

March 1985

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NEW BREED

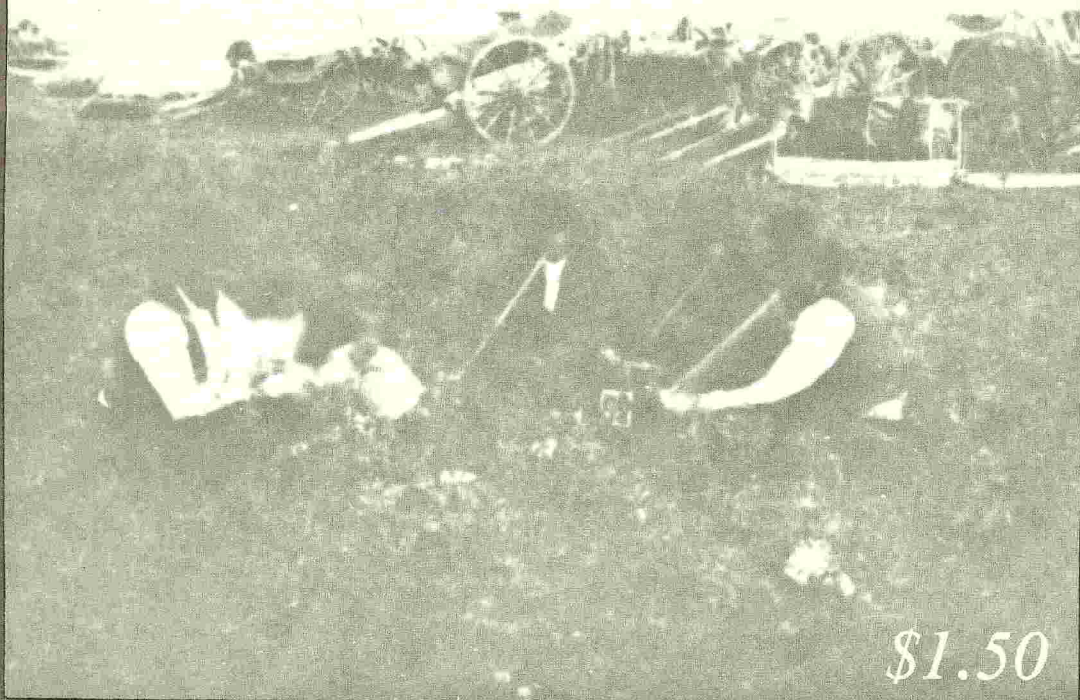
Voice of the Association of Metis and Non-Status Indians of Saskatchewan

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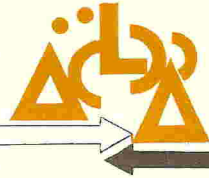
- THE CRUISE AND THROSTHMA
- SINCLAIR AT VATICAN
- SASKATCHEWAN'S NATIVE PRISONS



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PROFILE

Let us introduce ourselves



Raymond Lee Leibel

by Jean-Paul Claude

Attempting to describe Ray, the technical director with Wehtamatowin Radio, is probably more difficult than describing any other member of our staff, for Ray is so many things to so many more people. To some he might seem to be totally dedicated to his work while other might see him as a happy-go-lucky playboy who would rather do anything rather than putting in a forty hour work week. Some see Ray as a super serious personality while others are certain his only serious moment might have been when he realized you only receive wages AFTER you do the work.

There are many ways one might describe this somewhat unique personality but the one that would certainly be most accurate would be that of "PROUD PAPA", for Ray's highest priority is without a doubt, Ryan, his five month old son, who Ray insists is already a professional critic in the field of Rock and Roll. Ray told me that before buying a new album, he always makes sure that Ryan has heard it

on the radio and given it his personal OK.

Lynette, Ryan's pretty Momma, tells us that the situation is much more serious than having Ryan approve music purchases. She said that once while driving downtown on a bright Saturday afternoon with Ryan sitting between them, Ray turned and placed his mirrored sunglasses on Ryan's face. Lynette thinking this was unnecessary since Ryan's eyes were already shaded from the sun told Ray this when he replied, "Oh it isn't to protect his eyes from the sun, honey. Ryan has a reputation to maintain and I wouldn't want the chicks to think he wasn't cool.

You might think that Ray's personality is as care-free as indicated in the opening paragraph of this article and that would be unfortunate for in all actuality Ray, though certainly knowing how to enjoy himself, is a dedicated professional in the truest sense of the word.

Ray came to Wehtamatowin over a year ago with very impressive cre-

dentials and he has yet to disappoint us in respect to his talent, dedication and willingness to give the job whatever is required to be successful.

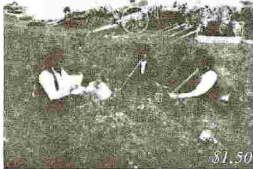
Ray's first professional love has always been music and he spent many years travelling with a band where he learnt the essentials of the entertainment and recording business and also met his wife Lynette, who was the lead female vocalist in the same band.

The moment finally came when Ray realized that the band had taught him as much as possible as far as the technical aspects of music were concerned. Since that was his special interest, he realized he would have to move on if he was to learn more. That decision brought him to SNCC and Wehtamatowin Radio and it is a decision that everyone who works with him now, is happy that he made.

Ray told me that his decision to work with Native Communications was one based on other factors other than just what he could learn there. Ray experiences some strong emotions when thinking of his Native heritage and is anxious to work as hard as necessary in seeing that the Native dream of self-determination is one day fully realized.

Ray was deprived of his own Native identity by the Department of Social Services who arranged that he be adopted by a non-Native family at a very young age. He never realized he was Native till many years later. This realization created some justifiably bitter feelings, but rather than allowing that bitterness to destroy him, Ray developed a positive point of view. He took active steps to find out who he was and this led him to discover a whole new family and culture.

The downfall past still lingers in Ray's eyes but it is fast losing its prominence as the pride of his true Native Heritage gains more brilliance each and every day. □



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NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

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

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Freelance Articles and Photos:

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

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

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

New Breed is published ten-twelve times a year through the Saskatchewan Native Communications Corporation (Wehtamatowin).

Letters

FEATURE LETTER

McINTOSH RESPONDS

Dear Editor:

I have read with interest your recent editorial "PC's Upstage Batoche". I can understand your concern about the commemorative ceremonies which will be held in Saskatchewan during 1985, but I was surprised that you were not better informed on the plans announced in September, 1984, by Premier Grant Devine for the public commemoration of the historic events concerning the centennial of the North West Rebellion.

I have the honor of being chairman of the North West Centennial Advisory Committee - a division of Saskatchewan Heritage. The committee comprises of men and women throughout Saskatchewan, from a wide spectrum of backgrounds and cultures charged with commemorating these historic events of 1885. We have been working with aboriginal people throughout the entire province so that all of our people may come to understand the nature of our history.

I am pleased to acknowledge that the Government of Saskatchewan has contributed to this cause adequate funds, and that our committee has already agreed to substantial contributions to the events which will take place at Batoche, Duck Lake, Cut Knife Hill, Fort Pitt and Frenchman Butte. The funds of the North West Centennial Committee, are above those already committed by the government to its Heritage year - or as you suggest our 80th birthday celebrations.

But I do remind you that Batoche was not the only battle site in 1885. My committee recognizes the importance of Batoche and we have recently held meetings with AMNSIS in a sincere effort to co-ordinate their activities with those of the province at large.

I regret that you were not better

informed of my committee's thrust, but I can assure you that the officers of AMNSIS and many Indian leaders throughout this province, have participated in the plans of our committee.

What we need now is the full participation of all of our people so that each of us has a better understanding of our own history.

What we should be celebrating this year is a century of peace...a peace which has enriched the lives of all our people. I am convinced that the commemorative ceremonies we are about to stage can bring us closer together as Canadians. We are, after all, the sum total of what went before. Although we can't wipe out a page of it, we can through co-operation and friendship leap to understand it.

I invite the input and co-operation of every individual in Saskatchewan during 1985, let us make it truly a year that Saskatchewan remembers.

Honorable C. Irwin McIntosh
Chairman
North West Centennial
Advisory Committee

M.P. PROTESTS PROGRAM CUT

Dear Editor:

CBC has announced its intention to cut our Native Land the only national radio program to cover Native issues from the airwaves.

In the House of Commons, NDP MP Lynn MacDonald asked an unresponsive Communications Minister, Marcel Masse, to ensure the continuation of Native programming.

NDP members on the Indian Affairs Committee Jim Manly MP and John Parry MP think that Native issues deserve better coverage than will be possible by including these

news items in with other CBC radio shows. Limited coverage of Native issues will prevent in-depth analyzing and regular examination of events at the very time when Indian, Metis and Inuit people are looking at important issues such as the constitution, changes to the Indian Act and self-government.

You can express your opposition to the cut by writing to: Pierre Juneau, President CBC, Box 8478, Ottawa, K1G 3J5.

Sincerely,
Jim Manly MP
NDP Indian Affairs critic

ARTISTIC TALENT CONFINED

Dear Editor:

I'm writing this letter to ask if you would publish a poem which I wrote just sitting here doing time. And if you publish my poem, I was wondering if you would put it in your January issue. Plus send me a copy of your New Breed issue, once you have it published.

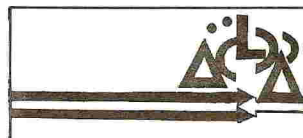
I'm a 21 year old painter (oil painting), and the poem was going to go in a painting I would like to do. Right now I'm kind of short on funds so the painting will have to wait for now.

Enclosed is a copy of the poem, and picture I would like to paint. I would be grateful if you would send me the issue in which it appears.

Thank you.

Yours Truly,
Dwayne Worn

Editor's note: See poetry section page ●●●●●



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Achimowins

by Joan Beatty

By the time some of you receive this issue, it will be spring and that's great considering the kind of weather we've had this past winter. In fact, as I sit here typing, it's the first nice day we've had in a long time.

Even though it was cold, I had a nice time in my recent trip to La Ronge. I had the opportunity of attending a wild rice growers meeting where over 200 local producers showed up, much to the surprise of the organizers. Many prominent leaders from the north attended the meeting including my parents of course, **George and Martin Smith** from Pine House, **Max and Allan Morin** from Ile a La Crosse, **Louis Bear and Ron Ray** from Sandy Bay, **Jonah and Sophie Sewap** from Deschambault Lake, **Chief Joe Custer** from Pelican Narrows, and many others. **Sid Dutchak**, Minister of Indian and Native Affairs, was guest speaker at a banquet which featured wild rice dishes. Guests also attended from the United States where the rice growing industry has apparently taken off, particularly in California and Minnesota. The American entrepreneurs seem to have a good handle on the marketing end of things. It sounds like they now want to get involved in the Canadian rice production and marketing.

The two days I was there were dominated by workshops and discussions which ranged from how to

get a better crop to the latest in rice harvesters. It was good information but many of the local people did not speak Cree and for others, the information was too technical. Many of the resource people were from the universities.

One of the biggest fears being expressed by the local people was the accessibility of leases to virtually anybody in northern Saskatchewan, although the land may be trapped by another individual. Some trappers were caught in a 'catch 22' position because they were given a time limit to develop their areas to rice production. However, with the shortage of seed and the high cost of purchasing seed when it is available, the trappers and local people cannot develop their areas. As a result, they lose their opportunity to plant wild rice in their own traplines and then someone else moves in.

Another concern expressed was the fear in the possible change of government policy in allowing anyone to lease land in the north. A local resource officer said the policy is still the same, in that it's still limited to northerners. The Minister did not elaborate on this area during his presentation at the banquet.

Anyway, it was a very interesting experience and it's amazing how many people are getting involved in this industry. This includes some fairly big business and Native peo-

ple from La Ronge. Through the Saskatchewan Indian Agriculture Program (SIAP), the Indian people are receiving much needed assistance in obtaining seed and the technical support required to be successful rice growers. SIAP is also involved in the marketing of wild rice.

Hopefully, the same support will soon be available to the Metis and Non-Status people. **Donavan Young**, from SNEDCO was in attendance and hopefully AMNSIS will move rapidly in this area because the people desperately need the help now before someone else moves in. We will be having more articles on wild rice growing in the near future.

Just a reminder that we have a couple of contests starting through the New Breed for students. Check inside for details. We hope this will become a school project for many of the schools.

We also want to put out a commemorative issue of New Breed in June and July. This will centre around the Metis people and their cultural and political history. We are looking for ideas and we would welcome your input. Just write the Editor and let him know. I am also looking for traditional Native recipes. Please get them into us and we'll use them in our publication. That's about it for this month. □

NEW BREED

"A Voice of Saskatchewan Metis and Non-Status Indians"

Suite 210-2505-11th Ave.
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METIS TO REGAIN LOST SPIRIT

by **Tim Low, Administrator**
Association of Metis and Non-Status
Indians of Saskatchewan

This year, 1985, marks the 100th Anniversary of the Battle of Batoche and the Northwest Resistance. We refer to the conflicts as a resistance, not a rebellion, because our ancestors were resisting an oppressive federal force which was intent on destroying our culture and our people for their own insensitive and bigoted means.

Our ancestors were resisting a system, and its people which did not operate in a democratic and civilized manner but which chose to listen only to what they wanted to hear and not to the requests of the people of the Northwest. Our people wanted a diplomatic solution to the differences that were emerging at the time. Delegations whose purpose it was to try and obtain a diplomatic solution to the problems were sent to Ottawa. They were met with indifference, lies and deceit. Only after all rational and diplomatic efforts had failed did the Metis take up arms and fight for what they believed was their civil and human rights which included culture, language, tradition and self-government. History texts and politicians have proclaimed over the last 100 years that the Metis were rebels and savages and nothing more than troublemakers standing in the way of federalism and the settlement of the Northwest. What hypocrisy!

John A. MacDonald and his orangemen from eastern Canada were

the real savages in this conflict. MacDonald and his people would not listen to reason, to the concerns of the people of the Northwest, which included white people, but instead mobilized bigots, who they knew hated the Metis from the Thomas Scott affair in Manitoba, to go out and fight the Metis. These people looted homesteads and destroyed property as they made their way to Batoche. We know that women were raped, valuables and heirlooms stolen and that Middleton himself stole furs and sold them at a huge profit. So tell me,--who were the real savages? The Metis were not rebels or savages but real men who, despite their small numbers and the overwhelming odds, were brave enough to stand up and fight for their land, their culture and their children.

History is a funny thing. Centuries of historians have told us that Columbus discovered America in 1492. Discovered America! The people who were here at the time were not lost; Columbus was! He thought he was in India and called the people Indians. So you see, a small word like 'discovered' gave the Europeans the notion they could colonize "their" new territories. A word like "rebellion" connotes our people as a bunch of irrational troublemakers to those who do not know the history and background of the Northwest Resistance.

This year the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), through the Batoche Centenary Corporation, hopes to change the attitudes of

Canadians, and some historians, towards the Metis, our culture and our aspirations. Nick Russell who wrote of the ironies of the Battle of Batoche in the February/85 issue of the Western Living magazine, calls the Battle of Batoche "a pathetic little fight." He questions the tax dollars going into the development of Batoche as a historic site and seems to suggest that Batoche is not really important enough to warrant the expenditures. He questions the province's contribution of \$20,000 to our cultural event--Metis Heritage Days and the future \$1.1 million set aside for Northwest Centennial projects in 1985. Throughout the article, he seems to question the importance of Riel and Batoche. At the end of his article he says, "There's every likelihood that the local Metis, hoping for some solid job creation from the Batoche remake, will not let the government simply drop the project. Like Riel, Batoche just won't go away."

You're damn right we won't let Batoche go away! Batoche is as important to us as the Louisburgs, the Citadels, the Plains of the Abraham's are to the rest of Canadians. What about the tax dollars that went into those historic sites! For a guy who is writing for a western magazine, he seems to have no sensitivity for the role that the Metis played in developing and leading people in the Northwest.

The Metis played a very significant role in the formation of the province of Manitoba and the rest of the Northwest for that matter. This apparent student of Thomas

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Flanagan is a good example of the work facing us in the struggle to change the attitudes and minds of some Canadians and politicians to our culture and our heritage. This change is especially important this year, not only for the development of a more informed, positive attitude toward Metis people but also as support and understanding required for our positions we are taking to the First Ministers' Conference in early April.

These positions are almost exactly the same as were the provisional government's positions of 1885 which called for a land base and recognition of self government for our people. Once we can obtain the entrenchment of these basic principles, other rights such as hunting and fishing, education, language and family services can follow through the implementation process. This process will determine the jurisdictions of all levels of government, federal, provincial and Aboriginal.

The struggles of our ancestors go on today based on the same principles. The forces the governments use against us today are similar as well. The incarceration statistics prove that the military aspect of dealing with Metis people still functions. I suppose one difference is that instead of our people standing up and fighting government and its system, we seem to be turning that frustration towards ourselves. The high rates of suicide and homicides amongst our people proves this. Another similarity of today and 1885 is the way politicians react to Aboriginal negotiations and demands; the lack of political good will. The last two First Ministers' Conferences were good examples of this. We are still being met with indifference.

To change this indifference we are going to have to change the attitudes of the "man on the street". He/she in turn will have to put pressure on the MP's and MLA's to move in a more positive and informed manner when dealing with Aboriginal Constitutional issues. This will hopefully create the political good will needed to entrench our land base and self government in the Canadian Constitution.

The events and activities planned for 1985 will be an attempt to promote a more positive image and New Breed/March/1985

create a better understanding of our people and culture within the Canadian Mosaic.

First, we hope to make a significant impact on the non-Aboriginal Canadians' understanding of Aboriginal history and heritage. We hope to do this through important initiatives in those institutions which play such a crucial role in forming public opinion in Canadian society, the media and the schools. One of the most important initiatives in this area, and one which will have the kind of permanent impact described above, will be the production of significant new curriculum materials and popular works on the Metis and Indian people.

Second, we hope through the commemoration of 1885, that we will be able to make important strides in developing, encouraging

*"My people
will sleep for
one hundred years but
when they awake
it will be the artists
who give
them their spirit back."*

and providing opportunities for Aboriginal artists, writers, actors, musicians and intellectuals whose role in any people's national life is so very important. A people cannot fully express their culture, heritage or their political aspirations if it does not have within itself a core of creative artists. People who can reflect upon that society and express it in ways which contribute to their people's self-esteem and self-worth, and at the same time raise the level of esteem in which that people is held by others.

In the dying days of the Resistance, Riel wrote: "My people will sleep for one hundred years but when they awake it will be the artists who give them their spirit back." Some of our most important projects are those which will help the artists give the Metis people their

spirit back. A series of artists' and writers' workshops, symposiums, scholarships, conferences, and training sessions will bring together that core of creative people so important to the future of the Metis people. Out of these experiences, it is hoped that permanent institutions such as Metis theatre groups, yearly conferences, artists' and writers' guilds, and others can be formed.

Thirdly, we hope to provide Metis and Indian people with a summer of cultural, recreational, commemorative and entertaining activities expressing the full spectrum of traditional contemporary Aboriginal themes. These will include a major Aboriginal music festival, an Aboriginal rodeo, and International Indigenous Youth Conference and the central event of the year, "Back to Batoche", the commemoration of 1885, with its central theme being "The Homecoming of the Metis Nation".

Finally, in 1985 we want to establish Batoche as a memorial to all Canadians. We want to demonstrate to the people of Canada and to the world that the Metis are a nation of people—a nationality, that we do have a distinct culture, that we want to integrate within the Canadian context. That we will not assimilate or commit cultural genocide. We are proud of our culture and want to demonstrate that pride to everyone.

The Association of Metis and Non-Status Indians of Saskatchewan, invites everyone to come to Batoche to experience and get a true feeling for our culture and our heritage. Come and see our traditional dances, songs, dress and competitions. It's a great time for young and old alike. It's a very valuable learning experience for those who are not aware of who the Metis are and how they became a distinct nationality.

The British nationality came about via Norman, Jute and Saxon ancestors. No one questions how one became British or English. Britons are a nationality and are known as such. Similar is the evolution of the Metis nationality whose ancestors were French, Scottish, English, and Indian. We do not feel we should be questioned as to the degree of lineage either. The Metis are Metis; simple as that. □

Batoche 1985

by Arlo Yuzicapi
B.C.C. Media Liaison

Batoche Centenary Committee

Greetings. This month's update could fill about five pages, judging from the many committee and planning meetings that are held almost weekly across Saskatchewan. As a new staff person for the Batoche Centenary Corporation, I can report that yes, BCC and all its board committee members are alive and working hard. Despite the constant obstacles of fund-seeking and political interference, these people are doing their best to deliver commemorations true to the Spirit of '85. It must be stressed, however, that it is the participation of all Metis that will determine the success of this year's activities. Assuming all locals and committees are as enthusiastic as the ones I've met in meetings held in Duck Lake, St. Louis and Batoche, I have no doubt our forefathers would be proud.

WHO'S WHO

1985's First All Committee meeting for BCC was held January 21st in Saskatoon. A cabinet shuffle of sorts took place upon Rod Bishop's resignation as a BCC board member due to "too many other commitments" Mr. Bishop's stepping down, although not meeting any objections from the remaining board members, left some concern as to which the Association of Metis and Non-Status Indians of Saskatchewan, (AMNSIS), executive could "spare the time" to be a BCC board member. With the First Minister's Conference and other major developments tying up most AMNSIS executives' agendas, it was felt the BCC board could be expanded to include non-AMNSIS executive members. The BCC board, when established a year and a half ago, was comprised of Clem Chartier - Chairman, Roberta Kelly - Western Region 2 area director Secretary/Treasurer, Rod Bishop - AMNSIS, Walter Fiddler - Elder, Ray Laliberte - Youth, with Frank Tompkins as an alternate member.

After the January 21st meeting, the commission now stands as follows: Roberta Kelly - Chairperson, Ron Rivard - Secretary/Treasurer, Frank Tompkins, Walter Fiddler
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and Ray Laliberte. If all goes in accordance with BCC by-laws, the board will be expanded to a maximum of nine voting members. Clem Chartier also accepted the appointed position of Honorary Chairman. Mary Morin remains the ever-faithful fund-raiser and Colleen E. Chute joins the BCC staff as project manager for Batoche '85 summer activities.

THE MEETINGS

Tim Low, planning committee member, Roberta Kelly, and Norman Babineau (Parks Canada/AMNSIS Liaison) reported on their January 14th meeting with the North West Centennial Committee (NWCC), in Saskatoon. The NWCC, which is provincially funded by Heritage '85, had invited various representatives from Parks Canada, AMNSIS, the Military, the Indians, and a former Lt. Governor, to all share in commemorating the North West Resistance.

The North West Centennial group are planning several gala events and ceremonies throughout the year complete with box-office politicians, national media coverage and quite a bit of jiggling. Did the BCC want to participate? This opened the door to a number of debates. First is the opinion that Parks Canada, the Military, both governments, and many small related groups are all up-staging what rightfully should be a Metis commemoration. They also have a very large budget to do it. The fact the groups would do their celebrations with or without Metis input left the question of which version of history would be presented, Resistance or Rebellion? Those present at the BCC meeting came to agree that unless we did become involved in the planning and co-ordinating of these various activities, the true story might be bypassed. Both Mr. Low and Ms. Kelly assured members that the North West

committee were sincere in their desire for Metis participation, and the opportunity to "set the record straight" with what is bound to be a large audience would be far more beneficial for Metis people than not showing up at all.

Funds have been approved for the design and construction of four monuments to be unveiled on the anniversary dates of key events of 1885. Roberta Kelly, who is co-ordinating the commemorations, felt the Metis people should pay for their own cairns and plaques as a matter of pride and principle. The monuments, which will cost approximately \$2000 each to complete, will be erected at the following sites:

Tuesday March 26 - Duck Lake Battle site

Wednesday April 24th - Fish Creek Battle site

Sunday May 12th - Batoche battle and grave site.

A short commemoration will take place at the unveiling as well. Although North West Centennial Committee's offer to pay for the cairns was refused, Heritage 85 will be approached for future projects.

Dumont Institute representatives, Dylan Thomas and Ed Lucier, were at the January 23 meeting as well. One of Dumont Institutes' ongoing projects to commemorate '85 has been to establish several Metis history museum displays. Dylan Thomas reported five field workers have already been hired to set up the mobile displays and take them out to the areas. The city of Regina has also indicated their desire to have several spring and summer exhibits at the Regina Plains Historical Museum and Dunlop Art Gallery. However, all displays require lots of Metis artifacts, and co-ordinator, Ed Lucier, has requested help in acquiring things of historical value. Readers who feel they have something that would help this project are urged to contact Ed Lucier at the Gabriel Dumont Institute in Regina, (522-5691)

A planning committee meeting held in Duck Lake on January 29, proved to be equally productive. Roberta Kelly brought contracts for
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three Canada Works projects that were approved for the communities of Duck Lake, St. Louis and Batoche and would provide employment for 16 workers starting February 4. The projects, which will run for the duration of seven months, would provide the labour necessary to prepare much of the Batoche site for this summer's activities, including the construction of picnic tables, bleachers, barbecues, toilets, several stages, and concession booths as well as a garage. Workers will also be on hand for maintenance during the ten days of festivities.

Claude Petit, planning-committee member, is also negotiating a Canada Works project and Section 38 proposal for unemployment insurance recipients, which would employ an additional seven workers. Efforts were made to ensure there was no duplication of services among the projects, and Petit agreed to meet regularly with Kelly to ensure co-ordination of all projects.

Tim Low revealed his proposed site plan which would encompass the leased land and newly-acquired

90 acres, purchased from Gaudet. When this site plan is finalized, a diagram will be designed and presented in a future issue. Tim will also be sending a letter regarding food concessions to all locals and Metis and Non-Status organizations.

Concession space will be charged at two different rates. For those who want to operate on weekends or part-time, the charge is \$75 a day. For those who plan to stay the entire ten days, a flat sum of \$500 is required. Applicants should be a Metis local, or endorsed by a Metis local or organization and must submit their endorsement along with their payment. Tim will also be requiring a description of the concession to include the following: type of food served, what kind of equipment and outlets required, preferable dates and locations on site, as well as the physical details of the booth/concession stand itself.

It was made very clear at this meeting that safety and sanitary standards are of prime importance and inspections will be conducted. Concessions will be awarded to those meeting these standards on a

first-come basis with a deadline set for May 31. Applications should be addressed to Tim Low at the Regina AMNSIS head office (1-800-667-5625).

A damage and clean-up deposit will also be required. Planning committee members agreed traditional Native foods such as buffalo and bannock, as well as fresh vegetables and fruit are bound to be profitable. Ten days of hamburgers and french fries will make for many a fat Native.

Finally, the Planning Committee agreed to erect Bingo tents again this year. Games will be conducted from 2 p.m. to 10 p.m. at a rate of \$100 a day. One change from last year however, is that Claude Petit was granted his request for the '85 Recreation Committee to be the only licensed Nevada ticket dealer during Batoche Days, as this committee is attempting to be totally self-supporting. He also stated that there won't be as much litter with discarded tickets if the dealers are centralized. This I definitely want to see.

Till next month.

Apply Now

At Wascana Institute, students are being accepted into training programs each month depending on the availability of spaces. **Competency Based Programs** do not follow the traditional September to June cycle.

Don't Wait Until Fall! If you are interested in any of the programs listed below, **apply now.**

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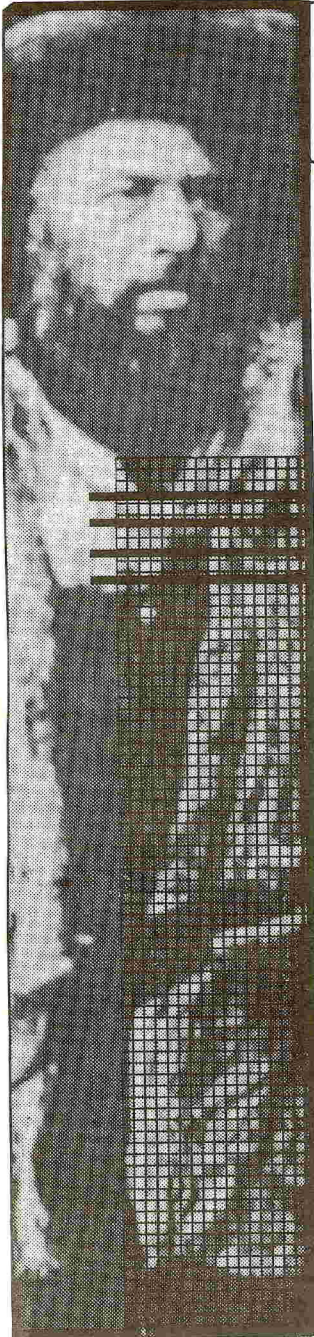
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CONSTITUTIONAL

by Bonita Beatty

up date

Last month's issue dealt with the work AMNSIS has done in trying to implement the direction given by the membership at the Prince Albert meeting. This issue will deal basically with the subjects that were discussed at various local meetings.

MEADOW LAKE

On January 3rd, the Meadow Lake Local had their Annual meeting. Some of the topics discussed at the meeting were as follows:

- The local's financial difficulties with their capital assets (building).
- The frustration they felt in their ineffective role as advisors on the Non-Status Indian and Metis educational committee. (NSIM)

After the internal matters of the local were discussed, the President of AMNSIS, Jim Sinclair, explained how the Constitutional talks would affect the Indian and Metis People. He said the amendment of S.37, which made it possible for the Metis to sit at the Constitutional table, will affect every member in a dramatic way. It brought the Metis into the forefront of the Canadian limelight for the first time in 100 years and now the governments must address the responsibilities that they have for the Metis People.

AMNSIS VIEW ON FEDERAL/ PROVINCIAL MEETINGS

The AMNSIS President stated that there was a negative and a positive aspect involved in the Constitutional process. The negative aspect

was that there are only two years left to negotiate any settlement with the governments. At this point, the governments are reluctant to entrench the rights to self-government and land. He stressed that 1985 is the year for entrenchment. One-hundred years ago, the Metis resisted and died for their rights under the Progressive Conservative rule. Therefore, 1985 is the year for the Progressive Conservative's to right the wrong which they committed against the Metis.

The positive aspect is that the Federal government has acknowledged their responsibility for all Indians, whether they are registered or not. The significance of this position is that the Non-Status are now a part of the whole negotiating process. Jim Sinclair pointed out that AMNSIS has a responsibility to ensure that the New Indian Act provides an option to those people who want to join existing bands and to those who may want to form new bands.

SECTION 91.24 OF THE BRITISH NORTH AMERICAN ACT

There was some confusion at the meeting regarding S.91.24 and what it meant. Jim Sinclair, explained that all Aboriginal groups who come under this section become the responsibility of the Federal government. At this time, the Metis are not included under this section. Sinclair, stressed that AMNSIS must ensure the Metis becoming a Federal responsibility in the same way as the Inuit and Indian groups have.



Bonita Beauty, NB Photo File

SIGNIFICANCE OF THE CONSTITUTION ON LOCAL PROBLEMS

In replying to some of the concerns expressed by the people, Sinclair, commented on the AMNSIS strategy for self-government. He used the Dumont Institute as a model of the work AMNSIS is doing in preparing their membership to handle their own affairs. The structure of the institute allows people from across the province to have input in making the decisions and policies which directly affect it. Sinclair, said that the NSIM educational program must, at some point, belong to the Dumont Institute so that people can gain control over decisions made on their behalf.

SANDY BAY

On January 8th, there was a meeting of all the community leaders in Sandy Bay, the following topics were raised at the meeting.

Effect of the Constitutional Negotiations on the community

The people were concerned about the lack of government response to their requests to extend the community boundary. The government is not prepared to give the community more land than the four miles radius which they already have.

There was discussion on the differences between municipal governments and the local land governments which are being negotiated at New Breed/March/1985

the Constitutional level. The major difference appeared to be that the municipal governments had little or no control over the major decisions affecting the community in matters such as land jurisdiction. On the other hand, the land government's (presently under Constitutional negotiation), would be self-governing with jurisdiction over the land they have identified as part of the Constitutional land settlement.

AMNSIS Economic Development Strategy in the form of a Self-Government Structure

The problems of unemployment in the northern communities were discussed. There appeared to be no long-term strategy in the North East area to address the immediate employment needs of the people. A proposal was presented where an initiative was taken to address the immediate employment needs of the three communities in the vicinity of Sandy Bay.

Wayne McKenzie, Executive Director of AMNSIS, outlined the steps AMNSIS has taken in presenting a Provincial Economic Development strategy to serve not only the immediate needs of the members, but also their long-term needs. He said that Economic Development was of upmost importance in order to ensure the success of Metis Self-Government.

The key to political autonomy, (self-determination) is to gain independence from government funding. To do this, AMNSIS must have financial and business institutions in place. An example of this plan is the formation of SNEDFO (Sask. Economic Development Foundation). The foundation has responsibility to ensure that all Economic Development is under the control of the AMNSIS members. There was also another corporation formed and it has the responsibility to generate capital or make money through investments. That Corporation is called SNEDCO, (Sask. Economic Development Corporation), and it operates under the banner of SNEDCO.

The other equally important aspect to this economic development plan is the human resource factor. There is a long-term plan to develop

and train the skills of the AMNSIS members in order to prepare them for handling their own affairs in an effective manner.

OTHER CONCERNS

The people at the meeting struck up a flood compensation committee to try to get compensation from Saskatchewan Power. There was a suggestion that the compensation area could be a part of a future land settlement.

NORTH EAST AREA MEETING

A North East Area meeting was held in La Ronge on January 14th. Most of the day was spent in discussing internal area matters and problems. The final part of the meeting was spent on Constitutional issues. Jim Sinclair, reaffirmed the Metis National Council position of entrenching the right to land and self-government in the Constitution.

There was some concern raised, as to whether the government was willing to move on entrenching rights or principles only. Sinclair stated that Aboriginal organizations do not want to wait for years to entrench Aboriginal rights. The problem was that most of the Provinces wanted an Agreement to talk about entrenchment instead of entrenching the Aboriginal Rights first and then discussing the details.

The members at the meeting were very worried about the Provincial Government's land use policy. They said the government drafts up land use policy without consulting the Northern people.

Lawrence Yew, M.L.A. for the Cumberland House Constituency, suggested that the government must be pressured so that they do not change land policy without consulting the people affected. They added that AMNSIS was given direction to work towards ensuring that traditional lands and it's resources (Wildrice, Timber, Traplines, Fisheries) be protected from being taken over by outside interests.

The meeting with suggestions that the local people can help their leadership and show support for the entrenchment of Aboriginal Rights through demonstrations at government buildings. □

METIS IDENTITY; TOPIC OF DISCUSSION

by Vye Bouvier

Saskatoon—It is difficult enough for many Aboriginal people to have to read about and discuss their constitutional rights in English, but the legal mumbo-jumbo used in the constitutional talks makes it obscure. This was the feeling at a poorly attended Metis Constitutional Rights Conference on February 25-26 in Saskatoon.

A panel consisting of authors, a cultural consultant, politicians, lawyers, a war veteran and a trapper talked on various topics which kept returning to the first topic, who is a Metis?

Another question asked of the absent representatives of the Metis at the upcoming constitutional talks in Ottawa was, why enumeration? Several members of the audience found it necessary to count heads and to come up with the ultimate definition of a Metis, in order to claim Aboriginal rights for Metis. There seems to be a fear that too narrow a definition as well as a count of present day Metis could shut Metis people out of the present and the future.

A cultural description of Metis people was well articulated by Anne Anderson, Maria Campbell and Brenda Daily. Anne Anderson, a Metis from Edmonton, has written many books on the Cree language, including a dictionary. She created what is called the Anne Anderson method of teaching Cree. Anderson's mother was Cree and her father was Scottish and French Canadian. Anne worked for sixteen years before she found the resources to set up a Native Heritage and Cultural Center in Edmonton.

"We have been wedged between two societies, Indian and white," Anderson said. "It is time we were recognized as a certain group of people." She explained that historically, the word "Metis" described

Metis Constitutional Rights Conference. L to R—Grace Christianson, Ron Rivard, Anne Anderson, Ferdinand Guiboche and Doug Saunders, NB Photo File—Vye Bouvier

only people of French and Indian ancestry, however now it describes all people of European, Canadian and Indian ancestry. "When many different cultural identities are brought together, there is great strength", Anderson concluded.

Maria Campbell got involved in politics during the 1960's when she began writing. She is well known for her autobiography, *Halfbreed*. In exploring her past, Campbell found something missing when she narrowed her reading to Indian history. She took up reading Celtic history, which is part of her Scottish roots. She discovered some similarities while comparing the religions recorded in Indian and Celtic history. "It was a woman's religion," she said, "where the land was mother". One of the hardest tasks in writing for Campbell, is the use of the English language. Her first language is Cree. "You can't translate humour", she said, "and languages come from a different spiritual base". She started writing the way her father talked. We can't say, "this is what culture is 1-2-3", because we live it every day. One way to hang on to what we have," Campbell concluded, "is write our own books and make our own films."

Brenda Daily, a media and drama consultant, saw culture not as a "fixed entity," but rather as a "changing force". Brenda has spent the past two months reading about the constitutional process in regard to Aboriginal rights. "There is a reason why that language is so mysterious," she said. "As long as we can't decode it, we're powerless."

George Smith, discussed the importance of land to the Metis people

of northern Saskatchewan villages. George Smith is the mayor of Pinehouse, a village which is doing a precedent setting planning study. "We get more than 60% of our food from the land", said Smith, "and the planning study is an attempt to record this for the government." Smith would like to see the Metis organization leaders coming to the communities to find out their needs.

"It is my identity that guides me, it is my strength, it is my cause, it is my future, it causes me to behave the way I do". These philosophic words, unusual for a politician, were stated by Ferdinand Guiboche, the government leader of Camperville, Manitoba. On April, 1984, the Metis community of Camperville established its own government. Guiboche said that this community is not going to wait for the federal and provincial governments to keep talking for the next ten years. Guiboche is of French, English and Cree ancestry. The economy of Camperville is similar to the economy of northern Saskatchewan villages. We are a "happy, hardworking people", Guiboche said. "The traditional economy is trapping, fishing, and other food gathering activities." Guiboche sees the situation of the landless Metis to be similar to that of the Basques in Spain, the Irish in Ireland and the Israelis in Israel. He made a trip to Israel where he saw aspects of communal living that the Metis could emulate.

The Metis National Council had organized the conference to reflect the culture of Metis people. In spite of the Metis identity crisis, the spirit of the Metis found some discussion time on the meeting floor. □

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AMNSIS LEADER MEETS WITH THE POPE

BY Larry Laliberte

Vatican City, Rome—Jim Sinclair, President of the Metis and Non-Status Indians of Saskatchewan (AMNSIS), recently travelled to Rome and personally invited Pope John Paul II to the 100th anniversary celebrations of the Riel Rebellion. "I suggested three options to the Pope during our conversation. First and foremost was that he plan to visit Ft. Simpson this year. Secondly, I asked that during that trip he consider visiting Batoche during our 'Back to Batoche' celebrations. Thirdly, I suggested that if neither of the first two suggestions were possible that a delegation of Metis people be allowed an audience with him in recognition of the close, historical association of the metis people and the Roman Catholic Church," Sinclair said. The February meeting lasted approximately one half hour, at which time Pope John Paul II informed Sinclair that New Breed/March/1985

he would not be able to accept the invitation.

"There are no plans for him to be in North America this year, which means he will more than likely not be able to attend", Sinclair said. "However, the Pope did agree to meet a delegation of Metis people in Rome later this spring as part of the commemoration of the Riel resistance."

The strong link between the Metis people and the Roman Catholic Church was one of the reasons the invitation was made. The Roman Catholic Church played a significant role before, after and during the Riel Rebellion.

Sinclair also took this rare opportunity to discuss self-determination for Metis people in Canada. When in Canada last year, the Pope encouraged Native leaders to strive for self-determination. "The Pope's message last year in Canada, about

the right of self-determination was very important to us Aboriginal people," Sinclair said. "I believe it is important for the relationship with the Church to be maintained and I reminded the Pope of his statements on self-determination and emphasized that it should be followed up."

During his Canadian tour last year, the Pope had tentative plans to meet with Native leaders in Ft. Simpson, Northwest Territories (NWT), but was forced to cancel because of heavy fog. Therefore a private audience was granted to the Dene representatives with John Paul II, on February 18. Sinclair had planned to be part of this delegation, however, late notification of the papal audience made it impossible for him to reach Rome in time for the meeting. He then sought the assistance of the Canadian consulate officials in Rome who were able to arrange a private audience for him on February 26.

The Dene delegation also extended an invitation for the Pope to visit Ft. Simpson. Though the Pope was asked to take part in the Batoche celebrations, Sinclair told New Breed "I did not want to interfere with the Dene people or their efforts."

It was soon learnt there was little chance of the Pope being in Canada at all this year. Plans were made to have a Metis delegation go to Rome and meet with the highest order of the Roman Catholic Church, sometime this spring. Those plans have yet to be discussed or announced by Sinclair. Those people who would hope to be included in that delegation should make their intentions known as soon as possible by contacting someone from AMNSIS's offices in Regina.

Though Sinclair is not a member of the Roman Catholic church he knows the significant role they had on Metis people. "I tried to keep our tual leader, so I tried to keep our discussions as political as possible", He said. "I still had personal reasons to meet the Pope because people I knew who worked hard on behalf of the Metis cause in northern Saskatchewan in the early days were Roman Catholics and have since died. The church is very important to the Metis", Sinclair added. □



FROM THE DESK OF THE EDITOR

by Jean-Paul Claude

1985 is to be a year of commemoration and celebration for the Metis people. Metis and friends of Metis who are planning numerous special events across Saskatchewan and Canada will join hands to recognize 100 years of struggle and achievement for the Metis nation since the resistance of 1885.

Saskatchewan Native Communication Corporation (SNCC) feels that it is most important while celebrating these timely events that we not lose sight of our most precious achievement and hope for continued achievement; our children. For this reason we have joined together with many supportive community members and organizations to sponsor the Children of Batoche contest which will be geared specifically to our young leaders of tomorrow.

The contest which is open to all Native children up to 19 years of age, who will compete in one of

three categories will provide these young adults with an excellent opportunity to play a more meaningful role in our Back to Batoche celebrations.

There are no entry fees for the contest. The entries will be judged by people from Gabriel Dumont Institute's SUNTEP program and everyone who participates will receive a very special commemorative prize. In addition there will be nine major prizes awarded for the top three entries in each of three categories.

The categories include a drawing competition for the younger children as well as two essay competitions for those at the junior high and high school levels.

Following is a list of some of those who have already offered their generous support to this worthwhile project.

Norman Durocher, Jim Sinclair, Cliff LaRocque, Frank Tompkins, Norma Welsh, Roberta Kelly, Joan Beatty, Joe Amyotte, Jim Durocher, Ray Leibel, Yvonne Nagy,

Sandy Ouellette, Marlyn Obey, Linda LaFontaine, Maureen Bandis, Joe Welsh, Christine Racette, Brian Sinclair, Kevin Daniels.

In addition the following organizations have also pledged their support.

SNCC, Native Pre-Employment AMNSIS, Riel Local, Gabriel Housing, Riel Enumeration Program, Native Employment, Parent Aide Program, Regina Friendship Centre

The list of supporters is overwhelming thus far, and we are certain there will be many more. We will publish more of their names in our next edition. In the meantime, anyone wishing additional information or wanting to pledge their support should contact:

Children of Batoche Contest
c/o The Editor, New Breed
Suite 204-2505-11th Avenue
Regina, Sask. S4P 0K6
Telephone: (306) 525-9501

Please make cheques payable to Children of Batoche Contest.

CHILDREN OF BATOCHÉ CONTEST

OFFICIAL RULES

All entrants must be of Native descent who are less than 19 years of age as of June 15, 1985.

All entries must be postmarked no later than June 15, 1985.

All entries must include a completed official entry form

All entries prizes will be accepted as awarded and no correspondence shall be entered into with the judges by the entrants.

Category One

Open to children 11 years of age and younger on June 15, 1985.

Each entry shall consist of a hand drawn picture on one of the following themes:

- My Native Forefathers
- My Family at Batoche
- Metis History Makers
- The Metis Today

Pictures will be no smaller than 11

Page 12

inches by 17 inches and no larger than 18 inches by 24 inches.

Pictures can be drawn with pencil, crayon, pencil crayon or paint and they should be coloured.

Pictures should not be folded but rolled and sent in a cardboard mailing tube which will be provided upon request. These can also be purchased for a few pennies at most drugstores where stationary is sold. Judges will be looking at the overall look of your picture, how well it applies to the theme and your use of colour.

Category Two

Open to children between the ages of 11 and 15 on the closing day of the contest.

Each entry shall consist of an essay on one of the following themes:

- Metis Leaders

● Metis Government; Yesterday and Today

● The Metis Nation; A Cultural Perspective

● Batoche and What It Means to Me

The essay shall be between 750 and 1000 words in length.

The essay will be double-spaced, typed or neatly written in pen with 1½ inch margins on all sides of the paper. Pages will be numbered and a bibliography or list of reference material used to prepare your essay will be included on a separate page.

A cover page which indicates your chosen theme, the title of your essay, your name, and address will also be included.

The judges will be looking for the following things:

- a) A well developed theme
- b) Form and structure
- c) Legibility and spelling

- d) Historical accuracy
e) Compliance with rules

Category Three

Open to all youth between the ages of 15 and 18 on the closing day of the contest.

Each entry shall consist of an essay prepared on one of the following themes:

- Metis Government: Yesterday, Today and Tomorrow
- The Metis Nation: An Historical and Cultural Overview

● **Back to Batoche: A Cultural Renewal**

The essay shall be between 1000 and 1500 words long.

The essay shall be prepared with observance of all other rules as stated in Category Two.

S.N.C.C.

THE CHILDREN OF BATOCHÉ

OFFICIAL ENTRY FORM

Full Name _____ (first) _____ (middle) _____ (family)

Address _____ (street and number) _____ (city/town) _____ (Prov)

Telephone _____ Postal Code _____

Birthdate _____ (month) _____ (day) _____ (year)

Age _____ years

Category (please check one only) _____ One _____ Two _____ Three

I am (please check one) _____ Metis _____ Inuit _____ Indian

Please complete and return with your entry no later than June 15, 1985

GOOD LUCK!!!!!!

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The Ulnooweg Development Group, a newly formed economic development Corporation serving status Micmac's of Nova Scotia, is seeking a General Manager for the developmental planning stage of the corporation. The ideal candidate will:

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- Proven communications skills, particularly in proposal development and research.
- Has worked with native people in a community economic development context.
- Has a successful track record of managing staff in an economic or business development environ-

ment.

- Is familiar with the context of economic and community development within the native communities of Nova Scotia.

This position reports to a Board of Directors and is for a six month period. Upon a successful submission to funding bodies, the position may be extended for a longer contract period. Salary commensurate with qualifications.

Applications must be postmarked no later than March 25, 1985.

Send Resumes to: **Selection Committee**
182 George Street
Sydney, Nova Scotia
B1P 1J3

NEWS

The Land Commission

by Janice Acoose-Pelletier

Regina-Rob Milen, legal advisor for the Association Metis and Non-Status Indians Lands Commission, indicated that as a result of the economic meeting in Prince Albert, November 1984, the AMNSIS membership let it be known to the leadership they wanted to play a larger role in determining their own future as a Nation. Resulting from this was the Lands Commission.

Milen indicated that the commission is an example of grassroots involvement in charting a course for the future of AMNSIS.

The commission will advise the AMNSIS leadership in regards to Land Base and Self-Government issues to be presented during the constitutional meetings. AMNSIS will then be in a position to provide government with the specific needs of it's membership.

Although all the meetings have yet to be scheduled the first three were slated as follows:

Green Lake

Thursday, February 21, 1985
1:30 pm., New Community Hall

Meadow Lake

Friday, February 22, 1985
9:00 am, Civic Centre

Southeast Area

March 3rd and 4th

Following is a detailed implementation plan which will be observed while directing the Land Commission hearings.

AMNSIS LAND COMMISSION

IMPLEMENTATION PLAN

1. Guidelines

a) The Commission will meet at the center designated in 2 below.
Page 14

b) The Area Directors will be responsible for selecting the dates for the Hearings in his/her Area and arranging for meeting rooms and the travel costs for persons making submissions.

c) These dates will be selected within the framework of the general schedule outlined below (2) and in co-ordination with the Area Director in adjacent areas to be visited during the same week. Details will be worked out with you by Rob Milen who will act as Secretary to the Commission.

d) The Area Director will be responsible for advertising the meetings in his/her Area, and they may seek the assistance of AMNSIS and Wehta Matowin in this regard.

e) It is suggested each Local be asked to make a submission on behalf of the Local. Elders in the Area should be asked to make verbal or written submissions. Other groups or individuals will be permitted to make submissions provided there is sufficient time.

f) The submissions should generally follow the outline set out in Section 3 below. The submissions may be verbal or written or a combination of both.

g) The Hearings will be open to the general public and non-Aboriginal persons or groups will be granted the opportunity to make submissions if they give advance notice of their intention.

h) The Commission members will have the right to question, for purposes of clarification and to elicit further details, all persons making submissions.

i) One of the Board Members will be named the permanent Chairperson

of the Commission.

j) Rob Milen will act as Secretary to the Commission and will prepare a summary of the main points made during each Hearing.

k) The Hearings will begin at 1:30 p.m. each day and continue until 9:00 p.m. with a break of 1½ hours for dinner.

l) Area Boards will cover travel costs of Local delegates from the allocation available to each Area for this purpose.

m) The Hearings at each location will be limited to one (1) day.

It is proposed a second week be scheduled for June to complete the Hearings as follows:

-Cumberland House-Tuesday	
-Pelican Narrows	-Wednesday
-La Ronge	-Thursday

2. General Outline of Questions to be Addressed

The following questions should be addressed by those making submissions to the Land Commission.

a) What kind of land base do members in your Area want?

1. A land base onto which Metis People can move and on which they can support themselves?

2. Land which would provide a base for economic development?

3. Land which would be a homeland?

4. Land on which the occupants could practice Self-Government?

b) If a land settlement is negotiated:

1. What lands can you identify in your Area which the Area membership would like to obtain as part of the settlement?

2. Did the Metis have traditional
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use of or a traditional interest in the land?

3. Who owns the land at present?

4. If Crown land, are there third party interests such as parties having leases or royalty rights?

5. If the land is privately owned, could it be obtained?

c) If land is provided, how should it be owned?

1. by a local government body? (like a Reserve)

2. by a Regional Corporation in trust for all Area members?

3. by a Provincial Corporation in trust for all of the members?

d) How should the land be developed?

1. by a Local Corporation only for the benefit of persons who live on the land?

2. by a Regional Corporation for the benefit of all Area members?

3. by a Provincial Corporation

with the members living in the immediate area of the land having first opportunity to develop the land and with the primary benefits to go to those members and with secondary benefits to go to the membership-at-large?

e) What form of Self-Government do you believe the Metis should establish to manage their lands?

1. Autonomous Local Councils?

2. Autonomous Regional Councils?

3. Local or Regional Councils established under guidelines set by a Provincial Council?

f) What rights do you want to have on Metis lands?

1. over the land?

2. jurisdiction over development?

3. jurisdiction over programs and services?

g) How should these rights be pro-

vided?

1. as a third order of government entrenched in the Constitution?

2. by recognizing Self-Government rights in the Constitution but with the jurisdiction, structure, and rights of such self-governing bodies to be provided for in Federal and/or Provincial legislation?

3. by provision for Political Autonomy rights which could be exercised both on and off Aboriginal lands?

h) What specific programs, services, and institutions should come under the control of self-governing bodies?

i) Should we proceed immediately to obtain transfer of the Metis Farms?

j) What do you see as the developments, options, and opportunities for the Metis Farms?

EDUCATION: A HUMAN RIGHT

by Janice Acoose-Pelletier

Regina-An affirmative action program to improve school conditions for Saskatchewan Native students was recently proposed by the Saskatchewan Human Rights Commission.

The program was introduced during Human Rights Commission hearings held in Regina on February 13, 1985. A number of briefs from groups concerned with Native education in Saskatchewan were heard, including one by Keith Goulet, Director of the Gabriel Dumont Institute of Native Studies and Applied Research.

A 1980 study prepared by Gabriel Dumont Institute, was one of the documents discussed during the hearings. That study indicated Native students represent ten percent of the entire Regina student body
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while Native educators in Regina represent only one percent of the total teacher population.

Prior to concluding the hearings, a number of affirmative action recommendations were formulated and documented.

Following are some of the major

recommendations presented. Schools should increase the number of teachers with Native ancestry by developing more affirmative hiring practices.

- All provincial school boards should examine it's practices and policies to discover where they might be having a negative impact on Native children and to discover ways to help decrease the dropout and failure patterns of these children using additional support measures.

- A revision of core curriculum should be carried out in an attempt to infuse it with Native developed materials as well as the development of accredited training programs.

- There should be in-service and cross cultural training provided for all teachers.

- There should be more Native representation at the school board level.

The basis for these recommendations evolved from the need to meet the specified and demonstrated needs of Saskatchewan's local schools and school systems.

There is no indication where these recommendations might lead but New Breed will keep you informed as new developments come to light. □

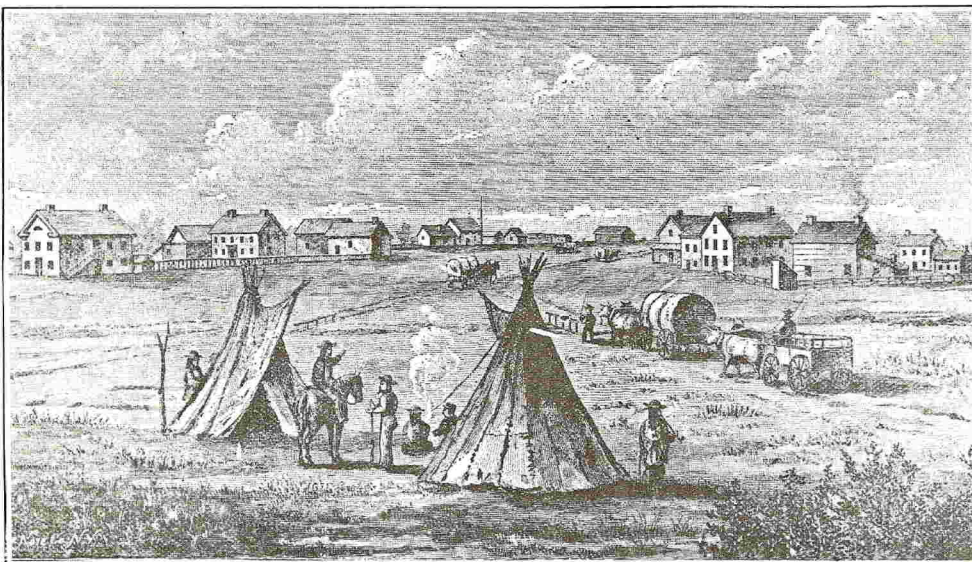


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THE STRUGGLE AGAINST BRITISH COLONIALISM AND IMPERIALISM

1821

by Ron Bourgeault

1870

In the last article we looked at the rise of the class-national liberation struggle for independence in the Red River. The middle class, in addition to demanding economic independence, joined with the wage labour working class in demands for democratic government for the citizens of the Red River.

In return, the British strategy was one of co-optation and manipulation. Economic independence was under cut by the Company and Colonial Office by their sending in troops and their raising the price of imported goods to the private traders. This made it difficult for the private traders to compete with the Company in the trading of furs. As well the British prevented the democratic government movement from developing any further by allowing the middle class token representation on the Council of Assiniboia. It was slightly more representative, but without self-governing powers and especially no control over the economy.

Although the free trade struggle during the 1840's was co-opted, the class-national struggle was to continue and to re-emerge again in the 1850's. It was especially to re-emerge when it became known in the late 1850's that the

Hudson's Bay Company was no longer interested, and no longer found it profitable to remain in the fur trade. Instead British colonialism began to plan the confederation of all its colonies into one nation state, and that included the colony of Rupert's Land.

The Road to Confederation, 1869-70 and National Liberation

It was during the 1830's and 1840's that industrial and financial capitalism was displacing the old merchant trading companies in Britain and throughout the colonies. The wealth that was taken from human labour during the 1600's and 1700's throughout the colonial empire, like the fur trade, slave trade, sugar and coffee plantations and the East India trade, was being reorganized in Britain by the 1800's into the creation of banks and factories. It eventually came to pass that, for the merchant capitalists of the Hudson's Bay Company, it became more profitable for them to put their profits from the fur trade into banks, railroads and factories, than to re-invest them back into the trade.

At the time of the free trade struggle the Metis middle
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class tried to make alliances with bankers and industrial capitalists in Britain, thinking that their interests in the Red River were the same as the industrialists in Britain. Both were wanting to end the control of the trading monopolies. However, the British bankers were interested in Indian and not Rupert's Land; they wanted to end the monopoly of the East India Company and not the Hudson's Bay Company. Instead the Company was allowed to continue with its charter. The disinterest by the bankers was to change by the 1850's.

By the 1850's the British bankers and industrialists began to see that greater profits could be made if they were to invest their wealth in the building of railroads and industries within the colonies. This is why they ended the monopoly of the East India Company in India. Now, ten to fifteen years later they were interested in putting their profits into North America and Rupert's Land. For this to happen it meant that the colonies in North America would have to change, including Rupert's Land. If the investments and industrialization were to take place, then the colonies would have to be merged into one nation state: The existence of numerous colonies only served to prevent British and Anglo-Canadian capitalism from developing itself within North America.

In the case of Rupert's Land, the fur trade was becoming less profitable compared to what it was in the past. Britain realized that if their interests were to remain in North America, Rupert's Land would have to be incorporated into the new nation state. It was equally important to British interests that if the new nation was to exist at all there had to be an Anglo-Canadian capitalist class that was loyal and strong enough to maintain control over the country. This meant that Anglo-Canadian business interests had to be developed that were dependent upon British interests. For Rupert's Land this meant confederation and the investment of British and Anglo-Canadian wealth into railroads and land settlement. Settlers and the private ownership of land was needed to give profits to the bankers.

In 1857 the formal political process was begun in order to merge all the British colonies in North America into one nation state. The strategy of both the British and Anglo-Canadian bankers and individuals was to annex Rupert's Land to Canada as a territory, with no political rights or democracy for the people other than colonialism. Instead of colonialism directly under the British, there would be colonialism under the Anglo-Canadians who were themselves in alliance with British interests. In 1862 the old merchant capitalists of the Hudson's Bay Company were bought out and the Company financially re-organized by a monopoly called the International Financial Society.

The International Financial Society (I.F.S.), was a syndicate of Dutch, British, German and American banking capital. It was behind the financing of railroad companies in the eastern Canadian colonies, in addition to controlling numerous railroad, land and financial companies throughout the world. The first governor or chairman of the Board of the financially re-organized Hudson's Bay Company was no other than a previous British Governor General of Canada. One can see by this that the political and financial interests behind the confederation of Canada and the transfer of Ruperts Land.

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The Re-emergence of struggle in the Red River

By the late 1850's the class structure of the Red River and Rupert's Land for that matter was completely rigid. It consisted of a large land owning middle class aristocracy mostly made up of retired offices of the Company and also including a Metis (Scots-Indian) middle class who were descendants of these Europeans. This was a collaborating middle class whose class interests originated from the monopoly of the Hudson's Bay Company. They were originally represented on the Council of Assiniboia and were its more conservative members.

There was also a commercial middle class originally created by the Company, but constantly in conflict with it. As a result of the free trade struggles of the 1840's, by the 1850's the more wealthier had been given positions on the Council of Assiniboia. This was a move by the British of co-optation. The more wealthy of the commercial middle class tended to be Scots-Indian Metis. The poorer elements of this middle class, made up of the petty fur traders and plains traders for buffalo products and freighters, were French-Indian Metis. This segment of the middle class had very small representation on the Council of Assiniboia. They as well became situated on the Council of Assiniboia as a concession arising out of the free trade struggle; but they had very small representation.

The existance of numerous colonies only served to prevent British and Anglo-Canadian capitalism from developing itself within North America

The medium land owners of the Red River were for the most part the descendants of the Scots Selkirk settlers. Together with other Metis landowners of the same size they became the primary producers of grains for the fur trade.

Comprising the majority of the population in the Red River were the labouring masses. The wage labour general workers, voyageurs and buffalo hunters who went out onto the plains in the harvest of the buffalo. Most of the labour force either had title to small pieces of land or were squatters. The land to them was a means of supporting their meager incomes from their jobs or buffalo hunting. To the Company their access to land is what allowed them to have cheap labour. The mass of the Metis working class and buffalo hunters were for the most part an homogenization of French, Scots and Indian.

Ruling over the whole of the class structure were the British officers of the Company and the Bishops and clergy of both churches (Roman Catholic and Anglican).

In Assiniboia during the late 1850's new struggles emerged from the co-optation and collaboration that took place as a result of the free trade struggles of the 1840's. Mass opposition was forming to the Company's colonial rule. The Metis petty traders were beginning to see that they were not economically benefiting from the controlled trade. As well, the broad people, especially the work-

ing class, began to see that the greater representation on the Council of Assiniboia did not result in any democratic gains. As a result, the Council of Assiniboia was losing its effective control over the mass of the population.

The question of relinquishing the company's charter and ending their rule, again began to be raised, especially since that was the intention which was developing in Britain. Everyone in the Red River was aware that this was the case. But the question of the Company's colonial rule was also being raised because of the popular opposition that was arising within the country. The following is a statement from the Governor of Ruperts Land to the Governor of the Company in London concerning the continuation of monopoly control and the nature of the mass opposition to Company rule. It was written in 1856 when the open debate was just emerging within Britain concerning the confederation of the British colonies.

*"I think the modifications you propose in the mode of approaching Her Majesty's Government, with a view to negotiating the surrender of the Company's Charter, are highly judicious. In my dispatch from the interior last June, I endeavoured to point out in full detail the very serious evils which already threaten the trade in the steady progress of the present opposition, which is the most difficult and dangerous we have ever had to contend with. But we must not flatter ourselves with the expectations that in spite of a determined and increasing opposition, the returns in furs can be maintained at anything like their present figure. Our opponents are the whole Half Caste population, who are not confined to Red River Settlement but are to be found at every establishment of the Company and missionary station throughout the country, and are banded together by a common feeling of nationality and interest, and I may add, of jealousy of the Company. These people, on one side, have the advantage of intimate connection, by birth and intermarriage with every Indian tribe, which on the other they are supported and supplied with the means of carrying on their opposition to us by persons at Red River. The people engaged in this illicit traffic, or free trade, are yearly gaining experience and learning to act with more system than was possible in their early efforts and I therefore apprehend the progress they will make hereafter, will be more rapid so as within 2 or 3 years, seriously injure the Company's interests. The loss of the Charter, could not materially add to the difficulties of our present position, nor do I think it would expose us to serious opposition from England and foreign countries."*¹

There again emerged radical political ideology. Originally, ideas of radicalism and radical change had their roots in the free trade struggles of the 1840's. But as they re-emerged during the 1860's they took varied forms of radical liberalism. The nature and form of the colonialism came to be analyzed along with the suggestions of what constituted the radical changes that were needed.

At the turn of the 1860's, there was general dissatisfaction and unrest in the Red River. Arising from the radical liberalism the call for responsible government again came with an open vote for all candidates running for office, and no more appointments made by the Company. Responsible government and political independence

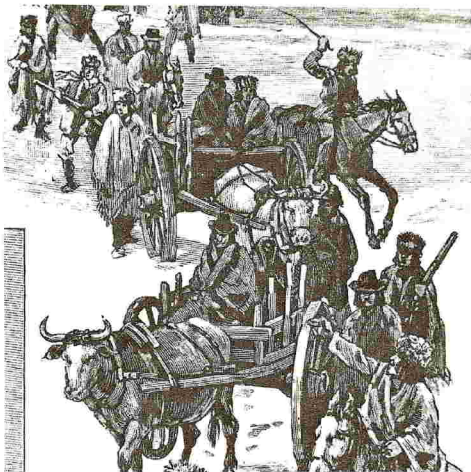


PHOTO CREDIT-PUBLIC ARCHIVES OF CANADA

from the Hudson's Bay Company would solve the historical process of colonialism.

Whereas over the previous decade the class struggle was between the commercial business middle class and the colonial monopoly of the Company, in the period of the 1860's leading up to confederation the class struggle became much more complicated.

The medium land owners, Metis and Selkirk Settlers, were complaining of a lack of profitable markets for their grains. The decline of the fur trade had resulted in a decrease in the Company's market for grains and flour. The medium land owners came to see the stifling effect that the crumbling colonial monopoly had upon their economic prosperity. Together with the wealthier Metis commercial middle class, they started to agitate for commercial economic relations with Ontario. As the struggle continued to progress through the 1860's this class element came to comprise the political center.

Near the end of the 1850's, there emigrated to the Red River from Upper Canada (Ontario), a group of Anglo-Canadian small merchants. These merchants foresaw the eventual merger of Rupert's Land into Canada and came in advance in order to establish their business and class roots.

During the 1860's these merchants from Ontario commenced to agitate against the Company rule. They saw the Company as standing in the way of their expanding business interests. They were Orangists, and as such they believed in the supremacy of the British people. They were anti-Indian, anti-Catholic and anti-French, with their own political and economic links to Ontario. They were not interested in a democratic government for Assiniboia but rather a territorial annexation. The question of democracy would come later, especially after Anglo-Canada established their power over Rupert's Land. Essentially they came to be political agents serving the interests of the new financial and industrial capital that was carving out its strategy for the West. This class element came to comprise the political right wing.

In the case of the Metis working class, the financial re-organization in 1862 and changes within the Company had resulted in internal economic decay. The rate of profit resulting from the fur trade was decreasing. As a result there began a policy of cutbacks or lay offs, the over working of available labour and the reduction of wages. As a result of these actions the voyageurs, mostly, began to engage in continuous and serious strikes throughout the whole of the 1860's. In 1862 the officer at Norway House described the difficulties of the Portage boat brigades in passing on their voyage from the Red River to Portage La Loche.

*"The Portage Brigades are quite unmanageable. The Crews will not regard their contracts, however stringent, when once off on the voyage, and will only carry what cargo suits themselves. For their insubordinate example is just being imitated by our other trappers, who will soon cause us an equal amount of annoyance and anxiety unless it is removed."*²

It was the workers and buffalo hunters together with radical intellectuals who were to later form the left wing of the struggle.

"The government of the territory is come almost to a dead lock in the Red River settlement, and nothing short of direct administration under the authority of the crown will in my opinion remedy the evil"

The overall generalized state of economic and political decay, produced an almost continual state of insurrection. The voyageurs were continuously rebellious, holding the authority of the Company in contempt. The different segments of the middle class were equally openly contemptuous of the Company's rule. In 1862 the Governor of Rupert's Land replied to a petition for democratic government sent by the citizens of the Red River to the British government. He said,

"The Government of the Territory is come almost to a dead lock in the Red River Settlement, and nothing short of direct administration under the authority of the Crown will in my opinion remedy the evil. I am therefore led to believe that the adverse petition is the offspring of a few discontented individuals, of no weight, and will have little stake in the Country, and that they have brought unfair influences to bear in obtaining the signatures of illiterate, ignorant and young people who are incapable of comprehending the meaning of the document to which their names are affixed.

It is charged both directly and by implication that the Legislative body is composed entirely of Nominees of the Hudson's Bay Company in London; that there is no security for life and property; that we allow our self interest
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*to clash with our public duties, and otherwise pursue an unworthy course in order to crush the Settlers and retard prosperity; and that there is not full justice to be obtained between man and man."*³

The response of the British government was to ignore the situation and leave the responsibility of ineptly governing the territory to the Governor to make things do.

The first leader to emerge in the radical liberalism was a James Ross. Ross was the son of an Indian woman originally from what is now Oregon in the United States and a Scottish officer in the Hudson's Bay Company who settled in the Red River during the 1820's. Ross was born into that large land owning aristocracy that came to comprise the ruling class of the Red River. As a young man, Ross was sent to the University of Toronto, where he earned his M.A. while becoming involved with radical groups and politics. On his graduation he assumed the position of editor of the Globe newspaper in Toronto. The Globe eventually merged with another newspaper some many years later called the Mail, which formed what is now know as the Globe and Mail. The owner of the Globe, while Ross was its editor was a George Brown, an eventual Father of Confederation. As owner of the Globe and leader of the Grits (eventually to become the liberal party) in Upper Canada, Brown was a main agitator for the annexation of Rupert's Land to Canada. Brown represented expanding capitalist interests in Ontario.

Ross developed his politics within this setting. He was an avid opponent of the Hudson's Bay Company and believed that the Red River and Rupert's Land could only advance themselves in annexation to Upper Canada (Ontario). In some sort of territorial annexation to Upper Canada the middle class would have access to capital and markets for their grains. Ross's base then in the Red River came to be that middle class of medium land owners, mainly comprising those Metis land owners and Selkirk Settlers.

Ross returned to the Red River at the turn of the decade, became editor of the Nor'Wester newspaper and began agitating against Company monopoly rule. As was mentioned, Ross was politically sympathetic to capitalist interests in Ontario, he began to advocate that Rupert's Land should annex itself to that province in some sort of territorial relationship. In this way, they would have access to the democratic institutions that were developing within Upper Canada and a full fledged capitalist economy. Ross's political position was later to become a point of conflict and difference between himself and Riel on the road to independence. □

In the next article we will look at the development of the conflict leading to what is to be termed the Democratic Revolution of 1869-70. Within this we will see the political differences between Ross and Riel regarding "what is to be done." Which course does one take towards independence and national liberation? □

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1. H.B.C.A. D4/ 76A, J588
2. H.B.C.A. B154/b/9, J.13
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SASKATCHEWAN'S NATIVE PRISONS

by Larry Laliberte

Regina-Current statistics again reveal the disturbing, but real fact that Native people, both sexes alike, formed the largest single group incarcerated in Saskatchewan's prisons last year. Despite the ongoing efforts of various agencies to decrease the already alarmingly high figures, some correctional institutions showed an increase in the overall percentage of Native inmates over previous years. The present state of the economy, and the below average living conditions of Native people, is said to be the primary contributing factor to these growing figures.

Betty Sisowich, a Teacher/Therapist for the Pine Grove Correctional Centre, said in a recent telephone interview that Native women account for 75% of all inmates in that institution. A substantial drop from Page 20

the previous 89% recorded in 1982-83. Their records indicate, 87% of all female Native inmates fall in the 16 to 35 age bracket. The Majority of these women have only a grade six to twelve education, the average being a grade nine. A very few inmates do however, possess formal university training.

Although common-law marriages are recognized, they are not registered as such at Pine Grove. This makes it difficult to determine the percentage of single women there. However, their records do show, that 40% of Native women incarcerated have one or more dependants. Out of those, approximately 11% have four or more dependants.

The Regina Correctional Center had an average of just over 400 inmates this past year. Officials indi-

cated Native inmates accounted for about 65% of the inmate population in that institution. Reliable sources however, have said it was more like 70%; a minor but gradual increase from previous years. Again, statistics show that 90% out of Native inmates fall into the 18-24 age bracket.

Dick Byrd, Institutional Case Worker for the John Howard Society, said the lack of employment and job training opportunities that exist in Saskatchewan's Native communities definitely contribute to these statistics. "This abundance of young energy should be channeled in a positive direction, if it's sitting idle, nine out of ten times it's an invitation for criminal activity". According to Byrd, the majority of Native inmates he works with say they have no intention of returning home. "Unfortunately they don't have anything positive to return to, and this is a definite flaw in our rehabilitation system" Byrd said.

"The various levels of governments have recently begun to work with Native leaders to develop programs that would allow the Native inmates to upgrade his/her job skills," Byrd concluded, "as well as educational skills so they can compete in the job market".

Byrd is confident if continuing efforts are made by governments and Native leaders we should see a decrease in the number of Native people in conflict with the law. □

Eternal Life

The Indian Spirit Never Die's, It Lives On In An Eternal Life We're All Waiting To Endure.

And When We Die, And Go To Our Eternal Life, We Live On As Our Father's, And Fore-Father's Do.

For We Do Not Really Die, Our Spirit Lives On With Our Brother's. Nature...

So Fear Not My People, For After Death. There Is An Eternal Life. Where Happiness, And Freedom Is Shared For All.
by Dwayne Worm

Book Review

by Calvin Racette
Curriculum officer
Dumont Institute

WINNERS

by Mary-Ellen Lang Collura

Western Producer Prairie Books
Saskatoon, 1984 \$7.95
ISBN 0-88833-116-9

Jordy Threebears, a fifteen year old Blackfoot Indian has spent the last eight years of his life in eleven foster homes. He has finally returned home to the Reservation in southern Alberta to be united with his grandfather, who has just been released from prison.

Jordy's main interest is horses. Although his grandfather is not pleased, he succumbs and buys Jordy a horse. Meanwhile, Jordy strikes up a friendship with a blind girl named Emily. Emily's father owns a large ranch and Jordy spends a great deal of time there. He helps the riding instructor with Emily's lessons and improves his own skills. Hatred and prejudice is directed at Jordy by the ranch foreman. The foreman is fired for this and, as a means to get even with Jordy, he steals Jordy's horse and sells it to the rodeo circuit.

While at a rodeo, Jordy finds his mare and reacquires her. As a result of the rodeo experience, the horse will not accept a saddle, so Jordy's grandfather makes him a traditional Blackfoot saddle. Jordy and Emily plan to ride in a cross-country competition. After the competition, Jordy enters into a major cross-country event. Also entered is the former ranch foreman, who hates Jordy. Conflict arises during the race but results in a happy ending. Jordy wins the race and brings honor and recognition to the Blackfoot Nation.

I examined the content for accuracy and found some discrepancies. Page 9 has Jordy and his grandfather drinking coffee. This is repeated often within the context of the book. In my experience, tea rather than coffee is the preferred drink of Indian people. When shaking hands, Indian people tend to be gentle with a handshake rather than firm (page 3). A line on page 16 states: "...He knew who he was. Everything was clear now and the world was brand new." I really don't think that finding out that your mother was a winner and your father a star could erase all the pain and despair that Jordy had endured.

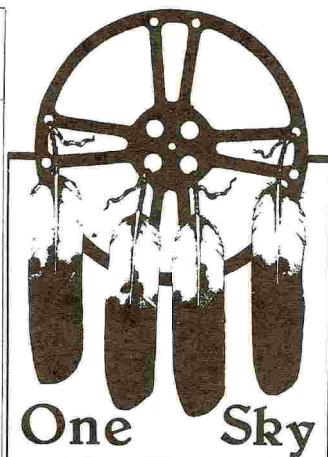
In our enlightened society, racism has moved beyond the stage of being blatant. Remarks such as: "damn, dirty Indian" (page 18), "Bloody red-skin...We should have killed 'em all a hundred years ago" (page 20), "Useless Indians, bloody scum" (page 116) are not necessary. Because the proverbial bad guy makes these remarks, the author apparently feels justified in using them. To me, they reinforce the stereotypes that exist in much of the literature that we are trying to have removed from bookshelves. Without proper preparation, many children may accept these terms and include them in their vocabulary and thought processes.

Nor does the book fail to have its example of subtle racism, which comes in the form of white paternalism. Although Jordy's grandfather and the Chief of the Blackfoot Reserve play a minor role in Jordy's success, it is shown that other help is needed. This help comes in the form of a white schoolteacher and a blind white girl. This touch reinforces the stereotype that Indian people cannot succeed without help.

This book will go on the shelves and probably become one of the best read books in junior high school. This book reinforces the need for positive books about Native people by Native authors. The past shows that enough fiction has been written about Native people by non-Native. The time has come to support Native writers and Native publishers in works dealing with Native peoples.

The paperback edition is glue-bound and sells for \$7.95. The cover is a full color illustration but there are no illustrations in the 130 page story. A Fry Readability test reveals that the reading level ranges from Grades 4 to 8. □

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DENE NATION
16 mm film colour 30 min.
Rene Fumoleau Canada 1979

"Dene" means "people". **Dene Nation** looks at the 20,000 year history of the Dene, their culture and heritage, and how the intrusion of explorers, traders, adventurers, and businessmen has robbed the land to the point where outsiders consider it to be theirs.

Available from One Sky.

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16 mm film colour 56 min.
Cinema Associates

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NATIVE PROFESSIONALS

by Janice Acoose-Pelletier

The 80's have been a period of awakening for the Native people in Canada. They are educating and training themselves, becoming the professionals and role models future generations will need to survive both physically and culturally.

The following articles are examples of a few of the many strong and dedicated Native people who strive to improve their lives, despite the many problems they have experienced.

Thomas Dore ATTORNEY AT LAW

Thomas (Tom) Dore came to Regina from Eastern Canada, more specifically Caugnawage, which is South of Montreal, Quebec. He received his Undergraduate Degree at the University of Montreal and his Law Degree at the University of Western Ontario. He then articulated in Ottawa for a year.

Dore says he has never allowed the stigma attached to Native people affect him personally or professionally. His eastern upbringing and private schooling have disassociated him from the feelings of racism he feels "run very deep in Regina."

Dore is a Non-Status Indian and expressed his plans to gain Indian status when the law permits it. He sees himself as a "weekend warrior" who wears his tie during the week while going through the ritual involved in the job of supporting a family.

Dore said the road to becoming a professional was often long and hard, while working his way through university and law school. He describes his present law practice as "the two b's-busy but broke" and although he sometimes misses the security of a regular paycheck, he said he is content at this time.

Some of his professional accomplishments include serving as Northwest Territories agent for the Attorney Generals' Department, Canada; working for the Saskatchewan government co-ordinating land entitlements and settling outstanding treaty land claims. He was also employed with the Department of Indian Affairs and then he articulated with Rob Milen, a Regina attorney while qualifying for the Saskatchewan bar.

His law practise became a reality in 1983, when he served as legal council for the Association of Metis and Non-Status Indians of Saskatchewan in regards to Constitutional issues.

Dore presently spends many hours lecturing at the Saskatchewan Indian Federated College. □



Jackson Beardy ARTIST



Jackson Beardy, is known by many as the world renowned Indian artist who took the European fine art-techniques and applied them to the themes of his people.

Beardy was the fifth son in a family of thirteen from the Garden Hill reserve, 600 kilometres northeast of Winnipeg. He was sent to boarding school in Portage La Prairie when he was seven and remained there till he was eighteen. Gradually, he learned the ways of the white world while trying to keep himself within his Native culture. He felt the divisions of both worlds and eventually came to feel part of neither.

He studied art at a Winnipeg vocational high school and worked briefly in commercial art, eventually turning to fine art. He began to pioneer his own art form, drawing Native legends and symbols.

Ken Hughes, a University of Manitoba professor wrote a biography of the artist, entitled the Life and Art of Jackson Beardy. Hughes said that Beardy sought to work out the problems of his identity through his work.

Gary Scherbain a former Winnipeg gallery owner who handled Beardy's art for many years said Beardy did more to bridge the gap between the Native and white culture than any other artist in Manitoba.

The forty year old Woodland Cree artist died in December of 1984.

Shirley Moran, has been a teacher associate for Regina's St. Micheal's Community School for three years. Although she has always lived in Regina, 22 year old Moran says her parents were from the Lebret, Saskatchewan area.

Moran has always enjoyed working with children and felt teaching would satisfy that interest. The teacher associate position has made her realize she can not work as individually and personally with children as she had thought. Shirley indicated she would like specifically to work with children who experience personal problems as a result of their home life or situations in their immediate environment.

Her duties include tutoring children, many who experience special learning problems, doing library work, organizing displays and acting as information officer for parents. She also works in co-operation with other resource agencies such as Social Services and Public Health whenever the situation requires.

Moran has seen evidence of crude racism in other peoples' lives and is always quick to jump to their defence. The fact that she is a Native person has never presented a roadblock in her professional or personal life, she said.

Shirley Moran TEACHER ASSOCIATE



Joe Welsh SOCIAL WORKER



Joe Welsh is known to many for his long and diligent work with the Saskatchewan Department of Social Services from 1976 to 1984.

Joe accredits his success as a Social Worker to a former supervisor who encouraged and pushed him beyond the realm of his job. He also obtained from him the understanding and importance of what he could contribute to his job as a Native person and a human being as well as what he could personally derive from it.

The Lebret Metis farm was his first recollection of home. His mother's death in 1952, separated their family and a Prince Albert orphanage then became his home. He spent some time in the Canadian Armed Forces but the FLQ crisis convinced him to leave the army and he then returned to Regina. His career in Social Services was helped along by the Supernumerary Training Program and he later managed to complete his bachelor degree in Social Work by being granted an Educational leave.

Joe feels fortunate in progressing to the point he has in his career. He has developed a sensitivity to other people and can now understand the dilemma of those caught in the welfare trap.

He said he doesn't remember when he awoke to the racism around him, but he knows it to be in many forms, from partonizing comments to blatant ignorance.

Joe is presently with the Parent Aid Program, an initiative of the Riel Local Incorporation in Regina. He feels he is accomplishing many of his personal objectives by passing on his knowledge to the Parent Aid Workers and being able to work in his own cultural environment.

In early December, 1984, Betty Montpetit began serving, cooking, and baking for the Jolly Roger Restaurant. The uniqueness of this particular restaurant is the Native cultural foods which appear on the menu. Such things as bannock and bullet soup often stir the customers' curiosity. Once they have tried them they will almost certainly continue to do so. These are just a few of the items she intends to add to her predominantly Western menu. Another unique feature is the extra good and wholesome foods Betty always serves her guests.

Betty indicated she spent a great deal of her life in British Columbia. Racism was something she was made acutely aware of when she returned to Regina. She feels very strongly about improving the negative stereotypes which the Non-Native Community have of Native people. She hopes that through her work, she can influence some of these attitudinal changes.

Betty said the restaurant usually services neighborhood people and businesses, but she is always eager to book guest lunches or group meetings.

The restaurant is open week days and Saturday from 9:30 am to 12:30 am.

Betty Montpetit RESTAURANTUER





left-right: Katsuo Tamaoka (translator), Yoshiko Mieno, Hatsuko Tominaga, Marie-Symes Grehan

NO MORE HIBAKUSHAS PLEASE

by Katsuo Tamaoka

Katsuo Tamaoka is presently enrolled in the Indian and Northern Education Program at the University of Saskatchewan in Saskatoon. He served as an interpreter for Mrs. Tominaga during her visit to northern Saskatchewan. The following is an account of that experience and some of the things he learnt through it-Editor.

I am a student of the Indian and Northern Education Programme at the University of Saskatchewan. Last winter when Mrs. Tominaga, a survivor of the atomic bomb in Hiroshima came to Northern Saskatchewan, I worked as an interpreter for her. The following is a story about her and her visit to Northern Saskatchewan.

The people of Hiroshima have recently become aware that uranium from Canada might have been used in the construction of the atomic bomb which was dropped August 6, 1945, instantly destroying that city. Mrs. Tominaga, a 74 year old woman from Hiroshima, came to visit Native communities in the northern areas of Saskatchewan from November 9 to 13, 1984. She is a "hibakusha"; a survivor of the atomic

holocaust. The visit by Tominaga was a re-encounter with the history of Canada and Japan after 39 years.

Tominaga was affected by the radiation at the age of 34. Since then, for over 30 years, she has suffered from more than five kinds of radiation-related illnesses, including breast cancer and the reduction of white blood cells. Tominaga has said that she is lucky to be alive today, although she has been in and out of hospital for the last 39 years. It is beyond anyone's imagination as to how hard life is for hibakusha. Even today, her life is full of rage and pain. Tominaga remarked that it is easy to say we will never repeat this mistake, but in fact, as long as there is a risk of war, she cannot rest in peace.

As for Tominaga, there are two major purposes for travelling to Northern Saskatchewan: bringing

the message of "world peace" and telling of the dangers of radiation affects. She said, "I want to share our pain with uranium miners who were affected by radiation." Travelling with Tominaga as an interpreter, I gradually understood the purposes of her trips.

Tominaga visited three Native communities; Pinehouse Lake, Cole Bay and Ile a la Crose. On November 10, 1984 she talked to people at the Pinehouse Community Hall, including Native uranium miners. Tominaga expresses the opinion that "not informing miners about the uses of uranium is contempt for the miners' human rights." And she added, "If uranium miners had known that uranium was used to build the atomic bomb, they might feel differently about mining uranium." During the same night, George Smith, mayor of

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Pinehouse Lake visited Tominaga in person and they discussed nuclear war and the uranium mining. Smith said that the uranium mining did not benefit the community life, and only 3 Natives are employed from Pinehouse Lake for a short period. Just 1% of the total benefit of the uranium mining was returned to the Native communities. For this meager benefit, Natives took the dangerous risk of radioactive contamination. Smith said to Tominaga, "I am really worried about our children, if our land, water and animals are contaminated by radiation." Tominaga replied, "Even a second generation may develop a disease caused by a genetic object."

The next morning, Sunday, November 11, Tominaga visited the church in Pinehouse Lake where about 250 Native residents, or one-fourth of the community came to pray. Tominaga wore a black veil and prayed for Native people and world peace. She showed us a true Christian spirit. After the Sunday mass, she also visited a house where a 74 year old Native woman lived, and talked about their past lives through Japanese-English and English-Cree interpreters.

On November 12, Tominaga visited Lakeview School in Cole Bay and showed a film, No More Hiroshima (Martin Duckwork, dir. with Hatouko Tominaga, Canada, 1983) to about 20 students from grades 5 to 9. At the end of the film, one of the students, said, "It is gross to see the pictures of people who have been killed." Tominaga tranquilly told the children, "Not to kill, one of the Ten Commandments, is the basic rule. But people have just forgotten it."

In the afternoon of the same day, after lunch, she showed the film at Keekmac Hall in Cole Bay and talked with 16 Native and white residents. Later on she drove to Ile a la Crosse as heavy snow fell. One of the organizers of Tominaga's trip held the meeting that night. About 10 Native and white residents of Ile a la Crosse got together and saw the longer version of the film No More Hibakusha and asked Tominaga about the atomic bomb and Hiroshima.

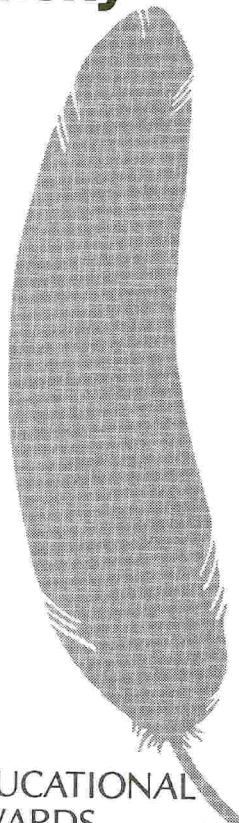
On November 13, 10:30 - 12:00 a.m., Tominaga visited Rossigmol School and showed the film to

about 70 students from grades 7 to 12. After the film, students came close to Tominaga and asked many questions. It was the last day of the trip. Tominaga, her travelling companion Hiroko from Hiroshima, myself and one of the organizers left Ile a la Crosse soon after the school visit and returned to Saskatoon. On the way back to the south, Tominaga told me many stories about the time that some historians call "Taisho Democracy." During this period, the idea of democracy became widespread throughout Japan. But after the great Depression, the Japanese government began their im-

perialistic designs and attacked Pearl Harbour in 1941. Tominaga said to me, "The war is only for rich and privileged people. The poor like me didn't wish to have it."

Recounting the experience of the atomic bomb is meaningful only if the hibakusha are able to gain a hearing. Tominaga's travels will not make any contribution to world peace if her audiences keep their mouths, eyes and ears closed. Tominaga showed us the way the world should go through her travel but it is yet to be seen 'how many people' really listened to and understood her message. □

Husky



NATIVE AFFAIRS

Husky, one of the largest Canadian-owned oil and gas corporations, is involved in virtually every aspect of petroleum activity from exploration and production to refining and marketing.

Husky's Native Affairs function has within its mandate Native Business Development and the employment of Native people. In support of these objectives, the Company has developed an Educational Awards Program designed to assist Native people to achieve greater success in professional career opportunities.

These awards are for people of Native ancestry in B.C., Alberta, Saskatchewan and Atlantic Canada who possess suitable academic qualifications, are in need of financial assistance, and who demonstrate an interest in preparing themselves for a career in the oil and gas industry. Individuals pursuing academic studies at the post-secondary level at a university, community college or technical institution are eligible to apply.

Applications for the 1985/86 academic year must be completed and returned by June 1, 1985. If you are interested in getting more information or wish to apply for an Educational Award, please contact us at the address below:

EDUCATIONAL AWARDS PROGRAM

Native Affairs Department
Husky Oil Operations Ltd.
P.O. Box 6525, Postal Station "D"
Calgary, Alberta
T2P 3G7
Telephone: (403) 298-6665



The Cruise Missile and Hiroshima The Bombing Range



by Vye Bouvier

Most people in northern Saskatchewan may not have heard of the cruise missile or Hiroshima, even though they live beside a bombing range. This is an article to provide information on these three subjects in the hope of making connections, and is written through the eyes of a northern Saskatchewan writer who lives beside the Primrose Lake Air Weapons Range.

THE CRUISE MISSILE,

The cruise missile is a 21 ft. long, cigar shaped missile which is jet propelled and which navigates by computer. It can travel long distances and flies low to avoid radar detection. It does not carry a nuclear warhead when it is tested, but when the time comes for the missile to be used in war, a nuclear warhead will be attached. This nuclear warhead has more than five times the power of the bomb that destroyed Hiroshima in 1945. The American military is testing the cruise to see how accurate it is in finding a target.

The first test of the cruise over Canada was on March 6, 1984. This was done with the cruise missile under the wings of a B-52 bomber. The

cruise missile did not fly on its own, but stayed attached to the bomber and navigated for the plane. The bomber flew from the Beaufort Sea, in the Arctic, to North Dakota. It did not land in Canada.

Three more tests were done in 1985. The second test was on January 15, and again the missile directed the bomber over Canada but stayed attached to the bomber. In the next two tests, on February 19 and 25, the missile was released by a B-52 bomber over the Beaufort Sea and flew the previous route, over the McKenzie Valley, northeastern British Columbia, northern Alberta and landed on frozen Primrose Lake. The flight corridor within which the cruise was to fly was 1,550 miles long and 50 miles wide.

The cruise is built to fly 500 mph. The average speed of a passenger jet plane is 550 mph. In the tests the missile flew 536 mph. It did the last test in three hours and 45 minutes. The cruise is programmed to skim along at about 984 to 3,280 feet above the ground. This is well above the 168 foot height it is designed to maintain to evade radar detection. Greenpeace demonstrators who launched a net lifted by helium filled

balloons over Wandering River, Alberta, saw the cruise fly directly over their net at an altitude they estimated to be 500 to 700 feet.

A Department of National Defence (DND) spokesman said the cruise is being tested in northern Canada because the land is much like that of the Soviet Union, which is the ultimate target of American nuclear missiles. The tests are said to be done in winter to avoid starting forest fires.

The tests were announced only 48 hours before they are conducted. When asked about the secrecy surrounding the tests, a media officer for DND, said that there were two conditions to be considered when a test was to go ahead on a certain date; aircraft availability and the availability of the testing range. He said even if dates were to be announced, lack of aircraft or unsuitable weather conditions would result in false starts. He added that the 48 hour notice is common American practice and is in accordance with the laws of the International Civil Air Organization. A two week notice would be of no use to anyone but airmen, in this official point of view. Transport Canada requires that the military give 48 hours notice to airmen to keep clear of the flight test corridor. Protesters see the short notice as an attempt to diffuse protest. The governments testing of the cruise while parliament was not in session and MP's could not address the House of Commons, would seem to back up this accusation. To add to this, the second test was announced on a Sunday when the media could only give a last hour notice.

Why does the United States want to scare the Russians off with faster and more accurate missiles than they have? There are many answers given by the military who build and maintain an enormous amount of weapons. As it is, the Soviet Union and the United States have enough firepower in their arsenals to blow our planet up many times. New weapons are designed in the race to see who can destroy who first, and this is called the arms race. The countries of the world, use a lot of their resources to keep up this race. The amount of resources spent on weapons could feed all the starving peo-

New Breed/March/1985

ple of the world and provide for people the knowledge and resources to run their own lives.

Every so often, "arms talks" are held in a "neutral" place such as Switzerland. The next arms talks are to be held in March. These talks have more to do with space weapons than cruise missiles, as the cruise is now old technology. The latest in nuclear warfare, which is what fighting with atomic explosives is called, is laser beam weapons in outer space. These lasers could blow up nuclear missiles before they got to their destination.

The Soviet Union refuses to negotiate unless the United States halts testing of anti-satellite weapons. The Soviet Union already has an operational anti-satellite weapon, but it is believed to be much more primitive and less effective. At the last talk in January, 1985, the American and Soviet representatives agreed to hold further talks. The talks continue as missiles are built and deployed and 26 billion dollar space war research projects continue.

(excerpts from "Peace and Conflict in the Nuclear Age" by Rick Ast and from Unforgettable Fire by the Japanese Broadcasting Corpora-

HIROSHIMA

tion)

The atomic bomb (A-bomb) was dropped on Hiroshima, Japan on August 6, 1945. It exploded 580 meters above the city with the force of 12.5 kilotons of TNT. It was the first time an atomic weapon had been used on people.

It has been estimated, that 350,000 people were in Hiroshima at the time of the bombing. International experts conclude that the most likely figure for deaths up to the end of 1945 is 140,000 give or take 10,000. The number that initially survived but died in the next few years is unknown.

A light blue flash was seen at the time of the explosion. The diameter of the fireball was 100 metres and the temperature at its center was 300,000 degrees centigrade. Soon after the explosion, black and white smoke covered the city and rose thousands of meters high. The pressure from the blast directly under the center of the explosion was from 4.5 to 6.7 tons per square meter. Wooden houses within a radius of two kilometers of the hypocenter collapsed and completely burned from

the wind and heat. The fires continued for two days. Some people who were near the center of the explosion literally evaporated and only their shadows remained while others were turned to charred corpses. Those who survived were badly burned. Usually their clothes were scorched or burned. They rushed to nearby fire prevention water boxes and river banks seeking water. Friends and relatives trapped under collapsed houses were crying for help. But flames surrounded them so closely they were certain to burn.

Later, large black drops of rain poured down. It was a deadly rain which contained mud, ash and other radioactive fallout. Through burning flames and pouring black rain there was an endless line of injured people heading for the outskirts of the city. The burns on their hands made their loose, torn skin hang down like those of ghosts.

What is now called radiation sickness appeared. People began to suffer from diarrhea as if they had dysentery, lost clumps of their hair, and developed colored spots on their skin which made them look like maps. Even after careful investigation, the estimate of 240,000 casualties from the A-bomb is not considered a reliable estimate.

Today, there are 366,523 men and women registered in Japan as survivors. After the war, the struggle of each of these people began. It was a struggle against acute radiation induced diseases, against poverty and against the loss of home and relatives. "Hibakusha" is the name given those people who survived the atomic blasts in Hiroshima and Nagasaki. Three days after the bombing of Hiroshima, another A-Bomb was dropped on Nagasaki.

The "hibakusha" have led the struggle for world peace. In response to their call for a World Disarmament Conference, there have been two United Nations Special Sessions on Disarmament (in 1978 and in 1982).

From this description of one of the two atomic bombs that have been dropped on a part of this planet, we can see what the results of a nuclear war would be. It has happened before, could it happen again?



1945-The now infamous U.S. Atomic bomb lays a path of tears and destruction through the lives and the lives of the victimized civilians of Hiroshima, Japan.

continued on page 36

News Briefs

\$15,000 YOUTH YEAR GRANT FOR LAST TOUCH CONFERENCE

Regina - Rick Folk, minister responsible for Saskatchewan Heritage 1985 and Saskatchewan Youth Year, recently announced that the Last Touch Regional Council will receive a \$15,000 grant to host a national youth conference at Echo Valley Centre this summer.

More than 200 young people from across Canada are expected to attend the August 26 to 29 conference at Fort San.

"This conference is being organized entirely by young people and will be a good example of how youth can take the lead in planning and designing their own activities. It will also be an excellent indication to all of us of the tremendous capabilities of youth," Folk said, "I hope that Saskatchewan youth actively participate in Youth Year and make use of the many opportunities this year provides. It is a time for youth to speak out and a time for others to listen." □

LIAISON TOUR ON NORTHERN HOUSING ANNOUNCED

Regina - Sid Dutchak, minister responsible for the Saskatchewan Housing Corporation recently announced that a liaison tour on northern housing has begun.

The tour is in response to housing concerns raised in a number of northern communities. Dutchak said the concerns have resulted from programs initiated under the former Department of Northern Saskatchewan's housing program.

The tour will extend over a six-week period. Meetings between Saskatchewan Housing Corporation staff and community leaders will be held at Ile a la Crosse, La Loche, Pinehouse Lake, Beauval, Cumberland House, Sandy Bay and La Ronge. □

NORTH WEST GRANTS APPROVED FOR CUT KNIFE HILL COMMEMORATIVE

Regina - Rick Folk, minister responsible for Saskatchewan Heritage 1985, recently announced that two North West Centennial grants have been approved for the Battlefords area for projects that commemorate the May 2nd, 1885 Battle of Cut Knife Hill.

The Poundmaker Indian Band of Cut Knife will receive a grant of \$20,000 to upgrade the grave site of Chief Poundmaker, and to develop the Poundmaker National Historic Site.

The Century of Peace Committee, representing municipal bodies in the Battlefords area, will receive a \$7,500 grant for an historical commemoration of the Battle of Cut Knife Hill on May 2nd of this year. The grant will enable the site to be prepared for the commemoration, and rebuilt as a permanent memorial to the century of peace that followed the battle.

"Both projects will give us an opportunity to not only learn more about the role of Native people in the events of history, but to appreciate the contribution of Native culture and historical heroes to the development of this province," the minister said. □

NORTHERN MEDICAL SERVICES UNIT WILL BE ESTABLISHED

Regina - A new initiative to expand health services in northwest Saskatchewan through the establishment of a Northern Medical Services unit involving the Federal and Saskatchewan governments and the University of Saskatchewan was announced recently.

The primary responsibility of the unit will be to increase medical coverage in the Athabasca Region, and in the Ile a la Crosse, Buffalo Narrows, and La Loche region. The

long-term objective is to maintain a total of eight resident physicians in this area, which is currently served by four resident physicians and by a Monday-Friday visiting service at La Loche. It is expected that the unit will actually employ the physicians and provide administrative and consultative support to them out of the university.

Representative from each of the west-side communities were invited to attend a consultation meeting on northern health services that was held recently in Buffalo Narrows. □

TUSA PRESENTS REPORT TO MINISTER

Regina - A report on Indian and Metis education consultations has been presented to Education Minister Pat Smith.

The report, entitled Reaching Out, was prepared by Arnold Tusa, MLA for Last Mountain-Touchwood and Legislative Secretary to the minister of education. The consultations leading up to the report began in the fall of 1983.

More than 800 persons, including educators, parents, students and trustees shared their views with Tusa on three main problem areas on Indian and Metis education.

"I have asked the minister to review Reaching Out for approximately one month before releasing it and responding to its recommendations." □

\$75,000 NORTH WEST CENTENNIAL GRANT FOR NATIVE STUDIES CONFERENCE

Regina - Rick Folk, minister responsible for Saskatchewan Heritage 1985, announced in Saskatoon recently that a North West Centennial grant of \$75,000 has been approved to help sponsor a three-day Native Studies conference which will be held at the University of Saskatchewan, May 2-4.

The conference, "1885 and After", will feature 23 nationally and internationally known speakers, and will draw an estimated 300 participants from across the country. The conference is being co-ordinated by the Native Studies Department of the University of Saskatchewan.

"It will result in a greater awareness of the history and cultural heritage of a very important group of people--our Native community," Folk said. □

TRIAL OF LOUIS RIEL TO TOUR SIX SASKATCHEWAN CENTRES

Regina - Justice Minister Gary Lane, member of the Saskatchewan Heritage Cabinet Committee, and Doug Young, president of the Regina Chamber of Commerce, recently announced in Regina, that The Trial of Louis Riel will be playing out-of-town for the first time in its 19-year history, in recognition of the 100th anniversary of the North West Rebellion.

Young said the chamber was delighted to participate in the North West Centennial in this way. "We believe there is much to learn from history, and the Trial of Louis Riel provides a window through which we can view an actual event from our past. It will heighten our awareness of the role that Native people played, and the contribution of Native culture and history to our province." □

NATIVE WOMEN OPPOSE BILL C-31

Regina-The Native Women's Association of Canada (NWAC) has recently indicated mixed reactions to Bill C-31, an Act to amend the Indian Act.

held three important principles... the elimination of sexual discrimination, reinstatement of those who lost their rights, and band control of membership... other provisions cause some concern for Aboriginal women. For instance children of re-

instated women will only regain status not band membership. On the other hand since children of Indian men and non-Indian women for example, enjoy band membership, this suggests continued inequality.


The proposed process of deciding membership by the band does not reflect NWAC's position. All Aboriginal people who are a part of the First Nation and are affected by any decision regarding membership must be involved in any determination regarding their rights.

Bill C-31 however, initially provides a sound basis for beginning a thorough discussion repealing discriminatory provisions from the Act. Furthermore the bill reinstates

some people who were unfairly and involuntarily enfranchised, an aspect sorely lacking from Bill C-47.

The NWAC will make a presentation to the House of Commons Standing Committee on Indian Affairs when the Bill receives second reading. At that time NWAC's elected representatives will present suggestions on how to improve the Bill so as to address the concerns of its membership.

The NWAC further welcomes Minister Crombie's invitation to all groups for ideas on how to further the three goals set by the government. □



What would you like to be when you grow up?
Alive!
Unicef Canada

North Battleford 20th Annual Native Hockey Tournament April 5,6,7, 1985

North Battleford Civic Centre
All teams must be sanctioned
. 16 team entry
. \$400.00 entry fee

Prizes:

"A" Side	"B" Side
1st place \$3,000.00	\$800.00
2nd place \$1,800.00	\$600.00
3rd place \$ 800.00	\$400.00
4th place \$ 800.00	\$400.00

Carling O'Keefe All Star Awards

\$1,000.00 Jackpot Bingos everyday, doors open 11:30 am
Dance: Saturday Night at the North Battleford Friendship Centre

contact Geno Andres, Mike Ironstand or Wayne Kennedy, 445-8216

Outside The Province

NATIVE TRAPPERS PLAN EDUCATIONAL CAMPAIGN

Vancouver - Native trappers, who have watched the pelt market for Inuit sealers all but dry up as a result of an effective seal hunt protest, say they must develop an educational campaign to counteract anti-trapping groups.

Constitutional guarantees of the right to trap, hunt and fish mean nothing if "markets are taken away," Bob Stevenson, executive director of the Aboriginal Trappers' Federation of Canada, said recently. "We're not going to wait until it happens like the sealers did. They weren't able to properly combat it."

Stevenson, whose eight-month old federation, represents more than 50,000 trappers across the country, said his people have for generations been aware of the balance of nature and the environmental impact of trapping.

"We know what animals to take. All the so-called conservationists want to do is preserve everything. You have to have some kind of balance of nature; that's where we fit in. In fact, there's more beaver in Canada now than there ever has been."

As for criticisms that furs are often bought by rich people for purely cosmetic reasons, Stevenson argued that trapping is really an economic necessity for thousands of northern Natives.

Stevenson said Greenpeace and other conservation groups rely on "blood and guts" portrayal of trapping with no adequate understanding of trapping. □

\$75,000 CONTRIBUTION TO CANADIAN COUNCIL FOR NATIVE BUSINESS

Toronto - A contribution for \$75,000 to assist in the establishment of the Canadian Council for Native Business was recently announced in Toronto by Industry

Minister Sinclair Stevens.

The contribution was approved under the Native Economic Development Program (NEDP) for 50% of the projected cost of the Council's first year of operation. The Council will become self-sustaining through the sale of memberships and contributions.

The Council is a newly organized, non-profit body formed by prominent Native and non-Native business leaders which will promote increased public awareness of Native business issues and improved access of Natives to business opportunities.

The Native Economic Development Program is a four-year, \$345 million initiative by the Government of Canada to promote Native economic self-reliance. □

CONFERENCE CHARTS WOMEN'S COURSE

Winnipeg - Over 200 of Canada's leading Native business women charted a new course in business development during a recent Winnipeg workshop.

The Aboriginal Business Women's workshop was sponsored by the Indian and Metis Senior Citizens Group in Winnipeg, and was the first national level conference geared to identify the problems and opportunities of Native women in starting and operating businesses.

Local Edmonton businesswomen, Elsie Wingeno and Thelma Chalifoux were elected to the national board of directors. Wingeno is president of Cross Cultural Consultants Ltd., while Chalifoux is a well known radio and television personality, who has recently founded The New Native People, an Alberta Native newspaper.

The delegates shared some concerns that are also expressed by Native business men, that Native people often do not support their own businesses. Native people, often in a position to buy goods and services, will not trust or seek out other Na-

tive businesses. "there are two sides to this issue," said Wingeno, "we must learn to trust each other, and we must be trustworthy. It's bad business to let a Native person feel that he has my guaranteed business just because he is a Native, but I must try to help him through with his problems. We have to learn to work together."

At the end of the three day workshop the group emphasized the need for closer networking between the Native Women Businesses, and the creation of a catalog of all Native businesses will be planned. The group will seek some permanence in its own organization, and will plan the workshops to become a yearly national event. □

CANADA WORKS INCREASED FUNDING FOR NATIVES

Ottawa - The federal government recently announced \$24,901,000 for job creation projects initiated by Native groups or organizations, during the 1984-85 fiscal year.

Flora MacDonald, Minister of Immigration, said the allocation represents an increase of \$3,901,000 over the amount provided for such projects under the 1983-84 program.

The Canada Works Program provides funds for projects that employ three or more people and operate a minimum of six weeks to a maximum of one year. □

QUEBEC INUIT TO PROCESS CARIBOU

Montreal - Quebec Inuit leaders hope to set up the world's first commercial slaughterhouse for caribou, processing the meat of 22,000 animals annually and packaging it for sale in the south.

"It could be very profitable," said Jean-Guy Bousquet, an official for the Kativil Regional Development Council, which promotes Inuit interests in the Kuujuaq region on

Ungava Bay. "We're thinking of selling shares across northern Quebec."

Mr. Bousquet said in a telephone interview from Kuujuaq, formerly known as Fort Chimo, that the caribou would be herded into pens and slaughtered by the same methods used for cattle. Hunters now sell some caribou meat, but their methods - following the herd and shooting animals individually are inefficient, Bosquet said.

He said that a private company, Caribou Ungave Ltd., owned by three Kuujuaq men, has made a formal request to the consultative committee of the James Bay Development Corporation for permission to begin the slaughter operation as early as next spring.

Kuujuaq is on the migration path of the George River herd, the largest concentration of caribou in the world. □

PROMISES, PROMISES AND MORE PROMISES

Calgary - Jo-Ann Daniels, Vice-President of the Metis Association of Alberta, recently accused the Alberta government of deliberately disallowing Native people control over their own social services, as previously promised. "No matter what they're saying, they have no intention of allowing us to control our own social services, or even child welfare", Daniels said.

It was only after Richard Cardinal, a Metis youth, committed suicide, that the Alberta government promised Metis leaders it would reform the present social service system. Cardinal took his life, last summer, after being shuffled from sixteen different white foster homes, during his fourteen years in Alberta's child welfare system.

Cardinal's suicide prompted an immediate outcry from the Metis communities. The government responded by promising to immediately "nativize" its social services. Because of the governments stalling tactics, Daniels said the government is pursuing the same policies as before, with the goal of assimilating Native people into white society. □

What would you like to be when you grow up?

Alive!

Unicef
Canada



Working Together in Saskatchewan

Building Today to Secure the Future

SASKATCHEWAN **POWER** CORPORATION



SPORTS UPDATE

by Ron C. Bitternose



Gordon Golden Hawks-NB Photo File

SASKATOON—The Fifth Annual All Native Hockey Tournament, sponsored by the Saskatoon Indian and Metis Friendship Centre (SIMFC), was held on February 15, 17, 1985 at the Saskatoon Arena. A total of 26 teams competed in the three day tournament which was divided into two mini tournaments, the Old Timers and Seniors.

The ten Old Timers teams which competed were, Canoe Lake, Keeseekoos, Hobeema, Regina, Saskatoon, Sturgeon Lake, Cumberland,

Saskatoon Indian and Metis Friendship Centre Old Timers, North Battleford, and Little Pine. All players had to be 35 years and older to qualify in the tournament.

SIMFC Old Timers defeated the Keeseekoos Rangers by a score of 8 to 6 in the "A" side. Alsid Boyer, from SIMFC scored the winning goal allowing this team to claim the six hundred dollars in prize money.

Cumberland Lake scored twice in the second period to lead them to winning the three hundred dollars in

the "B" side. Albert Wolverine scored the winning goal with a score of 8 to 5.

Sixteen teams competed for almost four thousand dollars in prize money in the Senior Hockey Tournament. They were Deschambault Lake Eagles, Nut Lake, Sturgeon Lake, The Pas, James Smith, Musquito, Dog Lake Raiders, Gordons Golden Hawks, Cumberland, White Fish, Regina Bandits, Muskeg Lake, Cote Selects, Beardy's, Moosewoods and the Patunak Pats.

In the "A" Side, Deschambault Lake Eagles defeated the Cumberland Creses by a score of 8 to 6, which won for them the two thousand dollar first prize. Kevin McKay scored the winning goal.

The Gordon Golden Hawks defeated the Musquito Redskins 9 to 5 in the "B" Side with Charlie Cyr from Gordon's, scoring the winning goal and winning the eight hundred dollar prize money in the "B" Side.

According to Norris Petit and Hubert Quezance, tournament attendance was down from last year due to poor economics and they were hopeful of at least breaking even.

After the tournament, players and fans gathered at the SIMFC to dance to the music of Rainbow Rider and Gardypie Boys. □

REGINA NATIVE AMATEUR GOLF ASSOCIATION

Date	Place	Name of tournament
1. May 25 & 26	Murray - Regina	Alfred Schoental Memorial
2. June 22 & 23	Waskesui	AMNSIS
3. August 10 & 11	Murray - Regina	Duffers
4. September 28 & 29	Murray - Regina	AMNSIS Provincial

Over \$2,600.00 worth of prizes every tournament

For further information contact Ken Sinclair at 522-3681 or home number at 949-8699

Times will be posted at a later date



Deschambault Lake Golden Eagles- NB Photo File-Joan Beatty

EAGLES WIN TOURNAMENT

by Joan Beatty

Deschambault Lake-The Deschambault Lake Golden Eagles recently came away with the winning trophy when they beat out the Pelican Narrows Raiders with a final score of 9 to 4 in a round robin tournament. Other participating teams included Timber Bay, Southend, the Deschambault Lake Braves, and a second team from Pelican Narrows, the Hawks. The Deschambault Lake Braves placed third.

The Eagles also won the best goalie award with a solid performance from Neil Sewap along with the most valuable player trophy going to Gordon Ballantyne. Top scorer and most gentlemanly award went to Alec McCullum of Pelican Narrows.

The tournament, sponsored by the Eagles, was a complete success according to local organizers. The indoor arena was filled with fans from surrounding communities as they cheered on their favourite team.

It was evident how proud the community of Deschambault Lake New Breed/March/1985

is of their team by the number of Golden Eagle fan jackets being worn. This support gives the team the moral and financial support it needs to travel to southern points to participate in other tournaments and to be able to pay for ice time.

Another major fund raiser at such tournaments is the food booth open during every tournament where some of the best hamburgers and fries are served. Edward Beatty, Sr., is the force behind this endeavour as he reportedly got up at six every morning to put fresh coffee on and to make sure everything was ready to go. "Uncle Ed," as everyone calls him, is well known in the community for his delicious cooking.

What started out as a dream several years ago with a few brothers and some friends watching Hockey Night in Canada and starting to imitate the plays on the outside ice, has now materialized into one of the better teams in northern Saskatchewan. Even though the team has no coach, it continues to improve as

it participates in outside tournaments. One of the most recent, saw them in Saskatoon playing against The Dog Lake Raiders in the semi finals though losing with a score of 4 to 3. Those who saw the game say they had the Raiders beat but refereeing, coupled by nonstop time which was taken advantage by the other team, ruined their chances of defeating to what some people refer to, as an unbeatable team.

A major improvement since the team got organized a few years ago, is the luxury to be able to practice in an indoor arena, another dream spearheaded by the local hockey players. With assistance from different levels of government, including Canada Manpower, Special AR-DA, and the Department of Northern Saskatchewan, the arena now stands out as the centre of local recreational activities.

So if you are ever in Deschambault Lake, see a bunch of cars outside and smell the aroma of good cooking, drop in and watch the Eagles fly! □

Chronology of a NATION

1871-83

part 3

1871

January 10

First Government of Manitoba holds its first cabinet meeting.

March 15

First Session of the Manitoba Legislature.

Joseph Royal elected first speaker, first premier is Robert Atkinson Davis.

April 30

Louis Riel returns to St. Vital from the U.S. to attend his sister's wedding.

September 28

Lepine, Lagimodiere, Nault, Riel and others, meet in Riel's home in St. Vital, to discuss the intended raid on Winnipeg of O'Donoghue's annexationists from the United States.

October 2

O'Donoghue writes to Riel, Nault and Lepine inviting them to a meeting at Pointe-a-Michel to discuss their assisting the invasion. Riel declines. Nault and Lepine reconnoiter O'Donoghue's strength.

October 3

Lt. Gov. Archibald, who has no troops, mobilizes the citizens of Manitoba to repel the invasion.

October 5

At a meeting in St. Vital, Riel urges the Metis to assist the government of Manitoba.

October 5

O'Donoghue, who had earlier eluded U.S. troops, is captured by the Metis at the border and turned over to them the same day. He is released after being turned over to U.S. civil authorities.

October 8

Lt. Gov. Archibald reviews the Metis army and shakes hands with their leader, Louis Riel, thanking him for his loyalty and help.

October 9

Fenians O'Neill, Donnelly and Curley are released from jail in Pembina (their invasion of Canada had taken



place outside U.S. jurisdiction) by sympathetic U.S. civil authorities.

October 13

Archibald publishes a "Proclamation of Thanks" to the Metis. One week later, 200 troops leave Ottawa for Manitoba. The trip takes almost a month.

November

Archbishop Tache confronts Macdonald in Ottawa with the fact that Riel has not been granted the promised amnesty.

December 8, 1871

Sixteen masked men enter Riel's home and threaten his family

1872

February 23

At the request of Bishop Tache, Riel leaves for voluntary exile in St. Paul, Minnesota.

March 9

Premier Blake of Ontario causes the province to offer \$5000 reward for the apprehension of those implicated in the death of Thomas Scott.

March 19

John Mager and Wm. Devlin sign an affidavit that they were offered money to steal Riel's papers relating to the uprising of 1870 by Schultz and Bown.

July 5

Riel returns to Manitoba to run in the federal elections.

September 14

Riel declines Provencher nomination in favour of Georges-Etienne Cartier.

1873

First petition from the Metis of Manitoba to the Government of Canada regarding land distribution. These petitions, presented continuously during the next 12 years, are all ignored.

May 20

Death of Cartier in England leaves Provencher seat vacant.

May 23

Establishment of North-West Mounted Police authorized.

September 14

Several of Schultz followers in Manitoba swear out a warrant for the arrest of Louis Riel and Ambroise Lepine for the "murder of Thomas Scott."

September 15

Constables Kerr and Ingram, unable to find Riel, arrest Ambroise Lepine at his farm at St. Vital, and jail him in Fort Garry.

October

N.W.M.P. reach Lower Fort Garry.

October 13

Riel is elected by acclamation Mem-

ber of Parliament for Provencher.

October 14

Alexander Mackenzie, a Liberal, becomes Prime Minister of Canada, defeating John A. Macdonald.

October 21

Riel leaves for Montreal.

November 15

Court decides to try Ambrose Lepine for the 'murder' of Thomas Scott.

Fall

Riel goes to Hull but does not sign the roll. He automatically loses his seat in Parliament.

December 10

At the instigation of F. Alexis Andre, Metis assemble at St. Laurent, in the North-West Territories and democratically elect a legislative council and president because there is no effective government in this region.

December

Riel goes to Plattsburg & Keeseville, U.S.A. to rest.

December 22

Ambrose Lepine released on \$8000 bail.

1874

February 13

Riel again elected in by-election in Provencher.

February 14

Ambrose Lepine tried for the murder of Scott, convicted and sentenced to death.

March 30

Riel signs the Roll in Ottawa.

March 31

Motion is passed in Parliament requiring Riel to attend or be expelled.

April 9

Motion that Louis Riel be expelled from the House is passed.

May 21

Select Committee to Enquire into the North-West Troubles carries out its investigations.

July 8

Riel goes to Washington, hoping to be appointed a U.S. Indian agent. He meets Major Edmund Mallet and has an interview with U.S. Pres. Grant. He later visits his friend, Father Fabien Barnabe of Keeseville, N.Y.

December 1

Riel again tries to get a U.S. government job.

September 3

Riel once again elected in absentia in Provencher. He does not take his New Breed/March/1985

seat.

November 4

Riel goes to live with friends near Plattsburg, N.Y.

December 1

Riel returns to Washington, still hoping to get a job as an Indian agent.

December 18

Reil states Archbishop Bourget has told him that he has a mission in the world. He envisions himself the leader of a Metis nation.

December 22, 1874

Louis Riel returns to Montreal from Washington, where he receives \$1,000 from Bishop Bouget. Riel gives this money to a beggar, outside of St. Patrick's Cathedral, New York City.

Lepine's sentence is commuted to 2 years in prison and a permanent loss of civil rights. January 15 1875

February 12

Amnesty is granted to all Metis except Riel, Lepine, and O'Donoghue. Riel is banished from Canada for 5 years. He is expelled from Parliament for third time.

June

A party of white, free (independent) traders complain about Dumont's establishment of a local government at Batoche and St. Laurent, North-West Territories. Inspector Leif Crozier of the N.W.M.P. finds the complaints have no foundation, but he disbands the Metis government.

1878

August 2

North-West Council passes resolutions recommending assistance to the Metis.

September 17

John A. McDonald re-elected Prime Minister of Canada.

1879

January 29

Archbishop Tache's recommendations to the Government of land surveying in the North-West Territories are ignored.

February 20

Dubuc writes to Tache about his meeting with Riel.

April

Louis Riel becomes engaged to Evelina Barnabe of Keeseville, N.Y. He later goes to live in a Metis settlement at Sun River, Montana.

At Sounding Lake, Big Bear reluc-

tantly signs an interim treaty with the Government of Canada.

1880

October 21

CPR begins construction of a trans-continental railroad.

1881

April 28

Prairie wedding of Riel and Marguerite Monette Bellehumeur

June

Metis on Qu'Appelle River petition Dewdney.

1882

May 4

Birth of Jean Riel.

May 14

Evelina Barnabe writes to ascertain if Riel is married.

May 29

Riel moves to Carroll, Montana.

June 20

Riel appointed Special Deputy U.S. Marshall.

September 4

Petition to Ottawa by Metis St. Antoine de Padoue.

September 20

113 Qu'Appelle River Metis petition Ottawa.

October 15

Evelina Barnabe writes to Riel demanding an explanation for his marriage while still engaged to her.

1883

Riel briefly visits the North-West Territories. The Metis first advocate rebellion.

March 16

Louis Riel is granted U.S. citizenship.

March 31

Gabriel Dumont files claim for land Section 20, Township 42, Range 1, in the territory that became Saskatchewan. He is never given legal title.

May

Riel is arrested for activities in U.S. elections.

July 12

Riel returns to Red River to attend his sister's wedding and sell some property.

September 17

Marie-Angelique, Riel's second child is born at St. Peter's Mission, Montana.

December 9

Louis Schmitt protests when English settlers take part of a river lot.

December 17

Petition from Batoche area protesting surveys. □

BOMBING RANGE

When the cruise missile was released over the Beaufort Sea, its target was Primrose Lake, which is within the Primrose Lake Air Weapons Range. The greater part of this lake is in northwestern Saskatchewan.

The weapons range is a 4,600 square mile range which straddles the Saskatchewan-Alberta border. An air force base is located near Grande Centre, Alberta on the western border of the range. It is here that the cruise flight is monitored.

The bombing range, as the air weapons range is known, came into being in 1953. The provincial government signed an agreement with the federal government, giving away Aboriginal land for the use of the military. The federal government produced what it called "agreements" for some individuals, who lived off that land, to sign. The military now has complete control of the land for as long as they should require it. Non-military people are not allowed within the bombing range for any purpose.

A House of Commons memo on the history of the establishment of the weapons range describes the land and the Aboriginal people before 1951, "the area covered by the range was relatively rich in wild game, was blanketed by registered trap lines, and supported a number of small, locally owned commercial fishing operation. These resources provided either full or partial livelihoods (in 1951) for somewhere between 130 and 250 Indian families, a roughly similar number of Metis, and a few white households".

That thousands of people were not living on this land seems to justify to the government, the removal of this land from the people on it. According to their records, the estimate of 550 people is not enough of a number, to see the taking of the land as "confiscation". For that matter, the approximately 4,500 people of the surrounding communities also used the bombing range. A sparsely settled area supports the hunting, fishing and trapping which was and still is a large

part of the economy of the area. European standards should not have been used to judge the usefulness of Aboriginal land. In considering fishing as a livelihood, "small locally owned commercial fishing operations" should not have been considered as hopeless. Commercial fishing, like trapping, still exist as a way of life and would not be so much of a struggle if the marketing was organized in the interests of the fishermen and trappers. Today, in northern Saskatchewan there are approximately eight hundred fishermen who continue to supply fish to the rest of the world. After the weapons range was established, Cold Lake, Primrose Lake, Arsenault Lake and McCallum Lake could no longer be fished.

The "agreements" between the federal government and people who lived off the land within the bombing range were signed in 1957 as well a few more in the early 60's. Most of these people are of Aboriginal ancestry and speak Cree or Dene, and

most did not get a formal education in English, which meant they did not read in English. This agreement as well as being in a foreign language to the people there, was deceiving in that the people were not told that they were giving up their land for all time. An agreement is not legal when it is not understood by one party and when it is misleading.

Today, in the villages surrounding the bombing range, explosions can be felt when tests are being conducted. Young men from the NATO countries train as jet pilots over this range. In the spring and fall, three or four jets can be seen flying low over some villages. The explosions are either bombs being tested on a small part of the range or the breaking of the sound barrier by the jets.

The testing of the cruise missile within the bombing range is just another reminder of the powerlessness of the Aboriginal people of the area to control the use of the land they need to survive. □

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