are a member of a band who has: (i) who has received reserve lands or has been promised reserve lands under treaty since the 26th of May, 1874, or, (ii) been declared to be an Indian band by Order in Council of the Federal Government.

11(i)(c) - you are a male person whose ancestors on your father's side of the family (male only) would meet the requirements of (a) or (b) above.

Sections 11(1)(a), (b), and (c) establish the primary group of persons entitled to be registered as Indians. Essentially, to be an Indian, you have to be an Indian or a male person whose ancestors on your father's side of the family tracing through your male ancestors were registered as Indians or entitled to be registered as Indians.

Sections 11(1)(d), (e) and (f) open membership to another group of persons who meet the requirements of the various paragraphs:

Indian Act Continued

11(1)(d) is the legitimate child of (i) a male person described in (a) or (b), or (ii) a person described in paragraph (c);

11(1)(e) is the illegitimate child of a female person described in paragraph (a),(b) or (c);

11(i)(f) is the wife or widow of a person who is entitled to be registered by virtue of paragraph (a),(b),(c),(d) or (e).

11(2) Paragraph 11(1)(e) applies only to persons born after the 13th day of August 1956.

11(1)(d) - legitimate children (male and female) of an Indian male are entitled to be registered as Indians.

11(1)(e) - illegitimate children (male and female) are entitled to be registered only if born after August 13, 1956.

11(1)(f) - wives and widows of registered Indian males are entitled to be registered as Indians.

See 11(1)(e) - illegitimate children of Indian women.

Although a person may qualify to be registered as an Indian when section 11 of the **Act** is considered, that person may be disqualified if that person falls into any of the categories set out in section 12:

Indian Act Continued

12(1) The following persons are not entitled to be registered, namely,

(a) a person who

(i) has received or been allotted half-breed lands or money scrip,

(ii) is a descendant of a person described in subparagraph (i),

(iii) is enfranchised, or

(iv) is a person born of a marriage entered into after the 4th day of September 1951 and has attained the age of twenty-one years, whose mother and whose father's mother are not persons described in para-

graphs 11(1)(a),(b) or (d) or entitled to be registered by virtue of paragraph 11(1)(e),

unless being a woman, that person is the wife or widow of a person described in Section 11, and

(b) a woman who married a person who is not an Indian, unless that woman is subsequently the wife or widow of a person described in Section 11.

12(2) The addition to a Band List of the name of an illegitimate child described in paragraph 11(1)(e) may be protested within twelve months after the addition, and if upon the protest it is decided that the father of the child was not an Indian, the child is not entitled to be registered under that paragraph.

12(3) The Minister may issue to any Indian to whom this Act ceases to apply, a certificate to that effect.

12(4) Subparagraphs (1)(a)(i) and (ii) do not apply to a person who

(a) Pursuant to this Act is registered as an Indian on the 13th day of August 1958, or

(b) is a descendant of a person described in paragraph (a) of this subsection.

12(5) Subsection (2) applies only to persons born after the 13th day of August 1956.

Explanation Continued

(i) - self-explanatory.

See also Section 12(4).

(ii) - self-explanatory.

See also Section 12(4).

(iii) - leaving voluntarily or by operation of the other sections of the Act.

(iv) - if a person's parents were married after Sept. 4, 1951 and that person's mother and his or her father's mother only gained Indian Status by marriage to an Indian male, then that person loses their Indian Status on his or her 21st birthday.

(b) - Indian women lose their Indian Status upon marriage to a Non-Indian.

12(2) When the name of an illegitimate child of an Indian woman has been added to the List, under 11(1)(e), the child's status may be challenged at any time within one year after its name has been added to the Band List. If the father of the child was not an Indian, then that child's name will be removed from the Band List.

12(3) - The Minister of Indian Affairs may give a certificate to an Indian who is no longer an Indian.

12(4) - If a person who received Half-Breed scrip was registered as an Indian on or before the 13th of August, 1958, he or she can not be deprived of their status as Indians only because they or their ancestors took scrip.

12(5) - This refers to the illegitimate children of Indian women.

In past decades, Indians have lost their status for a number of reasons including:

(a) Non-registration, that is, they did not apply to be registered or were not registered under the Indian Act.

(b) in the case of Indian women, marriage to a Non-Indian, Section 11(1)(b) takes effect on marriage to enfranchise them.

(c) Involuntary enfranchisement, this includes the minor children of an Indian adult who chooses to enfranchise or who was enfranchised by the operation of the Indian Act; i.e., the minor children of an Indian woman who chooses to marry a Non-Indian male. It is irrelevant to the question that the father of the minor children may have been an Indian.

(d) enfranchisement owing to outside pressures - to get a job, to join the armed forces, to drink alcohol or to obtain the right to vote in Federal or Provincial election (pre-1960).

(e) the taking of money or land scrip as opposed to treaty and living on reserves; and

(f) the operation of the double mother clause.

In August, 1982, the Sub-Committee on Indian Women and the Indian Act, in response to the presentations from the various Indian and Native Women organizations recommended that the issue of membership be re-opened to allow those women who had lost their Indian Status through marriage to a Non-Indian, to apply for re-instatement as members of their respective bands. The recommendation also provided that the first generation children born to those women would also be entitled to apply for registration as members of their mother's bands.

The Department of Indian and Northern Affairs conducted a study in order to determine the number of individuals who would be affected by such a change in policy. The study concluded that in Canada, approximately 54,000 to 58,000 individuals would be entitled for re-admission as Indians if the women who lost their status through marriage and the first generation of their children were allowed to be re-admitted. The study also concluded that approximately only one-half of those affected by the change would apply for re-admission. Saskatchewan has approximately one-sixth of the total Indian population of Canada. If the Indian Affairs figures are accurate, then there are approximately 9,000 to 9,500 persons in the province who would be affected by the change, of whom only 4,500 to 5,000 would bother to apply for Indian Status.

The proposal of the Sub-Committee on Indian Women and the Indian Act specifically excluded the participation of the individual Indian bands in the reinstatement process. The current Registrar responsible for membership would be called upon to rule upon the individual applications. This proposal received great support from the various Native and Indian Women's organizations as a great number on women expressed concern that if the matter of re-instatement were left to the individual bands concerned, they would have little or no hope of ever regaining their lost status. Great dissatisfaction was expressed by the various Provincial Indian organizations and the Assembly of First Nations who viewed such a proposal as being an unwarranted intrusion upon the sovereignty of Indian Nations.

The Sub-Committee further recommended that if the women and the first generation of their children were to be admitted under the Indian Act, then they were to be re-admitted as members of the bands from which they had been excluded. This recommendation specifically excluded the option of re-instatement as members of a General List.



Under the current Indian Act there are provisions to register Indians who are not members of a specific Indian Band. Members of the General List have no band affiliation and are for all intents and purposes, Indians at large who do not share in the benefits accruing to Indians who are members of a specific band. As such General List Indians do not receive Treaty monies, treaty benefits, no shares of band revenues or capital funds, band housing, and do not have the right to live on, use, occupy or inherit real property on an Indian reserve. In essence, a General List Indian is a left over Indian who has no band affiliation and who is dependant upon the good will and beneficence of the Department of Indian and Northern Affairs for whatever benefits he does receive.

The Indian and Native Women in their presentations to the Sub-Committee on Indian Women and the Indian Act were adamant that their re-admission to Indian Status as General List Indians would be meaningless as the General List confers only the benefit of being an Indian without the privileges that would normally flow with band membership.

The Penner Report of November, 1983, re-examined the controversial issue of Indian Status and made the following recommendations:

In the transition from the Indian Act to Self-Government, the Committee recommends that the starting point be the Band, with its membership newly defined. The Federal Government should leave it to each Band to decide whether its people should constitute themselves as an Indian Government, or would join with others to form an Indian Government of which the Band would be a part. (Recommendation No. 8 at p. 54).

The Committee asserts as a principle that it is the rightful jurisdiction of each Indian First Nation to determine its membership, according to its own particular criteria. The Committee recommends that each Indian First Nation adopt, as a necessary first step to forming a Government, a procedure that will ensure that all people belonging to that First Nation have the opportunity of participating in the process of forming a Government, without regard to the restoration of the Indian Act. (Recommendation No. 8 at p. 55).

The Committee recommends that the Federal Government consider using a General List as a means of providing special Status to people who are Indian for the purpose of Indian programs, but who are not included in the membership of an Indian First Nation. (Recommendation No. 10 at p. 56).

The Committee asserts that the continuing responsibilities of the Federal Government toward Indian people, whether or not they become members of Indian First Nations, must be recognized. The Committee urges Federal, Provincial and First Nations Governments, along with representatives of Indian people who are not members of Indian First Nations, to work towards arrangements that respect the rights and aspirations of all Indian people. (Recommendation No. 23 at p. 68).

The recommendations if adopted by the Federal Government will result in a complete reversal of the recommendations made slightly more than a year previously by the Sub-Committee on Indian Women and the Indian Act. The recommendations provide that the issues of membership and the rights that are to flow with such membership shall be determined individually by each Indian Band. The Sub-Committee further goes on to suggest that the individual Indian Band may wish to consider using the existing Band List and anyone who might be so fortunate to be re-admitted by way of legislative change to decide and set the criteria for future in the band. The recommendation provides that there will be no universal standards by which Indian Status can be determined. It also establishes a mechanism by which those individuals having a vested interest in the assets, programs, rights and monies flowing to a particular Indian Band will have the power to decide upon some unspecified criteria who will or will not share in those assets etc. It would be naive to believe that decisions will be made without consideration being given by the decision makers to their diminishing share of the proceeds.

The recommendation does not require the establishment of Appeals procedures nor does it make any reference to the application of the newly proclaimed Canadian Charter of Rights being made applicable to the criteria to be adopted by the individual Indian Bands.

There are many Non-Status Indians alive today who remember all too well the effects of the Band Lists published and posted pursuant to the Indian Act of 1951. The course of action proposed by the Penner Report of 1983 almost guarantees that the same horror show will be carried out once again; however, without the benefit of an impartial referee to control the combatants.

When one considers the whole of the Penner recommendations dealing with the issue of membership, it is more than apparent that there is to a subgroup of Indians, who for all intents and purposes will be recognized by the Canadian Constitution as being Indians but, not having any of the rights, privileges and benefits that are to flow to members of the various Indian Governments. Those who are to become members of the various "First Nations" will have the rights to share in the assets of that band, the programs to be made available to that band and to hold land on that particular Reserve. For those on

the General List, they will have the right to call themselves Indians, once again, and to pick up the few crumbs that the Federal Government happens to toss their way because they happen to be Indians under the Constitution.

The Penner Report goes even further in that it specifically recognizes that these Constitutional Non-Status Indians are a Federal responsibility but, their future and their aspirations will be determined by the various levels of Government including the Federal, Provincial and Indian Governments. It is clear that this group of Constitutional Non-Status Indians will have the right to discuss their future and their rights with the various levels of governments. It is also abundantly clear that they shall not have the rights of self-determination. They will be condemned to the dance floor, caught in the walls of three political elephants with blinders on their eyes.

One only has to remember the words of Commissioner Morris when negotiating the western Treaties

with the Indians. He made reference to those Metis who lived the Indian way of life but, who did not live among the Indians in the following terms: "Something should be done for them, not Treaties." The Penner Report advocates that the present day Non-Status Indian be treated in the same fashion as the Metis of more than a century ago.

If the Penner Report is to be adopted, the Non-Status Indian in Saskatchewan may be classified as an Indian in the Province for the purpose of the hunting and fishing rights grants to Indians in the Province under the terms of the Saskatchewan Natural Resources Transfer Agreement of 1930. As well he or she may receive the benefits of the Provincial policy with respect to the sales tax exemption as well as the legal right to call himself or herself an Indian.

I am not sure if being a Non-Status Indian is as bad as being a General List Constitutional Non-Status Indian. □

Summary of Metis National Council on Metis Rights in The Constitution

By Rob Milen

I Principles For An Agreement On Metis Self-identification

1) The Metis are:

- an aboriginal people distinct from Indians and Inuit;
- descendants of the historic Metis who evolved in what is now western Canada as a people with a common political will;
- descendants of those aboriginal peoples who have been absorbed by the historic Metis.

2) The Metis community comprises members of the above who share a common cultural identity and political will.

3) There should be established an equitable process by which the members of the above should be enumerated and registered for the purpose of receiving and enjoying rights and benefits under the Constitution of Canada.

4) The above principles should be embodied in a form unassailable by the Parliament of Canada and other governments and should be binding on the courts of the land.

II Land Base

1) As an aboriginal people who have been dispossessed of their land, the Metis need a land base if they are to survive and flourish as a distinct people, and have a right to a land base.

2) The ownership of Metis lands and resources would be vested in Metis government.

3) The form of land tenure on the Metis land base would be solely within the jurisdiction of Metis government.

4) Metis lands and resources would be exempt from taxation by other levels of government.

5) Lands should be transferred to Metis government through intergovernmental agreements which would be Constitutionalized under Section 35(3) of the Constitution Act.

III Metis Self-Government

A. Options for Self-Government

Option No. 1

(1) This option would establish Metis government with its own areas of legislative jurisdiction entrenched in the Constitution.

(2) The Constitution Act, 1982 would have to be amended to provide:

(a) for the recognition of the right to self-government for the Metis people, pursuant to which this government could be formally constituted; and

(b) for a listing of the legislative jurisdiction of Metis government. This listing would stipulate the same jurisdiction for all Metis governments.



Option No. 2

(1) This option would establish Metis self-government in the Constitution, but the jurisdictional responsibilities of that government would be established through legislative delegation from federal and provincial governments.

(2) The Constitution Act, 1982 would have to be amended:

(a) to provide for the recognition of the right to self-government for the Metis people, pursuant to which Metis governments could be formally constituted; and

(b) to allow federal and provincial governments to delegate legislative, as well as administrative, authority to Metis governments.

(3) There are some basic elements associated with the concept of self-government which could be entrenched in the Constitution, one of the foremost being that the collectively-held property of the Metis be vested in Metis government.

Option No. 3

(1) Under this option, a right to self-government would be included in the Constitution but the definition and specification of this right would be subject to detailed negotiations culminating in a Constitutional Accord with the Metis people. This Accord would subsequently be constitutionalized, either in whole or in part, by attaching it as a Schedule to the Constitution Act, 1982.

(2) The Constitution Act, 1982 would be amended:

(a) to provide for the recognition of the right of self-government for the Metis people, pursuant to which Metis governments could be formally constituted; and

(b) once the Constitutional Accord is negotiated, to add it as a Schedule to the Act.

B. Paramountcy

The following are proposed as paramountcy rules for all three options for legislative areas where Metis government would be granted concurrent jurisdiction.

(1) Laws enacted by Metis government would apply only within the Metis land base.

(2) In fields of concurrent jurisdiction, laws enacted by Metis self-government would take paramountcy over laws of general application enacted by other jurisdictions over the same matter; laws of general application would, however, continue to apply to the Metis lands to the extent that they were not in conflict with a Metis law.

With respect to Option one, for self-government, the MNC have considered whether any law validly enacted by another jurisdiction which, either by clear intent or explicit provision, is made to apply to the Metis land base would override Metis laws. To specify that federal and provincial laws would always take paramountcy over Metis laws would, in such circumstances, effectively preclude any possibility of original development on the part of Metis government. The question of federal paramountcy in case of a compelling national interest is a political question to be resolved at a political level. With respect to Option two, for self-government, in the event of federal or provincial governments amending delegated legislation, Metis consent would be required.

Sinclair Says Split of AMNSIS Inevitable

by Joan Beatty

Regina - Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) says the division between the Metis and the Non-Status Indians, Indians within the organization is not that far down the road. "As a result of this new constitution, the Metis have the two seats at the table and a negotiating position and a very clear mandate in what they want. The Non-Status Indians will now have to separate from the Metis. It's a fact of life and it's a transition that will have to take place."

Sinclair says he has thought about this for a long time. "The Metis don't have to bare any guilt for the Non-Status Indians. Why should they? The Non-Status Indians have to seek their own forum." He says he has not ruled out the constitutional process although it will not happen this year. The government has suggested that the Native Council of Canada (NCC) represent the Non-Status Indians at the table however, Sinclair says that's unfair to the Non-Status Indians because they are now just beginning to organize. "We are just in the organizational stage. I am a firm believer of democracy and a democratic process. I would not want to speak in any forum unless I was duly elected." However, Sinclair says he is still in a fairly good position because he has the leadership mandate to represent both the Metis and Non-Status Indians until 1985.

Sinclair says the transition period must be done when the people are ready, to ensure no Aboriginal person is left out. "The transition period must be very smooth and must be well co-ordinated and the terms must be agreeable. The time has to be fairly soon because the constitutional process has already begun, going into it's second meeting with the Non-Status Indians not being really represented at the table. That's why it's paramount that the Non-Status Indians begin a re-organizing process and come up with their position, their own viewpoint."

Sinclair says that he has been personally criticized for leading the Metis and Non-Status Indians because



he has always claimed to be an Indian. "We have been attacked by some organizations that have been recently formed, strongly criticized for hanging on to the Metis, myself particularly. At the same time, there have been letters sent to the prime minister, recommending that the Non-Status Indians do not sit at the constitutional table with the Indians. In other words, people are saying Non-Status are out and that's it. They should never be at the table and I disagree with that. This country is never going to have a full constitution with equal rights for everyone in this country, for all the Aboriginal people, unless they deal with the Non-Status Indians, those who do not belong to any Indian bands and those who don't identify as Metis."

"I've always taken the position that I am an Indian and no constitution is going to change that just because the Metis are suddenly in the constitution. It's not going to change my views simply because I have a chance to hang on for another five years because of the process." Sinclair says if it means reorganizing has to be done all over again, he will do it. "If the struggle has to go back to the Non-Status Indians, that will have to be my job. Because if they are left out and they don't have a voice, someone has to try and organize them and someone has to try and work with them. Because I am nationally known, I have the credibility to do that and I have the responsibility to do that."

AMNSIS has submitted a proposal to the federal government for funding to help ease the transition period when the division between the Metis and the Non-Status Indians occurs within the organization. It is expected that the re-organization process will occur within the next year and half. "When it happens, our membership will be fully involved and notified as to the direction we go," he said, "laughing at the recent news reports that he is stepping down." "When I do, I will call a press conference," he said. □

Chronology of the Canadian Constitution

by Joan Beatty

Regina - Canada severed its final ties with Great Britain on April 17, 1982 when Queen Elizabeth proclaimed the new Canadian Constitution on nationally televised ceremonies on Parliament Hill in Ottawa. It brought to an end a process that began 118 years prior to that day when a major step was taken toward confederation on Prince Edward Island.

It began with a conference being called to explore the possibility of unionizing the Maritime provinces. The following is a schedule of events that began from that day which now lead us to the upcoming First Ministers' Conference to be held March 8 and 9, 1984. Portions of the events were taken from a Canadian Press article, April 14, 1982.

Delegates from Upper and Lower Canada, known today as Ontario and Quebec, attended as observers and invited Maritime representatives to consider a larger union at a meeting the following month in Quebec City.

The Maritimers accepted and the historic Quebec Conference opened Oct. 10, 1864. Deliberations lasted two weeks and produced 72 resolutions comprising the basis of Confederation.

Two years later the terms of union were finalized in London with representatives of the Colonial Office. A year after that Westminster passed the British North America Act uniting Ontario, Quebec, Nova Scotia and New Brunswick as the Dominion of Canada.

Canada became a nation July 1, 1867, although final authority for amending its constitution, the BNA Act, remained in Britain.

Thereafter, the new country expanded rapidly from Atlantic to Pacific, its constitution undergoing frequent amendments to reflect the change.

These are some of the key dates in Canada's constitutional evolution.

1869 - Canada acquires Hudson Bay Company territories that will later become the Prairie provinces of Manitoba, Saskatchewan and Alberta.

1870 - Manitoba joins Confederation. The vast areas known as Rupert's Land and the North-Western Territory are also admitted to the union.

1871 - British Columbia joins Confederation May 16.

1873 - Prince Edward Island joins Confederation June 26.

1880 - All remaining British possessions and territories in Northern America "and islands adjacent thereto" are admitted to Confederation July 31.

1905 - Alberta and Saskatchewan join Confederation.

1927 - The first federal-provincial conference to discuss patriation of the constitution from Britain is held. Talks between Prime Minister Mackenzie King and the nine provincial premiers of the day flounder on the crucial question of a Canadian amending formula.

1931 - Prime Minister R.B. Bennett tries and fails in a similar attempt at patriation.

1935 - A special Commons committee is established to explore the need for constitutional amendments. It produces nothing. An amending formula is proposed later in the year by another federal-provincial conference but is eventually rejected.

1949 - Prime Minister Louis St. Laurent, without seeking provincial consent, requests broader latitude for the Canadian Parliament to amend certain sections of the constitution. Britain agrees and Canada abolishes the Privy Council as the final court of appeal in Canadian legal matters. The Supreme Court of Canada takes its place.

1951 - Ottawa, with provincial consent, takes over jurisdiction of old age pensions.

1960 - Prime Minister John Diefenbaker launches a series of conferences to again explore the question of patriation. The manoeuvring lasts until 1964 and ends unsuccessfully.

1968 - Pierre Trudeau is elected prime minister and begins an intense new round of constitutional negotiations with the provinces.

1971 - A federal-provincial conference in Victoria produces a package of proposed reforms, including an amending formula. The deal is doomed when Quebec and Saskatchewan back down at the last minute.

1975 - Another round of talks is launched by Trudeau in a bid to salvage the Victoria amending formula. The effort comes to an abrupt halt Nov. 15, 1976, with the surprise election of the Parti Quebecois in Quebec.

1978 - Trudeau introduces a bill in Parliament to revise the BNA Act. It dies on the order paper, the victim of provincial objections and a Supreme Court ruling that portions of it are unconstitutional.

1980

May 20 - Quebecers reject the Parti Quebecois option of sovereignty-association in a provincial referendum. Trudeau promises to press ahead with constitutional reform.

July-August - Justice Minister Jean Chretien, accompanied by attorneys general Roy McMurtry of Ontario and Roy Romanow of Saskatchewan, hold cross-country hearings to collect public views on the Constitution.

Sept. 8-12 - Prime Minister Trudeau and the provincial premiers debate recommendations proposed by the ministerial committee. Their talks end in failure.

Oct. 2 - Trudeau tells the nation via television he will act without provincial consent to patriate the constitution.

Oct. 6 - Debate on a proposed constitutional amending formula and charter of rights and freedoms opens in Parliament. The Conservative opposition and eight of the 10 provinces are bitterly opposed. Only Ontario and New Brunswick approve.

Oct. 8 - Five provinces vow to challenge in court the constitutionality of Ottawa's action.

Dec. 8 - AMNSIS makes presentation to the Constitutional committee. They make it clear they want a land base and a form of self-government. They want to make a political deal and not have to deal through the legal system.

1981

Jan. 30 - The federal government announces that an "historical moment" has taken place - Native rights are to be protected in the proposed new Canadian Constitution.

Late January - Agreement is reached with the National Indian Brotherhood, The Inuit Taperisat of Canada and the Native Council of Canada on the proposed Canadian Constitution.

Feb. 1 - AMNSIS becomes the first Native organization in Canada to speak out and lobby against the so-called "Native rights" provision.

Feb. 3 - The Manitoba Court of Appeal rules Ottawa does not require provincial consent for patriation.

March 31 - The Newfoundland Court of Appeal says Ottawa is acting unconstitutionally.

April 9 - AMNSIS representative makes presentation to the All Party Committee on the Canadian constitution in England. The British Parliamentarian now know not is all well with Native people in Canada. President Jim Sinclair, AMNSIS says the Native rights proposal for the constitution is lacking because it does not provide for guarantees of specific Native rights.

April 15 - The Quebec Court of Appeal rules Ottawa is acting within its constitutional authority.

April 16 - The eight dissenting premiers reach a constitutional "accord" that differs little with their original position. Ottawa rejects it.

April 28 - The Supreme Court of Canada opens historic hearings on the question of Ottawa's legal right to act unilaterally.

Sept. 28 - The Supreme Court creates political chaos by ruling Ottawa is within its legal right but violating convention in its insistence in the right to unilateral patriation.

Sept. 30 - The New Democratic Party, previously in favor of unilateral patriation, withdraws its support.

Oct. 14 - Prime Minister Trudeau bows to political pressure and agrees to meet provincial premiers in another attempt to reach a compromise.

Nov. 2 - The first ministers meet in Ottawa in an atmosphere of general pessimism.

Nov. 5 - Trudeau announces to a surprised country that a compromise solution, drastically scaling down his original proposals, has been reached. All premiers agree except Rene Levesque of Quebec.

Nov. 6 - Women and Native leaders across the country begin lobbying for reinstatement of their rights in the compromise agreement. Provisions affecting both groups were dropped in final negotiations.

Nov. 24 - In the face of unprecedented pressure from women's groups across the country, the constitutional accord is amended to reinstate women's rights. Native rights are reinstated two days later.

Dec. 8 - Final approval by Parliament is given for the revised constitutional package. Within hours it is being flown to Britain for ratification by Westminster.

Dec. 22 - A bill to amend and patriate the British North America Act is given first reading in the British House of Commons.

1982

March 25 - The British House of Lords gives final approval to the Canadian constitutional package.

April 7 - The Quebec Court of Appeal rules Quebec has no authority to block final patriation ceremonies.

April 17 - Queen Elizabeth proclaims the new Canadian Constitution.

For Canada's Aboriginal people, it means a whole new ball game of defining Aboriginal Rights. It brings fear to some, particularly to the Indian people who already have existing treaties, but opens the doors for the Metis. The new Canada Act stipulates that a provision be made for a First Ministers' Conference, composed of Federal, Provincial, and Aboriginal leaders, to be held within one year of the patriation of the Canadian Constitution.

1983

March 8 - Six days prior to the First Ministers' Conference, three prairie Metis groups seek a court injunction to block the conference. The Metis want representation at the constitutional table after the Native Council of Canada refuses to give them one of their two seats, as previously agreed to.

Seeking a court injunction against the prime minister is the last resort, states AMNSIS president Jim

Sinclair, who is representing the Metis National Council (MNC) in court. "If the courts force the government to invite us, we'll be in a no win situation, but if the prairie Metis are not invited, the constitutional conference will be a farce," he says.

March 10 - Ontario Supreme Court Justice William Parker refers the court case to a Divisional Court.

March 11 - Legal Counsel for the MNC appear before three Supreme Court Justices to withdraw action. Representation for the Metis at the constitutional table has been granted.

March 16 - After two frustrating days of educating the Canadian parliamentarians and the public in general, Native leaders say accord reached for an on going process is a victory, although many express dissatisfaction and disappointment in the slow moving parliamentary process.

March 16 - After two frustrating days of educating the Canadian parliamentarians and the public in general, Native leaders say accord reached for an on going process is a victory, although many express dissatisfaction and disappointment in the slow moving parliamentary process.

Following are the main points of the accord reached at last years First Ministers' Conference:

- Three federal-provincial constitutional conferences to be held in the next four years to deal with matters affecting the aboriginal peoples of Canada. One conference to be held one year after the March 15 and 16, 1983 meeting. (Scheduled for March 8, 9, 1984 in Ottawa).

- Agenda items to include those not fully considered on the March 15 and 16 conference. This will include specific discussion on a Metis land base as requested by the Metis National Council and as agreed to by the premiers and the prime minister. The prime minister is to invite the Aboriginal peoples of Canada to participate at these conferences.

- The Aboriginal and treaty rights entrenched in the Constitution will apply to both men and women.

- No constitutional amendment affecting Native rights can be passed without full consultation with the Aboriginal leaders. However, their formal consent is not required.

- The current clause protecting "any rights or freedoms that may be acquired by the Aboriginal peoples of Canada by way of land claim settlements" will be amended to read "any rights or freedoms that now exist by way of land claims agreements or may be so acquired." □

NCC Outlines Position on Constitution

Ottawa - The Native Council of Canada, (NCC) on behalf of its member provincial and territorial association, is now involved in a series of meetings with federal and provincial governments and national Aboriginal organizations in preparation for First Ministers' Conference in March. As representative of both Non-Status Indian peoples and of Metis peoples outside the prairie provinces, the NCC has presented position papers on the four major agenda items of the March Conference which are:

1. Equality
2. Aboriginal Title and Treaty Rights
3. Land and Resources
4. Aboriginal Self-Government

The purpose of the NCC at these meetings is to ensure that every Non-Status Indian in Canada and every Metis person in Canada will be able to access the Constitutional Rights as Aboriginal people regardless of where they live.

1. Equality Clause: Following the mandate of the last Annual Assembly, the NCC has taken the position that the original clause agreed to by negotiators be reinstated in the Constitution or that wording which the government will respond to that position at the meeting in Yellowknife, January 25 and 26.

2. Aboriginal Title and Treaty Rights: The NCC has taken a firm position among with the Inuit and Status Indians that Aboriginal Title must be entrenched in the Constitution as a basis for identifying and defining the Aboriginal Rights of all of Canada's Aboriginal peoples, Indian, Inuit and Metis. The NCC has insisted that those of its members who were omitted or excluded from Treaty have a just claim to Treaty Rights and their pre-confederation treaties must have the same status as other treaties under the Constitution, Land and Resources.

3. Land and Resources: The NCC has insisted that all Aboriginal people are entitled to a land base. In the case of Non-Status Indians, the Council has established that some will repatriate to their bands and

additional lands must be made available for that, but that most will be unable to repatriate and will require a separate land base. A land base for Metis, where ever they originate in Canada, has also been a central part of the NCC position. In addition to the lands themselves a resource, a royalty tax on resources, has been put forward as a mechanism to enable both Metis and Non-Status Indians who will not occupy a land base to participate in the benefits of their Aboriginal rights, Aboriginal self-government.



Smokey Bruyere

4. Aboriginal Self-Government: The NCC has presented a two tier system for Aboriginal self-government. The first tier involves independent Aboriginal governments and the community, provincial and national levels. The second tier includes guaranteed representation in existing non-Aboriginal governments, that is the House of Commons, Senate, Provincial, and Territorial legislatures. The use of the two tier system guarantees that Aboriginal communities and Aboriginal individuals will be able to influence the decision making processes that affect our lives.

Of course, there are other positions being put forward by other conference participants, the Assembly of First Nations, the Inuit Committee on national is-

ues and the Metis National Council. Each have their own positions. Although the federal and provincial and territorial governments have tabled very few papers, they have been asking alot of probing questions. It is clear that all of the governments expect the conference process to produce a new deal for Aboriginal people in Canada but it is not at all clear how far they are willing to go.

Those who take a pessimistic point of view assume that governments are going to keep us talking as long as possible and do what ever they can to minimize Aboriginal rights in the constitution. From this point of view, it seems the provinces are willing to agree to any rights that the federal government is willing to pay for and the federal government is not feeling very generous particularly toward Metis. The positions of the governments in British Columbia, Nova Scotia and to a lesser extent Alberta and Saskatchewan, tend to be hard nosed. On the more optimistic side, some real games can be identified and it's clear that some form of self-government and some form of land base are being seriously considered by all governments. It then becomes a question of who and how much will be involved. The government of Manitoba seems to be pro Aboriginal and the governments of Ontario and the North West Territories are often supported. The federal government tends to straddle the fence on alot of issues, but it is obvious they want to make significant changes, but they do not want to get saddled with all of the costs.

There is no doubt that the profile of the Native Council of Canada in past conferences has improved over the last year. All of the participating governments are now aware that Non-Status Indians have many concerns that will not be resolved by solving Status Indian questions. They are certainly aware that the numerical majority of Metis people in Canada will not be satisfied with the prairie Metis settlement. They have become increasingly aware that the NCC is dedicated to developing a just and workable arrangement for Non-Status Indians and for Metis people in the constitution and that the NCC will not settle for anything less. □

The Continuing Saga of the Key Lake Uranium Spills

by Joan Beatty

Regina - As the New Breed Journal goes into production, there has yet been another spill reported at the Key Lake Mine in northern Saskatchewan. The first one occurred on January 5, 1984 when a 100 million litres (equivalent to about 22 million gallons) of radium contaminated water overflowed from one of the reservoirs. As department officials from both the federal and provincial government continued their investigations, more incidents of smaller spills have been revealed in the past six months since the mine began its operations. They were not revealed to the public, although the Saskatchewan Environment was aware of them.

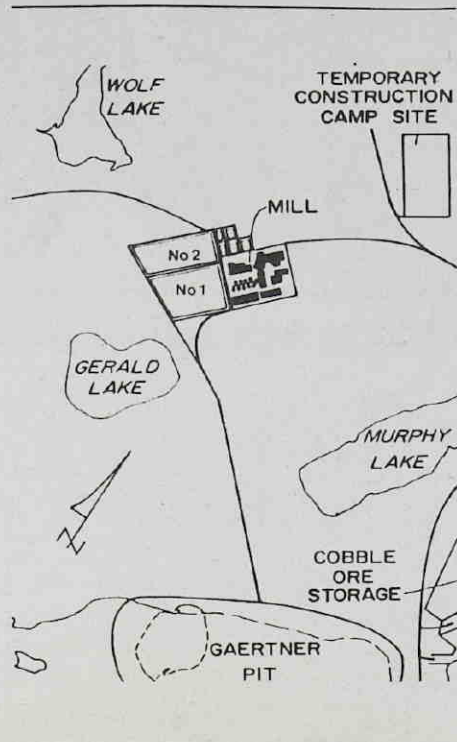
The level of Radium spilled was reported to be 400 times above the acceptable level of .37 becquerels a litre, however, Key Lake Mining Company (KLMC) president, Peter Clarke, said this was blown out of proportion. The company reported tests done on the frozen mine water showed 17 becquerels a litre - only 46 times the accepted amount. Tests done of water in the muskeg are registering at .02 becquerels per litre.

If the spill is not contained, it could drain north into Wolf Lake and the Wheeler River system.

Saskatchewan Environment Minister, Neal Hardy, said his officials conduct monthly inspections and that the government officials had brought to the attention of KLMC the high level of water in the reservoirs.

Clarke said the mine tried to prepare for every possibility but a reservoir overflow was never considered.

The contaminated water spilled down a road, over the north corner of a frozen lake, then over a patch of muskeg before stopping at a road embankment.



The Saskatchewan government has given the company until January 31 to say how it plans to clean up the spill.

The New Democratic Party

The now Opposition Party in Saskatchewan, who originally gave the go ahead for uranium mining in Saskatchewan, is now floundering as to what position to take. At a recent NDP convention in Saskatoon, a resolution was passed to stop further expansion of uranium mining in Saskatchewan and to expedient a process of phasing out existing mines, taking into consideration the corrective measures needed for environmental damage.

Allan Blakeney, NDP Leader, has called for a Board of Inquiry, requesting for a "nationally recognized and respected individual from outside Saskatchewan to conduct an independent inquiry of the operations of the uranium mine."

Lawrence Yew, MLA for the Cumberland Constituency, has also called for an independent public inquiry along with the NDP provincial council following meetings in Regina. However, Fred Thompson, MLS for the Athabasca Constituency, has said he doesn't feel an inquiry is necessary and that KLMC will be able to clean up the spill.

Bob Mitchell, who headed the 1980 Key Lake Board of Inquiry, said he was shocked and appalled that such a thing could happen. He said KLMC had proved to the Board's satisfaction that what happened couldn't have happened. He also said an independent board of inquiry should be established.

The Key Lake Board of Inquiry was appointed by the NDP Party, then in power.

The Monitoring Committee

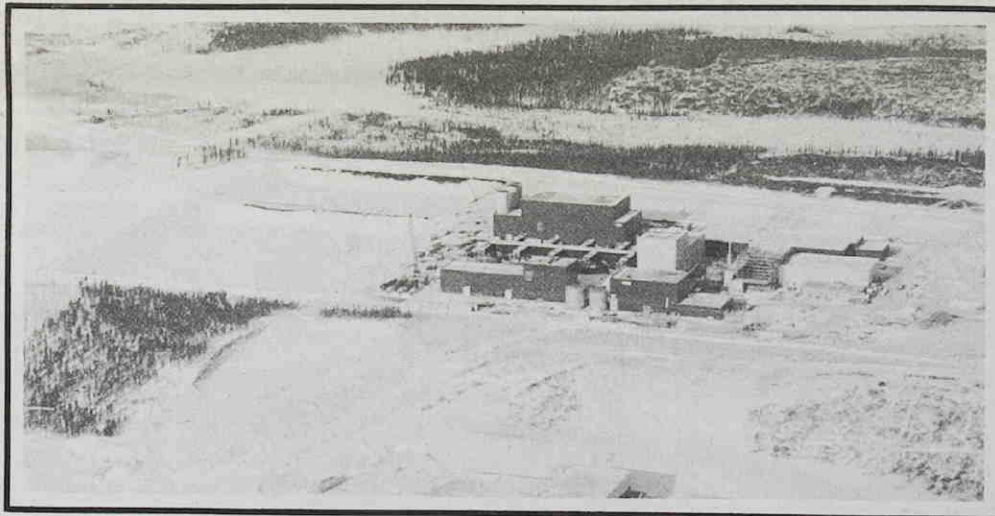


Photo: Gil Gracie Northland News

Based on the Surface Lease Agreement between the provincial government and KLMC, a six man monitoring committee consisting of four people from the general public along with representatives from the company and provincial government is supposed to exist. It's role is to periodically visit and inspect the mine site and to review socio-economic activities of the mine, at least four times a year. The committee has not met since the spring of 1982. According to Peter Buffin of Beauval, one of the members, there has been no contact or meeting since the Progressive Government took over. However, he was not satisfied with the way the committee operated even when it was meeting. "I don't feel it was effective enough because certain information was withheld from us. It was up to the government and company representatives to decide which information they wanted us to see." But Buffin feels that such a committee can be very effective if all the information is provided to them and they have the proper funding to be able to meet more regularly and to visit the mine and talk to the employees. He said they were able to do this to some extent but not regularly enough. Buffin said all the accident spills could have been avoided if the monitoring committee, even with its limitations, had been active.

He reported that people from the area are very concerned about the possible environmental effects and expressed their fears at a recent public meeting in Beauval.

Other committee members included: Steve Kadachuk from Cumberland House, Frank Janzen from KLMC, a representative from the United Steel Workers of America, a representative from Stanley Mission, and Mike Mercredi, represented the provincial government.

According to George McLeod, Minister of the Department of Northern Saskatchewan, the committee was never told not to meet.

Government Accounts of Spills That Occurred at the Key Lake Mine

Jan. 3, 1984: 450 litres of contaminated water was reported spilled. It was caused by another overflow and a failure of pumps to shut off in the mill terrace area. KLMC cleaned it up, hauling to the mines waste disposal area.

Dec. 31, 1983: 100,000 litres of radium contaminated water, used in the milling process, overflowed from an outside tank. The spill around the tank was covered with sand and radioactive material was hauled to the disposal area.

Dec. 24, 1983: 1,350 litres of contaminated used in the milling process spilled onto the floor inside the mill. A malfunction of a filter's pressure switch was said to be the cause. The water spilled under the door then spread onto the roadway. The material was cleaned up by work crews and put in the waste stockpile.

Dec. 6, 1983: 4,550 litres of a uranium solution spilled in the mill. A mill machine was to be drained into a pump but it overflowed. The spill froze and was removed.

Dec. 23, 1983: 1,125 litres of "primary thickener with uranium content was poured onto the roadway. The spill froze and was hauled away. It was caused by a malfunction in one of the machines during a power failure.

July 22 - Aug. 3, 1983: 385,000 litres of contaminated water leaked from a pipe during an 11 day period. About 1,500 metres of aluminum pipe was installed to pump contaminated water from stored Reservoir 2 (one that overflowed) to the tailing storage area. Several leaks resulted and were corrected. The contaminated soil was removed. □

Independent Inquiry A Must

La Ronge - An independent, public inquiry which actively involves northern residents and their leaders is the only way for the Conservative government in Regina to restore public confidence in its ability to oversee Saskatchewan's uranium industry, said the NDP Member of the Legislature for Cumberland, Lawrence Yew, in La Ronge.

"The spill of contaminated water at the Key Lake Uranium Mine on January 5 was the biggest environmental accident in the history of Saskatchewan, and the evidence is mounting that this spill was just one example of a much larger problem," Yew said.

"The January 5 spill was one of nine which have occurred at the Key Lake Mine over the past six months. In spite of the large number of spills, the



Lawrence Yew

Conservative government in Regina failed to investigate the causes of these spills fully, until after the public attention which surrounded the January 5 accident.

"The Key Lake Surface Lease Agreement, which set strict terms and conditions under which uranium was to be mined, was largely ignored by the Conservative government," Yew said.

"That is why an independent, public inquiry with full northern input is so vital," Yew said.

"Further, the inquiry's terms of reference should include the Conservative government's actions at other uranium mines, like Cluff Lake and Collins Bay," Yew said.

"Only a full, public review will set the minds of northern residents at ease," Yew concluded. □

Mines Control Says Key Lake Spills Not Unusual

by Joan Beatty

Regina - The Director of the Mines Control Branch says when there are large amounts of liquids being used in an operation, there is bound to be some incidents happening such as the ones at the Key Lake Mine. "There is nothing unusual about the spills at Key Lake. The only thing unusual about the mine is that it's still in its start up phase and things like this will happen with greater frequency," said Randy Sentsis, in a recent phone interview with *New Breed Journal*. However, Sentsis said he was surprised at the major spill from reservoir No. 2 which was mainly caused by the oversight of the Key Lake Mine staff. Approximately 20 to 22 million gallons of contaminated water overflowed from the reservoir. He said the contaminated water has been diked off in a muskeg area and the company has been told not to allow any discharge of the liquid until it has been treated.

Two samples of the overflow liquid were measured, with readings of 6.5 and 1.00 becquerels a litre of radium 226. The acceptable level, as set by the Mines Control Branch and reported to be the most stringent in the world, is set at .37 becquerels a litre.

In another press report, Peter Clarke, President of KLMC said his company tested the levels to be 17 becquerels a litre (frozen mine water) and .02 becquerels per litre tests done of water in the muskeg). Sentsis did say as the liquid passed from one stage to another, it becomes more diluted and it's more than likely that has happened to the contaminated water that flowed into the muskeg area. However, he said, he is by no means saying this should be a way of making sure the radium levels are reduced.

Replying to a question about the fears of northern people if the possibility of the contaminated water getting into the main lakes and river systems such as the Churchill, Sentsis said the drainage pattern of where the muskeg is located "does not go that way." He said the closest lake is Wolfe Lake which is fed by flowing springs all winter. The water, if it got this far, would go through another dilution process. He said the company and his staff are checking the river and lake systems around the area for radium levels and will continue to monitor them.

Sentsis said his staff do monthly inspections of all

the mines in northern Saskatchewan including Rabbit Lake, Cluff Lake, Uranium City which is being decommissioned, and the Key Lake mine. This reports are submitted to the Mines Control office in Regina and are available to the public.

Asked if all the media attention KLMC is getting is unfair and whether the minor spills in the mill area of the Key Lake Mine were receiving too much publicity, Sentsis said, "From my point of view, they were not major spills and they were all contained in the mill complex with no loss to the environment." He said if other mines had similar problems, such as the ones at Key Lake, they were there for the public to know but there seem to be no interest shown until a major incident takes place such as overflow.

Sentsis said the final report from the company should be completed by the end of January and it will then be up to the government to decide on whether it feels the company's plans are sufficient in its clean up procedures and corrective measures to be taken to avoid similar problems in the future. □

Other Saskatchewan Uranium Mines Have Had Spills, Too

Saskatoon (CP) - There have been 19 spills at Saskatchewan uranium mines besides the recent ones at Key Lake since March 1, 1981, provincial records show.

Although the Key Lake project only began production in October, it has had eight spills of radioactive water and seven spills of petroleum products.

The largest was Jan. 5 when about 100 million litres of radioactive water overflowed a reservoir due to human error and seeped into a low-lying area.

Most of the other spills around the province involved water contaminated with levels of Radium 226 beyond what the Environment Department says can be safely released into the environment.

Dave Clark of the provincial environment department's waste management branch expressed concern about the number of spills. But he prefers to think inexperience in a relatively new industry is to blame rather than carelessness.

The Key Lake mine-mill is a partnership between the Conservative government-owned Saskatchewan Mining Development Corp., Eldor Resources Ltd. and Uranerz Exploration and Mining. It was given the go-ahead in February 1981 after extensive study by a special board of inquiry.

While damage from the Jan. 5 spill is likely to be minimal since it was quickly confined and is expected to be cleaned up within a few months. Clark said in an interview the real issue is why the spills are happening and what can be done to stop them.

However, he added that even if radioactive water is released into the environment, the possibility of it affecting the food chain of the Churchill River is remote.

Meanwhile, the Northern Native Rights Committee joined a growing chorus of voices calling for an independent public inquiry into the recent spills at Key Lake, believed to be the largest uranium mining and milling complex in the world.

The year-old committee, which includes about 150 people active in a variety of organizations, said that company reports about the spill "allay few of the fears that the people of Saskatchewan, and particularly northerners, have about Key Lake and threats to the environment."

Spills at the other uranium mines have included:

- A loss of 32,000 to 36,000 litres of diesel fuel Jan. 4, 1984, at Wollaston Lake due to a valve left open while a tank was being refuelled;
- A leak of two cubic metres of solid tailings April 22, 1983, at the Cluff Lake mine when a con-

crete vault tipped over and the lid came off;

- The release of one cubic metre of tailings July 9, 1983, at the Rabbit Lake mine due to a broken pipe;

- A leak of 18,000 litres of tailings Aug. 19, 1983, at the Rabbit Lake mine due to a broken pipeline;

- The loss of 150 kilograms of sulphuric acid March 3, 1983, at Cluff Lake;

- A spill of organic compounds used in the mill process Aug. 24, 1983, at Wollaston, which Environment Department officials writing the report blamed on "stupidity - contractor allowed sand trailer to overflow";

- A spill of 12,000 litres of tailing water Feb. 16, 1983, at Cluff Lake in which the "contractor mistook tailings water for ordinary water";

- A 102,000-litre spill of tailings Jan. 31, 1983, from Cluff Lake due to a broken pipeline;

- A 5,400-litre spill Jan. 25, 1983, at Rabbit Lake due to a broken line;

- A 2,000-litre spill of contaminated water Jan. 13, 1983, at Cluff Lake blamed on a split line and another 9,000-litre spill Jan. 15, 1983;

- A 900-litre spill of contaminated water Dec. 13, 1982, caused by a pond overflowing. □

Metis Women Preparing for Constitutional Conference

by Joan Beatty

Regina - Metis and Non-Status Indian Women from across the prairie provinces are meeting and compiling information as to what their concerns are. According to Louise Medynski, Co-ordinator, who was hired by the Metis National Council (MNC), to act as a consultant to the women, four women have been hired on a part-time basis. Rose Boyer was hired for Saskatchewan, Joyce Sinclair from Alberta, Katherin Moka from British Columbia, and Joyce Gus from Manitoba.

Medynski says a questionnaire has been developed by each of the provinces and sent to women to complete. Each questionnaire was developed by the individual provinces. In Saskatchewan, the questionnaire asks their conception of what a land base is, Metis



Rose Boyer

self-government, their feelings on what should be entrenched in the constitution on the equality issue, their concerns on education, economic development, the legal system, health and welfare issues, etc.

Medynski says the women are using the questionnaire because there is insufficient funds to hold meetings at all AMNSIS (Association of Metis and Non-Status Indians of Saskatchewan) Locals, and she says "It looks like we'll continue to have these four women on the job until the funds run out," indicating it will probably be before March 1984. Once the information is compiled, it will be presented to the MNC Constitutional Review Committee.

Boyer has already held a couple of meetings in Saskatoon with others coming up in Prince Albert and North Battleford. □

Opinion:

Can we Believe Government-cum- Company Reports about the Key Lake Spill?

by Maisie Shiell

"You can fool some of the public all the time; you can fool all the public some of the time; **But you cannot fool all the public all the time.**" Let us give thanks.

The uranium industry has certainly been fooling the public about what's going on in those far reaches of northern Saskatchewan. Take the January 5 spill at Key Lake, for instance:

According to a January 9 front page story in the Prince Albert Herald (i.e. 4 days after the spill occurred):

"Randy Sentis, director of mines pollution control branch of the provincial environment department, said today the radiation levels of the spill water 'are much lower than we originally anticipated' and, through dilution, are now as low as five times less than the acceptable drinking water level.

"'You could drink the water at the toe end,' of the spill, which came out of the reservoir, across a service road into a muskeg where a dike has been built to contain the spill."

Saskatchewan Environment officials had been on the site since shortly after the spill occurred and, according to a January 13 press release, had even engaged in a meeting with the company to consider corrective action. But, how confident can we be that this newspaper report quoting the environment department is a fair description both about what happened and about the accuracy of what the mines pollution control branch director is saying about the low radioactivity? Could it be that we are being fooled? To start with, does what he says make sense? The spilled radioactive water came out of the reservoir, across a road and into the muskeg where it has been so diluted that it would be safe to drink at the far end. What has it been diluted with in the muskeg, one might ask?

It was not until I interviewed Dennis Lawson, the Environment Canada inspector, that I heard what I think is more likely to have happened; but this version might be an embarrassment to the company and the Saskatchewan government who has a 50% share in the mine.

key:

- X- dewatering wells that are monitored at Manhole No. 1 and go out to the environment via Horsefly and McDonald Lakes
- ⊗ contaminated dewatering wells - A,B,BB,U and Q. These go to the reservoirs to be stored before treating
- ⊗ wells V,W and X used for drinking water
- dewatered lakes (Seahorse is semi dewatered)
- Lakes and waterways into environment
- Orebodies-Gaertner (West) and Deilmann (East) Gaertner is the orebody that has been started Deilmann was granted permission to on start-large scale tests on its 'dewatering' in December
- Monitoring Stations before the effluent is allowed out into environment
- Effluent

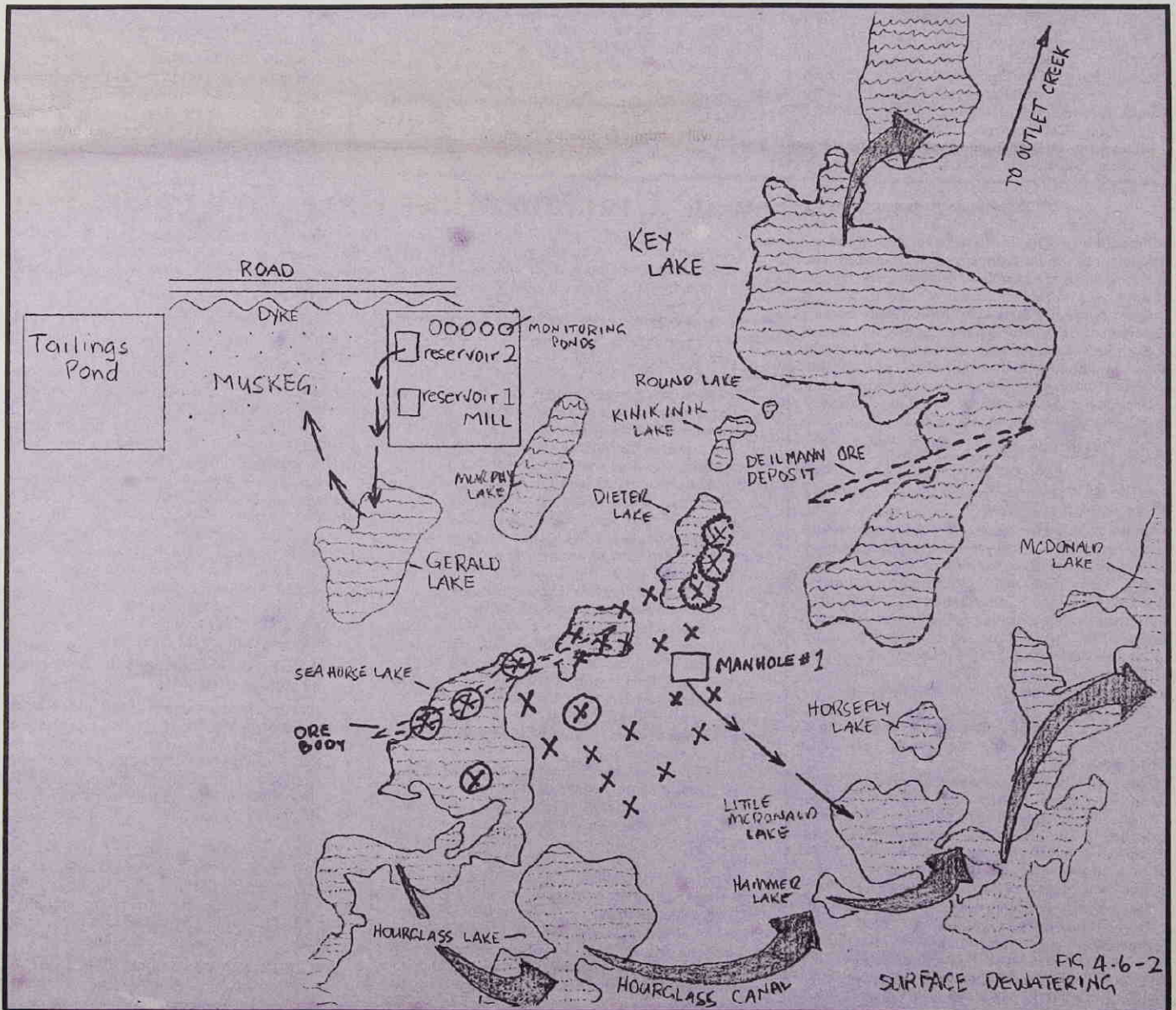


FIG 4-6-2 SURFACE DEWATERING

Although Lawson was not at the site until several days after the spill, he then examined the site very carefully. He found signs that the spill had plunged into Gerald Lake (there was a thin layer of ice over an apparent hole made recently); and he found a ditch -- that had been dug at earlier times -- leading from Gerald Lake out into the muskeg.

Piecing together what probably happened, he conjectured that once the walls of the reservoir gave way, torrents of water gushed out taking along with it parts of the wall itself and other debris. It ran down a hill towards Gerald Lake and went crashing through the ice.

This caused the level of the water in Gerald Lake to rise so suddenly that it had to find an escape route -- the ditch. As the spill water rushed into the lake, the Gerald Lake water started to pour over the muskeg causing flood conditions.

I was speaking to Lawson on January 13 after he had just returned from his initial investigations. He warned me that we will not know how much of the spill actually landed in the lake, nor what the total radioactivity was, until results from the Gerald Lake testing are received. (At the time of writing, these results are not yet available).

The same day, January 13, Saskatchewan Environment issued a press release giving an official day-by-day accounting of the spill. It is this document that also reports a January 7 meeting between the company and Saskatchewan Environment officials which dealt with proposed corrective actions. From this, one gets the impression that their proposals for clean-up are addressing the contamination of the muskeg rather than contamination of the lake.

If the major part of the radium and the other toxic contaminants are in the lake -- and apparently there are some fish living in this little lake which has a depth of 27 feet in some parts -- I personally believe that the clean-up will be difficult. Much of the contamination will be in the bottom sediment. From the lake this contamination could get into the groundwater. Once it gets into the groundwater it will probably be impossible to clean-up; it is also liable to get into and spread through plant and animal life.

Disentangling the Facts from the Propaganda

The spill has brought about one good thing -- it has released information about what is going on at Key Lake that otherwise would not have been available to the public. The monthly Inspection reports for 1983, that are quite revealing, have been released; and hopefully, we will soon get the monitoring results put into the Environment Library again. The latter used to be kept in their library here in Regina, but since last May this service has been cut off.

The spill has also served to "prod" "watchdogs" like myself (I have some knowledge of what is supposed to be happening at some of these mines from my participation in their inquiries) to do some further investigation of spill reports, monitoring, transcripts, etc. so as to try to disentangle possible "facts" from probable "propaganda."

The Most Likely Basic Cause for the Problems

(The following is my own tentative conclusion based on a study of reports and transcripts but there are still a lot of questions to be asked)

On the accompanying map, you will see that there are a number of wells within and surrounding the Gaertner orebody on its south and east side. These are the "dewatering wells"; there are 21 of them. They are pumping the groundwater out in an effort to keep the orebody dry enough to mine. From the Inspection Reports we learn that 5 of these wells are too highly contaminated to be allowed out into the environment with the rest. (These are monitored at Manhole No. 1) From the available monitoring results (up to May 83) it looks as though the uranium, the radium and the arsenic in these contaminated wells exceed the limit allowed by multiples of 5, 15 and 14 respectively.

This could be where the problem started -- the reason why the reservoirs were overflowing, too much contaminated water to deal with. If the water from these 5 contaminated wells is not allowed out into the environment through Manhole No. 1, then it has to go through the mill for treatment. It is held in Reservoir No. 1 while awaiting this procedure.

This is not the only contaminated water that needs treatment though. There is also the "mine water" (i.e. the natural flow of water into the mine) about which the January, 1983 Inspection Report said: "The pit is experiencing more water than expected," and this is likely to have a very much higher radioac-

tivity than the well water; this is stored in Reservoir No. 2 -- the one that caved in. Also stored in Reservoir No. 2 is the very highly radioactive water from the tailings pond which has also had to be treated or accumulate since the mill came on stream since October.

It looks as if the treatment plant is going to be working at full capacity. Even at this, provided all works according to plan, one can't help wondering whether it will be possible for it to handle all the contaminated water. A measurable amount was lost in the spill which will certainly ease things, but this is no solution to handling it. It is still quite possible that more of the 21 wells will start to become contaminated as 5 have already done. And, on top of this, the government has recently given KLMC a license to start dewatering the Deilmann pit!



The Company was Warned

Dr. Hans Rickborst, a hydrologist who was hired to study the proposals and partake in the inquiry by the Northern Municipal Council, warned the company that one might find oneself with more contaminated water than one could handle. But at the time neither the Commission nor the company, KLMC, seemed to take much notice of his warnings. (Volumes 24 and 25 starting at page 2731)

Rickborst warned that KLMC was using an inadequate computer model to forecast the amount of contaminated water in the Key Lake case. (Key Lake is the largest dewatering scheme at a uranium mine that any of the witnesses had heard of, according to my cross-examination) Rickborst criticized the company's model because it was only 2-dimensional (i.e. it only measured north/south and east/west) To give an accurate projection of the amount of contaminated water -- especially in the case of radioactive water -- a 3-dimensional model would be necessary, Rickborst insisted; this would also measure the perpendicular dimension.

As I sum up my sober afterthoughts of this spill, I see as its major cause the over abundance of contaminated water. I fear that this problem has not yet been solved. I'm afraid there is more to it than that somebody forgot to turn off the tap, as official reports are telling us.

As for the contamination in Gerald Lake, I believe this is going to be very hard to clean-up. A major portion of it will likely be in the sediments. From here it will be spread into plant and animal life as has been witnessed in the Beaverlodge Lake. It may also get into the groundwater. From Rickborst's evidence, he believes that at certain times of the year,

the water from Gerald Lake seeps down into the groundwater (hydrologists call this being a "recharge" lake). At other times of the year this is reversed. On page 2825 of the transcripts (Volume 25), Rickborst quotes the company's EIS as agreeing with this position, but stating that it was more often the reverse, a "discharge" lake.

The important point here is, what time of the year is it a "recharge" lake. I have been led to believe in a recent conversation that at this time of the year we might expect it to be "recharge." Rickborst mentioned the spring of the year. If this contamination gets into the groundwater, there seems to be no clean-up possible.

Since the January 5 spill, we have had reports of another spill of "radioactive" sewage with a radioactive reading of 25 bequerels per litre. 25 bequerels is high; it is 75 times the allowable limit. Where did it come from? President of KLMC, Peter Clarke, tells us that it is coming from the laundry. I am wondering myself whether it could be coming from the groundwater. An Environment Canada warning to the company and the Commission that the groundwater might get contaminated also surfaced during the inquiry. Again, no notice was taken.

Can we Trust the Saskatchewan Environment Officials?

Another important outcome of this January 5 spill is the apparent "cover-up" by Saskatchewan ENVIRONMENT AND KLMC both about what happened, its severity and its true cause. If we cannot trust the Saskatchewan Environment officials, who are meant to be safeguarding the environment, we are in great trouble. To give credit where credit is due, it does appear from both the monitoring results and the Inspection Reports that the department inspectors are trying to strictly observe Saskatchewan's very strict standards for contaminants in the effluent. It is gratifying to read this. But if this is true, how come they are covering up in other ways?

It is surely very important that these officials not only are open about the truth of what is going on up there, but that they are also perceived to be telling the truth: their stories must make sense, plus information must be made available to the public.

I have nightmares that this whole contaminated water business at this huge, highly radioactive, experimental mine could easily get out of control. If the Rickborst and Environment Canada warnings had been listened to and had been taken seriously, I might have a little more trust that our environment for the future is really being safeguarded by our authorities.

What the Public Can Try To Do

It is important that as many people as possible try to understand what is going on in the uranium mines. Key Lake is not the only area with problems.

People's understanding and people's voices can be the only check to balance companies-cum-governments plans for pushing ahead at the ridiculous speed that is happening at present. For people to understand it is not impossible; it requires, however, their time, energy and perseverance.

I am beginning to think that government personnel, who intentionally mislead the public in a "big brother" fashion, should be subject to criminal charges if our constitution is worth anything. In the cases of Key Lake, Cluff Lake, Collins Bay, McLean Lake, etc., it is these government personnel alone who are allowed on the site to investigate; therefore, if they lie to us, we appear to be in a fairly 'powerless' position in this democracy.

- We must demand the truth.

- We must try to understand. Future generations are at stake. It's worth it.

A few outspoken scientists have been warning us of the catastrophic results to future generations of these radioactive wastes that we are letting out. I quote just one: a venerable health physicist who for 25 years chaired the Health Committee of the ICRP (The International Committee on Radiological Protection) Under the heading of "Genetic Risks", he says:

"I wish to sound a warning...: it may well be that in the long run these recessive mutations, which result in a lack of vigor, susceptibility to disease, and a slight reduction in mentality and physique will be a far greater burden to society than the easily identifiable dominant mutations..."

Taken from: Nuclear Power: Both Sides, Edited by Michio Kaku and Jennifer Trainer (page 38/39)

The Development of Libraries in the North

by Louise Shelby

Although the library system in Southern Saskatchewan cannot be classified as mature, Northern libraries are the exception. While Southern libraries are discussing such issues as automation and withdrawals from the regional library system, Northern libraries still do not have adequate local libraries let alone a regional library. Geographically, the North comprises over half the area of the province but the population is very sparse with distinctive cultural and political divisions.

A library system development for the North must reflect the realities of life in this area. Perhaps a few descriptions of everyday life may help to accent the distinctiveness of library needs in the north.

-- You often may be in line at a store or bank behind a Cree or Chipawayin speaker who must mark his cheque with an "X" and find a native speaker to witness his mark.

-- A child brings a library book home and tries to find a safe place to keep it from young children in a one or two bedroom home housing fifteen people.

-- Students drop out of school regularly because of frustration when they cannot handle their reading assignments.

-- Students are asked to use science reference books from 1938.

-- Unless you know how to use some obscure pulp roads, you may need to drive from Southend to Buffalo Narrows via Prince Albert.

-- Suicide attempts are regular especially among young people.

-- There are communities with zero employment.

-- An old man is writing his life story in syllabics on an old pad of paper.

-- Lettuce in the far North may cost \$4.00 to \$5.00 a head.

-- Many old people possess a knowledge of a rich oral tradition, that may be lost if it is not recorded rapidly.

There has been a strong movement to develop branch libraries as well as a regional library system for the north but little progress has been made. Northerners want better libraries because they feel access to books and audio-visual media locally could help their children and themselves acquire a better education which could lead to employment and a better standard of living.

A Pro-tem Board was funded by the Provincial Library for the 1979-1980 fiscal year. Members from across the north were able to meet several times to discuss library needs, learn about the development of libraries and suggest plans for a northern library system.

The Pro-tem Board actively assisted with the preparation of a lengthy proposal for a northern regional library system. As well, it pressured for the training of northern library workers as well as the development of materials specific to the north. They were successful in securing northern representation on the Library Development Board. Because little more has developed from these activities in 1979 and 1980, many of these individuals are now devoting their energies towards other concerns and needs but they would be anxious to renew their initiative if positive results were forthcoming.

These quotations from the initial proposal for a northern regional library has direct bearing for the proposed changes in Saskatchewan library legislation:

"This might best be accomplished by amending the present Act to exclude the north, and adding legislation dealing with the north as a separate part."

The Library Development Board has had northern library services as a continuing agenda item. All members were very supportive of northern library development and shared a common concern for this issue. Each time the board met with the minister in charge of libraries, time was allowed to discuss this issue. Although the Library Development Board may have had little concrete success, they have ensured that this issue is still being discussed by the Provincial Library.

The Provincial Library has supported the development of a northern regional library through the submission of "B" Budget Proposals to the Provincial Government. This quote from the 1980-1981 budget submission reflects the Provincial Library's understanding of the issues concerned:

"Northerners require and describe a library system governed by native and northern residents and responsive to northern needs. This service is available to all southern citizens."

The north was mentioned in the Provincial Library Organizational Review presented in November 1980. The review stated:

"A skeleton service (administered direct from the Provincial Library) is in place for the Northern Administrative District."

La Ronge was the only northern community visited by the Library Review in the summer of 1981. Unfortunately, summer meetings are poorly attended in the north because the residents are usually outside of the main communities pursuing outdoor activities during this short season. The Library Review Committee drew this conclusion about northern services in their report:



"The Committee believes that northern libraries should not be weak copies of those in the south and that library training, planning policy and staff must come from the north."

Currently, the Provincial Library has some specific plans to assist northern libraries. Two Regina positions are designated for the north. One is for a trained librarian to concentrate on northern libraries and the other is for a clerical position. The grant for northern libraries has been increased from \$2,000.00 to \$15,000.00 but present funds for these grants are limited by economic restraints. The Provincial Library is also discussing possibilities for providing library training to northerners. Nothing is definitely available at this time.

The proposed legislative changes for Saskatchewan libraries designate the Saskatchewan Library as responsible for the north. Presently, these services involve direct-mail services to northern residents as well as book services to thirteen book deposits and six branch libraries. Northern libraries may also make use of intra-library loans but only for print materials.

The following list describes critical needs for libraries in Northern Saskatchewan.

1. Relevant materials

a) High interest low vocabulary books

Although a percentage of northerners read English fluently, there are many who are just beginning to read English or who have not acquired the skills to read difficult materials. Such people need a choice of interesting books that are commensurate with their reading skills.

b) Children's books

A high proportion of library users in the north are children. It is necessary to provide them with a variety of attractive books that will provide them with the stimulus to read regularly. Current educational research strongly indicates that children who have extensive experience with books are those who develop into fluent readers.

c) Audio-visual material

Many of the northerners who do not read or write could be served by libraries if they had access to non-print materials such as films, filmstrips, slides, photographs, audio and video cassettes or picture files. Such material is not available to northern libraries at this time.

d) Culturally relevant material

Very little material is available that relates to the northern way of life. Although there is some available commercially, there is a serious need to support the development of a larger body of literature. As the market for these materials can be limited, many publishers are unwilling to risk sponsoring publication. It would be highly desirable for a northern library system to actively support the development of print and non-print materials for their collections.

The Native Writer's Contest-sponsored by the province and the Saskatchewan Indian Cultural College is an example of a successful project resulting in a selection of literature of interest to native people as well as non-natives.

e) Linguistically relevant material

Those northerners who do not read or write English often read and write Cree or Chipawayin but the materials available to them is almost non-existent. It is also necessary to note that a large percentage of northern Crees speak the "th" dialect and any available Cree material is in the "Y" dialect. Support for the development of culturally relevant material should also recognize the need for linguistically relevant material.

f) Recognition of high costs for northern services

Travel either involves long distance travel over gravel roads or charter air-travel. Always it is costly. Such costs cannot be equated to travel in the South where the road system is extensive and generally well-maintained.

g) Support in the North

Northern people often use the term "up-south" in the same way as southern people use "up-north". Regina is seen as a distant place unrelated to northern life-style. Many northerners do not like to travel to Regina and are uncomfortable there. Besides this feeling about Regina, travel south is difficult. Driving takes a long time and scheduled airline flights necessitate staying over the weekend if any activities are planned for Monday or Friday. Conversely, it is possible to fly out of Regina early Monday morning to the north and return late Friday afternoon.

h) A northern voice in the new library structure

When the Saskatchewan Library Board is formed, it should continue to have at least one representative from the north. The person(s) selected should be able to communicate with all the groups in the north and be willing to present a balance point of view.

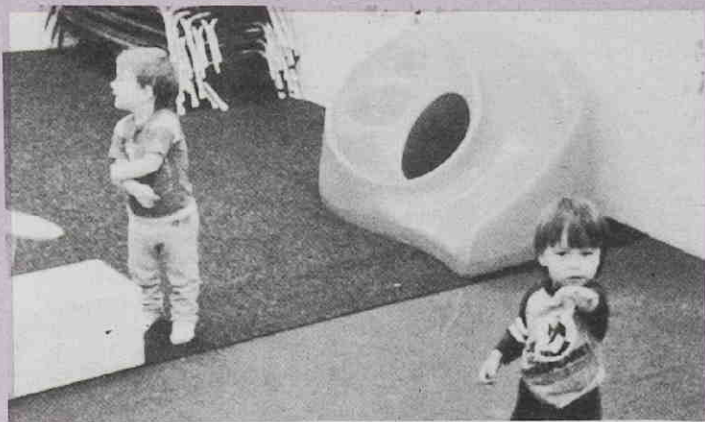
i) Need to examine northern conditions

There is a need for a clear assessment of the state of libraries in the north. An examination of what materials and structures are already in the north, who is presently involved or interested in libraries and the critical library needs should be undertaken. A process of participatory research is recommended over the use of commission and briefs. Too many studies in the north have provided little positive results for northerners.

Financial times are austere but the needs of northerners are serious. Library development is one positive way to help northern communities catch up to the rapidly changing world. Although the leap northern libraries must make to match southern standards it is great right now, it is possible. If technological progress continues at its present rapid pace, the leap may be insurmountable. Positive action must be taken soon. □

Photo Profile

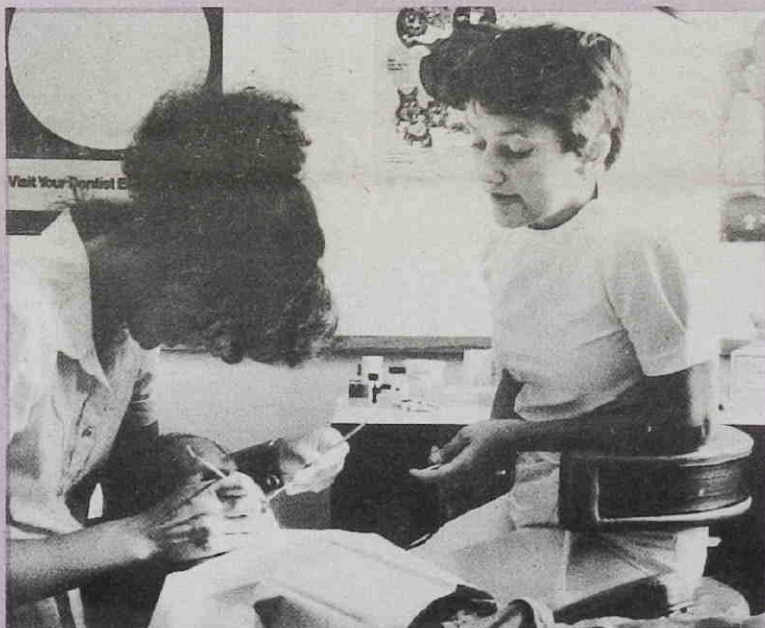
A DAY IN THE LIFE AT THE ILE-A-LA-CROSSE DAY CARE



"Take one more picture and I'm calling my lawyer!"



"How many times do I have to tell you...It's an ashtray!"



Photos by Vye Bouvier



"Colouring is fun...But my new cowboy boots killing me!"



THE LAND AND PEOPLE OF NORTHERN SASKATCHEWAN

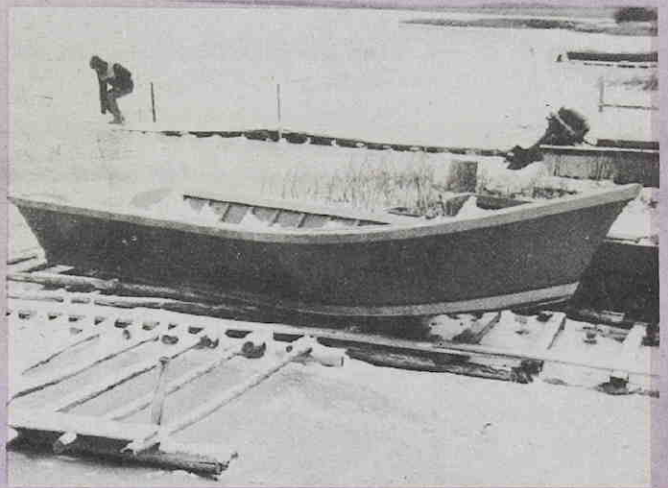


Victoria Bouvier in September near Cole Bay on land she and her ancestors have lived on for centuries.

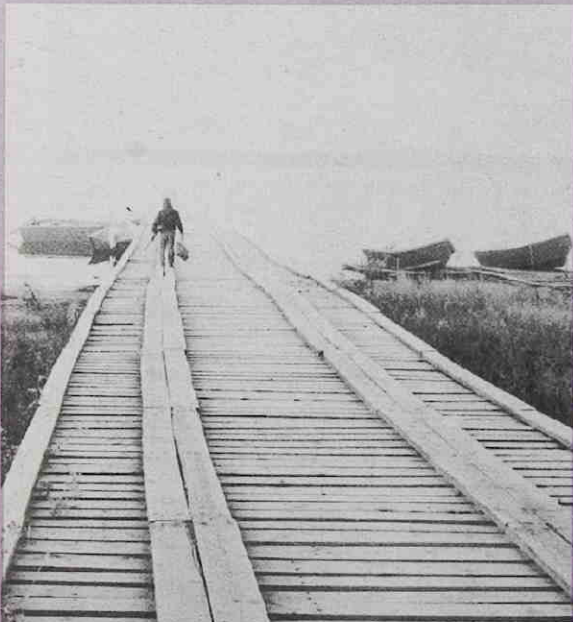
Photos by Vye Bouvier



Dinner for elders Ile-a-la-Crosse November 1983.



Freeze up begins in early November.



A young boy helps his father prepare for hunting on a foggy October morning.



Northern trappers help a two day outdoor meeting at South Bay.

Metis History

The Age of British Colonialism and Imperialism: The Merger of the North West Company with the Hudson's Bay Company

by Ron Bourgeault

Researcher for the Association of Metis and Non-Status Indians of Saskatchewan.

In 1821 the North West Company was eventually put out of business and became a part of the Hudson's Bay Company. The reason for this was because the British considered the English Canadians - who were the owners of the North West Company - to be an economic and political threat to their control over the fur trade. The British thought that if the Anglo-Canadians became too wealthy from the fur trade they might want to separate as a colony from Britain and declare national independence. This was exactly what the Americans did in 1776. If the Anglo-Canadians were as well to declare their independence, Britain would lose her influence in North America.

Although there was conflict between the two companies over the control of the fur trade. The Hudson's Bay Company was ordered by the British Government not to start any serious 'wars' with the North West Company. As with all similar merchant capitalist companies in the world at this time, competition over trade led to conflict and then ultimately to wars between their own nations. The reason being that these merchant trading companies had to have monopoly control or they would go out of business. With the North West Company the British did not want any major conflicts that would create within the Anglo-Canadian ruling class any National Independ-

ence political thinking. Instead the Hudson's Bay Company was told by the British Colonial Office just to out trade the North West Company.

The North West Company was not economically as strong as the Hudson's Bay Company. The reason being that the N.W. Co's merchant trading class was not as developed as that of the English. Basically, the merchant traders in the North West Company did not have the wealth and were not as well organized as their counterparts in the Hudson's Bay Company. Besides, they were a colonial class and existed under the control of the British. If the Anglo-Canadian merchant traders were to grow as a class and to



obtain more wealth, it would be necessary at some time that they put the Hudson's Bay Company out of business. However that did not happen, in point of fact it was the opposite that happened.

Instead of defeating the North West Company militarily the Hudson's Bay Company took control of the company by offering to one or two of the more powerful Canadian merchant traders positions within the merchant class of the Hudson's Bay Company. This weakened the North West Company and allowed for the remainder of the company to merge with the Hudson's Bay Company. The weaker merchant traders who were seen as being loyal to Britain were allowed into the Hudson's Bay Company as officers, such as either Chief Traders or Chief Factors. Those North West Company merchant traders who were not loyal to Britain - who were seen as being Canadian nationalists - were not allowed into the Company. They were, instead, retired and sent back to the colony of Canada.

From the profits taken from the fur trade, some of the bigger owners of the North West Company made large fortunes. These fortunes were later to become the foundations for the creation of big banks - such as the Bank of Montreal - railroads, steamship and land companies in the eastern colony of Canada

during the early 1800's. When Simon McTavish, one of the big traders of the North West Company, died in 1804, his fortune was measured at 126,000 (English Pounds), which was a massive amount of wealth in those days.

The question as to why the British forced the North West Company out of business is important. It basically meant that the class that owned and controlled wealth within Canada was kept from developing to the same level as their English masters. The English Canadian business class was caused to become less developed than the English. The result being that Canada has always been a form of economic colony, first of the British, then of the Americans. This very same struggle occurred in a similar way between the English and the Metis middle class during the Free Trade struggle of 1845-1850 and again in 1869-70.

The class formations - such as a Metis wage labour class and middle class - that developed during the late 1700's continued to develop after the merger in 1821. The fact that these two classes were intentionally created within a colonial situation, there resulted a particular form of struggle against this colonialism. It became both a struggle of class and national liberation against foreign exploitation and

oppression. The class/national struggle first began in the 1830's and continued towards 1869-70.

Red River Settlement and the labour market

Soon after the merger of the two companies the Hudson's Bay Company started a series of radical changes within the company. These changes were done in order to economize and streamline the operations of the fur trade industry. Unnecessary posts were closed down and Officers and Labourers who were no longer needed were either retired or laid off. They were either sent home to Britain or Quebec or settled in the new colony of Red River. Some of the labourers were the Half-breeds that had been hired at different jobs at the Posts in the interior or around Hudson's Bay. As well, the plains Metis buffalo hunters that began under the North West Company. They were all sent to the Red River; as well as some European labourers, and French labourers and free hunters, all with their native families.

The Red River Settlement was originally created in the early 1800's as an agricultural colony to provide the Hudson's Bay Company with grain. With a massive thrust into the interior, all the posts in the interior and the labour around them were in need of

some sort of surplus food production. Each post was unable to produce the necessary food from the surrounding land. The Selkirk Settlers were therefore brought in from the Highlands of Scotland, given small pieces of land and told to produce grain for the use of the Hudson's Bay Company. It was found to be much cheaper to produce food in a small colony within the fur trade territory than to import it from Britain.

The Highland Scots, who made up the Selkirk Settlers, were used by the English in different ways around the world. Mostly as settlers, where colonial settlement was required, and as cheap sources of wage labour, such as the labourers within the Hudson's Bay Company. At this particular time there was a wave of Highland clearances by the large land owners who wished to use the lands for sheep and wool in order to supply the woollen factories owned by the English. Once arrived in the Red River those Highland Scots who were not used to producing grain had to be made to work the land by Company officials. For the most part the first inclination of the Highland Scots was to run away and hunt the buffalo and deer etc. which was their habit in the Scottish highlands. Because of their tribal organization, the English considered the Highland Scots to be of an inferior race than other Scots such as the Lowlanders and the English. The following is a description of the Highland Scots by a Hudson's Bay Company Officer on their arrival in the Red River. It shows how the Scots were not interested in agriculture, and had to be made to do what was required of them. Since force could not be used, they had to be manipulated into producing grain.

The Red River Settlers....are a distinct sort of beings somewhere between the half Indians and overgrown children. At times they need caressing and not unfrequently the discipline of the birch - in other words the iron rod of retribution. But in the present instance the latter not being within our reach, it behoves us to attempt by stratagem (manipulation) what we cannot compass by force.

The Red River Settlement was not only to be an agricultural colony, it was also to serve as a settlement of labour. After 1821 the labour market that began to be created in the late 1700's became more completely formed. The creation of an internal source of cheap wage labour - the Metis - was further developed. Separate from the Indian peasantry and the European working class, the Metis were to be used for seasonal and annual jobs.

The Red River colony was to serve as a central place of operations where labour could be hired and laid off when necessary. In this way the Metis labour force was to become a captive source of surplus labour. A surplus labour pool mostly centered in the Red River and never allowed to leave Hudson's Bay Company territory. The following quote is from a Hudson's Bay Company officer requesting from the British Colonial Office that a settlement be formed to which Europeans might settle with their Native families. This quote also shows how the Hudson's Bay Company, by allowing family formations to occur around the different posts, created a population as a source of labour that was separate from the Indian peasantry and needed wage labour in order to live.

We have spent many years in this Country in the service of the Hon'ble Hudson's Bay Company in the course of which has greater part of us have become Fathers of large Families. We have hitherto brought up our children at the different trading posts of the Company in the Habits and duties of Civilized Life, but they are now become so numerous that it is found impossible for them to be supported in this way much longer and unless we are by your Lordships humane assistance enabled to form an asylum for them of the nature of a Colony they will in all probability be driven to the wretched necessity of throwing themselves on the Bountry of the Natives and be obliged to augment the number of Savages without possessing those Arts and Habits which render a savage life supportableThe prospect of such Misery is too horrid for the Mind of a Parent to contemplate yet

reflection will to frequently present it to our view because this has already within our own knowledge been the fate of many European offspring who might (had a Settlement of the Nature of that which we desire existed) have been brought up in a knowledge of our Holy Religion and become useful members of Society...

In order for the Hudson's Bay Company to have internally a constant supply of cheap wage labour, it was necessary that the emerging Metis labour force reproduce itself from generation to generation. In this way the Company in the early 1800's began to control marriages. No longer were inter-marriages between European men and Indian women allowed to occur in a casual way. That is to say in an informal manner. Rather, the Company declared that European men could only inter-marry with Half breed women; and in the same way the Company tried to control the inter-marriage of the Metis only within themselves as well as with Europeans. This guaranteed the constant production of workers within the fur trade, and at the same time never having to draw upon or destroy the Indian peasantry to create the wage labourers. The following is an internal directive within the Hudson's Bay Company concerning the control of marriages. As well as providing labour for the internal operations of the Company, it also provided for a middle class to be created by the Company to suit its own ends.



As the Colony is at length set on foot and there is a prospect of civilization diffusing itself among Us in a few years I would not advise you for the sake of the rising Generation to consent to either Officers or Men contracting matrimonial connections unless with the Daughters of Englishmen and then only with the previous concurrence of the Superintendent.

The creation of the surplus labour pool in the Red River was nothing more than the formal creation of the unemployed. Metis labour, no longer able to live and work in the way of a peasant, had to sell their labour to the Company in return for wages in order to live. Metis labour had to compete with each other for seasonal jobs and with the Europeans for annual jobs. By creating this form of competition for jobs the Hudson's Bay Company was able to keep down the wages of the Metis labour force.

Those Metis who could not obtain wage labour jobs spilled over to become the plains buffalo hunters producing buffalo for the Company and their market. As well the Metis became the agricultural labour in the Red River working on the lands of the large land owners, some of whom were Metis.

Besides needing grains for food the vast network of fur trade posts has as well to be supplied with a form of meat in the way of pemmican. The harvest of the plains buffalo had to be effective and complete. This required a labour force that would come from within the Company itself and would produce strictly for the Company. In the same way as Metis workers needed jobs with the Company in order to live, so was that surplus labour that went into buffalo hunting required to hunt and produce the buffalo in order

to live. That Metis labour did not live off of the buffalo, but rather they lived from selling the buffalo in return for goods which they needed to live. In much the same way as a wage labourer uses their wages to buy the goods they need to live. The Hudson's Bay Company needed that Metis surplus labour to go into the buffalo hunt, because they could not rely upon the Plains Indian as a source of labour to produce what was needed. The plains people were not economically conquered and were still communally organized, and as a result they produced for themselves first and then traded for what they needed communally second. To turn the plains people into a source of labour to produce the buffalo would have required military conquering. It could not be done economically. A military campaign would have been much too expensive just to transform the people into consistent buffalo hunters for the Company. Instead, the Metis surplus labour coming out of the Red River provided a better alternative. The following quote is from a protestant missionary and shows how the Metis labour force in the Red River existed as a potential exploitable labour force and how they needed work.

"I way this not to the disparagment of either parties for many follow these callings from necessity more than choice: these being the only lawful means within their reach to obtain clothing for themselves and families. By making a voyage to York a man will earn 6 (English Pounds) or 7 (English Pounds) sterling The same defence may be made for many who leave their homes, their children and churches to go to hunt on the plains, Pemmican, Dried meat and fat, which they sell to raise money to purchase the European articles wanted for their individual or family use."

The creation of the Metis working class was done by the internal economics of the mercantile system. The economics of the fur trade demanded the Metis as a source of labour. But these economic demands were also a part of a very oppressive and exploitable colonial system. It was not the result of individual decisions by individual people within the system, but rather the system itself demanded the labour and the forth coming middle class.

Economically it was necessary that the Hudson's Bay Company have an internal source of cheap labour. It was also necessary that the labour force be held captive within the fur trade territory, and not allowed to travel to either Britain or the eastern Canadian colonies in search of higher paying jobs. The colonial conditions of the fur trade made the Metis working class to be a product of racial divisions which that colonialism itself created. The Metis working class became racially divided from the Indian peasantry and as well from the European workers. It was a middle working class position which the European mercantilists played off against Indian and European labour in their conquest and exploitation of the interior of North America.

In the next article we will look at the creation of a Metis middle class to suit the ends of the Fur Trade. As well, we will look at the creation of a form of colonial government and colonial institutions, such as the church, that were formed to deal with the different classes in the Red River. Also, the drastic changes that occurred towards Indian and Metis women within the fur trade with the creation of a working class and middle class. □

Footnotes

1. Myers, Gustavus, A History of Canadian Wealth. James Lorimer, pgs. 61-62
2. Public Archives of Canada, Selkirk Papers, MG19, E1, Vol.25, pgs. 7919-7982
3. P.A.C., Colonial Office, MG11, CO42, Vol. 139, pgs. 221-9
4. Hudson's Bay Company Archives, B239/b/82, f.9d
5. Church Missionary Society Archives 3 Aug., 1829 Rev. Cochran to Rev. E. Bechersteth



Report on AMNSIS Activities : Letter From the President

After extensive consultation with our members, and after carrying out the necessary research, we developed a proposal to establish a Metis Economic Development Foundation. The previous government refused to provide funds to get the Foundation underway. We currently have a proposal before the Native Economic Development Fund to get money to enable us to set up the infrastructure we need to get a meaningful Economic Development Program underway.

This funding should be available soon and will enable us to establish the Foundation Board, acquire some key administrative staff, set up a staff resource pool of experts to assist us and to establish the Equity and Loan Corporations. As well, we will need some funding to establish the Area Development Corporations. As well, we will need some funding to establish the Area Development Corporations and to provide them with some staff assistance.

Once the money for infrastructure and the structure themselves are in place, it will be up to you and your membership to work on ideas and to develop project proposals to be funded through the Foundation and to get access to other available provincial and federal funding.

We have also been negotiating with the Province to provide money to set up that portion of the infrastructure needed to train our people for employment and to provide specific skill training needed in specific projects. Although the Province has not yet made a final commitment, it has responded favorably to the ideas put forward. This will enable us to establish the Human Resource Development Corporation under the Foundation and to provide some planning and research assistance to Area Development Corporations. Again, you must take the responsibility to initiate ideas and to take advantage of opportunities.

You should keep in contact with your Area Directors and seek their assistance since they are the ones who are to be providing you with this information.

We have also been successful in placing one of our members on the Board of the Native Economic Development Corporation. Through Wayne McKenzie's work on the Board, we have been successful in helping to shape the policies and regulations under which funding will be delivered for Native Economic Development.

Other Aboriginal groups are already taking advantage of the Economic Development Fund since they had Development Corporations and projects in place and underway with assistance provided by the Federal Government over the past years. Since the Metis did not qualify for such assistance, we have not been able to develop in a similar way. We now must move quickly to develop our structures and projects if we are to benefit from this new opportunity.

Job Creation and Training

Over the years, we have worked closely with CEIC and the Manpower Centers to have funds earmarked for Job Creation for Aboriginal people and to ensure that Aboriginal projects received fair consideration when they come before the Review Boards. Again, if your Local or Area is to benefit from job creation funds, you must work with your Manpower Centers, develop your project ideas and get them before the Review Boards. At present, we have no staff capacity to assist you in this regard, but this may be available when we get the Foundation operating.

In regard to hunting, trapping and fishing policies, we have been meeting with Provincial Ministers to discuss these issues, as well as other issues. Our concern is that our people receive priority consideration for the harvesting of these resources. If we are to

get a positive response, you must help us by lobbying your M.L.A., preparing harvesting proposals and generally making your views known to government. If there is no community pressure, the government will not act. It must also be understood that the harvesting of these resources must be subject to sound conservation practices. If we over-harvest the wildlife now, there will be nothing to harvest in the future.

Constitutional Discussions

To date, the activity has been at the level of Officials. Between now and the next First Ministers' Conference, Federal and Provincial Ministers and Aboriginal politicians will meet to prepare for the First Ministers' Meeting. We believe we have made progress to date on three key issues:

- Metis identification and enumeration;
- land base rights; and,
- self-government rights on the Metis land base.

The next three months will determine whether this progress will be reflected in a political accommodation for the Metis. We won't necessarily be successful in getting Constitutional entrenchment for all issues in 1984. However, if we make progress now, the next three years may well see the Metis accomplish their goal of entrenching key Metis rights in the Constitution. This is important to ensure that gains we make in developing Metis institutions for educational, economic and social development cannot be arbitrarily and unilaterally taken away by some new government in the future.

I understand that a Regional Workshop is planned for January 19 and 20, 1984 in Buffalo Narrows. I will be there and I will be prepared to share further information with you at that time. □

AMNSIS Denounces Metis Alliance

Regina - Board members of the elected organization representing the Metis and Non-Status Indians of the province have formally denounced the recent actions of Bruce Flamont believed to be a Provincial Government employee, who claims to be the legitimate voice of Saskatchewan Metis people.

Responding to a press statement issued in late December, the Provincial Board of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), has unanimously condemned the content and intent of the statement and its author, Bruce Flamont, for attempting to create discord amongst Native people. Flamont, a one-time Executive-Director of AMNSIS, and more recently an employee of the Progressive Conservative Government, claims to head an organization called the National Metis Alliance of Saskatchewan.

In a pre-Christmas press statement, Flamont indicated that his organization has made a submission to Prime Minister Trudeau calling for both Federal and Provincial Governments to refrain from signing all 1984-85 social and economic development contracts with AMNSIS. The submission also seeks the redirection of all Federal and Provincial funds earmarked for AMNSIS to Flamont's group, and suggests that Flamont should replace Jim Sinclair, President of AMNSIS, on the aboriginal rights constitutional committee.

Flamont, a Metis, claims that Sinclair, a Non-Status Indian, cannot legitimately represent Metis people because of his plans, in the near future, to form an organization for Non-Status Indians.

Rod Bishop, an AMNSIS Board member, stated that, "While the board does not take Flamont or his actions very seriously and does not wish to get trapped into giving his one-man, unelected, 'so-called' organization any recognition, board members felt duty-bound to make an official statement clarifying any misunderstanding that Flamont's public statements may have created."

"Metis people in Saskatchewan are unified through AMNSIS, which means through the ballot box, and behind Jim Sinclair, our elected leader" said Bishop, "and our solidarity cannot be broken by any self-declared leader making preposterous claims."

"Personally, I'm disappointed that the press and media are prepared to give the likes of Flamont so much attention. It's like me claiming to be the Premier of Saskatchewan, calling a press conference, and getting full coverage," Bishop added.

Clem Chartier, Vice President of AMNSIS, seconded Bishop's opinion, stating that, "The best way to deal with pretenders is to ignore them in the hope that they will go away."

"Previous attempts by Flamont to replace AMNSIS fell on deaf ears, so I simply can't understand his posturing at this time. It makes him look silly."

Chartier said that, in the future, it was likely that a separate organization for the Non-Status Indians would be created, and AMNSIS would have to be renamed, becoming the representative of Saskatchewan Metis only.

"Our intention and rationale in creating a separate organization is understood by most Metis and Non-Status Indian people, and it is also fully appreciated by both Federal and Provincial Governments," Chartier said.



Clem Chartier

"Our separation will take place cordially and will be mutually supported."

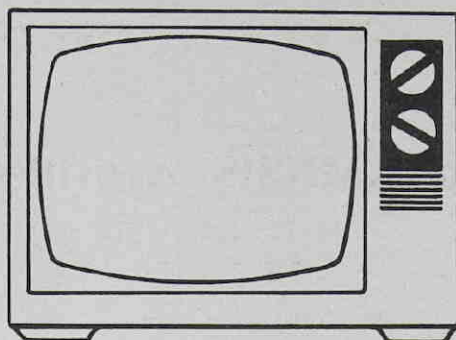
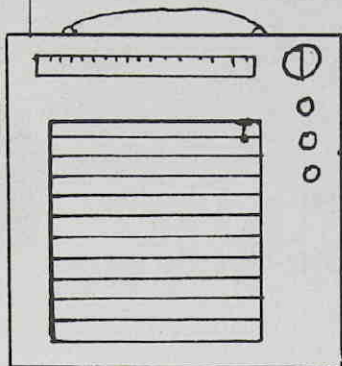
"In the meantime, if the needs of both Metis and Non-Status Indian people for education and employment opportunities are to be met, AMNSIS must continue to operate both as a political organization and through its program delivery agencies."

"Anyone who would suggest that the signing of contracts should be forestalled or that funding for programs should be held up is working against Native people, not for them," Chartier said.

Chartier predicted that the "destructive actions" of Flamont would be redressed at the ballot box if and when two separate organizations are created, and if Flamont attempts to seek an elected office.

In the meantime, Chartier said, "a majority of both Non-Status Indian and Metis people in Saskatchewan fully support Jim Sinclair as their leader. Bruce Flamont has no mandate at all!" □

Will it be Radio or Television?



by Joan Beatty

Regina - In the next few months, northern people will be asked what kind of programming they want, whether it's in radio or television. The Saskatchewan Native Communications (Wehtamatowin) Corporation were committed \$100,000 from the federal government to help co-ordinate the first phase of what is known as the Northern Native Broadcast Access Program.

After a series of northern informational meetings with existing communications groups and interested individuals, a steering committee was put in place until proper elections can take place for a Northern Communications Board. The steering committee consists of individuals from Ile-a-la-Crosse, Buffalo Narrows, Jans Bay, Cole Bay, Pine House, La Ronge, Sandy Bay, La Loche, Southend, and two people from Wehtamatowin. There is no restriction as to individuals wanting to participate if their communities are not represented. However, they must be of Native ancestry.

It was decided that once Wehtamatowin receives the \$100,000, a northern steering committee meeting will be held at which time a project co-ordinator will be hired and further policy directions will be established. It is expected that some field staff from the

communities will be hired on a short term basis to do the survey.

The purpose of the feasibility study is to help assist in developing a broadcasting system for Northern Native people however, input must come from northern local people themselves. Most likely, a questionnaire will be used by the field staff which will ask such things as what would people like to hear, what kind of music they like, current affairs programs, news items, local production, etc.

A technical survey is also required by the Secretary of State which will look at the various methods and costs of distributing radio or television programming. A market study also has to be done, develop a training plan, determine licensing requirements, an evaluation system, and a management plan which will also consist of the Northern Board and how it's going to be structured. One of the stipulations of the Board structure is that it must be arms length away from any political groups which means AMNSIS, LCA's LAC's, Indian Bands, etc. (who does not belong to any of these in the north?).

In order to receive operational funding, the following information must be provided to the Secretary of State, based on the feasibility study:

1. A clear indication of the need for regional Native programming.
2. An exact description of the target audience.
3. A survey of the current viewing and listening patterns of the target audience.
4. A detailed description of the cultural and linguistic objectives of the proposed project.
5. A distribution plan with signed agreements for access to broadcasting facilities.
6. A proposed program schedule.
7. A training plan.
8. A management plan.
9. An audience development plan with a projection of audience share objectives for the project.
10. A budget for three years, with a cash flow by month for the first fiscal year.
11. An evaluation plan which includes annual audience surveys.

The second phase for the operational phase can receive up to \$420,000 if the project is approved.

For further information, contact Chris LaFontaine, Wilf Campbell, or myself, Joan Beatty at the Wehtamatowin offices. □

Economic Tragedy In Pinehouse

by Martha Ironstar

Pinehouse - George Smith, Chairman of the Pinehouse Local Community Authority (LCA) recently submitted a study to Premier Grant Devine which states that with the proper training and incentives, 101 full-time jobs and 253 part-time jobs can be created in the Pinehouse area.

The Provincial government, through the Native Advisory Committee, had asked the LCA for their ideas on economic development.

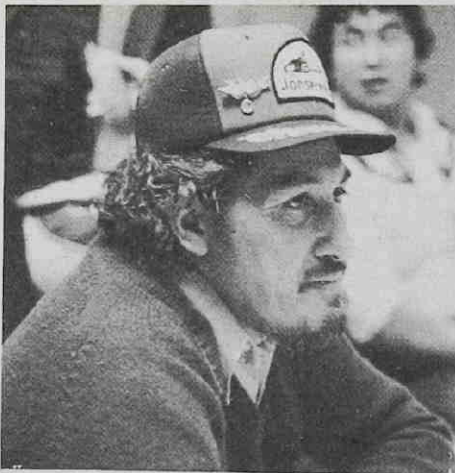
The study shows devastating effects of present government policies on the local economy and environment. Local people are currently experiencing large scale forestry extraction and exploitation, with government controlling 99 per cent of the forest industry. The study cites indiscriminate clear cutting of forest causing havoc to trappers, wild life, and fish spawning areas. The study includes a request for compensation for the trappers as the province compensates farmers who experience loss of their livelihood.

Pinehouse is excluded from any control or say of land use in their area. "The present policies being drafted by government in the fishing, wild life, and lake shore development areas are designed so tourism can exploit our resources", says Smith.

A survey of fishermen at Gordon Lake campsite showed only six of 47 vehicles stopped at Pinehouse to buy gas and confectionaries. "The sports fishing dollar is not new money to the province, but recycled provincial dollars", says Smith.

The largest employer of northern Native people is the commercial fishing industry. It is also a main source of food supply for northerners. Currently, one half of the fish population is taken by sport fishermen, causing a huge decline in the commercial fishery market.

Present policies being developed in the wild life area were described as "absurd and short-sighted. Once again they are being developed for the sports hunters," Smith says, "because the government gets fees from the sale of licenses." The study states, having no regard for northern resources, the policy



notes a decline in moose population, and yet suggests 2,500 more can be harvested every year from the present kill. Wild life is not considered when massive clear cutting is done by pulp companies. The proposal from the community asks for immediate action to correct these policies.

Smith says the local study has found that the domestic economy of Pinehouse, based on hunting, fishing and trapping, creates about 60 per cent of household incomes. "The present government policy of increasing sports hunting, present pulp cutting practices, and northern necessity for food put us on a collision course with regard to wild life in the north," he said.

Smith says northern people must have input on these policies. "There is a Wild Life Policy Advisory Committee, but there is no northern Native representative on it. The situation is absurd."

Wild rice development has benefitted northern

people, the study says, however, improvement is needed in areas of harvesting equipment and seed stock. Loans are necessary to expand and develop crops.

The fur harvest continues to be an important resource. Expansion is needed in fur processing and development of the garment industry. Another priority is the expansion of the young trappers training program through the northern community college system.

"The issue of Aboriginal rights, land use, and resource control cannot be separated from policy decisions on fishing, rice, trapping and wild life. Over the years, the province has helped southern farmers create a strong agricultural economy. This was never experienced in the north. Attention and support by government is compulsory," said Smith.

The serious lack of educational facilities and opportunities leave northerners 90 per cent unemployed. The government sector creates employment in the north but Native people fall short because of their lack of training. The study asked for a comprehensive education policy.

Another concern stated in the study is the need for a strengthening of languages through the media as well as school systems, as language is a vital key to cultural identity and existence.

The province's co-operation with the Association of Metis and Non-Status Indians of Saskatchewan, and the Federation of Saskatchewan Indian Nations on Aboriginal rights issues was also requested.

The study stresses that northern people must be involved in every level when planning an economic development policy for the north. "Certainly the primary concern of such a strategy must be the chronic unemployment in the communities. The social implications, especially for the young people are staggering, especially where community unemployment exceeds 90 per cent. If planning, policy development, and the money to implement policy is not directed northward now there will be no healthy future for us," the study concludes. □

Phyllis Bellegarde; a Dedicated Worker

by M. Ironstar

Back in the 1800's Metis families were given land scrip, and some families settled along the Qu'Appelle Valley. This is where Phyllis was born to parents Alex and Doris Fayant in 1946.

She grew up in a log cabin with five brothers and sisters until her father died in 1960. Her family then moved to Lebret where she attended school. In high school, Phyllis worked at the school as a janitor.

As the years passed, she married and moved to Calgary, having one son. She also had time to study Child Care Psychology. This is where her ambition to work with adolescents began. She worked at the Lebret Residential School in 1973 after moving back from Calgary.

Her work with youth in Regina began in 1978 with Youth Unlimited where she filled positions as recreation supervisor, public relations, and program director (which she still retains). "During these years I have helped set up job training and tutoring programs for students. I also worked with crisis service agencies and the court system in the city. My concern is for Native students. I can see how they are discouraged and how the educational system affect them psychologically. The drop-out rate in Regina for Native students is tremendously high. They only have a



Phyllis Bellegarde

seven per cent chance of passing their grades because of the school system" said Phyllis.

She is one of the founders of the Native Advisory Committee to set up the "Special Recognition Program", which honours students who obtain their high school diplomas and gives them information and encouragement to reach their career goals.

Besides her busy schedule of working with the youth Phyllis was recently elected President of the Regina Native Women's Association. She is also a board member of the Regina Multi-Service Centre for Youth, and a liaison worker for community resources.

"I enjoy working with my community and find that it takes alot of encouragement and dedication to establish a trust between the youth and myself. I am also a foster parent, she says proudly. I have Jocelyn and Robert as well as my own Monica and Keith," she added.

Youth Unlimited provides social, educational and recreational opportunities for Regina youth. The program began in 1974 and is located at 3304 Dewdney Avenue. Phyllis says she is interested in doing things for people, Status or Non-Status. "My main interest is to encourage youth to get along in this fast world. We are going to need them in the future." □

Batoche '85 Seeks Local Involvement

by Murray Dobin Batoche Centenary Corporation

The Batoche Centenary Corporation, the AMNSIS body responsible for organizing the commemoration of 1885, is starting now to encourage AMNSIS locals and other Metis groups or committees to get involved. The success of 1985 will be measured mostly by the degree of participation of the Metis people themselves. With 1985 only a year away, it's not too early to begin planning.

The BCC is planning many prairie-wide projects, some of which will not involve large numbers of people directly (such as curriculum projects, television shorts on Metis history, artists and writers workshops). But there will also be projects which will involve (they hope!) thousands of Metis-like the all native music festival planned for the last weekend in June. As the time for the festival draws closer, organizers will be looking for 300 volunteers to help put the festival together. While many will be drawn from the Batoche area, we will need volunteers from many locals to meet the need.

Other projects which are centrally organized but will depend on local participation include the comprehensive Metis oral history program. Funding for such a program will be limited so this project will depend a great deal on local initiative. The BCC would provide training workshops for groups wishing to do oral history (which is just the tape-recording of Metis history as recalled by the people themselves) and locals might do the history of their communities using volunteer interviewers.

A related project that locals could undertake is the researching, writing, and publication of local histories. The BCC hopes to publish a handbook to guide locals in preparing such histories and the Gabriel Dumont Institute would assist with its historical materials, archives, and advice from its researchers. Funding for publishing the histories would probably have to be raised locally.

Another project which would involve both locals and the BCC is the idea of a mobile Metis Heritage Exhibit. This would consist of perhaps 8-12 panels showing Metis history and culture through photographs, maps, art prints, drawings, reproduction of historical documents and text. The exhibit could be placed permanently in one location or moved from place to place in the community - to schools, libraries, museums, community centres or town halls. The BCC might do the preparation of materials for the exhibit and sell them at cost to the locals which would be responsible for constructing the panels and finding suitable locations for displaying them.

These are just some of the joint projects that could be undertaken by the BCC and AMNSIS locals. There are many other possibilities - the BCC is committed to assisting locals in any projects they decide to carry out. It is also eager to hear from locals about their own ideas for 1985. Some which have already been talked about include the promotion of Metis heritage essay - writing contests in the schools. Another is encouraging individuals to trace their "family trees" - their historical roots (the BCC hopes to publish a guide to tracing family trees later this year). AMNSIS locals or other organizations could also consider projects to restore Metis heritage sites graveyards, significant buildings, etc. - for which there already exist provincial government grants. Some locals might also be interested in encouraging their members to design and make the type of cloth-

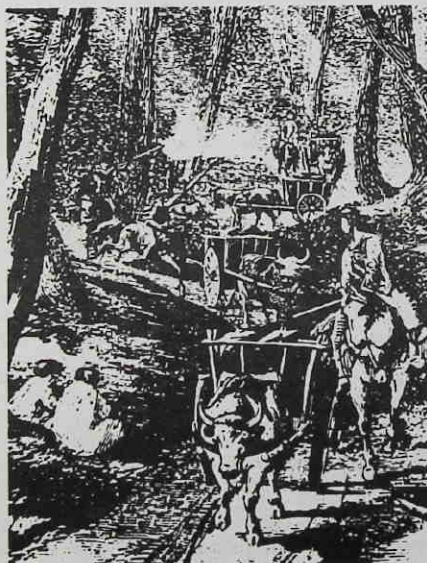


ing worn by Metis people in the 1800's. As well, of course, all locals are encouraged to plan their own commemoration activities for 1985 - perhaps just one ceremony or possibly several marking the various battles in the resistance. For ambitious locals a stone cairn commemorating those who died in battle might be considered.

In February, the BCC will be hiring a staff person to assist locals in initiating, planning, and carrying out projects for 1985. She/he will be available to visit locals, explain the BCC's plans, and work with local groups interested in direct involvement in the 1985 commemoration activities. It will be his/her job to get the process going. If your local would like to use the services of this staff person - or if you have ideas for 1985 that you would like to pass on to us - please write to:

Batoche Centenary Corporation
5 - 501-45th Street West
Saskatoon, Saskatchewan
S7L 5Z9

Just a reminder: all projects cost money and we would encourage you to start thinking of local fund raising activities for this spring and summer. We would also ask that you consider contributing some of the money raised to the BCC for it's prairie-wide projects. □





The Seven Graduates From Kapachee

by Martha Ironstar

Fort Qu'Appelle - Graduation exercises were held recently for students of the Kapachee Social Work Certificate Program. The program was sponsored jointly by the Kapachee Centre, the University of Regina (Faculty of Social Work) and Canada Manpower and Immigration.

Seven graduates received specially designed leather certificates, briefcases and Social Work certificates from the University of Regina.

Special guests included the Minister of Advanced Education and Manpower, Colin Maxwell, who also received a birthday gift from the area. Dwayne Linginfelter-NDP-MLA from Shaunavon constituency and Area Director Nap LaFontaine were also in attendance.

The two and a half year certificate program includes classes in community economic development, alcoholism, special skills and Native Studies. The classes provide the trainee with excellent academic background to work within the Native community services.

Kapachee is a training centre at Fort Qu'Appelle which endeavours to provide a variety of training experiences that uses academic education with competency based training, and uses a community network of individual support systems for Native education.

The centre was opened in late November, 1976 through the efforts of Association of Metis and Non-Status Indians of Saskatchewan South East Area

with Area Director, Napoleon LaFontaine.

As part of their academic training, students spent a four month practicum with various social services agencies.

Graduate, Jeanette Pelletier, said most of the training took place at the Kapachee Center but some classes were taken at the University of Regina. "We learned about new opportunities and goals. I would like to see more training programs of this type. Unfortunately I feel that most people see Native Social Workers as less competent. They stereotype us but programs such as ours works toward changing that type of attitude. I would like to see more acceptance of Native people in the trades professions. One of my concerns of the Native community is lack of adequate services provided to Native children living in foster homes. I am looking forward to seeing more Native Social Workers. We need to address these types of problems within our own communities."

The ultimate goal of the Kapachee Social work program is hiring of Indian and Metis to work in their own communities. The program's training package includes four major components: the first component is a skills chart which identifies and analyzes the basic social work skills which can be acquired through the Bachelor of Social Work Program. The second component is a summary of specific learning activities, instructional and human resources applicable to the basic social work skills. Component three is made up of skills charts for the areas of Na-

tive Studies, alcohol and drug abuse. The final component is a detailed review of the skills required for five social work positions within the Department of Social Services. These positions are foster care and foster care recruitment worker, adoption worker, child care and institutional worker, child protection worker and social work supervisor.

Another graduate, Gerri Van Wyck, says, "I am the oldest of the class. I have one daughter and two grandsons. Before I started the program, I was a matron at the RCMP station in Fort Qu'Appelle for 11 years. It took alot of hard work and studying but I enjoyed the program. My practicum training was spent with the Regina Native Women's Association, Regina Native Courtworkers program and Gabriel Housing. The training gave me a certificate and three years towards a bachelors degree in Social Work. In the future I would like to work with Native people in the field of corrections. I'm also proud of my Metis heritage," she added.

Manager and part-time instructor at Kapachee, Chris LaFontaine, mentioned the Social Workers will be invaluable to their communities. He said AMNSIS is striving for the participation in the delivery of services to Native people by Native people. "The Kapachee Social Work program is a step towards this goal." When asked if the program will be offered again, he replied, "Yes, we are in the preparation stages so that we can begin another Social Work Program in May of 1984." □

HRDP has new Offices in Ile-A-La-Crosse

by Martha Ironstar

Ile-a-la-Crosse - The old Local 21 building in this community has under-gone major renovations and now accommodates the Human Resource Development Program (HRDP) offered by Gabriel Dumont Institute.

The building has offices, classroom and library space. It was also renamed Jonas Favel Centre in honor of a late AMNSIS Area Director.

The HRDP is a two year certificate program, to train Metis and Non-Status Indian students in management or counselling. It is offered in co-operation with the universities of Regina and Saskatchewan, and provides students with recognized university credit. Forty training spaces were made available in September, 1983 - 20 in Ile-a-la-Crosse and 20 in Lloydminster.

The program combines university courses with non-credit courses, seminars and practical experience. The first year combines credit and non-credit courses in Native studies, English and Social Sciences. Some students started without grade 12, but Dumont also does up-grading and tutoring for prospective students.

The second year will include courses in subjects related to management and counselling, which is offered in the Lloydminster program. Ile-a-la-Crosse centre will adapt to Social work and counselling in it's second year. Graduates will leave with a solid background in one of these professional trades.

Because of the high university credit content, students can choose any number of programs at the two universities towards a degree, enter the job force or go into the SUNTEP or NORTEP programs.



Max Morin

The program is matchless in that it offers classes in Native studies and Like NORTEP and other courses, provides strong support services in counselling and guidance. A supportive environment is cherished where students and faculty can work together when difficulties arise.

Administrator Co-ordinator, Max Morin said, "The reason why we are decentralizing the training is because of the high drop-out rate in programs offered out of their own communities. This way the student knows what to expect. We are also trying to get as much Native content in the library as we could. It's the first library with Native content in this area and we are happy about that. Other communities in this area can benefit from the library too, which is good."

Most of the students are from Ile-a-la-Crosse, with Beauval and Cole Bay also represented. Student allowances are funded by Canada Student Loans and Bursaries, which are funded by both Federal and Provincial governments. One student is funded by Canada Manpower Training Fund.

The program itself is funded by Canada Employment and Immigration Commission. AMNSIS applied for and received funding from the Federal government as part of a "skills growth" fund which was earmarked for Native people. Appreciation was also extended to CEIC Director General, Lynn Pearson, who gave alot of co-operation and support to the HRDP program.

Not to forget the staff at the Jonas Favel Centre, they are: Receptionist - Bernice Corrigan, Sociology Instructor, Laurie Thompson, Co-ordinator, John Stobbe, Resident Instructor, Ordean Goulet, and English Instructor, Dwayne Brenna.

Acting Director of Regina's Dumont office, Tim Pynch said, the Ile-a-la-Crosse community itself has been very co-operative. "This program is the kind of thing that AMNSIS is striving for, bringing education to the community. I would say this project is a major success for AMNSIS." □

Sports

Sports and Recreation Notes

Curling

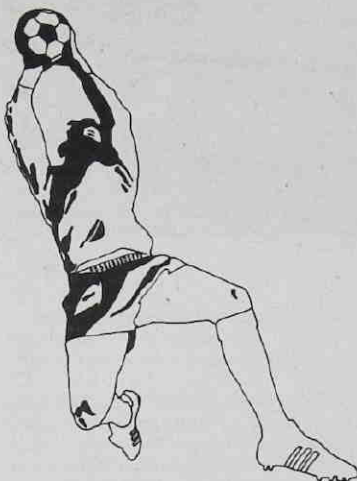
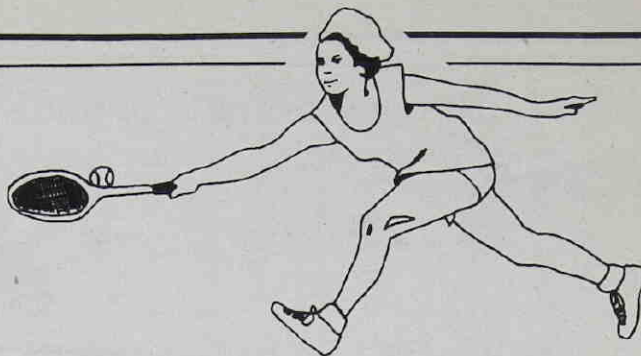
There will be a mix curling bonspiel on February 11 and 12 at the Regina Junior Ice Arena located at the exhibition grounds. The entry fee is \$200.00 and the first 32 teams will be accepted. Non-Native spouses are allowed to play. For more information, contact Claude Petit at the AMNSIS office, 525-6721.

On April 6,7,8, 1984, there will be another mixed curling bonspiel at the Granite Curling Club in Saskatoon. First 32 teams will be accepted. Entry fee is \$200.00. Non-Native spouses will be allowed to play. For more information, contact Claude Petit at 525-6721.

The all Native provincial curling bonspiel will be held in April. Claude will have more information on this in the next issue of New Breed.

Boxing

There will be a provincial boxing tournament held at the North Battleford Indian - Metis Friendship on April 17 and 18. Elimination rounds will take place



on Saturday (17th) starting at 2:00 p.m. and again in the evening at 8:00 p.m. The finals will be held Sunday afternoon. The tournament is sponsored by AMNSIS Recreation, the North Battleford Indian Metis Friendship Centre, and AMNSIS Western Region 1A. For more information contact, Claude Petit at 525-6721.

Buckskin Gloves tournament will be held in Saskatoon on March 10 and 11 at the Indian and Metis Friendship Centre. It's an international competition and boxers are expected to come in from Alberta, Manitoba, and the U.S. It's a first in Saskatchewan and people are asked to come and support the event. It's being sponsored by AMNSIS Recreation and the Saskatoon Indian - Metis Friendship Centre. For more information, contact Claude Petit at 525-6721.

Remember, if you want some sports events published in the paper, contact our office at 525-9501. Our deadline for receiving the information is the 15th of each month. □



Gabriel Dumont Institute

OF NATIVE STUDIES AND APPLIED RESEARCH EXECUTIVE DIRECTOR

The Gabriel Dumont Institute of Native Studies and Applied Research has an opening for an Executive Director based in Regina.

The Dumont Institute is a Native controlled agency serving the educational needs of the Metis and Non-Status Indians of Saskatchewan. It is engaged in teacher education, research, curriculum development, library services, field services, and community adult education programs. There are over 50 staff at present.

The Executive Director is responsible for the implementation of policies formulated by the Dumont Management Board. He/She is in charge of the overall administration, supervision and program development of the Institute.

QUALIFICATIONS: Candidates should have a M. Ed., M.A. or other graduate degree in education or the social sciences. The successful candidate should have experience in teaching, program planning, staff development and in administration.

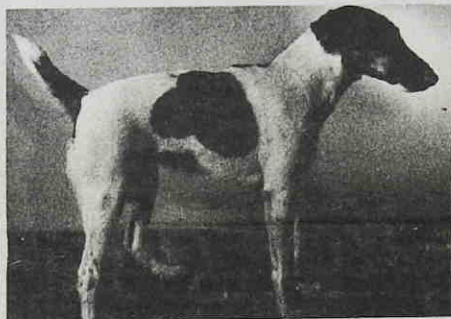
He/She will be knowledgeable about the Native Peoples of Saskatchewan and be able to translate that knowledge into the development of programs designed to strengthen those peoples. Fluency in a native language would be an asset.

SALARY: Negotiable

CLOSING DATE: February 29, 1984

Forward Resumes, along with three (3) letters of reference to:

Dona Desmarais, Chairperson
Dumont Management Board
Gabriel Dumont Institute
121 Broadway Avenue East
Regina, Saskatchewan
S4N 0Z6



Dog Hero

Man's best friend may be the dog, but sometimes a dog is better off with another dog. Take the case of Percy the Chihuahua and Mick the terrier.

In Barnsley, England, recently, Percy accompanied his owner, Christine Harrison, on a visit to her parents' home. But the tiny canine refused to stay in the yard; he darted into the street, where he was hit by a car.

"We couldn't detect a heartbeat, and his eyes were fixed and staring. We were all sure he was dead," says Christine. Distraught, she asked her father to bury her pet. Percy was put in a heavy paper sack and entombed in a two-foot-deep grave in the garden.

But Mick, Christine's parents' dog, refused to leave the grave. Finally he dug up Percy and dragged him, still in the burial sack, to the house. "I had already returned home, and it was a shock to have my parents call with the news that my dog had come back from the dead," explains Christine.

Unconscious but with a faint heartbeat, Percy was rushed to a veterinarian, who surmised that the animal had survived because of air trapped in the burial sack. And not only had Mick saved the Chihuahua by digging him up, the vet pointed out, he had also stimulated the little dog's circulation by giving Percy a lick massage.

Percy has recovered, and Mick was recently nominated for an animal lifesaving award by the Royal Society for the Prevention of Cruelty to Animals.

"The strangest thing about all this was that Mick saved Percy at all," Christine points out. "Those two dogs hate each other. They always have, and they still do." —Sherry Baker □

PARTICIPaction

By Russ Kisby



Bouncy, Bouncy

I have been reading the words of President Carter.

No, not that President Carter - Albert E. Carter, President of the National Institute of Reboundology and Health, Inc., in Edmonds, Washington.

Mr. Carter's Institute has published some literature detailing the benefits of rebound exercise which it terms "The Answer To The Exercise Dilemma".

Now, for those of you too long removed from your Jolly Jumpers, rebounding is an activity which demands that you bounce up and down on a device which resembles a Naughyde coffee table.

In fact, the device is a mini-trampoline - a rebounder. And while you would never attempt flips and twists on a rebounder, you can follow a suggested program that promises to deliver the aerobic benefits of jogging - without jogging's stress to joints, ligaments, tendons and organs.

Mr. Carter did not return our telephone call asking for more information about his Institute and rebounding. The literature we possess describes Mr. Carter as a former all-star athlete and author of the best-selling book "The Miracle of Rebound Exercise". We don't know at which sports Mr. Carter excelled, and we couldn't find his book in the four bookstores we visited.

Still, the four-colour brochure with the pretty girl in a shiny blue rebounding suit promoting the "Moon Gravity Rebounder" makes some impressive claims for the activity.

According to the brochure, aerobic exercise on the rebounder will help your body in any number of ways - from increasing cardiovascular endurance to increasing circula-

tion to stimulating the lymphatic system to improving digestion, assimilation, elimination, metabolism and gland functions to toning muscles to arresting physiological decay to relaxing tense muscles.

An excerpt from Carter's book, forwarded to us by Rebounders, a Toronto distributor of rebounders, lists the benefits of rebounding compared to other activities.

This "Activities Evaluation Chart" makes the unsubstantiated claim that rebounding can surpass running, rope jumping, swimming and bicycling as a means of burning off calories.

The chart also compares rebounding favourably to these activities in the areas of muscular development, general endurance, flexibility, balance, safety and convenience.

We noticed a newspaper ad for a "Moon Gravity Rebounder" which promised that the company would refund our money if we didn't lose 10 pounds by summer following its program and the Canada Food Guide provided at no extra cost.

Well, we didn't order one - but we did take a little test bounce at a sporting goods store.

As far as we can see, rebounding is like jogging on the spot - but the spot is cushioned. That makes it suitable aerobic exercise.

Personally, I like the feeling of going someplace when I jog.

Life has enough ups and downs.

Russ Kisby is President of PARTICIPaction, the Canadian movement for personal fitness.

From the Shelves of Dumont Library

Dumont Book Review by Keith Turnbull

Women's Struggles in America; a Review of the Book-Women, Race and Class, by Angela Davis. (Vintage Books, 1983. \$7.95)

Angela Davis is a black American woman known for her sharp analytical skills. Harassment and imprisonment have been part of the price she has been forced to pay for standing up for the rights of black Americans. She continues to struggle for justice for all peoples, regardless of race, particularly through her writings. This book is her latest work, and it documents the movement for women's liberation in the U.S. She examines the relationship of that movement to the fight against slavery, the fight for the rights of women to vote, and the problems facing women in society today.

She shows us the totally inhuman system of slavery imposed upon millions of Afro-Americans, but within this context she helps us to understand the strength of the people (especially the women) who never gave up in spite of widespread whippings, rapings and hangings. Black women worked as equals beside their men, as slavery had only one criteria - to make as much money as possible for the slave-owner. Ms. Davis draws a good comparison between slave women and the semi-slavery of millions of immigrant women who worked in factories, for peanuts, producing enormous wealth for the factory owners.

Freed and escaped slave women joined with white women who were fighting for equality and the vote, against a hostile male middle-class which preferred to see women as weak and in need of protection (working class men knew better - their wives worked from dawn to dusk in the factories and at home). These middle-class men argued that it was ridiculous for women to desire the vote, since they could not even walk over a puddle or get into a carriage without the



help of a man. Sojourner Truth, an elderly Black woman and ex-slave, spoke against the notion at a women's convention in Akron, Ohio in 1851, where she pointed out that she herself had never been helped over mud puddles or into carriages "and ain't I a woman?" "With a voice like rolling thunder she said 'Look at me! Look at my arm' and rolled up her sleeve to reveal the tremendous muscular power of her arm."

She continued "I have ploughed and planted, and gathered into barns and no man could head me! 'And ain't I a woman? I could work as much and eat as much as a man - when I could get it - and bear the lash as well! And ain't I a woman? I have borne thirteen children and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?' She won the day with her speech.

Throughout this period, the women's movement was linked to the movement to abolish slavery. White and black people worked together jointly to get rid of slavery and to extend the vote to women.

However, there were those middle-class women who were prepared to work with the Republican party to extend the vote to white women in the south, thus increasing the white vote and keeping the south lily-white. Their strategy was to keep the black people in their place as a cheap labour force at all costs.

In the end, black people were freed after the civil war, but their situation did not improve appreciably. Even today, large members of black people are not registered to vote.

In spite of the enormous difficulties facing black people in America, there were many who refused to succumb and who lead successful fights for improvements.

Foremost amongst the demands of Black People was access to education. In general, an educated slave had been considered to be very dangerous - a "bad nigger" who would know too much to do as he or she was told. This attitude persisted after slavery was abolished. Schools were started but were often closed down or burned to the ground. Teachers were

sometimes lynched - hung from the nearest tree. However, the demand could not be contained and, thanks to the dedication of both Black and White teachers, education increased. Nonetheless, as with Native People in Canada, education remains an important issue for Black People in America.

Throughout her book, Angela Davis does not dwell on the crushing oppression of women, especially black women. Rather, she emphasizes the movements and people active in the fight against that oppression. As she has stated in an earlier work, "Liberation is to be found in the struggle of liberation." There have been victories as well as setbacks.

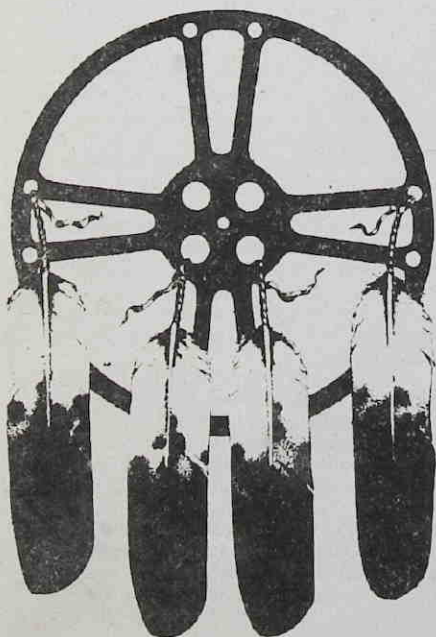
Angela Davis never sees men as being the enemies of women. Instead, she shows how racism and sexism have been used to keep people down, and to keep corporate profits up.

She finished her book on a positive note by asking "where do we go from here?" Women, she says, must continue to organize around the demand for more and better jobs on the basis of full equality with men. And, as the movement for full employment continues, so too must the demand for universal, subsidized childcare and other social institutions which will allow women to become fully integrated into the workforce without having to perform two full-time jobs - one at work, and one at home. "Working women" she states "therefore have a special and vital interest in the struggle for socialism." Only under socialism she argues, can equality and social justice be achieved.

The book is valuable as it shows us, by analyzing history, how to approach the problems of today. She is untiring in her fight against racism, sexism and other forms of oppression. Although our situation in Saskatchewan and Canada is different, as slavery is not part of our history, we do have racism, sexism, unemployment and inequality of opportunity, all of which must be fought against and changed.

Angela Davis' lesson is clear - through knowledge, analysis and organization, and by recognizing that working people can unite in spite of racial or sexual differences, changes can be made. □

From One Sky



I Was Born Here

16mm film colour 22 min.
Rene Fumoleau Canada 1977 \$10/15

This selection of scenes and carefully-worded commentary introduce us to the Dene people of the Mackenzie River valley. Through the voice of James Balsilie, we learn about his people, their love for the land, traditions, and fears for the future. □

NORTHERN VOICES

slide tape 15 min.
Saskatoon \$5/10

Northern Saskatchewan has been the home of the Cree and Chipewyan Indians for many centuries. Introduction by mining and lumber industries, has had immense impact on the people of the north.

How do the northern people feel about the changes that have been and are taking place? This slide show was prepared by people in northern Saskatchewan to begin a dialogue with southern Saskatchewan people. □

Available from:

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

One Sky

JAMES BAY: DEVELOPMENT FOR WHOM?

slide tape 30 min.
Development Education Centre Toronto \$5/10

The James Bay hydro project is designed to supply Quebec's new electricity needs for twenty years. Does it matter that it will be taking away the homes, way of life, and means of existence of 7,000 Cree and Inuit people? Is this electricity really needed? What are the ecological implications? What role are transnational corporations playing in this project. Who will pay for this so-called development? This informative slide show presents the native people's viewpoint on these questions about the project. □

One Sky Cross Cultural Centre

For free brochure listing educational resources on native issues and 1984 audio-visual guide--write or phone:

One Sky,
134 Avenue F. South
Saskatoon, Saskatchewan
S7M 1S8
(306)652-1571

Poetry Corner

I have always felt that...the Metis rebellions were...actually an expression of a national liberation movement. Basically it didn't differ the least from the national movements against colonialism that we are familiar with in the last twenty or thirty years in Asia and Africa and the Arab world.

I still feel that as far as the North American Indian is concerned there will be no real advance until that liberation movement is carried to its completion.

(However) ... it would be nonsensical for anyone to assume that he should be a separate nation...for they no longer possess an autonomous territory with a culture which is strictly indigenous to that territory...Their future lies in the fact that they must be freed from all the pernicious influences...(and) disabilities which colonialism has imposed upon them. Consequently...the national liberation of the Indian people and the Metis people in Canada cannot be completed until Canada as a whole and the western world as a whole free themselves of that vicious system which has imposed these conditions on a conquered people.

Jim Brady The-One-and-a-Half-Men Murray Dobbin 1981. □



Shades of Difference

Listen, my son

*Ever our people
Were forest wise,
Friends with tall trees,
Yet we bear sons who
Long for lonely seas
Like those that wash
The distant Hebrides.
'Tis heritage, my son.*

Hear, daughter of mine

*Remote, mist-shrouded grand dam
Generations from you,
From her far-away glen
Among a brown-eyed people
Bequeathed eyes of blue,
Her contribution to our race.
Cherish them, my child.*

Eileen Burnett



Second Sight

*Slowly I trudge down
Bustling main street,
Dodging fleet youngsters
Not recognizing a soul
I meet.*

*For I'm seeing snow trails
Through shadowy spruce,
Watching bare underbrush
For signs that bull moose
Passed this way,
Feeling brisk wind
Veering to north
Snowshoes a-crunching....*

*Pardon me, madam.
I'll help you pick up those parcels.* □

“Manitou in Prison”

We are only people and we are not immune to human nature and its “downs” in life. A lot of us cannot handle what goes on in our daily lives. We claim we cannot handle certain things because we don't apply enough effort to rationalize and reach up for the more constructive and better side!

Louis Riel believed in Manitou. And so did poundmaker and many of our historical people of the past. With whatever concepts of faith they had, they were condemned in many different ways. They were not immune to imprisonment and corrupt oppression by the almighty man-made powers. Yet our historical people still maintained pride. And with that, the left us lessons and a sense of strong survival as a people.

As we, at one time or other, feel down and out, we need to spring forth our lessons on how these leaders must have reached up and sought an answer to something that needed real handling! They had to have found it in the Spirit of Manitou.

Imprisonment today still (obviously) exists. Despite modern dungeons, incarceration does not make a pretty picture. It is a cold and dangerous world inside those walls. The most dreaded companions are frustration and loneliness! The only real solitude is communication with Manitou in prison.

It is the powerful underlying lesson of communication which makes the basis of pride in ourselves as a people of this turtle island. Manitou gave us four directions in a simple procedure of survival. Manitou allowed us the sense of knowing and acknowledging



this direction called East. Along with this direction we know it is a time of a new beginning, a re-birth, a new day to respect and be thankful for with all its winged creatures and so on. Manitou gave us this order of creation so we might know that the South is the direction of warmth with its creatures which crawl and the significance of the youth in our nation. The important youth who must be encouraged in the revival movement of traditional ways. Manitou allowed us the West direction where we acknowledge the creatures which swim, and for the rains and adulthood with its necessary forms of responsibilities. The sign for the end of the day before the lessons of the night life and the moon comes to us, plus. Manitou gave us this direction called North in order to let us acknowledge the four-legs and the courage, strength and wisdom. So that we might respect continuously the elders of our nation (etc.). Those four directions are basic and in learning and knowing and respecting them, Manitou has lessons and more attached to each one.

The Drum-beat will always be there. The sweet-grass and herbs and the pie were given to us by our ancestors from the Spirit of Manitou. As the people of today-no matter where we are-we must maintain any and all gifts of Manitou. Faith alone, such as our historical leaders had, can lift us up from any “downs” in life.

It is beautiful to be a people and be proud. It is in sharing that we all learn. It is in respecting Manitou that we can achieve a better way!

In the Spirit of our Ancestors
Billy Brass

Recipes

DEEP-FRIED VENISON BACKSTRAP

1 strip venison tenderloin
3 cups flour
Salt
Pepper
2 cups milk
2 eggs, beaten

Slice tenderloin cross-grain into very thin pieces. Soak in milk-and-egg mixture for 30 minutes. Dip individual pieces into seasoned flour and fry in hot vegetable oil. For garlic flavor, add garlic salt to flour. Serve piping hot.



CREAM PUDDING

Here is a Navajo recipe for cream pudding if you care to use it.

1 egg well beaten. Put in saucepan. Add 2 tablespoons cornstarch and 1/2 cup sugar. Add 2 cups milk (or you could use 1/2 cup instant powdered milk and 2 cups water) Stir well and cook over moderate heat until it begins to boil. Stir quite often to keep from burning. When it comes to a boil, take off stove, add 1 teaspoon vanilla and tablespoon butter.

You can stir into this mixture a couple cups of cooked rice if you care. Put into dishes and store in refrigerator until set. It can also be served hot over wholewheat toast. Very simple to make and very good!

ROAST VENISON

5 to 7-lb. venison leg
1/4 lb. fat salt pork
salad oil

For marinade

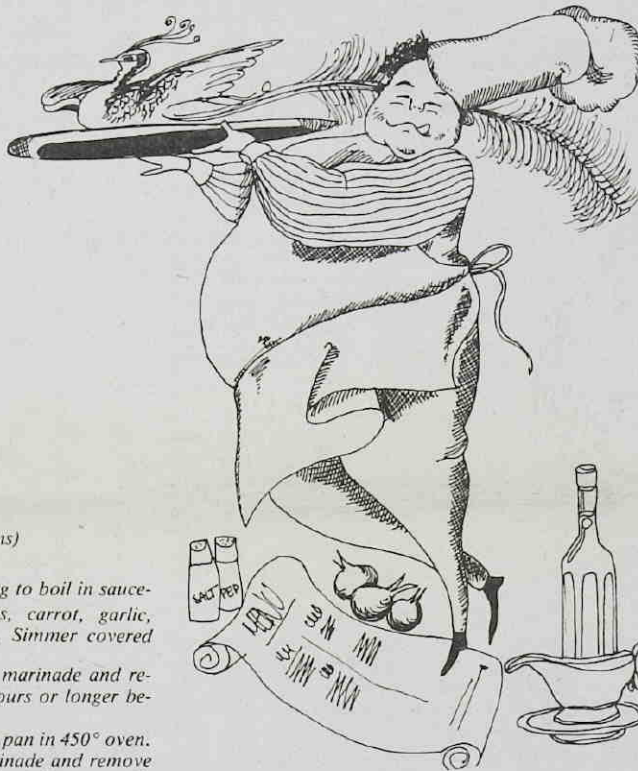
1 qt. water
1 1/2 cups vinegar
2 onions, chopped
1 pared carrot, diced
1 clove garlic
1 tsp. dried thyme
4 sprigs parsley
12 whole black peppers (peppercorns)
1 tbsp. salt

First make marinade by bringing to boil in saucepan with water, vinegar, onions, carrot, garlic, thyme, parsley, peppers and salt. Simmer covered one hour, then cool.

Cover venison leg with cooled marinade and refrigerate leg in the marinade 24 hours or longer before roasting.

To roast, preheat shallow, open pan in 450° oven. Meantime, take venison from marinade and remove skin and any visible tough sinews. Sprinkle meat with salt and cover with slices of fat salt pork. Place meat in preheated pan, adding salad oil to cover bottom of pan. Roast uncovered, basting meat with salad oil.

Allow about nine minutes per pound for very rare, 15 minutes per pound for medium rare, 25 to 30 minutes per pound for well done.



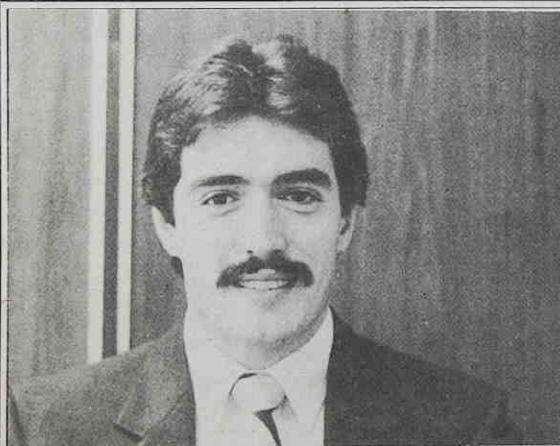
BREADED VENISON STEAK

Venison steaks
1 egg, beaten
Bread crumbs
Salt
Pepper

Pound steaks until about 1/4 inch thick. Dip each steak into egg and coat with bread crumbs, working crumbs into meat with fingers. Season steaks and fry quickly in hot fat, turning once. Serve immediately.

VENISON STEAK

Cut steaks three-quarter inch thick, trim off tendons and tallow. Pound flour into both sides, using edge of saucer or plate if a regular steak pounder is not handy. Melt enough butter in skillet to give a depth of one-quarter inch and fry meat in it from 10 to 20 minutes, depending on how well done you like it. Season both sides with salt and pepper at the last turning, remove and place on heated platter. Dot with butter. Serve three-quarters of a pound per person.



SUPREME Office Products Limited

1916 Dewdney Ave., Regina, Sask.

Tel. (306)527-8651

Marlow Caragata Sales Representative

Winter Survival

by Arlo Yuzicapi

Getting stuck in a blizzard when you are driving is not the end of the world, so don't panic. Often, there is plenty of time before the storm actually hits to find a place to wait it out. This may mean knocking on a farmer's door (yes, there are still friendly farmers out there) but if your car has decided sliding into a ditch is more fun, or if you are on the Hanson Lake Road where there are no farms, phones or other travelling reporters on the way, waiting it out in the car is what you'll have to do. The following tips could make the difference between a miserable wait and a not-so-miserable wait:

Prepare

1. Before your trip, Sunday drive or whatever **Think!** There are some people who feel freezing to death in a car will never happen to them. These are often the same ones who pick on other people who worry constantly that they will freeze to death on the way to the store. Trust the worriers!!! One Sunday afternoon, a spontaneous "let's go for a drive" led three of us to drive totally unprepared into Prince Albert's Great White North. Leather jackets, Spiderman runners and no mitts were suitable for Sunday brunch at the Travelodge but not when the car finally quit pretending it was a four-wheel drive snowmobile and jumped into a ravine. We decided to walk, seeing it was highly unlikely another car would feel like being a ski-doo along the same trail nor would a tow truck just happen by. For the mile and a half walk, I refused to hear the little voice saying "I told you so" but even then I was putting together a survival box in case we ever got stuck again. It could have been worse and I'm proud to admit I am now a champion Worrier.

Survival Box

The box does not have to be a box; it can be an OK Economy bag, packsack or everything rolled into a sleeping bag.

Inside should be the following:

- Matches, candles (remember to keep the window open slightly, about 2 inches, for ventilation); longburning candles are the best.

- Flashlight with fresh batteries, a flasher-light (one of those red/white lights like under cover police cars have - they flash), flares (lots if you get stuck often or for long periods of time) but do not show your seven-year-old-son how they work until you absolutely have to. A half dozen should do.

- A window scraper (so you can watch for approaching help. You would not feel good if you missed being rescued because your window was frosted. Sometimes help passes you by anyway, but at least you can get their license plate number for later revenge).



- For those who worry about food: A package of rations should be kept for emergencies only. If you have kids with after school munchies or boy-friends who'll eat anything, be firm; lock it if you have to, but don't be dumb and leave the key in the bathroom or at work. Emergency rations could include: chocolate, granola bars, jerky, crackers, dried fruit, nuts or, if you're really into outdoor survival, pemmican. If you seriously love getting stuck or if you die without coffee/TEA/hot chocolate when there's a raging blizzard happening, consider a sterno burner (use with caution) that backpackers and hikers use or a hot-water pot to plug into the lighter outlet. (Note: Use only when the car is running to prevent a dead battery).

- Alcohol does not warm you up. You may feel warm but alcohol actually lowers your body temperature or puts you in a stupor so you don't feel the cold. You may get intoxicated (drunk), past out and burn to death if the candle tumbles. Do not pack alcohol.

- Wool sweaters, old blankets and for kids who watch T.V. some of those **Hot Shots** (same rules as the chocolate bars - no Hot Shots unless they're stuck in a blizzard).

- A package of tobacco, rolling papers. Even if I am trying to quit there is no way I am going to stay in a car in a blizzard and worry about running out of cigarettes before I freeze to death. Rolling them gives you something to do.

For those who wish to get out on their own after the storm has gone, the following should be packed if there is room: two chains, tire chains, shovel and bag of sand.

During the Storm

2. Do not get bright ideas about walking through the blizzard or arctic temperatures to find help. Your car will eventually be found, this is what the flares and flashers are for. Your body might never be discovered until seeding time. Do not believe your kid/s when they say bears hibernate for the winter, if a bear does not eat you when you are walking for help, a wolf or Sasquatch will.

3. Do not try to shovel your way out during the storm or push your car. Over-exertion and exposure can lead to hypothermia and frostbite.

4. Run motor and heater sparingly as it may be a long wait. Lights and radio shouldn't be used that often either for a number of reasons; you do not have to see the inside of your car as you will have candlelight, the radio does not have to tell you there is a blizzard and a dead battery is not that necessary.

5. Always leave your window open enough to ensure proper ventilation.

After the Storm

Unless your car is completely covered, do not fear; road crews will be looking for vehicles stuck in the ditch. If you are by yourself, wait until help arrives before attempting to shovel or push the car if there is a great deal of snow. Hypothermia and frostbite are still a danger. If the sun is shining, there is also danger of becoming snowblind. If you do not have sunglasses, a strip of cardboard or cloth with slits (similar to what the Inuit wear in the Arctic) can be improvised. Rubbing ashes or soot around your eyes will also cut the glare.

One final word of advice: check weather forecasts, rely on your own instincts when travelling in the winter. No matter how well prepared you are, surviving in a car in a blizzard is not exactly fun. □

The Dangers of Winter

From the Cold Weather Catalog - Tree Communications, Inc.

Hypothermia - (when you are outdoors)

The body is losing more heat than it can generate - this is the biggest danger you face. If you begin to show signs of hypothermia (intense, uncontrollable shivering; difficulty with speech, and sluggish thinking; skin beginning to turn blue or puffy) take steps **Immediately**. Hypothermia can be fatal. Do anything you can to increase warmth and remain alert. Melt snow and drink the steaming water. Do not make the mistake of eating snow directly from the ground. Eating snow can chill your body enormously; always melt the snow and drink it as hot as you can tolerate. Walk, sing, jump, keep your limbs moving and your mind working. The symptoms will quickly reverse themselves if treated efficiently and swiftly.

Remember that perspiration will cool the body as it evaporates and that wet clothing is a real danger. If you begin to perspire, loosen garments to allow your skin to dry quickly. If your clothing does become very wet, let it freeze and beat the ice crystals off with a branch. It is absolutely essential that extremities be

well protected. You can lose half your generated body heat through the top of your head, and hands, feet, ears and your nose are quickly prone to frostbite.

Frostbite

Frostbite does not only affect those who spend the winter in the great outdoors. Even if you never leave the city, a walk to the store or a long wait at a bus stop in high winds and freezing temperatures can expose you to the risks of frostbit.

When insufficiently protected skin areas (particularly extremities - toes, fingers, ears, or the tip of your nose) come into contact with high winds and winter cold, the tissues in the skin can become frozen. As circulation decreases you'll feel a stiffening, numbness, or stinging sensation in the affected part. This is the first stage of frostbite - when crystals of ice are forming between the body's cells. As the condition advances, the frostbitten area will change in color - from pink (in the initial stages) to white, which indicates a more serious phase. Blistering of the skin may also occur as the tissues harden.

Preventive Measures

Checking on weather conditions and dressing appropriately are crucial steps toward avoiding the risk of frostbite. Wearing a well-insulated outer-garment, mittens, wool socks, and cap will generally reduce the chance of frostbite occurring. If your hands become particularly cold, hold them against your body for

heat. Exercise fingers and toes by wriggling them around to generate a little warmth.

It is hard to avoid all the holiday parties (and cups of Christmas cheer that go along with them), but be advised; alcohol and cold weather do not mix. Alcohol contributes significantly to the risk of developing frostbite because it hampers circulation and can make your body insensitive to the degree of cold. If you've overindulged, you may be completely unaware of developing frostbite symptoms. Drinking hot coffee, tea or cocoa would be a wiser choice.

Treatment

No matter what you've heard, do **not** rub snow into frostbitten skin; this only increases the danger of breaking the skin and destroying tissue. As soon as you can, get indoors, cover the frozen area with a woolen material, and have a warm drink. Do not massage the area; it requires gentle treatment. You should immerse the affected area in water that has been heated to about body temperature. Don't overdo the heat treatment by exposing the skin to a roaring fire or hot stove - this amount of heat can damage the skin.

Gently exercise the area as it returns to a normal feeling and colour. If for some reason, you must go outside again, a large sterile dressing over the area should help protect it. If frostbite persists, call a physician. □

by Arlo Yuzicapi

Guatemalan Exile Visits Native Communications

by Martha Ironstar

Regina - Enrique Torrez, an exile from the Central American country of Guatemala visited Native Communications offices in Regina as part of his Saskatchewan tour.

Guatemala is a small country in the middle of Central America troubled by oppression, massacres and death squads on the part of the government and revolution on the part of the peasants and Indian population.

Torrez gave a lecture at the Catholic Centre, the Gabriel Dumont Institute and the Saskatchewan Indian Federated College while he was in Regina.

Torrez and his wife, Marta, are both lawyers who represented labourers in a suit against the Coca Cola Company in Guatemala. As a result of their work on the case, they received death threats and attempts on their lives. They left Guatemala to live in the nearby country of Costa Rica and two years ago, moved to Vancouver with their five children. They are now involved in helping Guatemalan refugees who are camped in southern Mexico, near the border.

Torrez spoke specifically about the problems of Guatemala, the death squads and the government. "The army has to be prevented to keep from doing what they are doing. We need political structures to help the Indians of Guatemala," he said.

Torrez said, out of 7.5 million population, 5 million are Native. He also talked about the oppression of Native people in the region - and their role in the present revolution. Torrez also discussed the possibility of a full invasion upon nearby Nicaragua by the American government, and the effects of such an action on the Central American region.

"I know it will be a long hard struggle," said Torrez, "but we have to keep our culture alive. The livelihood of the Indians have to be protected." □

No New Money For Child Care

Regina - Action Child Care (ACC) is pressing for maintenance grants but not at the expense of subsidy. Social Services Minister Gordon Dirks, has stated there is no new money for daycare due to the current economic recession, the 1984-85 budget includes a ten per cent increase in subsidies.

One of the ACC's concerns is that the 36 hour requirement for families receiving subsidy will be changed and families will be prioritized according to the hours they use the service.

This would limit the rights of families receiving subsidy to choose how they use the space. Parents receiving subsidy have the same rights and freedoms as full fee-paying parents.

This is essential in providing equal access for all families who need this service.

Action Child Care recommends training opportunities on both pre-service and in-service basis with changes in regulations requiring additional training and an increase of training personnel.

Financial incentives for training and suitable preparatory services which meet requirements, staff consultants to implement in-service training and a mechanism for recognizing competency already developed are some of the ACC'S RECOMMENDATIONS.

Changes to the regulations that would require training for all personnel caring for children is another suggestion. It makes no sense to exempt family day home providers from basic training requirements and to maintain that both forms of care are equally good, says Action Child Care.

They suggest the development of new spaces in daycares or homes become available only if additional funds for high quality of care is available. They say the government must continue to permit day care centres to operate only on a non-profit basis. □

Metis Director Critical of New Group's Demands

Prince Albert - The true spokesman for Metis in the province remains the person elected as their representative, says Roberta Kelly, Association of Metis and Non-Status Indians director for the district that includes Prince Albert.

In December Bruce Flamont, president of the recently-formed National Metis Alliance of Saskatchewan, asked the provincial and federal government to recognize it as the representative of Saskatchewan Metis.

Flamont also said funds given to AMNSIS should be redirected to the alliance, and he, rather than AMNSIS President Jim Sinclair, should be the delegate to the constitutional rights committee and that AMNSIS likely won't last another year.

Kelly said Thursday that Sinclair was elected by AMNSIS membership and therefore he is the representative for the province's Metis.

"Mr. Jim Sinclair remains the spokesman for the Metis," said Kelly, adding that Flamont hadn't won any elections and his recently-formed organization didn't have any mandate from the people he claimed to represent.

Also, the membership of AMNSIS will decide if and when the organization will dissolve itself, said Kelly.

"There isn't going to be a splitting of the Metis and non-status Indians until such a time as the membership is ready for a split." □



Native Advisory Committee Complete Findings...

Regina - The Native Advisory Committee, which was established in September 1983 by the provincial government, has completed its task of conducting interviews with individuals as to their recommendations on economic development policies for Native people in Saskatchewan. According to Eugene Laroque, from the Indian and Native Affairs Secretariat, the five field staff were finished their work at the end of December. It is now up to an Edmonton management consulting firm, Thorne Stevenson - Kellog, to compile all the information which will then be submitted to cabinet for their pursuit. Laroque said it will take at least another month before a report will be available to the public.

Laroque said people from various sectors, such as local council leaders, Native business men, non Native businessmen, community leaders, etc. were contacted on an individual basis. Native organizations such as the Association of Metis and Non-Status Indians were also asked to participate but refused saying the government has had their proposal for a long time on to how they see economic development planning should be done for their people.

According to Ronald S. Hikel, of the consulting firm, the final policy paper will be based on studies that have been done by governments, Native organizations, etc., and from the information compiled from the field people. It will then be up to government to decide what to do with the recommendations. □

Native Athletics Part of Academic Year

Regina - The Saskatchewan Indian Federated College is pleased to announce the inclusion of athletics in the '83 - '84 academic years.

Women's basketball will be the first sport offered, with men's basketball starting in 1984.

The "Pumas" will compete in the Prairie Athletic Conference with Kelsey Institute (Saskatoon), Wascana Institute (Regina), Saskatchewan Technical Institute (Moose Jaw), Briercrest Bible College (Caronport), and the Canadian Bible College (Regina).

The Saskatchewan Indian Federated College is excited about the new program with full approval and support coming from the community, university, and the Board of Directors.

The long-range goal of the college is to offer as many sports as possible to ensure that Canadian Native athletes have a format from which to develop and demonstrate their skills at the post-secondary level. □

Lecturer/Assistant Professor Term Position Department of Indian Education

1. To teach credit courses in one or more of the following areas:

- Indian language arts
- Teaching english as a second language (TESL)
- Linguistics

To conduct research in the field of:

- Indian language arts
- TESL related to bilingual Indian students

The incumbent will be required to teach classes held at the University Campus and at least one other off-campus location.

- A post-graduate degree in linguistics or
- A post-graduate degree in education with specialization in TESL/English language, Arts/Reading
- Familiarity with issues related to Indian education is essential
- A background in the study of Algonquian or other Indian languages is a definite asset

Initial appointment for one year with the possibility of renewal

CLOSING DATE: FEBRUARY 21, 1984

SALARY: NEGOTIABLE

Forward resume and names of three work references to:

Personnel/Human Resources
Saskatchewan Indian Federated College
127 College West
University of Regina
Regina, Saskatchewan
S4S 0A2
Telephone: 584-8333

Outside the Province

UBCIC Survives Motion to Dissolve

Vancouver - The Union of B.C. Indian Chiefs may have been down but they are not out of the B.C. Indian political scene.

Faced with a motion to dissolve the Union, delegates to the 15th annual assembly held in Vancouver recently, voted strongly against the resolution. Under newly-elected president, Chief Saul Terry of the Bridge River Band, the Chiefs will now be working towards re-building the Union.

Former UBCIC president Bob Manual, who retired after leading the organization through its toughest battle for survival, presented the motion to the assembly on behalf of the Chiefs' Council.

Manual told the assembly the UBCIC was \$370,000 in debt three years ago, but through severe financial restraint was able to pay off all but \$65,000 of its debt.

The enormous deficit, he explained, was incurred as a result of the Chiefs' fight against patriation of the Canadian constitution, as well as studies of the impact of megaprojects on the Indian way of life and other issues.

During the same period, the Union was affected by the government's change in financing Indian organizations, a change that drastically reduced funding to UBCIC and left the organization in a weakened position.

Manual then challenged the delegates to consider dissolving the UBCIC in its present form, arranging to pay off its debts and finding other ways to continue the struggle for self-determination.

One possibility, Manual suggested, would be to follow the example of the national Assembly of First Nations, which retained its predecessor organization, the National Indian Brotherhood, as a legal entity. The AFN is involved in the national political representations, while the NIB remains the corporate structure of the assembly. □

Expands into New Markets

Hobbema, Alta. - The trust firm belonging to the oil-rich Samson Indian Band - the Peace Hills Trust Co. - is poised to tackle the financial markets of Ontario.

And the institution has an unusual advantage over competitors - none of its owners, all residents of the Hobbema reserve 100 km south of here, pay taxes.

"We're the only Indian-controlled trust company in North America," says vice-president Peter Baird, one of the few whites involved in running the firm. "And that leads to some unusual practises. In our first year, unfortunately, we retained a profit on operations. And we got stung with taxes."

The company quickly learned to return its profits to shareholders, whose status as treaty Indians protects them from paying personal income tax.

With that lesson in hand, the trust company plans to expand in April 1984 with a Winnipeg branch and next fall with a branch near Toronto.

Peace Hills Trust has enjoyed steady growth since its first branch opened in Hobbema in November 1980 and in Edmonton a year later. There are 26 employees in total at the two branches; half are Indian and half non-Indian.

Launched with \$7 million capital and authorized by the Canada Deposit Insurance Corp. to lend \$20 million more, the trust company now has \$9.48 million in capital and contributed surplus, held in shareholders' funds.

Fifteen of its 18 directors are Native.

The Plains Cree Samson band is the wealthiest of Canada's 17 oil-producing Native groups. Their reserve includes the productive Pigeon Lake oilfield. □

Fund Raising Banquet

The Regina Native Women's Association is once again sponsoring a banquet on March 2, 1984 to raise funds for their facility. The tickets are \$50.00 per person, however, \$40.00 is income tax deductible.

Due to the limited tickets sold this year, please purchase yours early. Call Ivy Scales or Alice Goforth at 522-2621 or 522-2022. □

Will Never Accept Indian Nations

by Brian Douglas (Micmac News)

Halifax - The Nova Scotia Government will never accept Indian nations as a third order of government in Canada "even if we were the last government on earth," says social services minister Edmund Morris.

The minister said the province supports the view that Native people be granted a greater degree of self-management and control over their own affairs but "not to the exclusion of federal and provincial laws."

"That would be contrary to the prevailing political structure and we cannot accept that," he said after a four hour meeting with representatives of the Native Council of Nova Scotia and the Nova Scotia Native Women's Association.

Nevertheless, the talks ended with a renewed commitment by both sides to continue working toward a mutually acceptable definition of Indian self-government despite conflicting opinions as to what the term really means.

Council president Viola Robinson said that while some progress was made it was too early to predict the outcome of the discussions before the constitutional conference on aboriginal rights in March.

"We're not on the threshold of agreement yet," she said, "although some headway is being made."

"We both understand it's a highly contentious issue....but the fact that the doors are being kept open is a very good sign," she said after the meeting with Mr. Morris and his Native affairs co-ordinator, Alan Clark.

But, according to the minister, the time for speeches is over. The province wants a detailed legal explanation of the Council's position.

"We can't agree to entrench self-government in the Constitution until we know exactly what they're talking about," Mr. Morris said.

However, the province won't accept Indian nations as a third order of government, he added, because, "it would abrogate federal and provincial jurisdiction."

Mr. Morris said Nova Scotia's position is not intended to be confrontational and "while it may fall short of Native aspirations it represents a major movement toward them by the white governments. □

Berger Defends Rights

Lethbridge - Former Chief Justice Thomas Berger said recently in Lethbridge he has no regrets about speaking out in favor of entrenching Native rights in the Canadian charter of rights.

Berger's pro Native rights comments came while sitting as a British Columbia judge in 1981 and led to a Canadian Judicial Council review and Berger's subsequent resignation from the bench.

"Most people understood I felt obligated to intervene in the debate," said Berger at a People's Law Conference at the University of Lethbridge. Native rights were reinserted into the charter of rights after Berger's comments.

He told the Lethbridge audience that his decision to speak out on the issue while sitting as a judge didn't set a precedent as many other judges including judges on the review council which rules his remarks "indiscreet" have taken public stands on issues of public interest. "The objection was not that I spoke out, but that I was listened to," said Berger, analyzing the possible motives behind the judicial council's decision.

Berger said judges should stay out of public debates for the most part but he said in "exceptional circumstances" a judge is duty bound to "intervene."

Berger said the charter of rights enshrines the rights of Aboriginal people. He said the positive attitude of Canadians, Canadian governments and Native organizations has successfully convinced all Canadians that the Aboriginal rights issue must be addressed. □

Dene Nation Re-organizing

N.W.T. - Better service to the communities and a collective approach to office decisions are the aims of a re-organization underway in the Dene Nation office.

The new emphasis on teamwork will give individual programs more financial autonomy and put many of the decisions that previously went through the Executive in the hands of a staff management team. The team, with representatives from all areas and levels of the administration, started meeting recently to begin the re-organization.

"We're already had some very productive meetings and now people are really excited," says Joanne Barnaby, in charge of the re-organization. However, it "will take months and months to get to the point when people know how to use the system," she adds.

The new Executive was elected in September with a strong mandate for change. As well as promising to direct the Nation toward more work in the communities and give more power to the chiefs, president Steve Kakfwi noted the need for changes in the administration and promised that these would be made with the participation of the staff. □

Native Women Most Discriminated in Canada

Red Deer - Indian women who marry outsiders are treated like nobodies and are the most discriminated against in Canada, the provincial committee on tolerance and understanding heard recently.

"When I married an outsider I became a nobody, not an Indian," Lena Small, an alcohol counsellor with Rocky Mountain Friendship Centre, told the committee.

"I want to be recognized as an Indian. Nobody can tell me I'm different, a white or a Metis - I want to be recognized as an individual like everybody else."

Small said she had struggled for 30 years to live in white society "and I had to learn whiteman's ways, so why can't they understand the Indians?"

She told the committee how her five-year-old son was ridiculed by school mates when she sent him to school with his hair braided.

"He refused to return to that school again," she said, claiming ridicule is one reason for the high dropout rate of Native children in the school system.

"We were told we are bad, our homes are dirty, our clothes are different, and we hear about drunken Indians but some people don't know what the word tolerance is. I had to learn it too."

Small said there should be Indian teachers hired in the school to help children with problems because "white people don't understand." □



- RABBIT STEW JIG**
BY
HAP BOYER
WITH
GAVIN
WUTTUNEE
Caller
- | | |
|-------------------------|-------------------------|
| PROGRAM 1 | PROGRAM 2 |
| 1. Rabbit Stew Jig | 1. Red River Jig |
| 2. Red Head Fiddler | 2. Good Neighbour Waltz |
| 3. Sleeping Giant | 3. Out The Buckhorn Way |
| 4. Lone Star Rag | 4. String Polka |
| 5. Crystal Waltz | 5. Interlaka Waltz |
| 6. Hae! & Toe Polka | 6. Up Jumped The Devil |
| 7. Haste To The Wedding | 7. Uncle Jim |

Single cassettes \$12.00 and orders of 20 or more \$7.00 each"

"Orders for cassettes to HAP BOYER.
C/O Cana Song
511-101st Street
North Battleford, Sask.
S9A 0Y5
Phone: 445-1311



Reunion '84



Qu'Appelle Indian Residential School
"Celebrating 100 Years"
August 6-12, 1984

ATTENTION

All Ex-Graduates
— former students
— former Staff, Teachers & Supervisors

August 6- 9 — Saskatchewan Indian Summer Games on School Grounds

August 9 — Planned School Activities
— Wild Game Bar-be-cue

August 10-12 — Pow-Wow

Names and addresses of anyone who attended the Qu'Appelle Indian Residential School would be greatly appreciated and will be put on our mailing list. For further information please contact:

Beverley Desnomie
Qu'Appelle Indian Residential School
Lebret, Sask.
S0G 2Y0
Ph. 332-6622 or 332-5628



Brian is waiting for you to make the difference

Be a Life-saver . . .
Be a Kidney Volunteer

At two years old, Brian knows a lot about waiting. Right now, Brian is waiting for a kidney transplant. He needs a new kidney—soon.

With the help of a lot of people, Brian is fighting kidney disease. He can't do it alone. For as little as a few hours of your time, you can be a life-saver. Your help to raise money for kidney research and patient support programs can make the difference for a child like Brian.

Call **now** to volunteer your time for the door-to-door Brian Appeal in March. Brian is waiting for **you** to make the difference.

Call 1-800-268-6364 (In B.C. 112-800-268-6364) Op. #533



THE KIDNEY FOUNDATION OF CANADA

I want to be a lifesaver. Please call me about volunteer opportunities.

Name _____

Address _____

City _____ Prov _____

Postal Code _____

Telephone () _____

The Kidney Foundation of Canada
Box 2670, Station "D"
340 Laurier Street West
Ottawa, Ontario K1P 5W7
Charitable Registration #0224980-13-08

new breed

now

SUBSCRIBE TODAY

Suite 210-2505-11th Ave.
Regina, Sask. S4P 0K6



Produced by:
Wehta Matowin
Saskatchewan Native Communication Corporation;

NAME

ADDRESS

	members	non-members
<input type="checkbox"/> 1yr	\$08.00.....	\$10.00
<input type="checkbox"/> 2yrs	\$10.00.....	\$15.00
<input type="checkbox"/> 3yrs	\$15.00.....	\$20.00

money order or cheque enclosed

please invoice (businesses only)

AMNSIS card NO. _____

Print, Radio and Television Production