

October 1985

Vol. 16 No. 10

NEW BREED

Voice of the Metis and Non-Status Indians of Saskatchewan



*The Papal Visit
Amendments to the Indian Act Bill-31
Crosbie Meeting Disappointing*

POETRY

ALONE

I have

*seen the rainbows after the storm
I longed to reach out and touch
the colors;*

I have

*felt the breeze palyfully go by
whispering untold secrets
I longed to find out;*

I have

*watched the sun go down
I felt the sadness of it;*

I have

*seen the raindrops fall
counting them one by one
I caught a few in my hand;*

I have

*watched the flowers in the morn-
ing
waking up, exposing their beauty
I picked a few;*

I have

*felt the snowflakes melt on the
tip of my nose
I wondered at their innocence;*

I have

*watched the birds flying over
going far, far away
I longed to be with them;*

I have

*seen the beauty of a butterfly
flirting with the flowers
I longed to laugh;*

*But I could not longer laugh
you were not there
I stood still and wondered....*

*It seemed time has its own way
of letting you know
that you are alone.*

Lise Pelletier

A CHILD OF THE UNIVERSE

*A few hours of pain
A slap of a hand
A tiny strong cry
A child is born.*

*A boy child
A girl child
My child
Your child
God's Child
A child of the Universe.*

*A child is born
Eyes are closed
It knows no spoken words
So there is to this child
No colors for dominant recognition
No words of malice or hate
Only the peace,
love and contentment
Extended from a mother's warm
heart.*

*It is a shame
That the pleasantries of birth
Are distorted by the classical
Mess that is life in our world.*

*It is a shame
That our living fail to note
The Holy Innocence of
A child of the Universe.*

Rodger W. Ross
February 10, 1981



Saskatchewan
Public Service
Commission

Director of Lands and Resources

A challenging opportunity exists with the Saskatchewan Indian and Native Affairs Secretariat located in Regina. You will provide direction, develop new policy and handle negotiations in regard to aboriginal lands and resource issues in Saskatchewan. You will deal with complex policy, provincial department concerns and federal/provincial issues.

To qualify, candidates should have extensive experience in the management of complex policy in the field of aboriginal affairs, in particular the management of aboriginal land issues including Indian Treaty Land Entitlement. Experience and/or knowledge of legal issues in land and resource management would be desirable. Strong leadership skills combined with previous negotiating experience would be a definite asset.

Salary: \$41,112 - \$58,728
Comp. No.: DPL-5-H1-NWB
Saskatchewan Indian and Native Affairs Secretariat

Director of Field Services

Located in the Secretariat's Saskatoon office, you will direct and co-ordinate the policy and program responsibilities of field staff and provide overall management for the administrative processes related to budgeting, personnel and property control. You will also direct communication between field workers, Indian bands, and both federal and provincial governments. The Director may participate at Chief's conferences, conventions, and workshops on behalf of the Secretariat.

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To qualify you will have considerable experience in working with Indian Bands and associations, supervisory and administrative experience and the ability to relate to department and government staff at all levels.

Salary: \$31,068 - \$44,388
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Saskatchewan Indian and Native Affairs Secretariat

Community Liaison Officer

As a member of the Indian and Native Affairs Secretariat field staff with headquarters in Meadow Lake, you will be responsible for providing information and referral services to Indian Bands, and native communities in respect of government policies and program, co-ordinating the resolution of local issues between communities and governments, analyzing and evaluating economic development proposals and projects submitted for provincial funding, and researching and providing advice on a diversity of complex policy issues which arise in aboriginal affairs.

To qualify you must have experience in working with aboriginal peoples and their associations. Preference will be given to applicants with university education or equivalent experience in aboriginal affairs. Applicants should have a good understanding of government programs and the concerns and interests of Aboriginal people.

Salary: \$24,672 - \$35,244
Comp. No.: CLO-5-H3-NWB
Saskatchewan Indian and Native Affairs Secretariat

Saskatchewan



Saskatchewan
HERITAGE
1985

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:

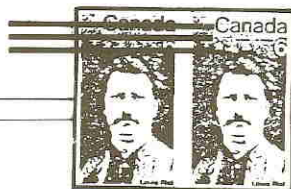
Articles submitted to New Breed and subsequently used for publication shall be paid for at the rate of \$2.50 per column inch (10pt., 13 pica). All articles must be signed, however, your name will be withheld upon request. Views expressed are not necessarily those of Wehtamatowin Corporation and free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

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CANADA POST SECOND CLASS MAIL, REGISTRATION NO. 4649



PLEASE HELP

Dear New Breed:

For over 10 years I have been endeavoring to bring to people here in England some enlightenment in respect to Indian and Metis people, their history, culture, ways of life and current situations by giving talks and lectures to schools, colleges and various institutions.

Julie Harrison, director of the Ethnology Dept. at the Glenbow Museum gave me your address that I might be interested in subscribing to your publication to further my interests. Could you possibly send me details and any information that you might think could be of some help to me. I would be very grateful of any assistance no matter how small.

I look forward to hearing from you. Thanking you in anticipation.

Best Wishes
David Spencer

"operation northwind"

Dear New Breed:

The widespread abuse of Native American culture and heritage receives little consideration from the general public; mainly because little effort is made to bring this problem to the public's attention.

There exists in many parts of the country, small claims courts. These courts exist to encourage people to act as their own lawyers and to sue for small amounts of money. A booklet explaining how to proceed in small claims court is available to the public.

A booklet explaining how to proceed in small claims court is available to the public.

A large number of lawsuits in small claims courts in the field of Native American cultural abuse could bring this whole situation to the public's attention.

The broad field of abuse in commercial and advertising operations, educational institutions, phoney Indians, grave robbing and others can

be attacked in the small claims court.

There is usually a small fee for these courts and in some courts, persons low on funds can petition to proceed free.

After the complaints have been properly filed in the small claims court, copies of these complaints should be sent to the news media, - newspapers, radio and television.

Large scale legal actions in the small claims court would do a great deal towards bringing the problem of Native American cultural abuse to the public's attention. □

John Casper
120 Passaic Street
New Providence, New Jersey
07974
(201-464-9665)

THE QUESTION OF PREJUDICE

Dear New Breed:

I have recently become aware of your monthly magazine, "New Breed", and find it to be an interesting publication. However I have several viewpoints that I would like to put to the Metis and Non-Status Indians of Saskatchewan.

There seems to be a lot of hostility towards the white population in Saskatchewan. I realize that this works both ways, but I think the majority of people (whites included) take people at face value and prejudice is for the most part confined to the uneducated and uninformed. I personally know a great many Metis and Indians who have the drive and initiative to make racial difference secondary.

Mind you, when you take a look at statistics, and the Metis and Indians make up 80% of the unemployment in Saskatchewan; and make up 90% of the population in the prisons; and have a drop-out rate of 75% from the education system before grade 10; and the enrollment in the universities is less than 5% for Metis and Indians; etc., etc., etc. You can hardly blame someone who sees these statistics jump to the obvi-

ous conclusions. Now this is not caused by prejudice. Take a look at the percentage of non-whites who are not Metis or Indian - i.e. Oriental, Negro, Pakistani, etc. - The percentage there for unemployment, education deficiency, etc. is only fractional compared to the Metis and Indians of Saskatchewan.

I can only imagine how hard it must be to merge into a different culture and stick with the educational systems when you are a minority. But throughout the course of history, it is a never ending repetition of a stronger culture overtaking another. The old Indian way of life just could not survive as it was today. Neither could any of the other cultures in the world survive as they were 100 years ago. Progress is a machine that keeps rolling whether this is good or bad is not up to you or me. It is up to us to survive and try to make our own country the best that we can.

For the Indian and Metis who wish to better their position in society, an education is of the utmost importance. You cannot compete with an educated person if you aren't. I don't care whether this is two people of the same or two people of different races, religions, etc. The person with the education, drive, and ambition will succeed. Everyone starts out as a baby, life is what you make it.

As far as retaining your own culture goes, we live in a democracy and we have absolute freedom when it comes to religion, customs, etc. Canada is a diversified country made up of people from every country in the world. I was born in Canada, as were my parents. I am sorry for the way that the Indians were treated in days gone by, but I have no more control over that than I do over where my great-grandparents moved to when they left the old country. I have just as much right to be here as anybody. Our family does not retain our ancestry, and neither

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do the majority of my friends. (However it is their right to do so if they wish) My feeling is ... We are Canadians now. Not Ukrainian, not Norwegian, not Chinese, not Indian ... We are Canadians. Let's pull together and make this the country it can be. No more internal strife and argumentation over what happened long before any of us were born. Look to the future and what can be made of yourself personally. □

Sincerely
G. Ferland
Prince Albert, Sask.

NATIVE INDIAN WARDSHIP GENOCIDE

Dear New Breed:

Surprise! Our national epidemic of young "suicides" more nearly resembles Homicide or Genocide or State Infanticide than it does suicide.

Dozens of researchers over the past 45 years have done what is known as life event investigations into the lives of young suicides and all have come up with the same answer: **The Common Denominator In The Background Of Suicidal Youth Is Loss Of A Parent Or Parents In Childhood.** Ken Adam (Canada 1973) found, for example, that of every six young ideationists (those are the pre-suicidal people who contemplate suicide regularly, sit poised for a "triggering event", the **Living Dead**) five had experienced loss-of-parent(s) in childhood. Loss through Wardship or Divorce is the same (some say worse) as loss by death. Nearly 50% of Wardship children are suicidal ideationists, kids with their heads thoroughly screwed up. Palmer (U.S.A. 1941) found that in 84% of his young attempters "THE INDIVIDUAL HAD SUFFERED THE DEATH OR ABSENCE OF A PARENT OR SIBLING (in earlier years)." He points out "The act of suicide is not solely the result of unfavourable environmental influences such as loss of money, health or friends, etc. which the accounts in the newspaper might lead one to believe," and "the alleged 'cause' of the average attempt at suicide is at most only a precipitating event. The basis for the attempt is laid in the early formative years."

In Alberta the Native Indian Wardship rate is about seven times normal and shows up down the road as a Native Indian Suicide Rate of "five to twenty times higher than the rest of Albertans." Some ethnic groups have integrated (Germans, Italians, etc.). Some have co-existed (Hutterites). But the only ethnic minority that has been singled out for attack under the Wardship System is the Native people. Hence I **Accuse The Governments Of Canada Of Practising Native Indian Wardship Genocide.**

One might argue that the Native people are seven times as unfit as parents, seven times as abusing. I can find nothing in the literature to support such an argument. Indeed, some tribes lost a generation of their children in the Sixties Scoop. In any event, studies (Toro, U.S.A., 1982) show that parentally abused apprehended children are worse in devel-

opment than do their similarly abused counterparts who were left with the abusing parents. It seems that kids grow out of parental abuse; State abuse (parental removal) is potentially lethal. Decades of intense Wardship imposed on the Native Indians, most of it all for nothing, a human rights horror show! Sorry 'bout that, people! Question: Who will join me in a trek to the youth cemeteries and psychiatric wards and jails and drug centres and alcohol rehabilitation centres to apologize to these young Native people? Who of you (red or white) in the "helping" professions will now stand up and accept responsibility for this large scale destruction of the Native communities? To this date I've been greeted with red and white cash register temper-tantrums as this horror story unfolds. Do you blame these professionals who surround Wardship and Custody

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Saskatchewan
Tourism and
Small Business

Hon. Jack Klein
Minister

Courts? Deparenting kids, then "treating" them (and their progeny) is a multi-billion dollar high growth Canadian industry.

There appears to be a strong political factor in this Genocide. One Native parent kills his child and out come all the racists to shout "Why doesn't the Government take all their kids away?" But if a thousand kids are sent to their deaths through the Wardship program no outcry is heard. **The Alberta Government, Through It's Hoax 1976 Suicide Commission, Has Been Able To Conceal From The Public And The Native People Themselves This Direct Relationship Between Custody And Wardship Loss And Later Suicide.** Have a look at the Commission's Report. You'll find no mention of this loss-of-parent(s) in childhood as being the pre-disposing factor. Precipitating and triggering events only are examined and the conclusion drawn that suicide is an enigma.

My critics (red and white) would have us believe that the Native people are themselves to blame for their use of drugs and alcohol, the "drunk lazy Indian" syndrome. One need only read the tortured state of mind, the internal madness in these troubled, loss-of-parent(s) ideationists (1973, Ken Adam, pg.286) "... intense way as strong urges or impulses (to kill themselves) which were sometimes frightening and difficult to control... so strongly moved by their impulses that they sought external help to protect themselves (begging for their lives??) (my insert) ... profound isolation, hopelessness, and self-hatred ... theme of death as peace, freedom or release ... Serious conscious consideration of suicide was a regular occurrence in this group." Do you blame them for seeking solace in drugs and alcohol? Or my critics may wish to refer to the literature (Rosenberg, 1969):

"The present study revealed many similarities between the young alcoholics and the young addicts. Less than half of each group had reached age 15 with both their parents living continually at home... Most, in spite of an adequate intelligence, did poorly at school, where some displayed disturbed behaviour. They had markedly unstable

work records; few maintained contact with their families and most showed a marked tendency to move from place to place."

It is difficult, when reviewing the major personality disorders that beset mankind, to find one that cannot be traced back to this lost-of-parent(s) as a great common denominator. It seems that there is nothing more traumatic, more devastating we can do to a child than to remove his very own "my mom" and/or "my dad", even though in our own adult eyes we see his God and Goddess as "unfit". I submit that most of the "unfitness" exists in the minds of the sadists, racists, kooks, cash-register mentality professionals who operate the system, the ones who process these kids through Kangaroo Courts wherein the Judge is told how rotten the parents are but is never told a word about State abuse, never knows that he is pronouncing a Russian Roulette Death Order on the child. Indeed, so traumatic is this parent killing (judicial) to the child that he represses it, amnesia style. It remains buried inside to affect his development, to burst forth in later years quite by surprise. As an example, I refer my critics to a study done on motiveless, "psychotic" killers (Menninger, 1960). All subjects in the study were awaiting execution, **All Had Experienced Loss Of One Of Both Parents In Childhood**, being "raised by others" in some cases.

One doesn't need to read the literature to understand the problem. Were the PLO to execute a child's parents, the world would offer sympathy, yet we judicially kill parents in court in Canada on a large scale basis. Does no one ever stop to think about the buried anger, sorrow, hate that develops in the child's mind as he watches helplessly? We order parents to reject their children, yet we adults are angry and depressed when a fellow adult rejects us. What do you expect of the child? Do you, as adults, our parents die of old age many of us are profoundly shaken by the separation, yet we deliberately impose permanent separation on the child. What goes on in the minds of these sadists who do this to helpless children? Are you really surprised that the deparented child dies later of a broken heart? Or strikes back blind-

ly with homicide?

Erna Schapansky and I are travelling across the Province on our way to Ottawa to demand enforcement of the Criminal Code. Section 200 makes it very much an offence to do this to young children, up to two years in jail. But enforcement of the code was set aside decades ago to facilitate this Courtroom Childkilling. Racists, sadists, kooks, money grubbers, man haters all vote, kids don't. They are non-entities in the justice system, their best interests defined by the self-serving adult(s) who are their legal guardians. They have no avenue of redress. It's politically expedient for the Attorneys General and Solicitors General to solicit votes at the expense of children's blood. We've bedecked our old car with large nasty signs such as **Courtroom Childkilling: Will You Help Us Stop It?** and **Judges: Please Close This Child Suicide Factory.** We've had coverage from a number of smaller papers, have had three T.V. news-clips, have been on radio. We've displayed our signs in front of the main door at the Court of the Queen's Bench in Calgary and Lethbridge, all with the intent of creating public awareness, a public outcry from the more civilized segment of the Native and White communities. We have to date not been able to move the Politicians who operate the system.

Will you assist? We are available to attend Native communities, gas money permitting, to set up our embarrassing signs, speak to Band Councils, etc. Will you please help these crying, dying kids who are being systematically, in many cases maliciously, sent to the ugliest of deaths?

Further details available on request, including a brochure of research references to back up the claims we make. □

Yours truly
Vern Dillabaugh
Box 3054
Mission, B.C.
V2V 4J3
Relay Phones: 604-826-1841
or 604-858-8746



New Breed/October/1985

When Is An Indian Not An Indian?

by Tom Dore

The revisions to the Indian Act membership sections at the same time as opening up the membership sections create a multitude of new problems for those who potentially may become Indians again.

The Indian Act grants rights and benefits to those persons who meet membership criteria. It is only those persons who are entitled at law to claim those rights and benefits. The revised provisions provide that anyone who was registered as an Indian on April 17, 1985, remains an Indian. In essence if a person was registered as an Indian on April 17, 1985, they remain Indian.

Membership has now been extended to include:

- 1) Women who lost status through marriage to a person who was not registered as an Indian;
- 2) Persons who were enfranchised by the operation of the "double mother" provisions of the 1951 Indian Act;
- 3) Illegitimate children of Indian women who were denied status;
- 4) Persons who lost their status through enfranchisement; and
- 5) Persons who can establish that either of their parents was or is entitled to be registered as an Indian.

Persons who now marry an Indian, male or female will not obtain status through marriage. The children of such marriages will obtain status only if either parent is an Indian.

The revisions continue the existence of the General and Band lists. Only those persons whose names appear on a band list will be entitled to exercise the rights of band members, including living on reserve and the receipt of treaty benefits.

The provisions of the Act provide that if at the time of the losing of Indian status, a person was a

member of a band then he/she will be entitled to reclaim that band membership. As well, if within two years from the enactment of the revisions, the band to which the person is a member does not enact a membership by-law or code, then the descendants of those who lost their status will be entitled to be put on the band list. Otherwise, the descendants of those regaining their lost status will remain general list Indians unless they qualify under a band's membership criteria.

To date there have been no decisions as to the benefits and programs that are available or may become available to General List Indians. The Penner Report did make mention that representatives of the three governments (Federal, Provincial and India) would have to get together to discuss what programs and benefits would be available. There is no doubt that general list Indians will be second class Indians and unless they can mount an extremely effective political lobbying body will have their rights and privileges determined by the three levels of government with little or no involvement on their part.

The revisions will effectively eliminate that group known as "Non-Status Indians" giving them a choice of defining themselves as either Indian, Metis or Inuit. All three groups are presently at the constitutional table discussing their respective rights and entitlements with the Federal and Provincial governments. General and Band list Indians will have their rights and entitlements determined by the existing Indian politicians, who are by and large reserve oriented. Those who chose not to apply for membership will have to identify as a member of either of the two other Aboriginal groups, Metis or Inuit. To date the Metis have been attempting

to devise a membership criteria.

It is entirely possible that within one family there will be those who choose to identify as Indians while others who may be equally entitled may choose to identify as Metis. The decision is a very personal one and great care and consideration must be given to the possible benefits that may flow from membership. Given the attitudes of some bands, it is a foregone conclusion that many of re-entitled Indians will never acquire band membership. Other bands may choose to operate differently or leave the matter entirely to the Department of Indian Affairs to administer in order to avoid the inevitable squabbles and disputes that will arise.

The revisions do not call for the establishment of deadlines for applications. However, given the ongoing constitutional discussions, greater pressure will be placed on the Metis organizations to enumerate their membership for the purposes of the determination of rights and entitlements.

The decision to apply for reinstatement as an Indian be it general or band list is a personal one. Reinstatement will not take place automatically and an application has to be made to the Department of Indian Affairs. Should you decide to apply, take with you a copy of your birth certificate as well as any other documentation that you may have, marriage certificate, enfranchisement papers, former registration papers, parents' names etc.. The applications may be made at any of the Indian Affairs offices in the Province.

For those who remain undecided it would be advisable to wait and see what, if any, benefits will flow from regained Indian status, be it general or band. □

Constitutional Update

by Bonita Beatty

1. Introduction

The last report was submitted in July, therefore, this report will focus in on the activities undertaken during the month of August.

August was basically a planning month where initiatives taken throughout the year were reviewed and analyzed. Since AMNSIS had just completed it's elections, the new board members and executive had to be briefed on the goals and objectives of AMNSIS with respect to Constitutional negotiations. Several Constitutional workshops were conducted for the Board and Executive by Larry Heinemann. The reports on these workshops are mentioned later.

In spite of the re-organization of activities within AMNSIS, some members of the Executive did attend several local and area meetings. However, discussions concerning the Constitutional negotiations were brief since these meetings were dominated by discussions on elections and personal requests from the locals.

2. Report on Meetings Attended August 7, 1985

The Cumberland House local held a meeting on August 7th. The issues discussed at the meeting included the following:

(1) Jim Durocher's Report on the Appeals Committee results.

The North East Area has been recommended for a re-election because of the defective seal on the Cumberland House ballot box. The Area Board has subsequently appointed William Dumais to attend the AMNSIS Board meetings until the by-election is finished in October.

(2) Housing, Senior Citizens Complex.

There was concern expressed over the ownership of the existing senior citizens complex. Apparently, the facility is not being fully uti-

lized therefore, the local would like to see the ownership transferred to their control.

(3) Fishing, Trapping and Wildlife.

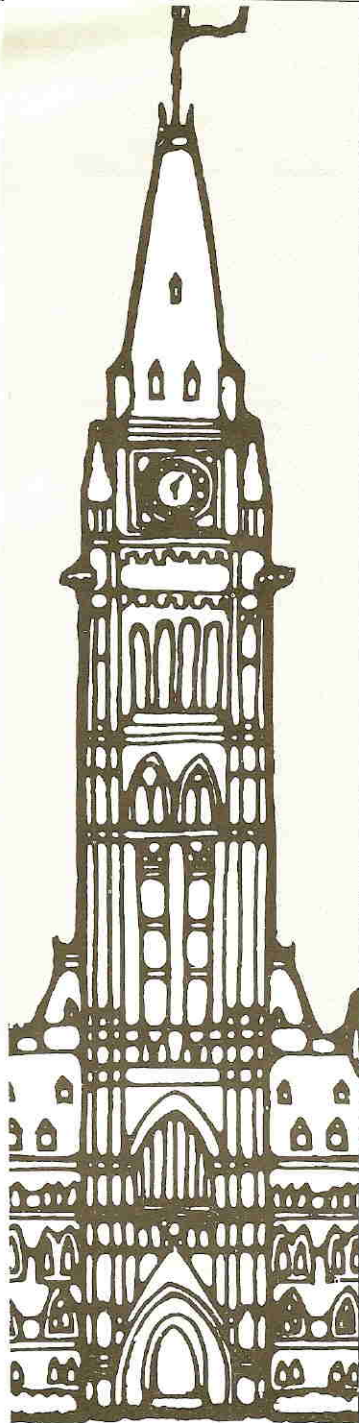
A common worry that is being voiced at most Northern meetings is the fear of losing traditional lands and resources. People are threatened by the fact that the north is steadily shrinking in size as more and more lands are being tied up by both the public and private sector. They do not want to lose their traditional traplines and fishing areas, because to do so would mean increased poverty coupled with the loss of aboriginal pride and culture.

The threat of losing control over traditional lands becomes most visible at the local level where a Non-Treaty trapper can no longer hunt for moose to feed his family and to subsidize for high cost of beef in the north. John Carriere reflected this fear as he spoke on the following issues:

a) Migratory birds. A decrease in the duck limits from 8 to 4 is going to cause financial problems for the Native tourist outfitters in the Area who rely on the existing fall limits for their winter livelihood.

b) Moose permits. The special moose permits that were given to Trappers have been reduced. The northern trappers and fishermen are not subsidized for their losses and yet, the producers in the South - the farmers - are allowed compensation. In other words, the northern producers - trappers and fishermen - should also be compensated for losses incurred by external forces such as arbitrary Government policies on land.

c) Other. Other issues discussed included the lack of medical services and facilities in the community. The community is planning to meet with the Northern Minister, Dutchak, to bring up some of these problems.



Jim Sinclair, AMNSIS President, summed up the meeting by stating that the problems being discussed were symptoms of a problem which is rooted in the absence of constitutional self-determination by the Metis and Non-Status people. He said that AMNSIS has a commitment to do the constitutional ground work in the communities. A study must be done in each community to develop a detailed package to prepare for the Federal constitutional meeting.

August 6

AMNSIS Board meeting held in Prince Albert.

The Board meeting was centered around discussions dealing with elections and the organization of the appeals committee. A constitutional workshop was proposed for the 26th and 27th of August to deal with familiarizing the new board members of AMNSIS Constitutional negotiations.

August 20

MNC Executive meeting in Calgary.

The Metis National Council had an executive meeting in Calgary where the major issue to be resolved was the legality of the MNC Annual Assembly that was held in Prince Albert on July 18th and 19th.

In way of some background information, the MNC Presidents had agreed to hold an Annual Assembly in Prince Albert just before Batoche Days. The problem was that five organizations, which make up the MNC, were present in Prince Albert, but, two of them changed their minds and wanted a general meeting instead of a legal annual assembly. The two organizations, Manitoba and Alberta, refused to attend the Annual Assembly if it was not changed to a general meeting. The remaining members of the MNC decided to proceed with the Annual Assembly anyway since the meeting was specifically set up for that purpose.

At the Calgary meeting, Jim Sinclair, AMNSIS President, wanted to know why the Assembly was boycotted in Saskatchewan by Manitoba and Alberta. The Alberta delegation explained that their intention was to hold an informed meeting first before the Annual Assembly began. The purpose for this was to

sort out the problems within MNC before the Assembly got underway.

Unfortunately, the message that came across in Prince Albert was that there would be no participation unless it was a general summit meeting. After discussions, the Council made a motion to recognize the Annual Assembly in Prince Albert as being legal.

Tripartite Negotiations

An agreement was reached to allocate \$2500 to each member organization to continue their work in setting up a negotiating process for the Constitutional Talks within their areas.

August 26

La Ronge Area Board Meeting.

The eleven communities within the area met in La Ronge to deal with Area issues including the impending by-election for their board member.

Jim Sinclair summarized the events that had happened within the MNC with respect to the lack of full participation by some provinces at the Annual Assembly. He stated that the Calgary Executive meeting clarified the AMNSIS position that the meeting was a legal Annual Assembly. Therefore, the Constitutional work which needs to be done at the local and Provincial levels can now be pursued.

New Direction in Area Policy

Sinclair stated that the communities have to be prepared to take a new direction in the Constitutional negotiations. In the past, AMNSIS had drafted general policies to take to the Constitutional table with some input by the locals but that has now changed. AMNSIS had to fight for basic concepts before but now the negotiations require detail. The areas must begin to clearly identify the details of land and institutions of self-government. The land identification has to get more specific in terms of marking out boundaries of land that are required by the area. The areas must also begin to scrutinize the agreements that are being proposed by AMNSIS to the Federal and Provincial governments. To get this work done, AMNSIS has applied for funds to help the locals and areas in identifying specific lands and structures of self-government.

Wayne McKenzie, Vice-President, explained that the issues facing the people today are: "Where does the membership want to be in 1987?" He stated that the existing programs today have proven to be ineffective and they will not become feasible until we have control over them. Therefore, the areas must be informed of the process in the tripartite negotiations and must be willing to get some real work done.

Non-Status

There was a brief explanation on who, in the AMNSIS membership, might be entitled to register as Treaty Indians under the new act. A proposal has been submitted to the Indian Affairs Minister requesting that AMNSIS conduct an organized method of helping their eligible members get registered and to provide for a negotiating process for those who are not accepted or who do not want to join existing bands.

August 28 and 29

Saskatoon Constitutional Workshop/Board meeting.

Sinclair spoke at the Board meeting which was held prior to the afternoon workshop. He summarized the direction that AMNSIS would be going in pursuance of the right to land and self-government. The goals to be undertaken by AMNSIS are to:

- 1) Register the people through an enumeration process. He stated that AMNSIS would register both Metis and Non-Status people together until such time the natural phase-out happens.



Bonita Beatty, NB Photo File

2) The basic policy is to work towards the entrenchment of land and self-government.

Sinclair indicated the Political Agreement that they settled with the Prime Minister at the April 1985 conference paved a way for the Metis to begin the actual process of working towards the entrenchment of land and self-government. He further said that the Premier of Saskatchewan made a commitment to deal with the issues of land and self-government. To accomplish this task, the Federal and Provincial governments have agreed to work with AMNSIS representatives to try to establish a process by the 1987 First Ministers Conference. Sinclair added that the only way AMNSIS will be prepared to collect the details for the self-government and land packages is to involve the expertise of the communities and also begin to direct the existing institutions to work out long-term policies which would fit into the proposed models of self-government. Therefore, AMNSIS will be attending more local meetings this year to begin this process of collecting information.

There will also be directions given to the existing institutions to get involved in the local meetings to show the local people how their institutions can function within the self-government model.

A November meeting has been scheduled with the Prime Minister to discuss ways in which a negotiating process can be developed for the eventual entrenchment of land and self-government.

Constitutional Workshop

The materials presented at the meeting were detailed, therefore, this report will only summarize some of the issues that were discussed. They are as follows:

(1) Metis Farms.

The existing Metis farms in Saskatchewan are in Green Lake, Ile a la Crosse, Central and Silver Lake Farms, Cumberland House, Hubert and Lebert. Presently, the provincial government has agreed to transfer the Metis Farms in Lebert and Ile a la Crosse back to Metis Control.

The title to these lands will be held by special corporations specifically set up to hold and administer Metis lands until such time the Metis

decide whether or not to include them as part of their proposed land settlement.

During the land Commission meetings, the people gave a mandate to AMNSIS to begin immediate negotiations for the transfer of these Metis Farms. This mandate has been followed by the AMNSIS Executive at the initiative of the board members in whose areas the Metis Farms are located. The common theme that is in the minds of the people is that the lands must be held in such a way that it cannot be lost from the Metis Nation.

(2) Tripartite Negotiations.

The tripartite negotiations are part of the process involved in getting material ready for the 1987 Constitutional Conference. The general objective is to get the Federal and Provincial governments involved in a commitment with AMNSIS to work towards the entrenchment of a land base and self-government for the Saskatchewan Metis.

AMNSIS wrote a letter to the Prime Minister requesting the Federal government to agree to participate in the Tripartite negotiations and to provide funding for this process. The Prime Minister wrote back on August 26 stating that the Federal government is prepared to support and participate in the negotiations led by the Saskatchewan government. He has appointed John Crosbie, Minister of Justice, to be

responsible for the ongoing negotiations process.

Tripartite Committee.

The negotiating committee involves representatives from each of the three parties involved in the process. The federal and Provincial governments have their appointees and AMNSIS has appointed Wayne McKenzie, Allen Morin, The Executive Director and board member, Ed Nofield, as the alternate.

One of the major tasks of this working committee is to develop a master agreement dealing with land and self-government rights. The master agreement will outline, in detail, the general structures of the Metis political institutions. As well, they must develop a process on how a land base could be negotiated for the Metis. The committee has until March 1987 to negotiate a workable master agreement.

Enumeration

The master agreement will also negotiate for an agreement to establish an enumeration process and to create a Charter Register of all the Metis in Saskatchewan.

Negotiations

AMNSIS has a commitment to consult with its' membership to get their input into the negotiating process. They want the Locals and Areas to get involved in discussing the various position papers proposed by AMNSIS at their local meetings. □

KIKINAK FRIENDSHIP CENTRE

Box 254
La Ronge, Sask.
SOJ 1L0

Requires a

RECREATION CO-ORDINATOR

FOR THE NEW Kikinak Friendship Centre

Duties will include, but not be limited to:

- developing and co-ordinating complete recreational and cultural programming for Centre users, using volunteers, other staff and the new facility to maximum potential.
- recommending special needs in all areas of recreational programming for Centre users.
- organizing and providing leadership to special interest groups within the Centre's membership (i.e., youth, seniors, crafts people).

- to ensure that the gymnasium is properly equipped and maintained.
- to prepare an annual budget for programming.

- to maintain positive public relations with the community.

QUALIFICATIONS:

- Grade XII or equivalent skills.
- demonstrated strong organizational skills.

- previous experience in recreational/cultural programming and/ or the ability to speak Cree would be a definite asset.

START DATE: Between November 1st and December 1st, 1985.

SALARY: Negotiable, depending on experience.

TERM OF EMPLOYMENT: A one-year contract which may be renewable.

Send applications with accompanying resume to:

Joanne Crofford
Executive Director

Amendments to the Indian Act

Bill C-31

By Dawne Peterson
Legal Consultant

This is a summary of the most significant changes to the Indian Act made by Bill C-31, in the order they appeared in that Bill. It is intended for general information only; if you need advice on a particular situation, contact a lawyer who knows the Act or the Department of Indian Affairs.

Purpose

Bill C-31 amended those parts of the Indian Act dealing with Indian status and band membership. It sets out a scheme for re-instatement to Indian status of certain people who previously lost status in, some cases, it provides for Indian status for descendants of people who lost status.

Indian Register

The Department of Indian Affairs will keep a Register containing the names of everyone entitled to Indian status under the amended Indian Act.

Everyone whose name was on the Register on April 17, 1985, will be on the new Register. The Registrar will add or take off names according to the rules set out in the Act.

A person who is entitled to be registered, or who regains status must apply to be registered. Names will not be put on this Register automatically.

Who Is Entitled To Be Registered

Everyone registered or entitled to be registered immediately before April 17, 1985.

Everyone who lost status through the "double mother" rule, 2nd their first generation children (Note: the "double mother" rule provided that if your mother and your father's mother both gained Indian status by marriage, you lost your Indian status at age 21).

Everyone who lost status by marriage to someone not a registered Indian, and their first generation children.

Everyone who enfranchised, the wives and children enfranchised with them, and the first generation children of them all.

Anyone whose parents both qualify to be registered, even if they do not register.

Anyone with one parent entitled to be registered.

Anyone who is now dead, but would have been entitled to be registered under this Act if they were alive is counted as entitled to be registered for the purpose of registering their descendants.

NOTE: No one will gain or lose Indian status by reason of marriage.

Who Is Not Entitled To Be Registered

Anyone who gained status by marriage and then lost status (for example by enfranchisement or a later marriage), unless before she gained status by marriage she would have been entitled to status for one of the reasons set out in the Act.

Children of a woman who gained status by marriage if their father is not entitled to register. If a non-Indian woman had children, and then gained Indian status by marriage, those children cannot be registered unless they are entitled through their father. They cannot gain status through their mother, unless before she gained status by marriage she was entitled to be registered for one of the reasons set out in the Act.

Band Lists

Having status will not be the same as being on a band list. The Act doesn't say what rights go with each.

Each band will have a band list. The band can control its own list; until it does, Indian Affairs will control it.

The Band List on April 17, 1985 is the Band List for the purpose of the Act.

To take control of its own band list, a band must set up a written membership code. After the band

has given notice that it intends to take over membership, the majority of people entitled to vote in band elections must agree in a vote that the band should control membership.

The band code cannot take away membership from someone already a member for something that happened before the rules in the code were made. So, a band could make a rule that anyone who marries a member of another band can't be a member anymore. But it couldn't take away membership from band members who married someone from another band before that rule was made. Two also applies to people re-admitted after losing status because of marriage, the double mother rule or because of their mother's marriage. If these people are entitled to be on the band list immediately before the band takes control, they must be put on the list.

Once a band has taken control of its own list, Indian Affairs has no further responsibility for it. All changes from that time are made by the Band according to their membership code. Any change that doesn't follow the written code has no effect.

A band can decide to leave control of its band list with Indian Affairs. After a band has taken control of its list, it can decide at any time to return control to Indian Affairs.

Who Can Be On A Band List

Everyone who was a band member or entitled to be a member on April 17, 1985.

Everyone who regains status after losing it, which includes people who lost status under the double mother rule, by marriage, by enfranchisement, by enfranchisement of their husband or parent, and their first-generation children.

Women who were kept on the band list after marriage to someone not a registered Indian are entitled to remain on the band list.

Any children born after April 17,
Page 9

1985 if both their parents are on or entitled to be on the band list.

After April 17, 1987, if a band has not set up a membership code and taken control of its band list, everyone who has one parent entitled to be on the band list can also be on the band list.

After April 17, 1987, anyone who has status but doesn't meet the band list requirements can be added to a list controlled by Indian Affairs.

If the band consents, this includes someone who is a member of another band.

No one can be on more than one band list controlled by Indian Affairs.

Protesting The Band List

A protest of any addition to or removal from the Indian Register or a band list can be made by a band council, a band member, or the person affected. The protest must be in writing. You have three years to make a protest.

The person who makes the protest must establish the grounds for the protest. That is, it is up to whoever objects to show why the addition or removal should not have been made.

The Registrar makes the decision; there is then a six-month period in which to appeal it through the courts. The Registrar can decide what kind of evidence he will accept, and can accept any kind of evidence he thinks is fair.

New Bands

The Minister of Indian Affairs can make new bands, or can join two bands together.

Children

When the Act talks about children, it includes legitimate and illegitimate children, and adopted children whether the adoption was done through the court or by traditional ways.

All dependent children of a band member, and any children he or she has custody of, have the right to live with that band member on the reserve, whether or not they are Indians or band members.

The will makes no difference in the rights of legitimate and illegitimate children to their parent's estate when the parent dies without a will. (Note: formerly children born out-

side a legal marriage could not share in their parent's estate if that parent also had children born from a legal marriage).

Recapture of Payments

If a person received payment in excess of \$1,000 on losing status, and regains status under the Act, he or she cannot receive any share in the distribution of band capital until he or she has passed up the amount received in excess of \$1,000, plus interest (the Act does not say at what rate).

A band can decide that a person who received more than \$1,000 when he or she lost status, then regains status, cannot receive any benefits or services as a band member until the band is repaid the amount over \$1,000 plus interest.

The Minister can pay anyone whose name is taken off a band list an amount up to one per cent capital share of the band's capital.

Support of Descendants

When an Indian man or woman deserts their spouse or family, or forces them out of the family home, or is in prison, the Minister can order his or her treaty payment or other kind of payment to be made to the spouse or family instead.

Living On The Reserve

The band has the right to control who lives on the reserve, and can

allow non-Indian spouses to live on the reserve. Children have special rights to live on the reserve with a parent who lives there. (No. 9 above) The council can determine what rights non-Indian spouses and children have in other matters.

Other Changes

There is no longer enfranchisement.

Truant Officers can no longer enter reserve homes without a search warrant.

The voting age for band elections is 18 years.

Immunity

The Act gives the government, band, band council and anyone else involved in taking away anyone's status for marriage, the double mother rule, or enfranchisement protection from any legal action or claim arising from their acts. This means they cannot be sued for any loss a person may have suffered because they lost or did not have Indian status and the benefits that go with it.

Copies of the Indian Act in its amended form, incorporating the changes made by Bill C-31, are available through the Department of Indian Affairs.

This summary was prepared by Dawne Peterson, a lawyer who is a consultant with MEBAS Consulting Ltd., Regina. □

Question Of Indian Status

By Vi Sanderson

Regina - There are many reasons why people want reinstatement; for most its a sense of belonging, and their rights as Indian people. The following statements are made by three people who have applied for Indian Status.

Don Ross Sr:

"I'm a first generation, and my mother comes from Gordon's Reserve. The reason why I applied is to set a sense of belonging, not for the benefits. I think it's my right to want to belong somewhere, and there is no reason why in the world we shouldn't apply for reinstatement.

For years we've been fighting for land base as Metis people and we've never gotten anywhere. I consider Gordons as my reserve, and I've been playing hockey for years at Gordons. But mainly I want to "belong."



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Ivy Seales:

"I feel that I have the right to reinstatement and I don't think it was fair that Indian men married white girls and they got status recognition. I feel I was discriminated against myself. As well it will benefit my children for education and health purposes. Right now I can't afford university for them and this will be a good chance for them to receive their education. I want to be involved with the Reserve to assist my people. But I have no desire to move back to Gordon's Reserve."



Gloria Ratkovek:

"The reason why I applied for reinstatement is mainly to have a sense of belonging. It's a means to educate my children and for myself it means going back to the University of Regina. I had to drop out because I had no money to continue, and I think it's about time the Government does something to right a wrong. I married a Non-Native and it sure didn't take long for the Government to take away my rights. I have a daughter who is Treaty. She

New Breed/October/1985

was born before we got married, and I think she always felt a little separated from us. Mind you, she felt good about her education and health benefits. I've talked with several chiefs including the Chief from my reserve and he told me to go ahead for reinstatement. But I un-

derstand that not too many reserves want Non-Status. I wouldn't go back to the reserve, there is too much unemployment and suffering. My work is in the city and there's no chance for me to go back, but it's too bad some Native men are against it." □

Commentary

Women's Half-Way House

By Lisa Pelletier

There is no women's half-way house in the whole of Saskatchewan. Whether or not, it is from lack of funding, lack of interest, or lack of support for one, I feel there is a need for such facilities as a women's half-way house.

Statistically speaking, there is more male inmates than there are female inmates. But have you ever pondered the traumatic experience a female inmate must endure while being incarcerated? The thoughts of her children are a constant obsession. Whether or not, they are being cared for properly. The maintaining of the household while she is away is only a minor issue.

It is quite devastating at times for a woman to be taken away from her home and family. It is like an sudden unexplainable death. When the children ask, "Where is mommy?" It is hard for a small child to comprehend the idea of incarceration. Yet they do understand that their mother is no longer there.

Within such an environmental setting as a woman's half-way house, the separation from her family and home need not be extensive as incarceration normally would be.

A women's half-way house would be the half-way point to home from jail. She would then be more readily encouraged to work out any problems at home. Whether it be alcohol or drug abuse, or just a simple family matter.

A lot of the women who are incarcerated are picked up right off the street. Upon her release, she may have no other choice, but to return to her former lifestyle that had originally produced a period of in-

carceration for her. Some women may no longer want to return home because of problems she has experienced there. But where can she go?

Crisis Centres that are developed through the Department of Social Services are for emergency situations. One criteria needed to assist women, is that she must have children. Not all female inmates have children.

Apparently, the Native Alcohol Centres do not accept newly released inmates. There is a 10 day waiting period. By then, who knows if the woman may still desire to quit drinking and using drugs?

I strongly feel a woman's half-way house would prove more of a benefit than other options she may have concerning her rehabilitative intentions. In a half-way house structure, she will learn to recognize the specific problems she has had, and be more relaxed and willing to work out the problems in a way she has never had the opportunity to do so.

I also feel a woman's half-way house would reduce the rate of recidivism. A lot of women are on a continuous cycle of incarceration. With the same problems being admitted with her, and the same problems being released with her.

A women's half-way house is more than just badly needed. It is time that we recognize the female inmate just as we do recognize the male inmate, who have the opportunity of applying for parole to a half-way house, or a Community Training Residence, as one might call it.

It is also my intention to see that a women's half-way house be implemented in Saskatchewan. □

Native Court Workers An Effective Program

By Tina La Rose

Regina - In 1977, a conference held in Edmonton entitled, "Native People in the Criminal Justice System", looked at all aspects of the system as it affects Native people. The court worker program was one of the recommendations to come about as a result of that conference. Both the Federal and Provincial institutions held a high percentage of Native people in their prison system. Because of the situation a pilot project out of the Prince Albert Friendship Centre, was initiated which saw the beginning of this program in Saskatchewan. Today, there are 22 adult and Native youth court workers in the province who represent and assist the accused. Court workers are well trained about the judicial system, so once in the field they can properly represent the accused.

Bill Fayant, Director of the Justice Program for the Saskatchewan Association of Friendship Centres said, "Court Workers deal mainly with the Provincial offences, which are under the liquor and vehicle act", and in more severe cases will refer the accused to Legal Aid. Fayant said Police stations and judiciaries are aware of their services. "We have pamphlets explaining our services with the name, addresses and phone numbers of the court worker for those that are in need on this type of service", he said.

The Association has also developed a long term follow-up program, which will allow the court worker to work in the front end and as well as in follow-up. "The court worker can be a liaison in employ-

ment situations and liaison with the person's home community", Fayant said, "allowing a better chance for the inmate to get a conditional release."

Fayant feels this program has been a success not only for the Na-

tive people but for the Government as well. Governments spend approximately \$80.00 per day to house someone in both Federal and Provincial institutions. In 1984-85 fiscal year, the program has saved the government close to \$2 million in "incarceration costs", said Fayant. "We think we're not only a good service, but we have provided a much needed service to Native people who are involved in the Justice system" Fayant concluded. □

The Young Offenders Act, Will It Help?

By Tina La Rose

Regina - Society and parents may feel that the Act will be a, "slap on the wrist", for the young offenders it will however ensure that youths will be dealt with according to what the courts feel is appropriate.

The following is a breakdown of the Act entitled, "The Young Offenders Act." The young offenders Act came into effect October 1, 1983. Although the clause dealing with age didn't become mandatory until April 1, 1985.

The Act approaches the young offender in a policy section entitled "Declaration of Principles." This act is based on four key principles stating that young offenders should be held responsible for their behavior but not always accountable as adults. Two, society has a right to protection from illegal behavior. Three, young people have special needs because they are dependents at varying levels of development and maturity. This will include Alternative measures. Four, solution is consistent with the protection for society. Parents will be encouraged to take an active part in proceedings

that involve their children. In addition, young people have the same rights as adults in the process of law and fair and equal treatment.

The Act covers individuals from their 12th birthday until 17 years inclusive. It has been recognized for some time that many young people are brought before the court unnecessarily, when other methods exist. The authorities may choose alternative measures that include, restitution, community service, special education programs and counselling.

Once the authorities decide to take a young person to court, they have a right to legal counsel as well the parents must be notified. If they are sentenced the young offender has a right to bail as do adult offenders.

The Act provides criteria to guide the youth court judges in deciding whether to transfer cases to adult court. Nevertheless, the judge must take into account the seriousness of the offence, person maturity, character and of course previous offences.

If the young offender is acquitted, the charge dismissed or no proceedings are taken against him or her, the photographs and finger prints must be destroyed.

Young people are the future. With the proclamation of the Young Offenders Act, they will be guaranteed the same rights to justice under the criminal law as other Canadians, and provided with a greater opportunity to feel that they are members of their communities. □

NEW BREED

1885 1985
Suite 210-2505-11th Ave.
Regina, Sask. S4P 0K6

NAME	
ADDRESS	
members	non-members
<input type="checkbox"/> 1yr \$08.00\$10.00
<input type="checkbox"/> 2yrs \$10.00\$15.00
<input type="checkbox"/> 3yrs \$15.00\$20.00
<input type="checkbox"/> money order or cheque enclosed	
<input type="checkbox"/> please invoice (businesses only)	
AMN/S card NO	

Produced by:
Wetina Matuszyn
Saskatchewan Native Communication Corporation



The Making of a Prisoner

Anonymous

All too often we are blinded to the long-term consequences of our daily actions.

It is easy to look back and say, "I should or shouldn't have done such and such a thing," but once done or not done, it is all in the unchangeable past.

The following story is true. It is a tale of heartbreak, sadness and wasted youth.

At this point, trying to lay blame on the young man, his parents and/or the system will not change what he has gone through.

However, he tells his story in the sincere hope that other young Native children will be spared the mistakes that have been made in his life.

I was born on a little island at the north end of Vancouver Island: population about 1,800. I was raised there until I was eight or nine. My parents had an alcohol problem. They were away from home quite frequently. This left us kids alone to do what we wanted to do; as it was, I chose to get into trouble with the law.

It started in grade one. I used to steal apples from the teacher. She used to sell them for a nickel to those who could afford them. I couldn't buy them, so I stole them. I didn't get caught. I figured that if I can get away with that, I can get away with anything!

My friend and I got together and started breaking into stores and

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houses and stealing off our parents. We kept getting caught. We got the strap from our parents, but this didn't stop us. When they went drinking, we would start all over again.

Finally, the judge got tired of seeing my face in court. I was placed in a foster home. My first of three foster homes was on Vancouver Island.

I can still remember the day the priest came to get me. My mom and family cried. The feeling of leaving your loved ones sure hurts. I didn't think any of my family cared, but that day sure left a lump in my throat. I got on the plane and was met by a social worker who drove me to my foster home. Here I met the family I was to stay with until

my parents were ready to settle down. They were Native people.

I was treated so nice for the first few weeks. I even got clothes, which I wasn't accustomed to. Gradually things started to change. I started noticing that I had to do more chores than their kids, even though they were my age. Knowing in my mind that this was wrong, I started getting into trouble. I figured that if I got into trouble, they would send me back home. No such luck! All I got was a beating.

The worse beatings came because I wanted my radio back from their son. (My mom gave it to me for a going away present). I tried to use force by breaking a bottle and threatening to hurt him if he didn't

give my radio back. His mother pulled the ol' sneak attack from behind. She beat me with a fishing rod, leaving welts all over my back. I showed them to my social worker. She had me removed immediately.

PRIZE INDIAN

My second foster home was on a farm on the Port Alberni Highway. The people there were English people. The first impression I got there was that I was an Indian and I was their Indian. It was like being a prize. I didn't like being part of that, so I asked to be placed elsewhere; if not in my own home. My request was ignored time after time. So I started getting into trouble again. All that happened from that was that I was put into Brannan Lake School for boys.

That place was hell for me. Everything was run by the clock. If you weren't on time, you were "booked" or got charged, in other words, Disciplinary action was taken, which could mean anything from getting a talking to - to being sent to segregation. If the report was bad enough, you could be held back for an extra month. By being a good boy for two or three months, you were let go.

The first time I was a good boy I was released back to the same foster home. Again my request for removal was turned down, so I started running away. Finally, I was moved.

My last foster home was in Nanaimo and again the people were English. And again the clock was to play an important role in running my life. Like at Brannan Lake, we (ten foster children and four of their own kids) had to be up at seven a.m. - breakfast from seven to eight a.m., then it was off to school. After school we had to "report" and say that we were home. If we failed to do this we were grounded for a day or for a week, depending on how they felt. After supper we had to wait until six p.m. to go out. Again we had to report that we were going out and report again when returning. Even when going to bed and getting up we had to report; so you can see what I mean by saying that this home was like Brannan Lake.

My first day in Nanaimo I robbed a place for 360 dollars. I was never caught. With this amount of money to throw around I built up a

reputation as the kid who had smokes, candies and other extras. Having this reputation to keep up, I kept getting into trouble. Eventually I got caught.

For my good behaviour around the home, I got probation. Then I exhausted the probation part and it was back to Brannan Lake again. This time the psychiatrist got me out in short time. The reason he gave was that I was upset over not having any contact with my family. True, I never got any letters, but after the first year, receiving only one birthday card in the entire year, I quit expecting and forgot. After about five years you tend to forget. Then the courts got tired of seeing me, giving me break after break and me not taking advantage of them.

I was raised from Juvenile Court to Adult Court at the age of sixteen - the charge - theft under fifty dollars.

I had been asked to babysit for some people. During the time I was babysitting, I drank five bottles of beer over a period of five hours. I took care of the baby and I was not drunk when the people got home; yet they charged me with theft.

TRIAL AND PUNISHMENT

While I was gone they started a thing called Kangaroo Court. This consisted of a judge, a prosecutor and a lawyer. Charges ranged from being late, not doing your chores, swearing, etc. Sentences were: being grounded, extra chores or the cat o'nine tails, otherwise known as "lashes". This our foster parents gave.

In this foster home, I've seen a guy made to eat a whole bag of puffed wheat with salt, sugar and syrup and pepper all mixed in. He was made to eat the whole bag, between throwing up. This was because he was caught eating after supper.

I was the pet of these foster parents, so I got away with almost everything. If I had been punished like everyone else, maybe I would not have gotten into so much trouble.

Finally, I was put out on my own because I called them down. A retarded lady came all the way from Toronto to see her kids and they called her down. I told them they were wrong in doing this. They told me to pack my clothes and leave.

I got a cheque from the welfare

and left. I spend the money foolishly, because I was never taught how to spend money, nor ever needed it before. I believe it's like letting a tame animal loose after feeding it all its life and saying, "Look after yourself."

After my money ran out I was lost. The only place I could turn to for security was jail; so I was in and out of jail until 1973. That was the year I entered the British Columbia Penitentiary. I got two years for B and E (breaking and entering).

I don't know if you've seen the commercial on TV when the jail doors slam shut. Well, the big doors at the penitentiary, when they shut behind you, they seem to say, "This is final".

Entering the pen, you get the feeling you are in a city, a city by itself. I was lucky I knew a lot of people in there.

The queers will try to take advantage of the younger people if someone isn't there to help. These are the hard core queers I'm talking about. People who got five, ten or life to do.

From School To Okkalla Prison In A Day

I was picked up from school in the morning and brought to court. I pleaded guilty to theft. My probation officer recommended that I be given a definite-indefinite sentence to be served at Haney Correctional Centre. The judge agreed. I got nine months definite, nine months indefinite and I was in Okkalla Prison Farm by four o'clock the same day.

Okkalla is the most depressing, filthy, dirty place anyone can go to, let alone a sixteen-year-old. Again the clock controlled my life. Your meals were served on a steel tray and eaten in your cell; two to a cell, no privacy whatsoever. But I adapted to that place with greater ease than the average sixteen-year-old. The reason for that was that the majority of my life up to that point was lived in a controlled environment.

I was transferred to Haney Correctional about a month after I entered Okkalla. I was glad to leave all the queers, drug addicts, and drunks at Okkalla.

Haney Correctional, being one of the newer prisons in Canada at the time, was very clean and mod-

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ern. There they had schools and courses in cooking, baking, butchering, mechanics and landscaping, to mention a few. I worked in the kitchen as a cook, a course that I didn't complete because I was good enough to earn a parole.

I was released February 1, 1967, only to be returned February 13, 1967, charged with drinking. My parole was revoked.

Returning to the kitchen in Haney I took a course in baking, again uncompleted. Haney was starting to grown on me by this time. The reason for this was that I knew, by then, how to do time, I knew how to keep myself busy and occupied and how to enjoy it. It didn't bother me if I was there or in the foster home in Nanaimo, because there was no difference between them, with the exception of freedom.

At Haney they had a movie once a week. The money earned by working could be spend on smokes, pop, etc.

But you had to put up with the tough guys, who thought everyone should do time, with them bugging you until you got tired and surrendered. Queers weren't as prominent as at Okkalla, but it was there. I've seen the weak ones beaten until they gave in to the queer's demands. A couple of people were stabbed, just because a few of the clique didn't like their looks.

Again I was released on parole to the same foster home in Nanaimo.

WASTED YEARS

Before the riots happened in the pen there was a constant flow of drugs, from weed to acid to heroin. You could buy these with cash money or your canteen.

There I saw a guy get killed over a package of tobacco which cost 35 cents. His head was beat in with a lead pipe. There you have rapists, murderers, child molesters, junkies, robbers. People doing life, ten or fifteen years. I was celled up next to a person who killed eight people. I believe there were three adults and five children. He cut the legs and arms and head of one young girl off. He also slit a young girl's stomach open and ate the undigested food in her stomach. The courts declared him sane. If you care to read about him, there's a book called "Limits of Sanity".

These are some of the kinds of people you can run into if you decide to get into trouble. I did 27 months inside the walls of the B.C. Penitentiary, inside the same walls where Mary Stenhauser was shot and killed by a guard. Mary was a counsellor and a good one. Shot by the same outfit she worked for. Accident? No one knows for sure.

After the riots and killings, I've slowed down a bit. Since my release October 31, 1975, I've done six months. Now I'm doing four months. It's taken a long time, but I

realized that I've wasted the best years of my life behind bars. Life is too damn short for this kind of life. When you are not able to attend your own family's funeral because the system has said so, it's time to pack it in.

I hope that by telling you my experiences with the foster homes and jails you will steer away from trouble. □



Husky

NATIVE AFFAIRS



Lynn Westhaver

Husky is proud to announce this year's Educational Award winners:

Lynn Westhaver, from Sheet Harbour, Nova Scotia, will be attending the Radio College of Canada in Toronto where she will study Electronics Engineering Technology.

Paul Boyer, from Saskatoon, Saskatchewan, is enrolled in the Geological Engineering (Geophysics) program at the University of Saskatchewan in Saskatoon.



Paul Boyer

Deanna Bear is completing her final year in Business Administration at the Saskatchewan Institute of Technology Satellite College in Prince Albert, Saskatchewan. Deanna is from Birch Hills, Saskatchewan.

Jacqueline Bohez, from Calgary, Alberta, is entering her third year in the Bachelor of Science program with a major in Psychology at the University of Calgary.



Deanna Bear

Husky's Native Affairs function is primarily responsible for Native Employment and Native Business Development. To assist Native people to achieve greater success in professional career opportunities, the Educational Awards Program was developed.

The Educational Awards Program is available to persons of Native ancestry who are attending a post-secondary institution and are enrolled in a program related to the oil and gas industry.

For further information and application forms, contact us at the address below:



Jacqueline Bohez

Husky

Native Affairs Department
Husky Oil Operations Ltd.
P.O. Box 6525, Postal Station "D"
Calgary, Alberta
T2P 3G7

Telephone: (403) 298-6665

The Papal Visit

By Joan Beatty

Regina - A delegation of Metis and Non-Status Indian recently returned from Rome after having an audience with His Holiness, Pope John Paul. The purpose of the visit was to seek continued support for the recognition of Metis rights in Canada. It was also to urge the Holy Father to make a return visit to Canada to meet with the Aboriginal people.

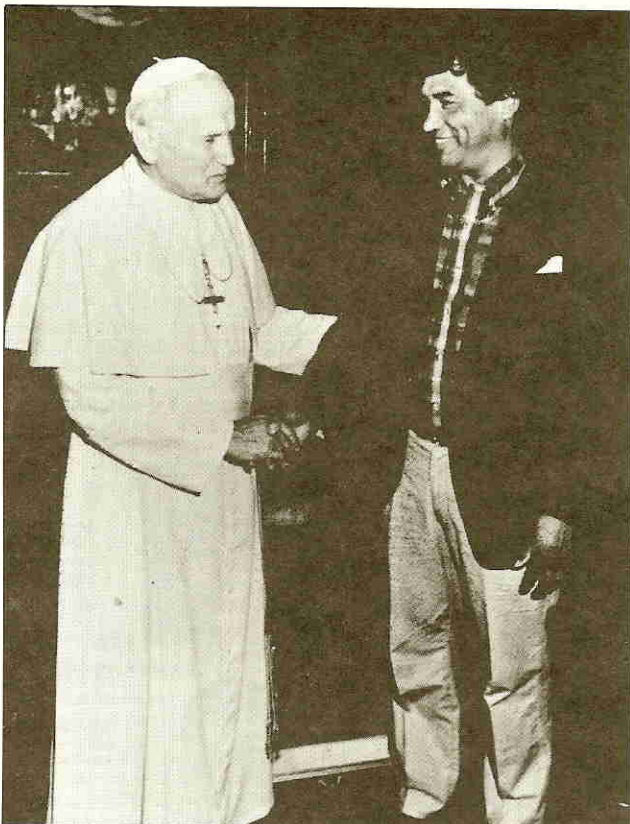
During his visit to Canada last fall, the Pope could not land at Fort Simpson because of bad weather where thousands of Native people had made the trip to see him. However, he delivered a speech at Yellowknife, the one he had planned to use at Fort Simpson. On the questions of land claims, self-determination, and self-government, the Pope came out with strong statements of support. He said Native people had a right to "that freedom which is required for a just and equitable measure of self-determination.....a just and equitable degree of self-governing" and a "landbase." He reiterated his support during this visit for a just and fair treatment of Aboriginal people from all over the world.

The following is the series of events leading to the actual audience with the Holy Father:

The delegation, which consisted of Jim Sinclair, Wayne McKenzie, Tim Low, Alvin Campeau, Mr. and Mrs. Sam Sinclair, Julia Pitzel, and myself began with the confirmation of a meeting only a day after arriving there. It has been anticipated that the delegation would have to wait a few days before final arrangements would be made. The meeting was scheduled for 12:40 p.m. on Thursday, October 3rd.

We arrived at the Vatican about 45 minutes prior to the meeting. One cannot begin to describe the beautiful architectural work of the huge palace that overlooks a large square where the Holy Father holds his weekly public mass. There are hundreds of people milling around all over, taking pictures and looking through the many souvenir shops that are located beside the Vatican. We go to one gift shop where most of our group buys crosses and rosaries to be blessed by the Father for friends and relatives back home.

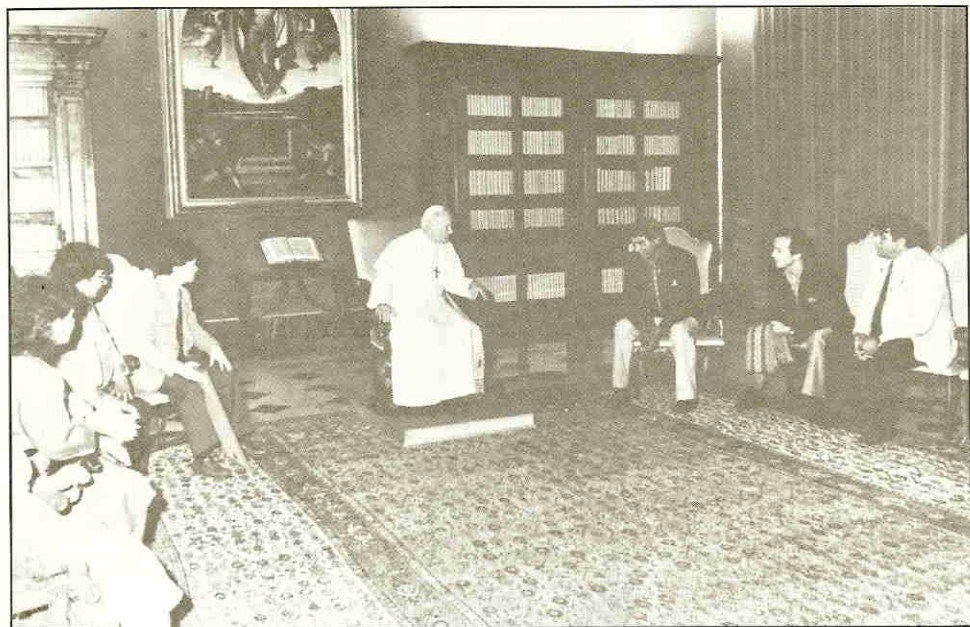
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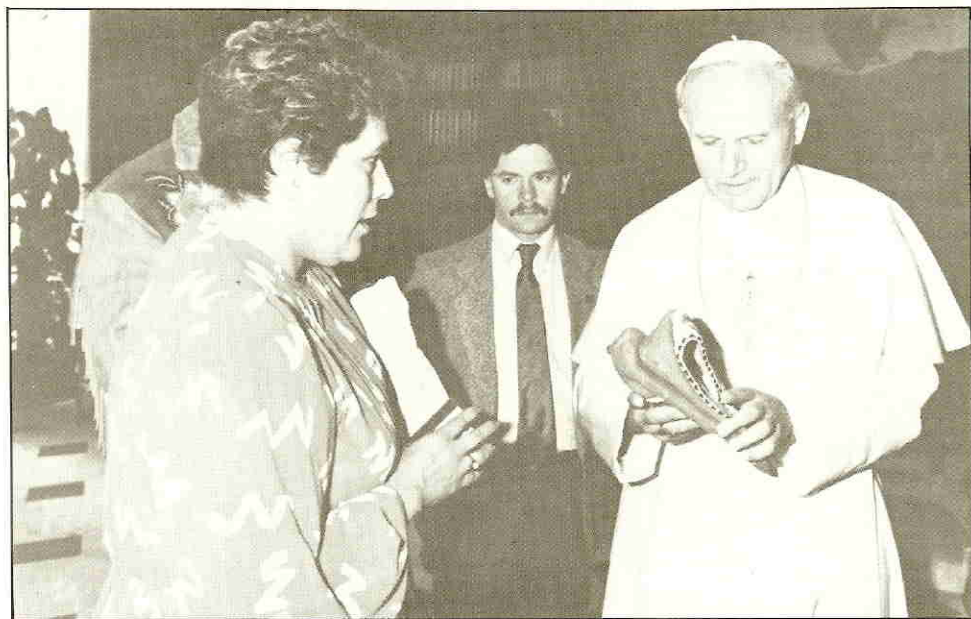
Pope exchanges greetings with Jim Sinclair



*Pope exchanges greetings with Wayne McKenzie
New Breed/October/1985*



The Pope meets with Canadian Delegation



The Holy Father receives gift from Julia Pitzel
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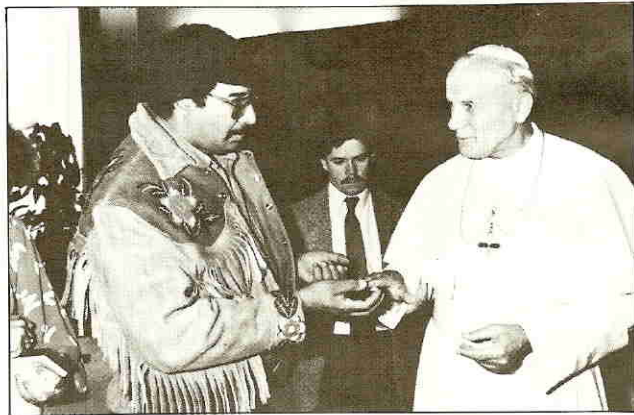
The group had been informed which gate to approach but we can not find it right away with the hundreds of entrances around the palace. We finally locate it where two guards are standing. Papers and passports are reviewed. Someone else, dressed like a priest, arrives and takes us up some stairways and several hallways where we are finally led into a room. Another person takes us up an elevator and into another room. We are asked to leave all our cameras and literature on the tables. The ladies are allowed to keep their purses along with the gifts to be presented to the Holy Father. We are led into another room by three people also dressed as priests. We are told to wait there. It is a beautiful room with a huge chair that seems to dominate the room. There are richly padded benches all along the walls where we sit. There is a huge crucifix hanging right above the main chair. I notice that all the rooms we pass have the same decor, and are set up the same way. The floors are thickly carpeted with colourful beautiful designed rugs. Everything seems to be made of stone, beautifully sculptured. Even the ceiling is made of beautiful art works. We are greeted individually by whom we assume is a Cardinal who welcomes us all and shakes our hands. He then disappears again and we wait there for about ten minutes. He comes out again and says the Holy Father is ready to see us.

We are ushered into a larger more elaborate room where the Holy Father is standing close to the middle of the room surrounded by several people dressed in black robes along with several photographers. The Holy Father comes forward smiling, extending his hand in greeting to each one of us. His robe is all white and he's wearing a large gold cross on a long gold chain. Lights are flashing as the cameras click away. They disappear quickly as soon as the Holy Father finishes shaking hands with all of us. We are told to sit down in a semi-circle around him. He is soft spoken, speaking very good English as he starts to converse with the group.

Because the room is so large and the chairs are fairly wide apart, he leans toward Jim, Wayne, and Sam, saying he hoped everyone had a good trip. Sinclair thanks him for allowing the group to have an audience with him. He says he is very



The Holy Father receives gift from Tim Low



*The Holy Father Blesses Cross for Campeau
New Breed/October/1985*

thankful that the Holy Father was so vocal of his support of the Native people getting their self-determination while he was in Canada last fall. Sinclair said it is very important to the Aboriginal people in continuing to receive the support of the Church.

Shaking his head affirmatively, the Holy Father says it is still very much "in his conscience" of the promise he made to the Native people of Canada; that was to visit them. He says he wants to come back.

Sinclair says hundreds of people were in Fort Simpson waiting to see his Holiness and were greatly disappointed when bad weather prevented him from landing. He asked the Holy Father if it was possible to schedule a visit to Canada to see the Native people in Batoche as part of the commemoration on the hanging of the Metis Leader, Louis Riel, during the Pope's planned visit to the United States.

The Father replies that it might be a possibility and that his schedule will have to be reviewed. He also wanted to know if the Metis are working with other Aboriginal people from other parts of the world.

Sinclair replies that the Metis work with other Aboriginal people from other parts of the world through their affiliation with the Council of Indigenous Peoples. He says that all Aboriginal people want the same thing; land and self-government. He once again stresses the importance and great appreciation for the support Aboriginal people have received from His Holiness and the Church. He said it was important that Native people continue to receive his support from the general public through the influence of the Church. He also informs the Holy Father that a large number of the Metis people are followers of the Church.

After about fifteen minutes of conversation, the Holy Father stands up and the exchange of gifts begin. Tim Low presents him with a framed picture of the Metis sash explaining to him what it means. Jim Sinclair presents him with a plaque of the Declaration of Metis Rights. McKenzie presents him with a Metis sash while Sam Sinclair presents him with pins and other mementos. Julia Pitzel presents him with a beautiful pair of beaded slippers, made by her aunt, stating the importance of re-

ceiving the Holy Father's support so "our children can continue to maintain their culture."

He then blesses everyone and gives everyone a rosary with the men receiving Papal coins as well. He also asked that we stand together for group pictures. Then the visit is over and we are led out of the room, unable to believe what has happened. As we are leaving, I think to myself of what it will be like when we are in the presence of Jesus, how much greater the emotional impact it will be on each one of us. Seeing the Pope knowing, and sensing his tremendous spiritual authority and influence all over the world just left you speechless and with a feeling of being so unworthy to be in the same room as him. For a long time, we are all quiet as the reality of what has just taken place sinks in. After a while, Julia says she could not believe that she has seen him, talked to him, and shook his hand. Mrs. Sam Sinclair says she will never forget this experience as long as she lives. She had travelled to Fort Simpson and had been heartbroken when the plane carrying the Pope could not land. This is an experience we will all cherish for the rest of our lives. □



A Farewell Pose with the Pope
Page 19

Metis Meeting with Crosbie Disappointing, Sinclair Says

By Michele Young
of The Leader-Post

The Pope verified his endorsement of Aboriginal rights in an Oct. 4 meeting in Rome with eight Metis delegates from Western Canada, according to one of the delegation leaders, Jim Sinclair.

Sinclair, president of the Association of Metis and Non-Status Indians (AMNSIS) said in an recent interview "It was the type of meeting I was looking for."

But, he said, discussions on the same topic with federal Justice Minister John Crosbie were "disappointing." He said Prime Minister Brian Mulroney had given the Metis a personal agreement to begin constitutional negotiations this fall.

However, Crosbie, in charge of the constitutional process, told Sinclair he has legal problems in dealing with the Metis.

This conflicts with Mulroney's prior commitment to deal with the constitution first and legalities later, the delegation leader said.

In Rome, Pope John Paul held a 20-minute audience with the Metis representatives the day after they arrived.

Sinclair said the Pope was committed to the Aboriginal people in North America. He was concerned about the rights of self-determination — including self-government and land rights — for Aboriginal people; and the Vatican is interested in supporting minorities such as the Metis.

Also, he noted, the Pope expressed interest in an invitation from the delegation to make a pilgrimage to Batoche, the site of the last stand of the Metis and their leader, Louis Riel.

During his tour in Canada this summer Pope John Paul was unable to make a scheduled stop in Fort Simpson. Because of the missed stop, he delivered his speech endorsing

Aboriginal rights in Yellowknife. According to Sinclair, the Pope might return to Canada to visit Fort Simpson and might therefore also stop at Batoche.

The provincial and federal governments were made aware of the Rome meeting, Sinclair noted. He said the Metis will also be speaking with various church groups — for example the Confederation of Catholic Bishops — to gain further support and to follow up on the Rome visit.

"There's certainly a very important link between the constitutional process and our visit to Rome," Sinclair said, adding, "we've asked for a place in Confederation in consultation with the federal government."

He pointed out a meeting is being held Tuesday with federal and pro-

vincial representatives on a tri-partite arrangement. In November, talks have been scheduled with the federal government to deal with the constitutional process.

Sinclair, himself a Status Metis, said his concern now is that the government might not deal with the Metis.

While the prime minister seems to want talks "that could lead to a constitutional agreement," Sinclair explained he wants talks "that will."

Backing from the Vatican and other church organizations, he observed, may help put pressure on the government to take action on Metis self-government. If it doesn't, he continued, the Metis may appeal to less friendly groups.

"It's getting to that point in time with many of us," he said. □

Education Equity a Proposed Plan of Action

By Tina La Rose

Regina - A report recently released by the Chief Commissioner of the Saskatchewan Human Rights Commission, Ronald Kruzeniski, says there is a crisis in Saskatchewan school divisions because of the high Native drop-out rate and insufficient Native representation in the school system in the Province of Saskatchewan.

The report entitled "Education Equity - A Report on Indian/Native Education in Saskatchewan" concludes that persons of Indian ancestry are not receiving equal benefit from the education system in the Province of Saskatchewan. The Commission, in the report, concluded there was support for a comprehensive affirmative action program within the K to 12 education system, which would include: An affirmative action hiring program, a review of each school's policies and practices as it affects persons of Indian ancestry, a review of curriculum to include Native content, and cross-

cultural training for all teachers.

In reaching the conclusions contained in the report, the Commission has adopted equal benefit as a definition of equality. Equal benefit means that persons of a group or class are not only given equal opportunity to enter into a system, but in addition, actually achieve expected representation in the system. This approach concentrates on determining whether the results are fair.

"The proposed Plan of Action is unique in that it addresses a particular situation which the Commission considers a crisis in the Province of Saskatchewan," said Mr. Ronald Kruzeniski, Chief Commissioner of the Saskatchewan Human Rights Commission.

Chris LaFontaine, acting Director of the Gabriel Dumont Institute of Native Studies and Applied Research said, "This is just the type of action needed to bring education equality to Native students. I expect a flood of applications ordering school boards to adopt the program



following the December 1, 1986 deadline."

Phyllis Bellegarde, Vice-President of the Regina Indian and Native Education Council, says the Affirmative Action Program is, "positive", while the 10 year plan is too long. Bellegarde feels the boards have to be pushed into dealing with Native students and perhaps a five year plan would ensure that the ob-

jectives could be brought in faster.

Kruzeniski says, "the Commission didn't pursue with imposing mandatory affirmative action because the voluntary approach is best since it implies no blame."

Blair Stonechild, spokesman for a group that wants a separate Native high school in Regina, said affirmative action programs in schools is a, "Step in the right direction." Stonechild added, "Native students need environments giving them a desire to graduate."

At a press conference held on October 15 at the Regina Friendship Centre, twelve organizations and several individuals affirmed their support for the report of the Human Rights Commission.

The groups included the Regina Indian and Native Education Committee, Gabriel Dumont Institute, Youth Unlimited, Saskatchewan Federation of Labour, Voice of the Handicapped, Action Committee Status of Women, Regina Friendship Centre, amongst others. □

families (NAME WITHHELD BY REQUEST), "I've known of people who have sold their furniture, even their groceries just to play bingo, and the kids go without, when the parents lose money they go around asking for handouts, and what can you do?? You have to help them out, you can't let them starve."

According to Mr. Demay of Regina City Hall, Licensing Department "There are only five bingo halls that are licensed by the city. These halls pay a business tax", he said. The rest of the bingo halls are owned by charitable and non-profit organizations, which are licensed by the Saskatchewan Consumer and Commercial Affairs Licensing Department.

Butch McDougal, one of the owners of Queen City Bingo Hall said, "We rent the hall to a different non-profit organization every night." When a person buys cards at the entrance, this "fee" covers the operational and advertising costs. As well a percentage of the profits goes toward rent. Asked if he, "Was aware that some Native families are selling furniture and other valuables just to play bingo?" He replied, "I have no awareness of that. I wouldn't support it if that were the case, and it is happening its' not only happening to Native people. I think there is more furniture and other things sold for booze and drugs and not just for

The Two Faces of Bingo

By Vi Sanderson

Regina - Bingo, for some people, means a place to socialize, and for others its' a way to relax, but for most it means one has a chance to win money to buy all those necessary extras that seem to cost more money these days. One avid bingo player says that for her its' a "good time", and views the game more like a sport, as well feels that she is able to afford it, since she doesn't drink or hang around the bars. For another it means filling in spare time, after all who knows who lady luck will point a finger at next.

It seems that everyone is playing bingo these days, some Native people joke about it, saying it has become a Native Traditional Game. However for some people it is no joke. It can mean losing rent, clothing, grocery money and sometimes

entire pay cheques, all hoping to win that big jackpot. Furniture and other valuables go to the pawn shops or are sold outright.

The effects of playing bingo can be devastating for some families, in the cities, as well as other parts of the country. According to a reliable source, who works directly with



A crowded Bingo Hall

bingo."

Donna Harding, part owner of the Challenger Bingo, was very reluctant to express any comments. However, she did say that, "A previous owner cashed a social assistance cheque for someone for \$500.00, but Social Services Department refused to pay the money." The Challenger is operated similarly to Queen City Bingo, where an entrance fee is charged to every person who plays the game and both businesses do not cash cheques. The non-profit organizations or "Clubs" who rent the halls pay a "certain" percentage of their profits to the hall owners at the end of each evening. In addition they pay 2% of their profits to the Government for taxation purposes.

Eileen McAllister, Program Director of the Regina Native Women's Association (RNWA) feels that the non-profit organizations like R.N.W.A. are having a difficult time competing with the large scale bingo operations. "As a non-profit organization like Regina Native Women, we do not make any money on our bingo's, simply because we can't compete with the big prize bingos, or the price of the halls", she stated.

Because of public concern, Joan Duncan, Minister of Consumer and Commercial Affairs announced a public inquiry into commercial bingo halls. The Commission of Inquiry, established under the authority of The Public Inquiries Act, will report to the Government of Saskatchewan and make recommendations respecting the future operation of all commercial bingos in Saskatchewan. Presently the Commission is "On the Road", holding public hearings in 11 communities including Regina, Saskatoon, Prince Albert, La Ronge, Moose Jaw, North Battleford, Swift Current, Weyburn, Yorkton, Melfort, and Meadow Lake.

Terms of reference include:

(a) The administration, allocation and distribution in Saskatchewan of bingo revenues including:

(i) the percentage distribution of gross revenues between expenses, prizes and charities at bingos conducted in commercial halls as opposed to non-commercial halls;

(ii) the revenue earned per event by charities in commercial halls as

opposed to non-commercial halls;

(iii) the prize structure of bingo operations in the Province of Saskatchewan; and

(iv) the feasibility of developing prize limits.

(b) The provincial bingo licensing unit within Saskatchewan Consumer and Commercial Affairs including:

(i) the scope of activities, jurisdiction and functions;

(ii) its effectiveness; and

(iii) the adequacy of the regulations and procedures it utilizes for licensing the conduct and management of bingos in the province as compared with the policies and practices in other Canadian jurisdictions.

(c) The role and activities of commercial bingo hall operations.

(d) The role and activities of licensed charitable organizations conducting bingos in commercial bingo halls.

(e) The role and activities of licensed charitable organizations conducting bingos in commercial halls (community bingos).

(f) The impact on and inter-relationship between commercial and non-commercial bingo operations.

(g) The feasibility of a public interest procedure for allocating bingo event opportunities in commercial halls.

(h) The need for a specific licensing and regulatory program for commercial halls within the Province of Saskatchewan and, more specifically, the following:

(i) the location of halls within communities;

(ii) the need for some restriction on the number and size of commercial halls within communities;

(iii) the need to restrict commercial halls from communities below a specified size due to the potential impact on charities using non-commercial bingo halls.

(i) The effect of bingo operations on other charitable fund raising activities and the impact of bingo operations on the community generally.

The Report of the Commission of Inquiry to be received by December 31, 1985. For further information call collect 787-2744. □

Youth Unlimited Schedule of Fall Activities

By VI Sanderson

Regina - Fall 1985, earmarks the eleventh year of programming for the youth in the city, and "the overall goal of Youth Unlimited of Regina is to provide social, educational recreational and employment opportunities to young people. These programs and services are targetted in defined geographic areas and are designed to ensure children and youth nurture positive social attitude toward themselves and their community." The objectives include, to deliver a comprehensive range of recreational programs, provide tutorial assistance, and informal counselling support to children and youth. As well deliver a

range of summer camping opportunities and provide basic informational/referral services. Participate in community development and planning activities as it relates to youth, also participate in job creation and skill training opportunities.

The team behind this successful organization, oriented for present and future young people include; Phyllis Bellegarde, Public Liaison Officer (She has been with Youth Unlimited for 7 years); Brian Hanson, Executive Director, and Marian Gracie, responsible for Restaurant Training Development for the young people.

Overview of Youth Unlimited

By Phyllis Bellegarde

Recreational

We use six schools for evening gym programs. These programs run Mondays to Fridays in the North Central, North Highland and the Cathedral areas. In these programs a number of different games are being offered -- floor hockey, basketball, volleyball and the apparatus used by children who just prefer to climb and swing. Other programs include:

The Centre

This Centre was completely renovated by five young people in 1984. It is located at 1578 Robinson St. This Centre is open every week, Monday to Friday, at 4:00 p.m. to 6:00 p.m. A number of projects go on daily. There is a library for children of all ages, arts, paintings and a number of different crafts, also a ping pong and a pool table, toys and cooking facilities.

Tutorials

We have three tutorial programs that operate Monday to Friday at 3:30 - 5:30 -- (1) North Highland Centre; (2) Albert Library; (3) Cathedral Centre. These programs are open to any elementary student who requires help with homework or wants to work in any school sub-

jects. We have one full-time person in each of these programs, with one Katimavik Volunteer.

Job Creation

Youth Unlimited has been actively involved in job creation for youth since 1978. We employed 14 young people from May to September, 1984. Two youths were trained for bicycle repair and maintenance. Additional people included sales and cashier staff. Two young people were hired for a mobile hourist information project. This project will operate again in 1985.

Two people were hired as street workers. These two youths worked in areas that were identified as highly populated with young people who were unsure of any programs. They went into the area with information on activities being offered by all organizations and Youth Unlimited's summer camps. These people basically gave the young people direction on what was available to them.

Early in 1985

We hired three young people to do research in the Education area. These people will develop information relevant to elementary school age children. The focus is on language, arts and mathematics.

As 1985 is the International Year of the Youth, we hope to do a number of projects in keeping with the themes of "Peace, Participation and Development".

We have submitted a proposal to produce three 5 to 7 minute vignettes in the areas of employment, recreation and education.

Katimavik

Youth Unlimited jointly sponsors a Katimavik project with the Rainbow Centre. We have been involved with Katimavik volunteers for the past several months. We got our first volunteers in May of 1984. Katimavik is a national youth volunteer program. Each group spends three months with an organization in the host community.

Youth Unlimited of Regina is proposing a redefinition of the Marine site located in Wascana Centre. Presently, the site serves a skate change and ski rental function on the main floor serviced by a food concession operation. In addition, the site serves as a storage and staging facility for the Regina Board of

Education's canoes, the Regina Boat Club storage of racing craft and a paddle boat operation.

The objectives of Youth Unlimited of Regina in undertaking approval in principle for a site redevelopment include:

a. Provision for a skate change facility either on the ice or in close proximity to the ice surface. The present function of the boathouse for this purpose does not ensure easy access by skaters. Moving to an ice-edge or on-ice-facility will ensure easier access.

b. Develop the marina facility (including the upper deck) into a destination point as a full service restaurant operation. This component is intended to serve as a demonstration of the viability of a more extensive multipurpose complex as described in the approved Development Plan for Trafalgar Overlook.

c. Initiate a three-tiered program: promoting fitness participation, promotion of recreational events and providing recreational equipment on a rental basis (ski and bicycle rental are options). We anticipate a program that will target specific groups (elderly, sport and recreational participants, tourists, families, conference participants, etc) in addition to efforts to greatly increase general tourism and resident utilization.

d. Provide an opportunity for both training and employment access for youth in the food service industry and the recreational and tourism sector generally. This program is envisaged as containing the following elements; pre-employment training (short-term), on-site training and employment access. Federal/Provincial strategies that impact on employment will be utilized.

As well Youth Unlimited has received funding for a one year pilot project on Tutorial programs. This program offers help to young people in kindergarten to grade eight in all school subjects.

This program starts in September to June and is run in four locations:

1. North Highland Centre-Toronto and 2nd Avenue North.
2. North Central-Albert Library.
3. Cathedral Recreational Centre.
4. Core area-Al Richie Centre.



Phyllis Bellegarde

The objectives of this program are:

1. To reduce or (ameliorate, meaning to make better) the impact of mobility on elementary school age children.

2. To provide for quantifiable indicators of the positive academic performance with elementary school age children in defined geographic areas in the language arts and mathematics areas.

3. To measure the impact of an after school tutorial program on school attendance by participants in the program.

4. To develop home based training programs that will impact on the primary care provider. This objective includes developing and maintaining a supportive relationship through the staff of the organization in a bridging capacity between home and school.

The results of this program will be available to the boards and other interested groups by the fall of 1986-87.

In closing, I would like to thank all the staff of New Breed Magazine for their contribution in printing our programs, to help the Youth become more aware of our 1985-86 fall programs. For further information contact:

Territorial Administration Bldg.
3304 Dewdney Avenue
Regina, Saskatchewan
S4T 7V1
Phone: 525-2148

North Central Area

Albert School - 1340 Robinson Street

Monday - Tuesday - Thursday
7:00 - 9:00 p.m.

Basketball, Minor games

All Ages Welcome
Open Gym - (Floor Hockey, Volleyball)

Regent Park School

Monday - Tuesday
6:30 - 8:00 p.m.

All Ages Welcome
Open Gym - (Floor Hockey, Volleyball)

Youth Centre - 1578 Robinson Street

Monday to Friday
3:30 - 5:30 p.m.

All Ages Welcome
Drop In - (Arts and Crafts, pool, ping-pong, games, shuffleboard)

Friday Night
7:00 to 9:00 p.m.

Drop In and Movie Nights

Albert Library - 1401 Robinson Street

Monday to Friday
3:30 - 5:30 p.m.

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Kindergarten to Grade 8 Welcome (Think-Tank Fun 'n Games, Trivia Games, Fieldtrips, Films, Crafts, Computers, and we'll help you with your homework)

Albert Scott Centre - 1264 Athol Street

Monday to Friday
3:30 - 6:00 p.m.

Age 5-8, 9-11 Welcome

Drop In - (Crafts, film making, cooking, cartoon arts, Indian art, broomball, group games, floor hockey)

Monday to Thursday Nights

Teen Drop In - (Open Gym, Teen Club, Free Swim, Team Sports, - Any questions about Albert Scott Programs call Mike at 569-7033)

Pasqua Rec Centre

Teen Club
Thursday 7:00 - 9:00 p.m.

North Highland

Imperial School - 200 Broad Street

Monday - Tuesday - Wednesday
7:00 - 9:00 p.m.

All ages welcome
(Open gym, Floor hockey, volleyball, basketball, and minor games)

North Highland Centre - 2nd Avenue North and Toronto Street

Thursday
7:00 - 10:00 p.m.

All ages welcome until 9:00 p.m.

After 9:00 p.m. just tennis drop in
(Movies, pool, minor games, crafts)

Monday - Friday

3:30 - 5:30 p.m.

After school - Kindergarten to Grade 8 welcome

(think-Tank Fun 'n Games, field trips, films, trivia games, crafts, computer, and we'll help you with your homework)

Wetmore School - 2241 Wallace Street

Tuesday and Thursday
6:30 - 8:30 p.m.

All Ages Welcome

Open Gym - (floor hockey, volleyball, basketball, and minor games)

Wednesday

6:00 - 8:00 p.m.

All Ages Welcome

Open Gym - and crafts

Cathedral Area

Devin School - 2401 Retallack Street

Thursday

7:00 - 9:00 p.m.

All Ages Welcome

Open Gym - (badminton, volleyball, basketball, floor hockey, minor games)

Connaught School - 2124 Elphinstone Street

Tuesday and Wednesday

7:30 - 9:30 p.m.

All Ages Welcome

Open Gym - (Badminton, volleyball, basketball, floor hockey, and minor games)

Cathedral Centre

3:30 - 5:30 p.m.

After school express-(computer, films, crafts, fun 'n games, trivia, field trips and we'll help you with your homework)

Monday Night

7:00 - 9:00 p.m.

All Ages Welcome

(movies, pool, minor games)

Keith Goulet Wins NDP Nomination

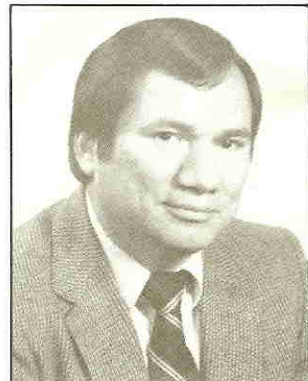
By Yi Sanderson

Regina - Keith Goulet past Executive Director of the Gabriel Dumont Institute, recently won the nomination as the New Democratic Party candidate for the Cumberland Constituency, at a nomination convention held in La Ronge September 28, 1985.

The question of why Keith Goulet ran as a candidate for the N.D.P. is, according to him "An Historical Question." Four years ago he got a push to run in the elections. At that time he still wanted to work in the field of education. This past year during the N.D.P. Convention Goulet made it known to the people that he was interested in the position. This gave the public a lot of lead time to consider him as a candidate for the Cumberland Constituency. During that time Goulet started campaigning. "It was definitely a grass-roots decision to begin with and I felt I was ready," he said.

Goulet plans to improve the con-

ditions in the Cumberland Constituency as well enforce systematic planning and action in all areas of mining, trapping, forestry, fishing, agriculture, wild rice, community services, reinvest royalties into northern and community development.



Keith Goulet

New Breed/October/1985

Work on affirmative action agreements in major projects and special consideration for northern contractors. In addition establish the safest most up to date standards to protect the environment and conserve land. "Economic development to create jobs and stimulate northern business is a must. At the same time, this development needs to be balanced by community and environmental considerations," he stated.

His views on education and training are also a high priority. He would like to see the establishment of a comprehensive adult education and research institute with an elected board, as well as increased capacity for the production and distribution of curriculum materials which deal with northern and Native realities. "We need to improve education and establish quality training

programs for existing and upcoming jobs," he said. "The land and self-government rights of Aboriginal people will also be honored," he added.

Goulet believes and will work toward the betterment of social and cultural life by improving childcare facilities and services, as well expand on youth recreation and involvement, alcohol/drug prevention and rehabilitation. In addition he would like to see improved family and community services in the north.

Also improved communication and transportation. "I believe in the real involvement of community people into decisions that affect their lives. This can be achieved by regular contact and visits with the communities in our Constituency," he stated. □

Jim Durocher Liberal Nominee

By Vi Sanderson

Regina - Jim Durocher, Treasurer of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), was declared winner by acclamation as the Liberal Candidate for the Athabasca Constituency at a meeting held October 6, 1985 in Ile-a-la-Crosse.

One of Durocher's main concerns, is that Native people have to start getting involved in the Legislature and House of Commons. He feels that it is the only way Native people will receive a fair settlement, and affect any changes. "We have never been able to elect any of our own people into the legislature, and we have to have people in the Commons to work for Native people in order for any change to take place." In addition, Durocher sees that Native people can't make any changes from the outside, however they would be effective working from the inside.

For the past three years Durocher has worked with the Liberal Party, provincially and federally to deal with issues concerning Native people. According to him the Liberal party is the only Federal Political

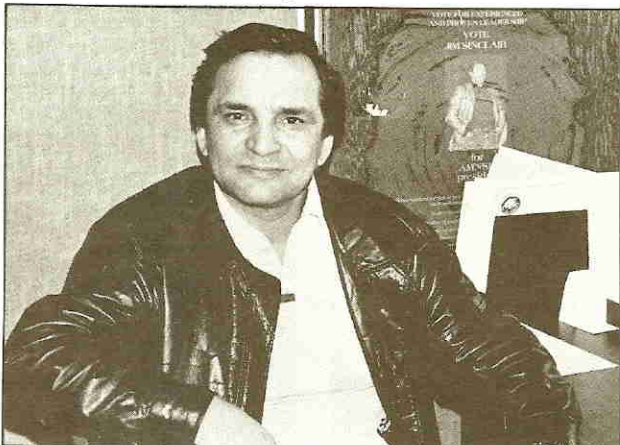
party that has a written adopted policy on Native resource ownership and revenue sharing. "These are the written policies that the Liberal party has adopted and no other party has," he said. Other adopted policies include, Land Settlements, Land-base and Self-Government for the Non-Status Indians.

Durocher is concerned about the present Progressive Conservative (PC) Government and that they have not met the needs addressed by Native people in this Province. He feels that their idea of economic development in Saskatchewan is only

open to big businesses. "This P.C. Government is here only for big businesses. The change from N.D.P. government has not worked and will not work," he said.

Durocher's view of the New Democratic Party is that their idea of economic development is creating big governments ie; the past Department of Northern Saskatchewan (DNS). "DNS was their answer and neither that P.C.'s or N.D.P. will work," he stated. "The N.D.P. lost the last election to the P.C.'s and they dismantled D.N.S. The Native people were left in a vacuum," he added.

His solutions to the problems is providing Northern Saskatchewan with secondary industries, where there is 90% unemployment among Native people. "N.D.P. spent about \$50 million in Northern Saskatchewan. If they had spent 50% of that money on secondary industries Native people would be employed today." The kinds of secondary industries he would like to see developed include, saw mills, wild rice, forest industry, wild berry industries and fish processing plants. These are some of the secondary industries he feels would elevate the problem of high unemployment in the North. "For example, there are no fish processing plants in the North. The fish is hauled to Winnipeg by truck to be processed, and sold back to us and any raw materials that go out of the Province, so do the jobs and money," he concluded. □



Jim Durocher
Page 25

Community Consultation To Begin

Regina - Don Ross, has been assigned to plan, organize and direct a community consultation process with AMNSIS Area Directors. A Self-Government-Land Commission structure has also been set up comprising of:

- Chairperson--Area Director
- Secretary--Consultation Co-ordinator
- Executive--Wayne McKenzie or Allan Morin
- Staff--Executive Director or one of the Consultants
- The Metis National Council Co-ordinator.

The Commission will hold one or more community meetings in each Area (following the attached Schedule 1). The purpose of these community meetings will be to discuss Self-Government, Land, Education, and Training, Economic Development, and Communications. Each meeting will be scheduled for 1½ days. It will be the responsibility of the Area Director to work with the Locals in their Area to hold Local meetings and discussions. These Local discussions will take place over a number of months leading up to the Provincial Conference which will be held in late March, 1986.

COMMUNITY CONSULTATION HEARING SCHEDULES

- a) October 28 and 29, 1985**
 - Lloydminster
- b) November 5-6, 1985**
 - Meadow Lake
 - Green Lake
- c) November 14 and 15, 1985**
 - La Loche
 - Buffalo Narrows
- d) November 18 and 19, 1985**
 - Pinchouse
 - Ile-a-la-Crosse
- e) November 25-28, 1985**
 - Uranium City
 - Camsell Portage
 - Stoney Rapids
 - Wollaston Lake

- f) December 2-6, 1985**
 - La Ronge
 - Pelican Narrows
- g) December 9-12, 1985**
 - Cumberland House
- h) January 13-17, 1985**
 - Melfort
 - Reserve

- i) January 20-24, 1985**
 - Prince Albert
 - Saskatoon

- j) January 29 and 30, 1986**
 - Prince Albert - Hearings for other Native Services Groups

- k) February 4 and 5, 1986**
 - Saskatoon - Hearings for other Native Services Groups

- l) February 10-14, 1986**
 - Fort Qu'Appelle
 - Rocanville

- m) February 17-21, 1986**
 - Yorkton
 - Esterhazy

- n) February 25 and 26, 1986**
 - Yorkton - Hearings for other Native Services Groups

- o) March 10-14, 1986**
 - Regina
 - Moose Jaw



Don Ross Jr.

- Swift Current
- p) March 18 and 19, 1986**
 - Regina - Hearings for other Native Services Groups
- q) March 26 and 27, 1986**
 - Provincial Summit (Conference)

For more information, and confirmation of meeting dates, contact your Area AMNSIS Director or Don Ross, at the AMNSIS Office in Regina. Toll Free Number: 1-800-667-5625. □

Upcoming Events

By Tina La Rose

Upcoming events, will now be a regular feature in the New Breed Magazine. If you have any activities in the near future such as sports, meetings, dances, etc. and would like to have them advertised, please contact Tina La Rose at 525-9501 or write to 210-2505-11th Ave., Regina, Sask. S4P 0K6. I look forward to hearing from you.

Native Women Annual Meeting will be held November 23, 1985. For more information please contact Regina Native Women's Association at 522-2621 or 757-7300.

Open A.A. meeting, Monday and Wednesday from 6:00 to 7:00 at the Native Alcohol Centre, 329 College Avenue East, Regina, Sask., phone 352-9601.

Rainbow Youth Centre will now be holding a youth coffee house every Friday from 6:00 to 9:00 p.m. Ages 11 - 19 inclusive are welcome to come and participate. Live entertainment every third Friday. For more information please contact the Centre at 757-9743.

Saskatoon Indian and Metis Friendship Centre Boxing Card is on November 23, 1985.

Senior Saskatchewan Amateur Boxing Championships, January 18, 1986.

Buckskins Gloves, March 22, 1986. Contact the Saskatoon Indian and Metis Centre for more information on the above matters.

Saskatoon Indian and Metis Friendship Centre Annual Hockey Tournament, February 21, 22, 23, 1986.

Saskatoon Indian and Metis Friendship Centre Annual Curling Tournament, March 29, 30, 1986. Only 32 teams accepted. □

First Annual Fred Schoenthal Memorial A Success

By Tine La Rose

Regina - With the weather not quite up to par, the First Annual Fred Schoenthal Memorial took place at the Murray Golf Course in Regina on Saturday, September 28, 1985 with Bill Cameron of Duck Lake emerging as the Champion.

It was an event that was planned to pay tribute to a man and his family. Fred was a well respected man in his field for what he helped accomplish and contributed to for the betterment of the Native people in their struggle against alcoholism. Fred initiated many of the Alcohol Treatment Centers in our province while he was Executive Director of the Saskatchewan Native Alcohol Commission.

Graham Murdock, President of the Regina Native Golfers Association said, "That this was an opportunity for the Native golfers and Fred's associates and friends to pay respect in appreciation to Fred and his family for the great work that he had done for the betterment of Native people.

Fred's family expressed gratitude and appreciation for the time and effort that was put in holding the tournament for his remembrance.

Although the weather was indeed a time to stay home, away from the coldness that mother nature offered that day, a total of 35 golfers showed up from throughout Saskatchewan, Manitoba and Alberta.

Murdock would like to extend a warm, "Thank-you", for the success of the tournament from those golfers that participated. The tournament will now become an annual event. He said, "To alleviate the problem of cold weather, the memorial will be held earlier in September next year." In addition Murdock would like to see more Native youths take a positive look into this

game and become involved. This game he recommends to both female and male, not only for the fitness objective but also for the relaxation the game has to offer."

To those who plan on taking part in next year's game he extends a warm welcome and hopes to see more golfers on the course ready for the tee off.

The scores include:

Championship Flight:

Bill Cameron - Duck Lake - 153

Greg Murdock - Regina - 156

Kenny Sinclair - Regina - 158

First Flight:

Bill Scott - Manitoba - 1st

Robert Pelletier - Regina - 2nd

Michael Fayant - Prince Albert - 3rd

Second Flight:

Joe Pelletier - Fort Qu'Appelle - 1st



Mrs. Schoenthal, Greg Murdock

Clarence Daniels - Manitoba - 2nd

John Flett - Manitoba - 3rd

Third Flight:

Gordie Bell - Regina - 1st

David McDonald - Alberta - 2nd

Alec Morin - Alberta - 3rd

Ladies Championship Flight:

Jeanne Boudreau - Regina with the score of 195



Mrs. Schoenthal, Bill Cameron



Mrs. Schoenthal, Ken Sinclair

News Briefs

CESO Can Help

Regina - Over the past few years, CESO, Canadian Executive Service Organization, has contributed to the momentum that has been generated by the Native people themselves, through the provision of appropriate advisory services. This organization links one of its many volunteers - one who is usually retired - to Indian Band Council Administrations, Native organizations and businesses and aspiring Native entrepreneurs who need advice and support with any of the many facets involved in the business.

Since its inception in 1967, CESO volunteers have completed close to 4,000 projects in 104 countries world-wide. In 1984-85, CESO provided advisory services to 1,622 projects within Canada under the auspices of the Canadian Native Program. CESO has become highly skilled in matching a volunteer with a particular client's needs - making sure that both the volunteer and the project benefit - the one from the experience, the other from the expertise. The energy and skill of

CESO volunteers have earned them the respect of both CESO clients and the business community at large. The Financial Post Magazine recently praised these retirees as "...one of the country's unused resource bases."

CESO volunteers recognized the amazing skill of British Columbia Alkali Lake Native women, and taught them how to become expert Landry hog butchers. "Those women can handle knives better than I've seen in 40 years of experience, skillfully avoiding bones, leaving knives as sharp in the end as they were in the beginning," says one of two CESO volunteers involved in the project.

CESO volunteers are available, on request, to work alongside their Native counterparts in many areas of community life or individual Native development. According to Jack Drummond, Regional Manager for Saskatchewan, "We expect self-government, training, and youth activities to become an integral part of the Canadian Native Program. The scope for using this Region's 65 volunteers is worthwhile projects of all kinds, whether on or off-reserve, has never been greater." □

Health Care Spending Priorities Misplaced

Saskatoon - Underfunding caused by the Devine Government's misplaced priorities is the most serious problem facing Saskatchewan's health care system, Opposition Leader Allan Blakeney said in Saskatoon recently:

Speaking to delegates at the annual convention of the Saskatchewan Nursing Assistants' Association, Blakeney explained "even a relatively small shift in the government's spending priorities could mean a great deal" to health care in this province.

"You people are on the front lines," he told the nursing assistants. "You know that staffing levels are not adequate for you and other health care workers to do the job you want to do."

"The provincial government spends \$9.5 million-a-day. Even a small shift in spending priorities

could mean a great deal."

The Opposition Leader called on the Devine Government to cut spending on such items as luxury cars, executive aircraft, international travel and high salaries for political advisers.

The money saved, he said, could be used to hire more health care workers, purchase and operate two CT scanners, or increase funding for important health services.

"We say the provincial government can do more for health care without increasing the deficit one penny," he told convention delegates. "It can be done. There is money which can be made available to help you do your jobs better."

"I call on the government to redirect its spending priorities to ensure a fair deal for health care in Saskatchewan," he concluded. □

Saskatchewan Heritage Exhibition Artists Selected

Regina - Rick Folk, minister responsible for Saskatchewan Heritage Year, announced that 14 Saskatchewan artists have been selected from a total of 49 artists who responded to an invitation to submit proposals for a Saskatchewan Heritage Art Exhibition.

Selected artists include Lorne Beug, J.D. Didur, Edward Poitras, Joe Fafard, Bob Boyer and David Thauberger; Saskatoon artists Randy Burton, Alicia Popoff, Richard Gorenko and Jim Graham; Victor Cicansky of Craven; Tom O'Flanagan of Asquith; Douglas Bentham of Dundurn; and Ross Yurist of Silton.

The Saskatchewan art community was invited earlier in the year to submit proposals that were based on the artist's interpretation of Saskatchewan Heritage Year. Guidelines for the Heritage Art Exhibition were developed in consultation with the artistic community.

Selection of the final artists was made by a three-member committee of Saskatchewan art gallery professionals: Linda Milrod, director-curator of the Mendel Art Gallery in Saskatoon; Peter White, director-curator of the Dunlop Art Gallery in Regina; and Dave Humphries, director of the National Exhibition Centre in Swift Current.

Folk said the exhibit will be a permanent commemoration of Saskatchewan Heritage Year.

Artists will submit completed works by October 15. A premier exhibition will open in Regina in November, followed by a short Saskatchewan tour. □

Fisheries Management Plan Agreed To

Regina - Saskatchewan Parks and Renewable Resources Minister Colin Maxwell and Alberta Public Lands and Wildlife Minister Don Sparrow have announced their intention to put in place a joint fisheries management and regulation package for major border lakes.

The fisheries package includes the intent to honor either province's angling licences on both the Alberta and Saskatchewan sides of the border lakes. Common sport fishing regulations for each lake and a jointly-designed commercial fisheries management regulation, formed in co-operation with local citizens, will be designed and enacted.

More Acid Rain Studies In Western And Northern Canada

Regina - The four Western provinces, the Northwest Territories and the federal government have agreed to spend up to \$9.5 million between 1985 and 1988 on a research program to study acid rain.

Parts of Western and Northern Canada are potentially at risk from

The decision to implement a fishery package follows meetings with the mayor, representatives of the chamber of commerce and residents of Cold Lake, Alberta, in which the important tourism benefits of careful fishery management were emphasized. The ministers are acting today to ensure that these tourism benefits are maintained in the future.

Saskatchewan and Alberta fishery officials will meet to align catch and size limits and season dates to be introduced into the respective provincial regulations for the 1986 fishing season. □

acid deposition. The proposed research activities will provide data used in predicting potential impact of acid deposition on the environment and for developing programs in each jurisdiction to maintain, restore or improve environment.

The agreement was reached within the context of the Consultative Committee for Western Canada Long-Range Transport on Atmospheric Pollutants. (LRTAP).

Announcing the agreement were Environment Ministers Tom McMillan, Canada; Gerard Lecuyer, Manitoba; Neal Hardy, Saskatchewan; Fred Bradley, Alberta; Austin Pelton, British Columbia; and Nellie Cournoyea, the Minister of Renewable Resources of the Northwest Territories. □

Construction of North Battleford Youth Centre Begins

North Battleford - Supply and Services Minister George McLeod and Battlefords MLA Myles Morin, recently turned sod to mark the start of construction of a new \$3.9 million youth centre to be located at Saskatchewan Hospital in North Battleford.

The renovations and construction will provide facilities for the Saskatchewan Young Offenders Program.

Work taking place represents Phase I of a two-phase construction

and renovation plan. Phase I work, worth approximately \$803,000, includes demolition of a storage building and construction of a 550 square metre gymnasium and adjoining 250 square metre shop.

Canada Management of Saskatoon, general contractors for Phase I, submitted the low bid in an open tender competition. Fifteen Saskatchewan firms will be involved in the construction and demolition work.

Phase II of the project consists

of the entire renovation of Ward 10 of the Saskatchewan Hospital and is scheduled to begin in the early spring of 1986. When completed in early spring of 1987, the renovated ward will provide accommodation for 40 young offenders. □

Tourism Growth Trend Holding For Saskatchewan

Regina - Currently-available tourism indicators show that travel trends to and within Saskatchewan are maintaining a growth pattern for 1985, Tourism and Small Business Minister Jack Klein said recently.

August was less than ideal for tourism as cool, rainy weather predominated and curtailed many summer outdoor activities.

Visitations to provincial historic sites are up by 18 per cent over last year while national historic sites show a 21 per cent increase. Attractions connected with the Northwest Rebellion enjoyed increases such as 40 per cent for Fort Carlton, 54 per cent for Battleford National Historic Park and 22 per cent for Batoche National Historic Park.

Heritage events also fared well as shown by a 45 to 50 per cent increase in standance at Back To Batoche Days.

Vehicles entering provincial parks in May, June and July increased by a 24 per cent margin over 1984. Resort locations in northern Saskatchewan tended to show greater increases than the south. For example, Prince Albert National Park visitations are up 32 per cent and the Battlefords Provincial Park achieved a 36 per cent increase.

The Northern Saskatchewan Outfitters Association reports fishing camps are experiencing a five to 10 per cent increase in volume for the 1985 sports fishing season.

"With far from ideal weather over the summer of 1985, it seems that the increased tourism marketing and promotional activity by the private and public sectors is helping to carry a season that could have been a disappointment," the minister said. □

Outside The Province

Chief Dan George Memorial Foundation

Winnipeg - The Chief Dan George Memorial Foundation Society of Vancouver, British Columbia, will receive a \$250,000 contribution to promote Native participation in the film industry. The assistance is being offered under the Native Economic Development Program (NEDP). Mrs. Pat Carney, Minister of Energy, Mines and Resources and Member of Parliament for Vancouver Centre, made the announcement recently on behalf of Mr. Andre Bissonnette, Minister of State (Small Businesses).

The contribution will assist the Society to train 124 Native people in television and film production and

B.C. Native Firm

Winnipeg - Morey's Distributors Ltd. of Williams Lake, British Columbia, will receive a contribution of up to \$35,500 under the Native Economic Development Program (NEDP). Mr. Lorne Greenaway, Member of Parliament for Cariboo-Chilcotin made the announcement recently on behalf of Mr. Andre Bissonnette, Minister of State (Small Businesses).

Morey's Distributors Ltd. is owned by Mr. Don Favelle, a Non-Status Indian from Williams Lake, British Columbia.

The NEDP contribution will help expand the company's industrial oil and grease distribution business. The expansion will include the purchase of a new three-quarter ton truck and additional inventory. Four new jobs will be created. The contribution represents 38 per cent of the total eligible costs of the project.

The contribution was awarded under the terms of NEDP Element III(e), which may assist in the establishment and expansion of high priority Aboriginal enterprises. □

produce and market 22 half-hour documentaries and a 90 minute television special on Native Day at Expo '86.

At the end of the three year project the participants intend to establish a Native-owned production company.

The NEDP contribution represents 62 per cent of the eligible costs of the training and marketing activities of the project.

The contribution was approved under the NEDP Element III which may provide for specialized training and marketing support for Aboriginal economic development initiatives. □

Cochrane Mistik Wood Products

Winnipeg - A \$220,110 contribution to Cochrane Mistik Wood Products Ltd. of Cochrane, Ontario has been approved under the federal Native Economic Development Program (NEDP). The announcement was made recently by Mr. Andre Bissonnette, Minister of State (Small Businesses). The contribution will help create 10 to 12 jobs.

The contribution will assist the Native-owned firm to construct and equip a 753 square metre plant capable of producing 6,000 storage sheds per year. The company has entered into an agreement with Marco Wood Products of Michigan to manufacture and sell in Canada the latter's product line, including "Handi Hut" brand storage sheds. Ten new jobs will be created in Cochrane as a result of this business initiative which is sponsored by the Innew Friendship Centre.

The contribution was approved under Element III(e) of the NEDP which may assist in the expansion of high priority, community-based Native businesses and enterprises. □

Canadian Northern Studies Trust

Winnipeg - A contribution of \$125,000 to Canadian Northern Studies Trust (CNST) has been approved under the Native Economic Development Program (NEDP). Mr. Andre Bissonnette, Minister of State (Small Businesses) made the announcement recently.

The Ottawa-based trust will offer scholarships during the 1985-86 year for Native students enrolled in post-baccalaureate degree or diploma programs at a Canadian university. Eligible candidates must be enrolled in fields of study relevant to Aboriginal economic development.

CNST will award at least 10 scholarships valued at approximately \$10,000 each with preference given on the basis of academic excellence and work-related experience.

The Minister said that one of the NEDP's principle objectives is to assist in the development and expansion of scholarship and specialized training programs which increase Aboriginal business skills.

CNST is sponsored by the Association of Canadian Universities for Northern Studies. □

B.C. Native Restaurant

Winnipeg - Quilicum Restaurant Limited of Vancouver, British Columbia, will receive a contribution of up to \$79,968 under the Native Economic Development Program (NEDP). Mr. Ted Schellenberg, Member of Parliament for Nanaimo-Alberni made the announcement recently on behalf of Mr. Andre Bissonnette, Minister of State (Small Businesses).

The Native owned and operated restaurant will feature West Coast Indian food.

The contribution will assist the owners, Ms. Bonnie Thorne, Mr. Art Bolton and Mr. Malcolm McSpornan to provide direct training and job opportunities for 21 Aboriginal people and encourage the marketing of Native art by providing an exhibit area in the restaurant.

"I am pleased that the Government of Canada is promoting private enterprise initiatives by Aboriginal people," Mr. Schellenberg said. "A strong small business sector which includes as many Aboriginal entrepreneurs as possible is a key objective of the federal government. I am very encouraged by the number of Aboriginal people such as the owners of the Quilicum Restaurant who are developing commercially viable business ventures," Mr. Schellenberg said.

The contribution was approved under the NEDP Element III(e) which provides assistance to high priority Aboriginal businesses and economic development initiatives.

NEDP is a \$345 million, five-year initiative by the Government of Canada to assist Native business. □

NEDP To Assist Gabriel Dumont Institute

Saskatoon - A grant of \$615,000 to the Gabriel Dumont Institute of Native Studies and Applied Research in Regina, Saskatchewan, has been approved under the federal Native Economic Development Program (NEDP).

In making the announcement, Small Business Minister Andre Bissonnette, who is responsible for the NEDP, said development of increasing business expertise in the Native community is essential to the building of an economic and financial infrastructure on which to base continuing growth toward Native economic self-reliance.

"This program initiated by the Gabriel Dumont Institute is a very significant contribution toward that goal," he said.

The grant will be used to finance the establishment of a Native scholarship program for Metis and Non-Status Indian students.

The grant was made under the provisions of NEDP Element III,

which can assist in the establishment of scholarship and specialized training programs aimed at furthering development of expertise in the Native community in the fields of business, technology and applied science relative to economic development.

The institute's program will provide annual scholarships, financial awards and student loan remissions to qualified students who are pursuing post-secondary studies at Canadian educational institutions in fields related to economic development.

The number of awards and scholarships will be determined by investment earnings on an endowment fund of \$600,000 created by the NEDP grant. Start-up costs of the program are also covered by the balance of the grant.

Selection criteria will be based on academic achievement, commitment to serving Metis and Non-Status Indian communities, and the financial need of candidates. □

GABRIEL DUMONT COMMEMORATIVE RIFLE

LIMITED ISSUE — VALUABLE COLLECTORS ITEM

To complement the 100 year commemoration of the Northwest Resistance of 1885 (Riel Rebellion) a Gabriel Dumont, limited issue, commemorative rifle has been commissioned. It is one of the finest commemorative rifles available today. The rifle is an exact reproduction of the most famous firearm in North American history; the 1866 Winchester Yellowboy. The superb craftsmanship of this rifle with its special engraving and medallion, not only make it a sought after collectors item with a steady increase in value, but also a very fine shooting rifle.

The medallion inscription carries on Gabriel Dumont's tradition of always naming his favorite rifle, "Le Petit".

The Gabriel Dumont Commemorative Rifles will be specially serial numbered and bear an inscription on the barrels that read: "Gabriel Dumont Prince of the Plains".

NOTE: All orders must include your Firearm Acquisition Certificate. One can be obtained from your local police. Saskatchewan Residents Pay 5% Tax. There will be a \$10.00 shipping and handling charge. Visa and Master Card accepted. Add 3% surcharge. Include card number, expiry date and signature.

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RIEL
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OTHER SPECIFICATIONS:

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Weight: 8.16 lbs.
Overall Length: 43 1/4";
Barrel: 24 1/4", tapered, octagonal

SPECIAL
SERIAL NUMBERS:
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Sights — adjustable front and rear
Butt stock and forearm — Walnut
Receiver, butt plate and forearm cap — SOLID BRASS

Price: \$699.00

NOTE: ORDER EARLY AS THIS IS A VERY LIMITED ISSUE.

Yes, please reserve a Gabriel Dumont Commemorative Rifle for me.

I understand that the price is only \$699.00. Enclosed is my cheque (money order) for \$175.00 as a 25% deposit on the rifle, with the balance to be paid C.O.D.

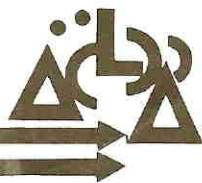
Please send the rifle to:

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Address _____

City _____ Province _____

Postal Code _____ Phone _____



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The base rate for display advertising is \$4.39 per column inch.

For more information contact:

Advertising Manager
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Saskatchewan Native
Communications Corporation
210-2505-11th Ave.
Regina, Saskatchewan S4P 0K6
(306) 525-9501

Book Review

By Keith Turnbull

McLean, Don, 1885; Metis Rebellion or Government Conspiracy. Winnipeg, Pemmican Publications, 1985.

INTRODUCTION

With all the publicity and commercialism surrounding the 1885 commemorations, it is quite possible to lose sight of the events that led to the war - the last to be fought on Canadian soil between Canadians and their government. And yet, it is an episode in Canadian history which raised, and still raises, fundamental questions about social justice in this country.

Don McLean, in his book "1885; Metis rebellion or Government Conspiracy" argues that the rebellion was, in large part, the manifestation of a deliberate government policy of annexation and expansion. The thesis of his book is straightforward - that Sir John A. MacDonald needed a show of force to accomplish his National Policy, and that the unique conditions in the Northwest met this need.

In 1869, when Canada acquired Rupertsland from the Hudson Bay Company in 1869 for \$300,000 and a land grant, the residents of the area, led by Louis Riel and the Metis, had established their own government. The negotiations with Canada which followed led to the establishment of the province of Manitoba. The Manitoba Act placed public lands in the hands of the Federal Government. By 1875, Metis were leaving Manitoba in large numbers as public lands were taken by European settlers who quickly became the majority. Harassed by an unfriendly government, their lands usurped, they moved further into the northwest, settling at the old wintering camps, including St. Louis, St. Laurant and Batoche on the South Saskatchewan river.

The buffalo herds were fast disappearing, and a depression gripped the land. Indians, starving, had no choice but to take up the government offer of reserves. The Metis, for their part, recognized the need to negotiate with the government for the right to live on their own lands. Western residents had many concerns. White settlers joined Indi-

ans and Metis in voicing their concerns to Ottawa by petition.

The differences between 1869 and 1885 were, however, considerable. The Metis were dispersed and weakened; the economics of both the Indians and the Metis were shattered with the demise of the buffalo herds, and the Canadian government now had armed forces in the Northwest - the mounted police - and was capable of raising a substantial army in Eastern Canada. This, then, was the stage upon which the so-called "rebellion" was acted out. Don McLean provides a glimpse of the inner workings of the Government of Canada and of the dynamic politics of the Northwest during the months leading up to the confrontation.

McLean presents documented evidence that the Canadian government may have conspired to force the Metis into a state of armed rebellion. By 1884, he claims, the Canadian Confederation plan was in jeopardy because of the imminent bankruptcy of the Canadian Pacific Railway. The "rebellion", coming as it did just in time to save the CPR from bankruptcy, was at the very least, a fortuitous event. McLean believes that the timing of the rebellion was not just coincidental, but that the Government, utilizing its agents in the west, in particular one Lawrence Clarke, seized upon the opportunity to agitate for a small, "safe" war, thereby securing the needed funding for the CPR in the wave of national chauvinism which would follow.

Lawrence Clarke was a Factor with the Hudson Bay Company and had lived with the Indian, Metis and European residents of the Northwest for years, participating in local politics and essentially taking on the role of local "Bourgeois". As a man of power and wealth, he had enormous influence. As such, he was not disinterested in the plans of the federal government for, in the words of Don McLean:

"Lawrence Clarke, using his political position within the Conservative party, became heavily involved in land speculation...

*Clarke, with another prominent
New Breed/October/1985*

Conservative party member, Colonel Sproat, became a land agent for most of the large property owners of the Prince Albert region. This group, referred to by local people simply as 'the clique' dominated both the business world and the political scene in the Prince Albert region from 1883 until long after the 'rebellion' was over." (McLean, p.62)

The Canadian Pacific Railway was, at this time, still expected to pass through the Prince Albert region.

McLean believes that Clarke was one of a group agitating for a small war. He quotes a letter from Lieutenant Governor Dewdney to Prime Minister MacDonald in 1884, which states that:

"At Prince Albert there is a certain clique which would like nothing better than to see a row so that money might be brought

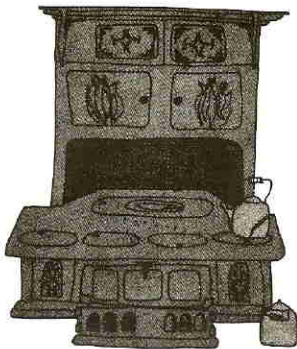
among them... Subsequently to Clarke's telegram to me he evidently became alarmed and I hear he wrote a very sensational letter to Mr. Graham, at the same time asking Colonel Sproat to write you." (McLean, p.70)

According to McLean, "Prime Minister MacDonald may not have been displeased with the prospect of a small, carefully controlled rebellion in the Northwest. An uprising of this sort might well fit into his political plans for the salvation of the CPR and for the salvation of his government's National Policy." (McLean, p.71) In the end, it was Lawrence Clarke who informed the residents of the northwest, upon his return from the East, that their petitions would be met with bullets. This was one event in a series of provocations which resulted in the taking up of arms by the residents of the Northwest.

Don McLean's book provides us with a provocative view of this formative period in the history of Western Canada. As such, it is a welcome edition to the literature. Unfortunately, it is a small book. He cannot prove definitively that the "rebellion" was in fact a conspiracy of Sir John A. MacDonald and his agents, but he leaves us with a lot of questions about what really happened. In the end, the National Policy was successful, the CPR was completed, and the Aboriginal peoples were left to pick up the pieces of their destroyed economy and way of life.

Today, as negotiations with Ottawa continue, it is more important than ever before that all Canadians develop a better understanding of the goals and aspirations of our Aboriginal Peoples, as they fight for self-determination through self-government. Don McLean's book helps to further that understanding. □

RECIPES



Honey Barbecued Spare Ribs

4 lbs. spare ribs (in one piece)
 ½ cup soya sauce
 4 tbsp. honey
 4 tbsp. white vinegar
 2 tsp. finely chopped garlic
 2 tsp. sugar
 4 tbsp. chicken stock
 2 tbsp. water (or cooking wine)

Trim excess fat from spareribs; place them in shallow dish. In a bowl mix ingredients - stir until well mixed, pour sauce over spareribs and let stand over night in refrigerator, or three to four hours at room

temperature - baste and turn every hour or so. Roast ribs for one hour in 350° oven, basting them occasionally. Serve hot or cold.

Honey Ribs

3 lbs. pork side ribs
 Salt and Pepper
 ½ cup honey
 ½ cup water
 Juice of 1 lemon
 ¼ cup catsup (or tomatoe juice)
 ½ tsp. salt
 ½ tsp. ground ginger
 2 cloves crushed garlic

Sprinkle salt and pepper on ribs then bake for one hour until almost tender in 350°F oven. Drain fat. Mix remaining ingredients in a small bowl and pour over ribs. Marinate 4-5 hours basting occasionally. Drain off sauce and heat it for basting. Place ribs on rack and broil until tender (about 25 min.) Turn and baste ribs during cooking.

Honey Mustard Chicken

2 chicken breasts
 ½ cup honey
 ½ cup chicken bouillon (or water)
 ¼ cup dry mustard
 2 tsp. prepared mustard
 1 tsp. dried parsley
 1 tbsp. soya sauce
 1 tsp. salt
 ¼ tsp. pepper

Remove skin from chicken breasts and cut them in half. Mix remaining ingredients and bring to a boil, add chicken to this mixture. Cover and simmer until breasts are tender (about 35-45 min.).

Honey Glazed Ham

1 - whole ham set in roaster or baking dish, gash top, sprinkle with ground cloves or use whole cloves stuck in meat.

Mix 4 tablespoons prepared mustard with 1½ cup of honey and spread over top. Pour ¼ cup of water into the pan. Bake at 350° for 1½ hours.

Honey Glazed Carrots

12 medium carrots
 ½ cup salad oil
 Juice of one lemon
 1 tsp. salt
 3 tbsp. honey

Wash and scrape carrots, then cut lengthwise, cut into pieces about 3 inches long. Heat oil in skillet, add carrot pieces and salt - turn carrots over so they are coated evenly. Cover and cook for about 20 minutes. Drain off oil, then add honey and lemon. Stir and cook slowly for about 5 minutes or until carrots are tender. For added flavor add a dash of cinnamon during final cooking.

*Native People have a right to
“That freedom which is re-
quired for a just and equitable
measure of self-determina-
tion.... a just and equitable
degree of self-governing” and
a “landbase”*

His Holiness Pope John Paul
October 1985

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