

November 1985

Vol. 16 No. 11

# NEW BREED

Voice of the Metis and Non-Status Indians of Saskatchewan

1885

*Never To Be Forgotten*

1985



*Misurisata Leader, Brooklyn Rivera  
Community Consultations-Begin*

# Letters

## **WHO'S THE BIGGEST LAWBREAKER??**

**Dear New Breed:**

In July, ex-commons speaker Lloyd Francis claimed that our parliament was bugged and that MP's sexually exploited the House's female secretaries and Pages. In August, the Canadian Bar Association told us that our judiciary wasn't exactly up to snuff. Now it's Superintendent J.A. Nowlan alleging that RCMP boss R. Simmonds corrupted the House of Commons and that RCMP classify crime in two categories: Those done within RCMP policy and those done outside its scope.

If Nowlan's allegations are true, the RCMP must be purged of Commissioner Simmonds and all other elements who are beaking the law.

The nazis too, thought that there was one law for them and another for everybody else. We can only hope that we don't hear Canadians serving in our state policy echo the mimicry of the Nazis at the Nuremberg Trials - "I was just following orders."

Solicitor - General Perrin Beatty has already said that there will be no investigation into Nowlan's allegations. I wonder if he is more afraid of Simmonds than the Canadian public? I wonder if Simmonds has access to certain information and is using it to blackmail our government into silence on this issue? A full and immediate public hearing into the matter will answer these and other important questions. □

**Gordon Robert Dumont**  
Box 3250, Stn B  
Calgary, Alberta  
T2M 4L9

## **CHRISTMAS PARTY FOR KIDS**

**Dear New Breed:**

Once again, Recreation for Kids Inc. and Saskatchewan Native Promotions are planning their annual

Children's Christmas Party. Therefore, we are requesting your valuable assistance in the way of monetary or toy donations.

For the past three years we have been providing a Christmas celebration for children who are less fortunate in the City of Regina. Last year, over 350 children attended at the Cathedral Community Centre. This year's Christmas Party will be held on December 21, 1985, at the Albert-Scott Community Centre, in Regina from 1-4 p.m.

We would appreciate any contributions to our most worthy cause. Cash donations are tax deductible, and any toy donations will be greatly appreciated.

For further information, please contact Erma Taylor (522-5691) or Winnie Malbeuf (757-0195).

Thank you very much for your time and anticipated co-operation.

**Sincerely**  
**Recreation for Kids Inc. and**  
**Saskatchewan Native Promotions**  
**Committee**  
**Regina, Sask.**

## **PEN PALS WANTED**

**Dear New Breed:**

I read your magazine every time my mother receives it, and I was looking for a section on "Pen Pals," but I never see any. I was wondering why? You should have "Pen Pals" in your magazine too like "Saskatchewan Indian" does. I want to write to some pen pals from all over Saskatchewan. I like to write to people from Regina Correctional Centre, and from up north (Cumberland House). And from kids my age. Doesn't matter where from. Those are just a few ideas. So could you try to make a pen pal section in your next edition?

Please and thank-you. □

**Freda A. Genaille**  
**Box 221**  
**Pelly, Sask.**  
**SOA ZZO**



## **I'M WONDERING**

**Dear New Breed:**

I believe my great grandparents were Treaty Indians, as my grandfather always told me that his father was treaty, I would like to know. How do I find this information out? I go under non-status right now and always have some of my relatives go under metis.

Well I'd appreciate hearing from you in this matter. □

**Sincerely**  
**Sylvia Sue Pidwerbeski**  
**Box 1804**  
**North Battleford, Sask.**  
**S9A 3W8**

## **Editor's Note:**

You can obtain the information from the Registrar, Indian and Northern Affairs, Canada, Ottawa, Ontario, K1A 0H4 or phone toll free - 1-800-567-9605.

## **TURN THE OTHER CHEEK**

**Dear New Breed:**

I fully deserve the one year term of imprisonment (and two years of probation to follow) for my 5th and 6th convictions of assaulting "peace" officers, not because of "Justice," but because it was expedient to plead guilty to charges leveled at me by police for resisting their oppressive brutality and malicious persecution.

What choice does one really have when one is attacked, beaten, and charged with assaulting "peace" officers? All I did was yet again resist police brutality. Because Jesus admonished us to turn the other cheek when assaulted in no way gives police licence to separate people's heads from their bodies, especially when it involves non-violent resistance. To do so only forces the victim to either fight back or be dead from a collapsed windpipe. (I know better now. Never again will I resist. Why have imprisonment added to a measly severe beating that I

*Con't on Page 32*

# 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.

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## The North A Third World Country

By CEC Qualle

We've all heard about the poverty and agony of third-world countries — Ethiopia, Gozombique, Bangladesh — the images are with us all.

But how many in Saskatchewan don't know and have no images of our own "third world." — Northern Saskatchewan.

People don't starve to death, but many are hungry and hundreds suffer from the malnutrition that accompanies inadequate diets.

Many live in apartments and houses that are nothing but a shell. Often two or more families live in a single-family dwelling in order to meet housing costs and because there is a severe housing shortage. Their living conditions would be an outrage in Southern Saskatchewan.

Why? Let me list a few reasons.

The unemployment rate runs to 99% in some communities such as La Loche. In La Ronge, the summer unemployment rate is 60-65%, in winter 80-85%. Stop and consider what that level of unemployment would mean to your home town. And these are deflated rates, because Treaty Indians aren't included in the statistics.

The average education level is about Grade Seven in La Ronge, lower for the entire north. Teenagers in despair of ever having a future, dropout. And the teenage suicide rate in northern Saskatchewan is believed to be four times that of Southern Saskatchewan.

According to Statistics Canada, La Ronge and District has the 12th highest crime rate on a per capita basis. But most astonishing of all, La Ronge has the 2nd highest rate of violent crime in Canada.

Crossing the Northern administrative district boundary just North of Waskesiu is like crossing into

another world — a twilight zone.

Our kids are taking their own lives, family violence is on the increase and the rate of alcohol abuse is devastating. There is one underlying cause — poverty.

Poverty that comes from chronic, massive unemployment.

Training programs such as the Northern Teacher Education Program designed especially for Northerners must be expanded to train mechanics, nurses, social workers, millwrights and many more. In 1982, government studies showed that it would take 10,000 jobs to bring Northern Saskatchewan unemployment rates in line with Southern Saskatchewan.

The problem seems overwhelming, but it must be challenged. We cannot continue to ignore it and allow the misery and desperation continue to grow. We're not asking for

handouts — we're asking for jobs — long-term, secure employment and the dignity and sense of self-worth that comes with employment.

Northern employment has to become a priority of government fresh, imaginative approaches have to be taken in areas of economic development that are designed especially for Northern Saskatchewan. It will cost money, but it will cost us far more if nothing is done. I urge Southern Saskatchewan not to ignore the Northern plight. Next time you come north to fish in picturesque lakes and wonder at the beautiful Canadian Shield landscape, look beyond and see how things really are.

When you hear Saskatchewan's monthly unemployment rate on the news, think of the 33,000 people in that third-world country called Northern Saskatchewan. □

Commentary

## Innocent Victim

By Judith C. Myrick

*In late September I spent a week in Gaborone and was able to make contact with an American couple who reside in that capital city and who had made an informal investigation into the circumstances of the June 14 raid by South African troops. The following is a follow-up story of the coverage of that attack. My own qualifications: former reporter for the now-defunct Winnipeg Tribune, former professor of journalism at Kent State University, Kent, Ohio; missionary and freelancer is my current status for identification purposes.*

The South African government's claim of raiding the capital of Botswana on June 14 in order to knock out ANC bases and terrorists "cannot be substantiated in any way," according to an American couple based in Gaborone as regional representatives for Church World Service.

Michael and Monica Appleby, residents of the city which was attacked by a heavily armed troop of South African soldiers shortly after midnight that day, were personally acquainted with some of the victims and have conducted informal inves-

tigations as to the identities of others who were left dead.

They are convinced that there was no justification for the killing of 12 and wounding of six, the destroyed homes and the "intense fear" of the remaining exile from South Africa who may be future targets of similar reprisals.

"Many Botswana citizens are frightened and fear another attack," since the border is only 12 miles from Gaborone, they say in a report titled "A Profile of the Victims." As a result, many South African refugees say they are being "treated like lepers," unable to find residents willing to rent to, host or befriend them.

South Africa would have gained a victory, say the Applebys, if Botswana becomes "unhospitable" to those exiled from the land of apartheid and minority-rule. One Botswana newspaper called the raid "an exercise in overkill, aimed at alienating the Botswana community from the South African exiled community."

The attacks occurred at 10 sites scattered throughout the small city, all within the period of one hour while the victims were sleeping in their beds. At nearly all the homes visited, according to the Applebys' report, there was evidence of "wanton shooting in all of the bedrooms,

closets and bathrooms."

Of the 12 killed, the couple said only four had any known connection with the African National Congress, and that was in an indirect way: to keep the injustices of apartheid alive in the public mind through music and art festivals of resistance and publication of a digest of news of the South African struggle.

Who were the victims? The Church World Service representatives called them: "two domestic workers, a six-year-old child, an elderly neighbor of an intended victim, a cum laude university student, a newly arrived computer engineer, a young artist, a social worker, a secondary school teacher, a young visitor from Johannesburg and a grandfather who ran errands for the ANC."

In the majority of cases, according to the couple, "the intensive South African intelligence work was horribly out of date." Some of the victims were "part of an above-ground community of exiles who kept the voice of resistance to apartheid alive. Others were in houses that had in the past been occupied by people connected with the ANC. The South African claim of knocking out ANC bases and terrorists cannot be substantiated in any way." □

## Upcoming Events

### By Tine La Rose

Regina Low Income Housing Tenants, people against poverty and single mothers will be holding a Riot Dance to be held at the Holy Rosary Cathedral Hall on November 23 from 8:00 p.m. - 1:00 a.m. There will be a \$5.00 charge for those that can afford it. As well there will be refreshments and entertainment along with free childcare. Everyone welcome.

Regina Friendship Centre will be holding a children's Christmas Party on December 14 from 9:00 - 4:00 p.m. Ages newborn to ten years inclusive are welcome to come and see Santa.

Senior Christmas Dinner held at the Regina Friendship Centre on  
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December 18 from 12:00 - 3:00 p.m.  
All seniors welcome.

Colts Annual Hockey Tournament held at the Ile-a-la-Crosse arena on December 21, 22. Eight team limit with a \$200.00 entry fee. Prizes are 1st - \$1,200.00, 2nd - \$800.00, 3rd - \$500.00. For more information contact Louis Gardiner at 833-2143 or write to Box 159, Ile-a-la-Crosse, Saskatchewan.

Curling Bonspiel held at the Wheatland Exhibition Saskatoon on December 28, 29. Send entries to Claude Petit at 806 Victoria Ave., Regina or call 525-6721 or toll free 1-(800)677-5625. Admission \$200.00.

If you have some events and need help in advertising you can contact Tina at 525-9501 or write to 210-2505-11th Ave., Regina. Please send or call information in before the 15th of each month. □



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## We Need Education

By Linda Lennie

Scott - On Sept. 23, 1985 the College Native Advisory Committee (CNAC) had their meeting. The people of Scott asked the Scott CNAC members to ask for an Adult Basic Education (ABE) class. At the meeting our request was turned down because of not enough funds.

After the meeting three people from Scott received letters from the welfare's Assessment and Placement Officer. She told them they could take an ABE class in Wilkie. These people that received letters were on our list of names that we gave to the NSIM program co-ordinator. She gave these names to the welfare because she didn't have enough names for the class that was starting in Wilkie. At the CNAC meeting Sept. 23, 1985 four names were given for the class starting in Wilkie.

Later on we read a write up in the newspaper how important it is for Metis and Non-Status Indians to get their education. They had till Oct. 15, 1985 to put in for an ABE class. The next day a group of us went in to see the NSIM co-ordinator. She asked what she could do for us. We told her we wanted an ABE class in Scott. She said we were too late, there wasn't enough money left. We asked her why she put the ad in the paper about education being important and Non-Status Indian and Metis had till Oct. 15, 1985 to put in for an ABE class. She said it was for the ABE class that was going to start in Wilkie. We told her it did not say that in the newspaper. She said it was a mistake. They had a new girl working for them. She asked why we didn't just start in the class at Wilkie. We told her we didn't want to travel and besides we had enough people in Scott to start a class. She asked if we could guarantee her fifteen students. I asked her if she could guarantee us fifteen students

to start the class in Wilkie. We told her she couldn't. If she had enough people she wouldn't have got in contact with the welfare to get people to go to school. She said she would see what she could do but it would take awhile.

We left and later on got a hold of our Area Director, Dave Ross. We told him everything that was happening. He talked to a couple CNAC members. They decided that a CNAC member would go to the ABE class in Wilkie to see how many students were attending.

I went with the CNAC member. We found out there were two white people (one from workmen's compensation and one from social services), two registered Indians and two Metis. Where we had eleven Metis to start a class. The NSIM co-ordinator told us we might as well leave because the class was starting. So we left.

We got a hold of our Area Director again and told him what happened. He got back to us, and that we would have a meeting in Wilkie at the ABE class.

Present at the meeting were: Principal of Prairie West Community College, NSIM Program Co-ordinator, AMNSIS Area Director, Field Rep. of Dept. of Advanced Education and Manpower, two other CNAC members, one former CNAC member and students interested in a class in Scott.

The meeting was to see if the class in Wilkie would continue and if we could have a class in Scott. They had six Metis by this time and also three white people, one from workmen's compensation and two on SSDP. This making nine for the NSIM class. The co-ordinator wanted us to guarantee her fifteen students.

We were informed that the class would continue. The principal told

us that we had too many dropouts before in the classes we held in Scott. People quit because of not enough money to pay babysitters, pay for gas, medical reasons, and family reasons. Last year Wilkie also had dropouts, but he mentioned that they had none. A few of our dropouts went to the class in Wilkie last year. They didn't have to travel. Not all the same people attend a class all the time. They mentioned I had my grade twelve. I told them I wanted to take serious typing, accounting and english in addition to what I already had in Grade 12 subjects.

The principal said there would be no mileage paid to students that would travel from Wilkie to Scott because there was a class going in Wilkie. The people that want to come from Wilkie don't feel comfortable about attending the class in the high school with high school kids.

We were told that we should have put in for the ABE class in the spring. The former CNAC member said that she told them at the spring meeting that Scott might want an ABE class. The co-ordinator said "might want". "Well they should have taken this "might" into consideration." Wilkie put in for a class ahead of time in the spring. They only had two Metis to start the class.

The Area Director, Dave Ross said, he would see if he could, "Find money for us somewhere to get our class going." He asked the Field Rep. of Dept. of Advanced Education and Manpower to help him. He agreed to help. So we felt a little better that someone was going to help us.

After we came from the meeting in Lloydminster we heard that we were going to get our class.

We don't know yet when it will start. □

# Gov't Winter Works Program

By Bruce Spence

Regina - A month has passed since the Devine government announced it's new, 13.7 million dollar Winter Employment Program. A spokesman in Employment Minister Gary Lane's office says none of the program's dollars are aimed directly at the Native community "but a number of Indian bands and AMNSIS Locals have had projects approved." No details about the approved projects were available.

Program Co-ordinator Rick Pawliw says the government is well aware unemployment in Native

communities is quite high but he is still optimistic the program will prove beneficial.

"The program will have an impact (on unemployment)," Pawliw says, "but it depends on the uptake from the communities. If people don't take advantage of it, it won't have a significant effect."

About two million of the program's dollars have been committed so far, mostly to the private sector. 650 jobs have been created. Proposals that show there will be some long-term benefits are favored. For instance, if a community wanted to build an arena, that would be in the ballpark, Pawliw says.

"We try to stay away from the snow-clearing jobs," he said.

Any Rural Municipality, Saskatchewan-based board, institution or non-profit organization that is publicly accountable is eligible to submit proposals. So can any corporation, partnership or proprietor-

ship registered to do business in Saskatchewan. The program is also open to bona fide farming operations. Any permanent resident of Saskatchewan is eligible to work on one of the approved projects, except if he or she is an immediate family member of the employer. Wage subsidies are provided through the Saskatchewan Employment Development Fund.

Projects must be a minimum of three months long and can run between November 1985 and March 1986. For projects in local municipalities and north of the DNS line, projects can be a minimum of two months in duration.

Pawliw says the final deadline for proposal submissions is December 30, 1985 and are handled on a first come, first serve basis. At the rate his department is handling proposals, Pawliw predicts the whole 13.7 million dollar fund will be used up this year. □



## Northern Fishermen Against Discussion Paper

By Vi Sanderson

Regina - At the Northern Saskatchewan Outfitters' Association annual meeting held in La Ronge recently, Parks and Renewable Resources Minister Colin Maxwell announced that a discussion paper on conserva-

tion options for commercial fishermen and those using the fish resource is now available.

The Minister wants input from all fishery users, as well as the general public into the development of a conservation program to be implemented in 1986. Development of a conservation program for the commercial fishery is part of an overall game plan for fisheries management.

"The development's 1984 action plan for a fisheries policy outlines a balanced program of enhancement and conservation," the Minister said.

"Our objective is to attain maximum recreational and economic benefits from a stable, sustainable fishery. We have taken two major steps towards this objective by establishing the Fish and Wildlife Development Fund in 1984 and the Sport Fish Conservation Program in 1985. A conservation program for commercial users is the next logical

step," Maxwell said.

Fishery users earning an income include fishermen who harvest fish for sale and outfitters who sell fishing related services to anglers. There are about 3,000 jobs through the fishing industry. This is the main employment in Northern Saskatchewan where commercial fishing is a key economic activity.

"The fishery plays an important role in Saskatchewan's economic development. However, a number of problem areas must be resolved to ensure this continues," Maxwell said. The discussion paper presents options for dealing with issues including, use of small mesh gill nets, season dates, high grading, wastage of fish and lodge capacity.

According to northern local commercial fishermen, Oscar Beatty of Deschambault Lake the fishermen are already controlled by the Government. And if they agree with this discussion paper commercial fishing as we know it today will eventually be phased out. "I didn't want to deal with it. I know what they are trying to do. It is dynamite for the local fishermen," he stated. "They are trying to cut us off from fishing pickerel and that is where the money is. We don't make any money on white fish," he added.

Since last spring, Fishery Conservation control over commercial fishing lakes, the West Side of the Province and North of La Ronge has proven to be economically crippling for those who depend on the fishing industry. "We don't want the same thing to happen to us," Beatty said. In addition he feels that Parks and Renewable Resources did not properly consult with the fishermen during the study, "All they were doing was fooling around with these lakes up here, doing things and not even talking to us," he stated.

Interested persons are invited to review the discussion paper and submit written comments by December 15, 1985. However the fishermen want at least six months to review and discuss this paper. "They wanted us to give them an answer by December 15, 1985. But we want at least six months to decide on this. That is why we voted against it," Beatty concluded. He expects future meetings with the government regarding this issue. □

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## 'This Awful And Never-to-be Forgotten Scene'

Riel Executed  
He Dies Without a Speech.  
A Sane and Beautiful Death.

With those words, The Regina Leader of Nov. 19, 1885 published its account of the execution of Louis Riel in Regina earlier that week. The account is generally assumed to have been written by Nicholas Flood Davin, publisher and editor of The Leader, the weekly newspaper that is The Leader-Post's predecessor.

**Regina, Nov. 16** - As fair a morning as ever dawned shone on the closing act—the last event—in the not uneventful life of Louis Riel. The sun glittered out in pitiless beauty and the prairie slightly silvered with hoar frost shone like a vast plain sewn

with diamonds. We drove Mr. Sherwood, Chief of Dominion Police, who had arrived on Sunday evening with the warrant. As we neared Government House, two armed Mounted Police drew up their horses across our path and demanded our pass, which read as follows:

To Mr. Gibson. 'Admit representatives of The Leader.'

(Signed)  
Sheriff Chapleau

When we neared the bridge there was a force commanded by an inspector. Two traps were at a standstill. One of the troopers shook hands with Mr. Percy Sherwood, an old friend. We had a pleasant word with Mr. F. J. Hunter and Mr. W. C. Hamilton. Our pass was again vised and on we drove. Arrived at the prison, we met outside the representatives of the press, Mr. Dodd, Mr. Pugsley, Mr. Marsh, Messrs. Gillespie, Dawson, Bole and several citizens. The beauty of the morning was the chief theme of conversation.

Towards eight o'clock, we crushed our way thro' troopers, Col. Irvine very courteously doing all in his power for us; ascended the staircase; walked the length of the prison

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and there, at the doorway of the ghastly place of execution, knelt Riel, his profile showing clear against the night. Father Andre, a surplice over his soutane kneeling, his back to us, and Father McWilliams, with a stole thrown over his travelling coat, kneeling, his face to us, and holding a wax candle lighted.

In Riel's hand was an ivory crucifix silver mounted, which he frequently kissed. Father McWilliams and Pere Andre ever and again sprinkle holy water on the condemned man. Riel was pale — dead-ly pale — and his face looked most intellectual.

**Father Andre:** (in French) — Do you pardon

**'I pardon all my enemies for the love of the good God.'**

all your enemies from the bottom of your heart?

**Riel:** I do mon pere — I pardon all my enemies for the love of the good God.

**Father Andre:** Have you any sentiment of malice, any feeling of malice against any one?

**Riel:** No, my father, I forgive all.

**Father Andre:** Do you offer your life as a sacrifice to God?

**Riel:** I do, mon pere.

**Father Andre:** My child — the flesh is weak and the spirit strong; do you repent you of all your sins of thought word and deed?

**Riel:** I do my father — I have committed many sins and I ask my

God's pardon for them all in the names of Jesus, Marie and Joseph.

**Father Andre:** You do not wish to speak in public? You make that a sacrifice to God?

**Riel:** Oui, mon pere. I make to my God as a sacrifice the speaking to the public in this my last hour.

**Father Andre:** God has been good to you my son to give you an opportunity of repenting; are you thankful for this?

**Riel:** I thank the good God that, in his Providence, he has enabled me to make my peace with him and all mankind before I go away.

The two clergymen then placed their hands on his head and pronounced the absolution.

Riel then, in an affecting and childlike way prayed God to bless his mother, his wife, his brothers, his friends and his enemies.

"My father, bless me" he said, looking up to heaven "according to the views of your Providence which are ample and without measure."

Then addressing Pere Andre: — "Will you bless me Father?"

Father Andre blessed him, as did Father McWilliams. He then rose from his knees and was pinioned, he meanwhile praying and the clergy praying. When he was ready to pass out to the scaffold, Pere Andre said to him French, "There, go to heaven." ("Bon! Alexx au God.") He then kissed Pere Andre on the lips, and Father McWilliams embraced him, giving him the side of each cheek.

Riel then said ere he turned to pass through the door, which went into that room built of coarse lumber and which, if Pere Andre is right, and Riel was really repentant, and Christianity is true, was for him the poor dingy portals of eternal day and unending peace and blessedness.

"I give all my life a sacrifice to God. Remerciez Madame Forget, et Monsieur Forget. O my God" he cried still speaking in French as he went down the stairs, "you are my support. Mon Soutier, c'est Dieu."

He now stood on the drop. The cord is put on his neck. He said "Courage mon Pere."

Pere Andre in subdued tones: "Courage! Courage!"

They shook hands with him, as did Dr. Jukes, and Riel preserving to the last that politeness which was

so characteristic of him and which was remarked during the trial said:

"Thank you, Doctor."

Then he prayed in French: "Jesus, Mary and Joseph have mercy on me. J'espere encure. I believe still. I believe in God to the last moment."

**Father McWilliams:** "Pray to the sacred Heart of Jesus."

**Riel:** Have mercy on me Sacred Heart of my Jesus! Have mercy on me. Jesus, Marie et Joseph assistez moi dans mes derniers moments, Assistez moi Jesus, Marie et Joseph! Father McWilliams held the cross to him which he kissed.

**Mr. Deputy Sheriff Gibson:** Louis Riel have you anything to say why sentence of death should not be carried out on you?

Riel, glancing where Pere Andre stood about to ascend the staircase anxious evidently to leave the painful scene, said in French, "Shall I say something?"

Doctors Dodd and Cotton were below. The knot in the fall had slipped round-from under the poll. The body quivered and swayed slightly to and fro. Dr. Dodd felt the pulse.

**Leader Reporter —** How is his, pulse Doctor?

**Dr. Dodd —** It beats yet — slightly.

**Leader Reporter,** addressing Dr. Cotton — I hope he is without pain.

**Dr. Cotton —** O, quite. All sensation is gone.

The body ceased to sway. It hung without a quiver. Dr. Dodd looking at his watch and feeling the pulse of what was Riel: — "He is dead. Dead in two minutes". Dr. Cotton put his ear to where that restless heart beat: "Dead".

While inside that solemn and mournful tragedy was being enacted, outside the prison were many of the public and the reporter of The Leader, whose duty it was to watch what took place outside, gives the following description:

**'He died with calm courage, like a man and a Christian...'**

"The barrack square was suggestive of something unusual though all was so calm. At the door of Col. Irvine's house stood Lord Boyle, Col. Irvine and Col. MacLeod. Before the prison talked the citizens, most of them members of the jury. There



were many who were disappointed at not being allowed in to the execution. Jokes were made. The troopers stood in groups on the verandah of the prison and their conversation was not edifying.

Sometimes a pause — but no sound came from within. No sign that the tragedy was finished. At last a thud was heard and one of the police said "The G—dd—n s—n of a b——h is gone at last".

"Yes" said another as if saying "amen" to this noble prayer—"Yes, the s—n of a b——h is gone for certain now". And then followed some civilized laughter.

As the reporter drove away from the barracks he saw the mounted patrols all on the qui vive and everything looked as everything has looked for days as if some attempt at rescue had been expected.

Near Government House, a friend was met who asked the writer how Riel died and the answer was:

"He died like a Christian".

"How about his sanity?"

"Any man who saw him die could not doubt his sanity. A more rational, self-controlled, sequent mind could not be conceived than he displayed."

"Did he die game? Was he pale?"

"He was pale. A man would naturally be pale. He showed the highest reason on the eve of going into eternity, to crush down his natural love of display and occupy himself solely with that world to which he henceforth belonged. He died with calm courage, like a man and a Christian, and seemed to me a triumph of rationality as compared with the brutes who could blurt out ribaldry over his death or the atheists who thought it a sign of insanity that in the position in which he had been placed he should have given himself to prayer."

Nothing in his life so became him as the leaving of it.

### By Another Reporter

Some ten minutes after the drop had fallen, the door at the base of the enclosure that immediately surrounded the scaffold, opened revealing a ghastly spectacle the lifeless remains of Louis Riel with the hangman's rope around his neck,

Con't From Page 8

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# Feature Interview With Misurisata Leader, Brooklyn Rivera

## PART I

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*Introduction: The following interview is with Brooklyn Rivera, General Co-ordinator of Misurisata. Misurisata is an organization which represents the Miskitu, Suma and Rama Indians and other people of mixed ancestry, in the Eastern part of Nicaragua. Mr. Rivera was a guest speaker at the World Indigenous Youth Conference which took place at Batoche, Saskatchewan this past summer. New Breed is printing Part I of the interview in this issue and Part II in the December issue.*

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**JB - You can give us a little background information about yourself.**

**BR -** Yes, my name is Brooklyn Rivera, I am the General Co-ordinator of Misurisata which is the coalition of the Cree Indian people in Nicaragua, the Miskitu, Suma, and Rama Indian Nation. I became the General Co-ordinator since May 1980 when the General Assembly my people chose me to lead their organization. I am one of the very few privileged Miskitu who had a chance to be educated in a college and get a degree, in Mathematization and I have been in the struggle of my peoples since eight years ago. I am now 32 years and at the present time leading the armed resistance of the Indian people in Nicaragua.

**JB - What percentage of the people in Nicaragua are Indian people?**

**BR -** We're a minority group in Nicaragua. Our traditional territory represents 30% of the total territory of the Nicaragua State. The country's population is 2.7 million. We represent 70% of the total population.

**JB - Can you give us some information about the ruling government there?**

**BR -** The present government in Nicaragua calls themselves a revolutionary government. They took power six years ago. They have been facing serious internal and external difficulties because of the United States involvement in the country

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Brooklyn Riviera

General Co-ordinator of Misurisata trying to over throw the government of Nicaragua. They have a conflict with the Indian people because of the treatment and racist policy towards them which is basically trying to assimilate the Indian people, to become new type of Indian without any identity and aboriginal rights; just a simple Nicaraguan citizen.

Our people are strongly demanding recognition of our rights to land, natural resources, self-government, ethnic organizations and so forth. The government is recognizing the rights of our people. Their response has been a depressive and destructive policy toward our people. Because of that, there was no other alternative except to organize our own  
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organization in self-defence. The Indian Warriors, had to fight against the government in order to survive, to gain our rights. We have been in armed resistance over the four years.

**JB - Can you explain more about the resistance?**

**BR -** After the triumph of the revolution, the Indian people had hoped that the new government in the country would bring justice for our people. We decided to organize the grassroot people. We have been working through our organization for almost two years since the triumph of the revolution, but the government decided to destroy our organization because it was an obsta-

cle for their interest to control the people and the land. They captured all the Indian leadership saying they were promoting separatism, racism and a contra revolution against the government. Of course the accusation had no proof. The government only wanted to isolate the leadership from the people in order to go directly to them so that they could control them since our people were very well organized, they demanded that the government immediately release their leaders. The government couldn't control the situation and did not know how to handle the people because they were so angry and openly revolting against the government. After two weeks imprisonment, we were released and even though we were trained to avoid violence or extreme blood shed and death, the government forced us to fight them in 1981.

They got their force ready, soldiers, arms and ammunition to give a military solution to their differences and conflict with the Indians. The people had no other choice. In order to survive, we had to defend our lives and that's the reason we created the Indian Warriors. Using our traditional arms like old twenty twos, shotguns, bows and arrows, whatever we had in our hands to organize the Indian resistance. After summer was over, several young people defected from the government army. They were good men with arms and ammunition. They joined our Resistant Forces to fight against the government. Of course, it's not offensive fighting, it's just defending our lives. We're not making war against the government; the government has been making war against our people.

They've send soldiers to traditional villages, to invade and occupy them, captured our leaders, executed them right in front of our people. They have destroyed our traditional villages, burning the houses, killing, destroying fruit trees and also the crops, whatever we had. When you see your elders or your mothers or your sisters or your relatives being mistreated and being executed by the army, you don't have any other choice but to fight, to defend the lives of your families your people.

They have tried to destroy our resistance by tormenting our people to their control trying to destroy us as

an Indian Nation. They have also nationalized all our land, our natural resources. They have refused to recognize the Indian traditional organizations.

We have two kinds of organizations, one is the traditional, the Council of Elders. They have the spiritual and moral authority over our people. We have the political organization which is Misurisata.

During the last eight months we have been negotiating with the Sandinista Government. We were discussing Indian rights, land, natural resources, for Indian self-government, Indian political institutions and our cultural tradition. We wanted the government to recognize and legalize our Aboriginal Rights for our people. If they accept our demand, then there will be no conflict. We don't have interests to continue fighting. Many of our people have been dying and there is so much destruction against our people. We want to stop this present suffering but we believe peace should be reached with justice and dignity.

But the negotiations are in a deadlock now because we have learned after eight months the government is not serious in making progress to end the conflict but they are first trying to gain time to impose their own plan on the Indian people. They want to tie the hands of our Warriors so they can continue acting freely against our people. They want to give parcels of land to each Indian family; that means they want to divide our traditional territory because their intention is to divide our people. If our

land is divided, our people will be divided. We will perish as an Indian nation. We want our collective land to survive, separate within the framework of Nicaragua. We are Indians and we want the government to respect our Indian consciousness, identity and recognize our historic rights.

What they (government) are now proposing is a creation of two public regional governments for the Indian region. The Indian people will have some kind of participation in this public government. They still want to assimilate the Indian people. They're planning to bring non-Indian people from the rest of the country to live in this area. They will be the majority and will have the power and all the control. It doesn't help to solve the conflict and the fights will continue. We will never give up until there is justice.

**JB - Are you still meeting with the government now?**

**BR -** No, not at the present time. The last meeting we had was in last May in Bagota Columbia, as I already said the government just want to keep talking not because they have a political will to arrive at some peace treaty with the Indian people. We are proposing that the Council of Indigenous people play the mediator role for the negotiations so the government will assume some seriousness to the negotiations.

**JB - Is the WCIP going to be meeting with them then?**

**BR -** Yes. The Council has met with the president of Nicaragua to re-open the peace negotiation. The government said they are willing to continue talking.

**JB - Is the arm resistance still going?**

**BR -** Yes, it's still going on. There is almost daily military confrontations between the government army and the Indian Warriors. This is because the government are still mobilizing troops in our traditional territory and villages. We propose to the government a cease fire accord; they should redraw all their soldiers from our villages because we don't need them there and they don't have anything to do there. But since the government's intention is to impose their solution, they're still sending troops and some of the villagers are still occupied militarily. There's no

way to avoid the military confrontations.

**JB - Are they still after the leadership as well?**

**BR -** Well no, they have been changing. Our people experienced the extreme oppression and the destruction in 1982 and 1983. But when they felt using violent methods and war like solution would not solve the conflict and because of international pressure from human rights organizations, the government finally decided to change. A majority of the Indian political prisoners have been released. There is not much executions, massacres, or destruction of our villages and now they are trying to overcome the conflict with different political maneuvers, the imposition of the public regional government. Some of the Indian people have also been displaced from traditional villages. Now the government is trying to get them to return to their traditional areas. The government army destroyed almost all of our traditional villages including the live stocks, fruit trees, and the crops. Over twenty thousand Indian people have been displaced from their traditional villages and now live in the so called relocation camps of the governments. The people don't have freedom to exercise their own tradition culture but rather they are totally under government control. Our sustenance activities such as hunting, fishing, farming have been restricted totally because of the conflict and now our people are starving.

The situation with our people is very dramatic because of the conflict. There are 30 thousand Indians outside of the country; there are refugees in Honduras, in Costa Rica, the neighbouring countries and elsewhere. Our Indian families been divided and scattered everywhere and since traditional people are very close they are really suffering. We are missing members of our families and some of them are outside of the country as refugees and others have been displaced internally. Some of them still remain in the villages and others just in the bush fighting. Hundreds have been killed by the army and some of them have died fighting for the government army.

(Editor's Note: Part II Next Issue)

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# The Saskatchewan Native Economic Development Corporation

By Donavon Young  
SNEDCO

The Saskatchewan Native Economic Development Corporation (SNEDCO) was incorporated on July 19, 1984, under the Saskatchewan Non-Profit Corporation's Act, through a contribution of \$412,000 from the federal Native Economic Development Program (NEDP). The charter member, and only member of SNEDCO, is the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS).

At present, because SNEDCO is still in its developmental phase, only a very small staff is employed including;

- Doug McArthur, Acting General Manager.
- Donavon Young, Assistant to the General Manager.
- Marlene Anderson, Administrative Assistant.
- Danique Sawden, Receptionist/-Secretary.

The affairs of SNEDCO are under the direction of an interim Board of Directors which has been ratified by the AMNSIS Board. The SNEDCO Board of Directors have the overall responsibility of ensuring that the terms of the contribution agreement with the NEDP are fulfilled during the course of the developmental period, and that the affairs of the corporation are managed in a competent and efficient manner.

The current Board of Directors include:

- Wayne McKenzie,  
Vice President of AMNSIS
  - Larry Heinemann,  
AMNSIS Chief Consultant
  - Dona Desmarais,  
Executive Director
  - Tim Low,  
Director of Administration
  - David Dombowsky,  
President of Matrix Enterprises Ltd.
  - Michael Smith,  
Regional General Manager and Senior Vice President for Bank of Nova Scotia
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Ron Barclay,  
Corporate Lawyer  
Hewitt Helmsing,  
Executive Director of Saskatchewan Health Care Association and Businessman

## Position On SNEDCO Board

- President
- Vice President
- Secretary
- Treasurer
- Member
- Member
- Member
- Member

In May, 1985, SNEDCO submitted a comprehensive business plan to the NEDP calling for the establishment of the Saskatchewan Native Economic Development Foundation (SNEDFO) and the continuation of SNEDCO with expanded programs and initiatives.

The basic structure through which the economic development strategy of AMNSIS will be implemented will be through SNEDFO, which will be under the direction of a 15 member Native-controlled Board of Directors. SNEDFO will own, as a trustee on behalf of Saskatchewan Metis and Non-Status Indian people, an important new financial and investment corporation: the Saskatchewan Native Economic Development Corporation.

Specifically, SNEDFO will have three units under its direction that will provide SNEDCO and Native small and community businesses in Saskatchewan with essential support services. These include:

- a Research, Policy, Planning and Co-ordination Unit
- an Economic Development Workers' Unit
- a Human Resources Development Unit

The over-riding goal of SNEDFO and SNEDCO is to develop a Metis and Non-Status Indian eco-

nomy in the province, out of which will come improved standards of living, greater economic independence and fuller participation in the institutions of society. The goals and objectives to be pursued by the Foundation and its subsidiary corporation, SNEDCO, include the following:

- to capture a greater share of the material wealth of the Saskatchewan economy for Metis and Non-Status Indian people in Saskatchewan;
- to replace the continuing wasteful expenditures on maintenance and rehabilitation services with useful expenditures which will encourage independence and self-sufficiency, through a long-term investment in Native business participation and employment;
- the creation of the capacity to determine those things that are needed to support Native economic development, on an on-going basis, with the active involvement of Native people themselves;
- delivering needed activities and services, in support of small business development controlled by Native people, based on the filling of gaps in existing services available;
- the creation of a Native-controlled financial institution;
- the creation of the capacity to undertake strategic investment and;
- the development of appropriate institutional structures under Native control, including the development of provincial, regional (or area) and community institutions which will help MNSI people in collectively realizing their economic development goals.

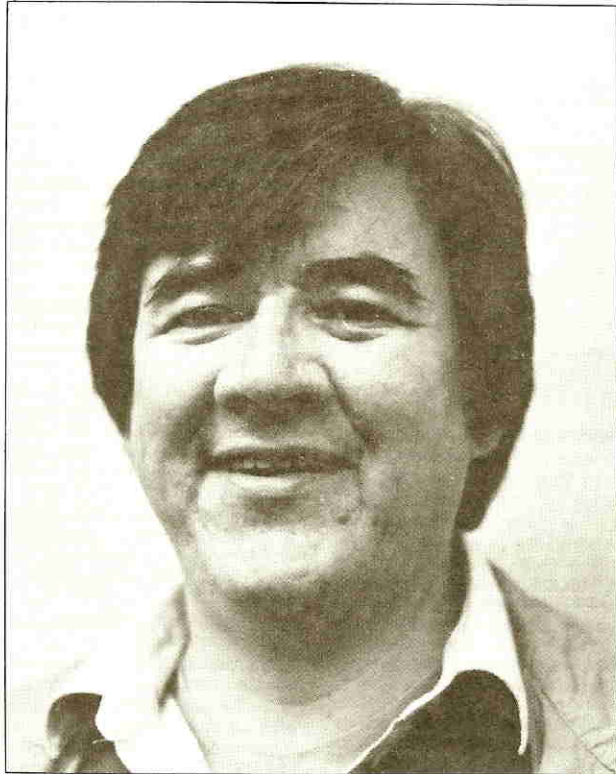
Once the Federal Government has approved SNEDCO's application for capitalization, we will be able to begin investing in the economy on behalf of Metis and Non-Status Indians and assisting Native small and community businesses throughout Saskatchewan.

If you have any questions regarding the activities of SNEDFO or SNEDCO, please call or write:

**Donavon Young**  
SNEDCO  
201-2022 Cornwall Street  
Regina, Saskatchewan  
S4P 2K5  
(306) 757-7770

# Profile

Leonard Morin - AMNSIS Area Director, Eastern Region 1



## Leonard Morin

By Vi Sanderson

Leonard is no stranger to the residents of North Eastern Saskatchewan. Born and raised in Cumberland House, attended school there until grade ten, then moved to The Pas, Manitoba to complete his grade 12. "At that time there were no educational facilities to complete my high school here," he said.

After completing high school he moved to Winnipeg, Manitoba, and worked as a Housing counsellor for the Friendship Centre. After spending a few years in the city, he moved

back "home" to Cumberland. Shortly after his return, he secured a job with Nor-Sask Native Outreach as an Employment Counsellor, serving Cumberland House and surrounding area. He worked in the employment field for four years.

On October 21, 1985, Leonard resigned from his position with Nor-Sask Native Outreach and assumed the reins of the Area Director of Eastern Region I for the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). "I've phoned the Locals in my area, and I will be travelling to the communities shortly. I want to have meetings with all the Local presidents and discuss their needs and also inform them of the upcoming community consultations," he said. As well he

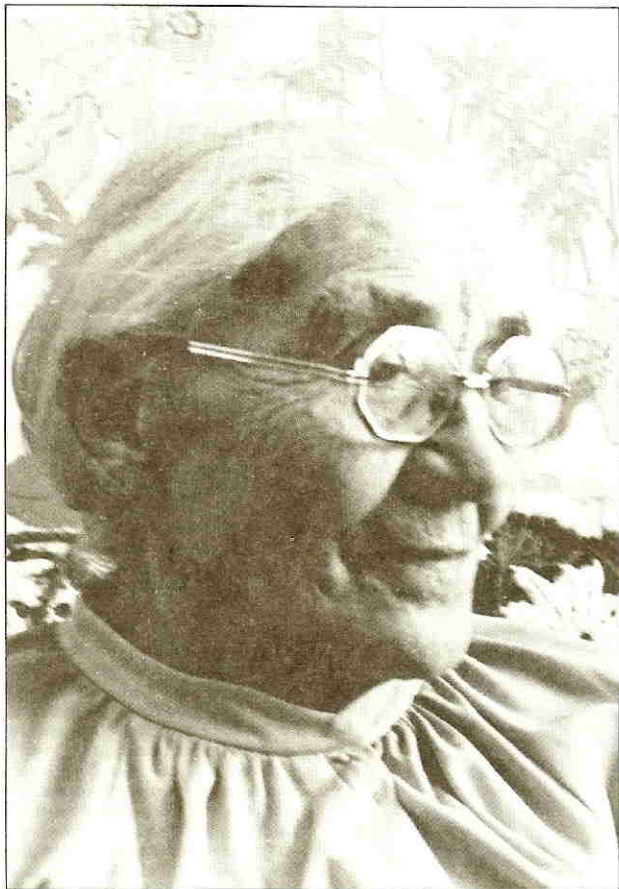
plans on inviting communities including, Southend, Stanley Mission, Weyakwin, Timber Bay, Deschambault Lake, Sandy Bay, and Pelican Narrows to the community consultations meetings when they are held in La Ronge on December 12, 1985. Beaver Lake and Sturgeon Landing will be invited to attend the same meetings to be held in Cumberland House, December 10, 1985.

Since his election, Leonard has resigned as a board member from the AMNSIS Local and the Local Housing Committee. "I applied for the Winter Works Programs and they've all been approved," he said. Other boards he's remained as a member include the Local Recreational Board and the local Radio and T.V. Communications Board.

On September 18, 1985, he also got elected in as Mayor for Cumberland House for a two year term. He recently met with the Deputy Minister of Highways, Jack Sutherland to negotiate for a small timber bridge to access the island of Sturgeon Landing which is about 400 miles by road and only 48 miles away by the Winter road. As well he is negotiating with CBC officials and trying to convince them to provide Saskatchewan radio service to the communities of Sandy Bay and Pelican Narrows. Currently they only receive CBC radio, Winnipeg, Manitoba.

Future plans include, lobbying with government ministers to create employment for Eastern Region 1. From the recently discovered Nickle deposits by the Hudsons Bay Mining and Smelting Corporation, at Sturgeon Landing. As well he will be meeting with the Local Metis farmers to include these lands as part of self-government and land base settlements.

"I'm going to remain Metis myself," he said. "There will be about 200 of us left here," he added. To his understanding, there are 463 Non-Status Indians who are in the process of reinstating. "They are going to form their own Band separate from the existing band. They will select their own chief and council," he concluded. Leonard is married and has four children. □



Nellie Anderson

## Youthful At Ninety

By Tine La Rose

**Punnichy** - Eagerly awaiting our arrival, Mary greets us at the door with a warm yet excited smile. As she smoothly carries herself back across the room one could only speculate how well she has aged. Her small frame has taken shape of a lady some years younger. Slightly bent with the expected weight of a grandmother who loves to cook. Wearing a pretty pink dress with her hair tied neatly in a bun she calmly sits down beside her only live-in companion, Scotty a tom-cat. Her house nicely decorated with flowery wall paper to warm the coldest

heart. Pictures hang on the wall to remind her of her loved ones, while not far from her usual resting place is a shelf occupied with various books, one more noticeable is her bible. As she begins to reminisce about her life journey she proudly speaks of her family. "My childhood was good, my father, Joshua made sure of that. There was always plenty to eat and enough clothing for the family. Farming was our livelihood which all family members took part in, I milked the cows," she smiles. "My father, a deeply devoted Anglican made sure we attended church every Sunday," she proudly remarks. Something she still believes in today. Every Sunday whether there is a ride waiting or not Mary goes to church. "On Wednesday I attend Bible study," she says pointing to her Bible closely placed by her side.

Friends have encouraged her recently to accept help so every two weeks a neighbor comes over to lend a hand, "but I still prefer to do my own house work," she boldly replies.

When asked about the AMNSIS local she says, "I rarely attend, but Jim Sinclair is my mother's second cousin," she says very proudly.

Those that have come to know and love Mary know her as Nelly. When asked where the name Nelly came from, she becomes shy like and fidgets in her chair but happily exclaims, "Oh that is a nickname I have had since I was a little girl." Although, Mary never married she did have a child whom she raised in Punnichy. Looking towards the other room as though she could see him standing there she says, "He was the most beautiful child or at least that's what everyone said," she smiles. "My son enrolled in the Air-force but a tragic accident happened and took his life," she recalls sadly.

Nelly was born Mary Ellen Anderson to Joshua and Harriette Anderson on February 10, 1895 and to help her celebrate her ninety year young birthday the local held a banquet in her honour.

As we prepared to leave Nelly's cozy little house she smiles a warm smile and says, "Come again I'm always at home." □

## Indian Act Changes To Be Or Not To Be

By Vi Sanderson

Regina - To be Treaty Indian, or to be a Metis, is the question many people are asking themselves today. The Canadian Government recently made changes to section 12 of the Indian Act by passing Bill C-31, which successfully removes the discriminatory section. The Act is in agreement with provisions of the Canadian Charter of Rights and Freedoms. Therefore all laws which are created by the Government must now treat men and women equally.

Also the "Indian Act", was changed to recognize persons and their children who lost their Indian Status and band membership because of sexual discrimination (S12-

## Sinclair Gives Green Light

By Vi Sanderson

Regina - Jim Sinclair, President of the Metis and Non-Status Indians of Saskatchewan, (AMNSIS) is encouraging Non-Status Indians to go ahead and get reinstated. "People identify with what they are, whether they're Metis or Non-Status Indians, and definitely they should go ahead and get reinstated." Sinclair indicated that in the past month there have been several hundred Non-Status Indian phoning AMNSIS head office requesting information regarding reinstatement. Judging by the number of Non-Status Indians wanting information, Sinclair said that, "There are a lot more Non-Status Indians in this Province than some people like to admit there are." AMNSIS is still responsible for the Non-Status and are currently negotiating with John Crosbie, Minister of Justice, for funding to set up programs to assist the Non-Status Indians on reinstatement, registra-

(1)b) and 12(1)a). These people are now eligible to have their status and band membership back.

As well "enfranchisement," has been removed, which means that Indians gave up their status and band memberships because this was the only way that the Government would allow them to vote in Federal/Provincial Elections, or join the armed forces, become a doctor, lawyer, clergyman, or otherwise pursue employment or education.

Because of the passage of Bill C-31, it will mean people from across Canada will be seeking reinstatement. The Native Leaders from the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and the Federation of Saskatchewan Indian Nations (FSIN), as well as the Governments will be discussing this issue, in the future. Jim Sinclair, President of AMNSIS and Area Director Alvin Campeau state their views on this issue. □

Jim Sinclair, President of AMNSIS



tion of new bands, identification of new lands, etc. "People won't go back to the overcrowded reserves," he said. As well Sinclair feels that most of the Non-Status Indians are very politically aware and are committed to their political belief, "We want as smooth a transaction as possible," he stated. In the future Sinclair sees major changes in the AMNSIS organization before the next election. "I want to encourage local people to register and to assist in pressuring the government to open up the Indian Act to include new reserves and policies," he concluded. □

## Campeau Plans To Organize Non-Status Indians

By Vi Sanderson

Alvin Campeau, Eastern Region II Area Director for the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) is continuing to concentrate on assisting his area to fight for Aboriginal Rights. However, Campeau feels that AMNSIS only has a position for the Metis people, and that the Non-Status Indians are being left out, "You talk to some of the board members and they say that the Non-Status can go join the Treaty Indian people. And when you say those kinds of things you really leaving them out." In addition, Campeau says that he has had difficulty in developing his area in the past two years where there are 50% Metis people and 50% Non-Status Indians, "The Metis is asking for a land base and the Non-Status Indians are also wanting land and some Treaty Rights. I'm up to that point now, where I guess it's up to the organization to move on what direction we go." That "Direction" has not been set forth yet, although the AMNSIS Executive and Board of Directors have been given a mandate by the



Alvin Campeau



Annual Assembly to represent both peoples. "As an Area Director, I'm going ahead to organize the Non-Status people as a group to set up their own Band or Bands, and try to fight for land," he said.

In the past year Campeau has attended two Land Commission meetings with the Metis people. However, no decisions were made as to how much land is needed, because enumeration of the people has not yet happened. Campeau sees this as the first step to take in the development of land allocations for the Metis and Non-Status Indians. □

## Cumberland House Canoeist Race In Mont-Laurier

By Cliff Carrier

**Cumberland House** - It took us three days to get to our destination in Quebec. Dale McAuley and myself were very fortunate to have the whole trip sponsored by the (AMNSIS) organization and the Metis National Council of Canada. We were fortunate to have our former Mayor Winston McKay help us in the trip itself and even going as far as lending us his canoe. We thank the Organization, Council, Cumberland House Mayor, for sponsoring our entire race. If we did not have this help we never would have made this trip.

We raced in the 28th Canoe Race of Mont-Laurier 1985 sponsored, and run by the Association Des Coureurs en Canot de la Lievre (ACCL). The first 100 ft of the first lap resulted in a disaster for us. We tipped and I injured my shoulder muscles (this occurred from trying so hard to fight and control the boat from tipping). I raced with pain for the duration of the course and I watched my partner Dale looking back at me more than normal. This New Breed/November/1985



Dale McAuley - Front Cliff Carrier - Rear

is one way of telling your partner to try a little harder (let's go faster). He did not know I was hurt, he just wanted to race and beat the whole teams. At the end of the race I told him of my injury and then he understood. One day after the race I could hardly even lift my left arm.

Despite this major set back in positioning to a higher standing for the race; we enjoyed the French people and all the canoe racers. They were very helpful and hospitable to us throughout our stay. I personally love the French language and I felt right at home in Mont-Laurier. Dale summed it up by saying, "the French people in the west are good people to work with and they are very hard workers. Now I have seen it all in this trip, they are strong and

hospitable people." The best part of this race is to be a participant and for the first time in our lives, we experienced the eastern canoe racers. The main attraction and the biggest attraction was watching my cousin Solomon Carriere and his partner Serge Corbin performing and winning the race. Solomon and Serge are truly the best canoe racers in the world this year 1985. Saskatchewan and Quebec people are very proud of these two great athletes.

To finish off, our great late leader Louis Riel is written in the history of Mont-Laurier, author Luc Cour-sol (1885-1940) Volume I. Even the young French people recognize Louis Riel as a very strong leader and fighter for his people. □

## AMNSIS Local 24 Striving For The Best

By Tina La Rose

**Punnichy** - Five years ago through the Special Arda Program, Local 24 of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) has been able to acquire a building that has been home for many of the local's activities. Vice-President, Gordon LaFontaine tells us, "For five years we have held upgrading 5-12 and we feel we have enough educated people now to apply for a course which is in demand for our people." Although LaFontaine never specified the training course needed he adds, "We will discuss that further with

the local people and manpower." He feels his local actively takes part in every project that comes their way. Rose Longman local member says, "For instance, we have had for the past three years, summer projects through manpower for our students." LaFontaine adds, "With the area surrounded by three reserves the population is 95% Native and the town people have given us support, so we feel we are okay." LaFontaine concludes, "Our current membership is 55 and our executive never misses a meeting held in the area or town. Our membership is quite pleased with the newly elected Area Director, Dominic LaFontaine, although some members felt a change might have been good. But all in all we are pleased."

The current local executive include: President, Raymond La-plante; Vice-President, Gordon La-Fontaine; Secretary/Treasurer, Betty Riddle. □



J. Sinclair, President



Wayne McKenzie,  
Vice-President



Jim Durocher, Treasurer



Allen Morin, Secretary

## Elected Officials of The Association of Metis and Non-Status Indians of Saskatchewan

Extreme North

John Lepine, Area Director

Photo Unavailable

Uranium City - Wollaston Lake - Stoney Rapids

Northern Region 11-Nap Hanson, Area Director

Buffalo Narrows

Dillon/Michelle Village

Deschaine

Garson Lake

LaLoche

St. George Hills

Turnor Lake



Northern Region 111-Jim Favel, Area Director

Beauval

Cole Bay

Ile a La Crosse

Jans Bay

Patuanak



Eastern Region 1-Leonard Morin

Beaver Lake/Denare Beach

Co-op Point

Cumberland House

Deschambault Lake

La Ronge

Moltona

Pelican Narrows

Sandy Bay

Southend/Reindeer

Stanley Mission

Sturgeon Landing

Timber Bay



Western Region 1-Rose Bishop, Area Director  
Photo unavailable

Brigitssand  
Ruthilda/Kerrobot  
Chitek  
Dore/Sled Lake  
Dorintosh  
Gilstyn

Green Lake  
Livelong  
Makwa  
Meadow Lake  
Rush Lake  
Spiritwood  
Western  
Region 1A-  
Dave Ross  
Area Director  
Photo unavailable

Willowfield/Bejennie  
Biggar/Springwater  
Cando  
Frenchman Butte  
North Battleford  
Onion Lake  
Marsden/Paynton  
Scott

Lloydminster  
Fiske/D'Arcy/Rosetown  
Wilkie  
Delmas  
Kindersley  
Ranger Lake/Eagle Hills  
St. Walburg  
Pierceland

Western Region 11-Merle Fiddler, Area Director



★  
PRINCE ALBERT

Allan  
Asquith  
Baroche  
Big River  
Cruwell  
Debden  
Duck Lake  
Emma Lake/Christopher Lake  
Holbien  
Kinistino  
Leask  
Leoville  
Marcelin  
McDowall  
Nordale  
Prince Albert  
Rural Prince Albert  
Saskatoon

★  
SASKATOON  
S'Toon Student Local  
Shelbrook  
Shell Lake  
St. Louis  
Tweedsmuir

Eastern Region 11-Alvin Campeau, Area Director  
Acherwill  
Bjorkdale  
Chelan  
Carragana  
Hudson Bay Porcupine Plain  
Lady Lake  
Love  
Melfort  
Weeks  
Carror River



Eastern Region 11A-Edwin Pelletier, Area Director



Bredenbury  
Crescent Lake  
Esterhazy/Stockholm  
Gerald  
Langenburg  
Saltcoats  
Tisdale  
Wynyard  
Yorkton  
Melville

Western Region 111-Ed Nofield, Area Director

Assinboia  
Big Beaver  
Maple Creek  
Moose Jaw  
Regina  
Ponticx (Prairie Dog)  
Regina Beach  
Swift Current  
Willow  
Willow Bunch

★  
REGINA

Eastern Region 111-Dominic Lafontaine,  
Area Director

Photo unavailable

Abernethy  
Balcarres  
Fort Qu'Appelle  
Estevan  
Indian Head  
Lestock  
Lebret  
Mooseomin  
Punnichy  
Qu'Appelle  
Rocanville  
Sintaluta  
Welwyn  
Weyburn



Rose Boyer - Home and School Co-ordinator

## New Home and School Program Successful in Saskatoon

By Vi Sanderson

**Saskatoon** - The Saskatoon Indian and Metis Friendship Centre (SIMFC) and the Public School Board have designed a "Liaison Service" to assist Native students, in the Saskatoon Public Schools. The program is designed to assist and support families as well as school officials in an effort to increase communication and understanding. This program has been in existence since February 25, 1985.

Services are made available to Public Schools only and specifically targeting ten (10) schools with high Native enrollments.

Principals and teachers usually make contact by phone and the home and school workers respond to the concern or problems related to school or family needs. Typical problems include: truancy, transportation needs, baby-sitting difficulties, students requiring some counselling or other "unique" problems.

Frequent school visits are done at the high school level to meet with and/or counsel certain students who may need assistance, as well when schools are unable to reach parents or students by phone. The field staff often act as mediators between the home and school.

Students are counselled individually to determine whether a problem is minor and temporary or of a more serious nature. Counselling can be done either at the school or in the SIMFC office. When major problems are recognized, referrals are made to the appropriate agency. These may include, Social Services, Indian Affairs, Indian Health, Mental Health, SIMFC Native Courtworkers or Family Workers. Liaison is maintained with the School Social Workers employed by the Saskatoon Board of Education.

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Special programs and events of the Home and School Liaison program are designed to address the ongoing needs of Native families for services in Saskatoon with the intent to expand into specific new areas as the needs are identified. The special programs and events in which the liaison workers participate are all related to the general program aims, with the focus on education. The staff have worked on the Grade 12 Native Graduation Night, organized multi-agency staff meetings, and have continued to work on improvements in the areas of inter-agency communications and general education issues.

The staff training of the liaison workers is met by attending as many workshops/seminars as possible, which relate to the program. Because of the wide range of situations referred to the workers, it is important that they be aware of a number of community resources and the assistance available to families. New information is shared with the SIMFC staff to build continued program strengths.

Staff responsibilities require the Co-ordinator, Rose Boyer, to oversee all facets of the Home and School Liaison Program. She performs major administrative duties and supervises the other staff members, as well as participating in field work. Field staff act as direct liaison

workers exchanging information and helping to solve problems between home and school. They participate in any special programs and keep records of all services provided.

"We find that the teachers and social workers can't get in the homes. We have become a bigger demand than we anticipated," Boyer said. There are other schools requiring the services of the program, however work is done mainly with ten (10) schools.

As well, Boyer is concerned that other agencies will try and control the program, such as the School Board or Social Services. "I feel it is important that the program is controlled by the Friendship Centre or another Native organization," she said.

The need for better housing for Native people was also another concern expressed by Boyer. "I think the Native organizations have to focus their attention on better homes for Native people. It's very difficult to focus on education when our people have to live in slum housing and deal with slum landlords," she concluded.

The field staff include: Ross Cadotte, Florence Kayseas and Vickie Scrembitt.

For further information contact Rose Boyer at 244-0174 in Saskatoon, Saskatchewan. □

New Breed/November/1985

## Kikinak Friendship Centre To Open New Doors

By Joann Crawford

La Ronge is situated just north of the 55th parallel in northern Saskatchewan. It lies on the south-west short of Lac La Ronge, a lake 525 square miles in area. It was originally settled by Cree Indians and the first trading post existed as far back as 1780. The people were trappers and fishermen.

Now, La Ronge is a tourist centre, as well as a centre for resource development enterprises and government agencies. There is still some commercial fishing and trapping done, but depleted resources have reduced these activities to a fraction of what they were.

The population base that Kikinak Friendship Centre works with New Kikinak Friendship Center

included the people of La Ronge and the community of Air Ronge. The two communities are separated only by the narrow Montreal River. As well, the Centre serves the people of the La Ronge Indian Band. The Band's reserves surround La Ronge. The total population of this area is around 4,000.

To some extent, the Centre serves the entire North, as it is the only Centre in the northern administration district of Saskatchewan. Many northern people travel to La Ronge for medical services, legal services, purchasing supplies, etc.

The unemployment rate is comparable to third-world countries. In the summer, the rate hovers around 60-65%; in the winter 80-85%.

The average education level is Grade 6-8, generally lower for adults and higher for youth and young adults.

La Ronge district (the area served by the La Ronge R.C.M.P. detachment) has the 12th highest crime rate on a per capita basis in Canada. The violent crime rate is the second highest in Canada.

According to the Town's two judges, unemployment and abject poverty, often leading to alcohol and drug abuse, are the reasons for these astonishing figures.

### Kikinak Friendship Centre

In 1979, a group of people, concerned about the alarming incidence of vandalism attributed to juveniles and the lack of recreational outlets for youth, opened a drop-in centre. They formed into a non-profit organization and two years later purchased a building. They offered free recreation for youth.

It soon became evident that seniors also needed a place to meet. Programming evolved to meet some of their needs.

Eventually, it was decided that what was needed was a friendship centre. Successful discussions with the Secretary of State led to core funding under the Migrating Aboriginal People's Program.

Kikinak Friendship Centre is one of 13 centres in the province.

The goals of the Centre are:

1. To provide a cultural centre for Indian, Metis and Non-Status people;
2. To directly provide social services to people through drop-in and phone-in counselling/resource and referral services;
3. To provide a recreational centre for all ages through provision and sponsoring of recreational activities;
4. To develop volunteer programs which enable people to gain self-confidence and leadership skills;
5. To provide a community focus for relations between Native and non-Native people;
6. To act as an advocate for Native people by working with municipal, provincial and federal agencies to ensure that Native points of view and issues are presented, as well as positive Native public image.

Added to these goals are the objectives for the new Centre:

1. employment opportunities
2. youth programming
3. self-sufficiency

Under the articles of our Constitution, our Board is comprised of six Native people and three non-Native people.



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## Profile of Existing Programming

With current funding from the federal Secretary of State, the Centre employs three full-time and one part-time person. These are the Executive Director, Financial Administrator, Secretary/Bookkeeper and Cook/Maintenance Worker.

As well, the Centre employs a full-time Courtworker and Family Service Worker, through funding from Provincial government agencies. From time to time, the Centre is able to locate funding to hire a Programmer on a temporary basis. Currently, no such funds are available and all the Centre's fundraising revenue is being directed towards our new Centre.

The Centre's programs are as follows:

### a) Soup and Bannock

Every Wednesday, Kikinak serves lunch to anyone who wishes to join us. The cost to individuals varies, depending on ability to pay: \$3 for employed, \$1 for seniors and free to those who can't afford it.

The program makes very little money, but does provide a time for people to talk and visit.

### b) Catering

Fundraising is an on-going concern of Kikinak's. In response to this need, we began a catering service. We cater on-site to groups from 10-400. Our reputation in this endeavour has grown to the extent that rarely a week goes by that we do not have a catering contract - and we do it all out of a 10' x 16' kitchen! We rely heavily on our volunteer network to provide this service.

### c) Handicraft Store

There were no retail outlets in La Ronge specifically directed towards selling Native arts and crafts. Tourists would come to the Centre looking for such articles. Last year, we opened a handicraft store in the main street of La Ronge. So far, it makes only enough money to maintain itself and employ one person full-time. There is a spin-off, however, in that local artists and crafts people have an outlet to sell their work.

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In September of this year, the Centre submitted some of the crafts to the Saskatchewan Craft Council for jurying and consequently has been accepted as a marketing member. We have also been asked to submit an entry for jurying Canadian arts and crafts for an exhibition that will tour West Germany.

### d) Youth Club

Our Youth Club enjoys steady growth. The Club, under the guidance of the Executive Director, participates in a variety of activities:

1) fundraising - at community events, the Youth Club is always there selling pop, balloons, candy bars. They also assist with other fundraising efforts of the Centre.

2) teen dances - the Club holds regular dances for La Ronge teens.

3) self-development - youth members not only attend a variety of workshops and conferences directed at their needs and problems, but this year they hosted the Northern Youth Conference in Saskatchewan.

4) roller-skating rink - the Youth Club operates the La Ronge Roller Skating Rink in the summer.

### e) Seniors

Seniors are provided transportation when they need it, at their request. During berry season, we organize berry-picking outings - a past-time they are very fond of and which is also a source of income. The Centre holds socials such as old-time dances and occasional afternoon "tea and bannock" gatherings. We also provide materials for them to make crafts.

### f) Family Service Worker

The family service worker counsels in a wide variety of areas, including alcohol/drug abuse, family counselling, counselling of abused women and children, etc. She also provides referrals for legal aid, mental health, social services, alcoholism rehab centres, CEIC and other employment centres, etc.

She also provides a translation service, does hospital visits and gen-

erally provides assistance to people wherever possible.

### g) Courtworker

Provides interpretive and counselling assistance to anyone in conflict with the law, as well as provide assistance to the Court and justice personnel.

### h) Justice Programs

The Centre administers the following:

1. Fine Options Program - a program whereby persons convicted of minor offences can work off fines levied by the Court, doing community work.

2. Community Service Orders - same as fine options, except for young offenders.

3. Driving Without Impairment - a program designed to educate persons convicted of impaired driving regarding the seriousness of impaired driving. Persons usually attend under court order.

The Centre receives only \$15 per person from these programs. Considering that many have to serve 100 or more hours of community work, it is certainly not a money-making proposition. However, it does provide the Centre with an opportunity to meet and offer alternatives to these people, an opportunity that would otherwise be missed.

### i) Fundraising

Many hours are spent by the Board, staff and volunteers raising funds to expand and support the Centre's programming. At every community event, the Kikinak teepees are there. From them the Youth Club runs their booth and the adults sell food.

Up until the advent of a new phenomenon called "bingo castles", the Centre also held small fundraising bingos.

The Centre co-sponsors the annual Christmas Fair in La Ronge. This is a pre-Christmas arts and crafts sale.

Our fundraising endeavours must, out of necessity, become more sophisticated in future.

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### The New Kikinak Friendship Centre

In 1984, funding was found to construct a new Centre, as the building that now houses the Centre is sub-standard according to the Department of Health. The building, costing \$1.2 million, has been designed with a view to the Centre becoming self-sufficient within five years of opening the building.

#### 1) Cafeteria

The cafeteria has a seating capacity for 60. It will operate on a daily basis. Proposals are also being reviewed for turning the cafeteria into a doughnut shop/drop-in centre in the evenings, where members, both young and old, can meet over coffee to play cards, etc. or just visit.

#### 2) Gymnasium

The gym is 80' x 50'. It will be available to recreational clubs to rent for their activities. As well, the Centre will rent the gym for banquets, dances, conventions, etc.

It is further hoped that the Centre will be able to tie in with the Recreation Technician program run by the local community college. Not only is it hoped that we can generate enough revenue to hire a full-time Rec Tech graduate, but also provide an opportunity for on-the-job training of rec tech students.

The emphasis for our recreational programming will be in providing programs that are accessible to all youth, regardless of the family's ability to pay. La Ronge's recreation facilities are limited and often expensive. The Uniplex is a skating Previous Kikinak Friendship Center

/curling rink that offers only 3-4 hours of public skating a week. The remainder of the time is taken up by organized hockey and figure skating. Gerry's Rec Centre is a pool hall/video game centre. The Town's only movie theater shut down last spring and the only gym in Town is the high-school gym.

#### 3) Hostel

The hostel can house up to 25 people on a room-sharing basis. Showers and bathrooms are separate and shared, as is the T.V. lounge.

Because La Ronge has no nursing home, it is expected that some rooms may be occupied by handicapped or senior people who are unable to care for themselves without some assistance.

As well, many people come to La Ronge from outlying areas to attend medical appointments, court or participate in community events and sports tournaments.

#### 4) Meeting Rooms

A few of the hostel rooms will be furnished with easily-moved furniture, so they can quickly be converted to meeting rooms. As well, we will rent out our Boardroom and gymnasium for meetings.

#### 5) Kitchen

The kitchen will not only serve the needs of the cafeteria, but will also be the centre for our catering service.

#### 6) Retail Sales

The Centre has space for selling

second-hand clothing and small items, live plants and crafts. We have also applied for a licence to sell lottery tickets, from the Saskatchewan Lottery Foundation.

#### 7) Youth Facility

A large room has been included in the Centre for the sole use of young people. It will be the home of the Youth Club and will not likely have any revenue-generating capability. Youth members will decide how the space is to be used, such decisions to be endorsed by the Board.

#### 8) Ski Rental and Tuck Shop

La Ronge has 115 km. of developed ski trail and 5 km. of lighted ski trail for night skiing. The trails are known as the finest racing trails in the Province. On top of that, La Ronge has the dubious honour of having the first snowfall and the snow lasts the longest!!

Revenues would come from:

- ski rentals
- sales of ski wax and tuck shop articles
- catering to skiing events
- providing after-ski recreation
- rent of hostel space to skiers
- hot-waxing skis

The project will create 13 full-time jobs and 2 part-time positions, initially. We expect that this will increase as programming and business activities increase.

Core funding from Secretary of State provides 3½ of those jobs. Although efforts are being made to have the core staff funding expanded for the next three years, most of the remaining positions will have to be funded from revenues.

Kikinak is an active member of the La Ronge Chamber of Commerce and this year has been nominated for an ABEX Aware (for Business Excellence)

The hostel is affiliated with the Canadian Hostelling Association.

The new Centre will be opened to public on December 2, 1985. The grand opening is scheduled for March 1986. □



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## Long Time AMNSIS Politician Honoured

By Joan Beatty  
Tina La Rose

**Regina** - Over 150 people recently attended a banquet and dance in Regina, honouring one of the most respected individuals in Native politics. With a career spanning over 30 years, Nap Lafontaine became interested in helping his people when he was just fifteen years old. "I was living in Lestock and I watched a train pull in, loading up a bunch of people who had lived in the road allowances, to be transported up north. Later, I saw their shacks being destroyed so they couldn't return. These were my people."

With this clearly etched in his mind, Nap began organizing the "Halfbreed" people who were then outcasts of the Indian and White societies. In those days, Nap said, Halfbreed was a dirty word. "I wanted my people to be proud of who they were and we have come a long ways from those days. With people like Jim Sinclair and Agnus Stanley, we have reached a point where we can be proud of who we are."

Nap strongly believes in involving people at the grass roots level saying that you are only as strong as the support you receive from your people. He saw the need to educate and train his people as a beginning which resulted in the establishment of the Ka Pa Chee Training Centre in Fort Qu'Appelle. He saw alcoholism destroy many homes and split up families and was one of the catalysts in setting up the Native Alcohol Program. He saw the horrible living conditions his people lived in and was instrumental in setting up the Provincial Metis Society Housing Program. "I believe that in order for our people to reach equality, they should have access to good homes, support to help them with



Nap Lafontaine - holding picture of himself.

their personal problems, and most of all they should have a good education," Nap said.

Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) attributes Nap with becoming involved in Native politics. "I was a drunk and I remember Nap used to come into the bars, rounding up people to go to the meetings. Because Nap was so big and tough, not

Nap Lafontaine and wife Lillian



too many refused." Sinclair says that if it wasn't because of Nap, he might still be on the street and there are many more people like him who are now working to better the lives of Native people because of the efforts of Nap.

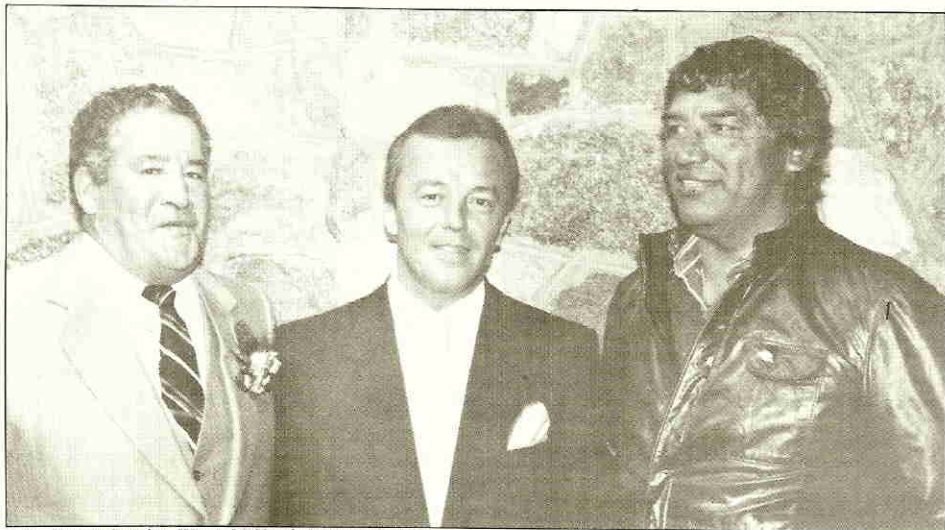
During the banquet, Sinclair recalled the first meeting they had in Ottawa to try and get some housing funds. "When we got to the meeting, there was a roomful of booze along with the top guns from CMHC. Of course, we didn't drink and it wasn't long before some of them fell over and flaked out because they were drinking so much." Sinclair said they were able to get a grant to get a housing program underway.

Sinclair also said that Nap never backed off an issue. "Just ask Walter Smishek," referring to the former cabinet minister who was confronted by Nap's group many times when he didn't give the kind of response that Nap wanted.

He concluded by saying that he has been able to get to the Constitutional table and make progress for the Metis and Non-Status Indian people because there were people like Nap doing the grass roots organizing at home.

Agnus Stanley also spoke of the





L.R. - Nap Lafontaine, Wayne McKenzie and Jim Sinclair

work Nap did in getting the organization started. "We were referred to as the Mighty Trio," she said, referring to herself, Sinclair, and Nap. She said many times, they worked out of her home, preparing papers to present to government. She said that many times they could hardly make it to meetings because somebody's car would always clonk out halfway there. She also spoke about the times she had to make sandwiches to feed them while they were working.

Allan Morin, Provincial Secretary of AMNSIS, brought special greetings from the membership. He said he has watched Nap for many years and has learned a lot from him. "We want to continue to use the wisdom and knowledge you have," he said to Nap, "and if the establishment of Metis Senate becomes a reality, one of the first people I would like to see there is Nap."

Walter Smishek, former minister of Urban Affairs and the Indian and Native Secretariat, was also on hand to give a few verbal shots at Nap. He said for all the abuse he had to take from Nap, he should have been given three or four hours to speak. "I recognize him as a composer,"

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he said, "he invented a song. We want Walter. We want Walter! I think he kind of fell in love with me." Smishek also said he "was happy when he heard Nap was finally retiring." He said he might reconsider his own political career now that Nap is out of politics. He concluded by thanking Nap for making his political career interesting and presented him with a Mickey Mouse hat.

Chris Lafontaine, Director of the Gabriel Dumont Institute of Native Nap Lafontaine and long time buddy Walter Smishek

Studies and Applied Research also paid tribute to his dad." It is a rare privilege that I have had the opportunity to work with my father. He got me involved in this organization. I want to thank him for all the support he had given me and continues to give me to recognize that I have the potential of doing things like everyone else."

Wayne McKenzie, AMNSIS Vice President, said Nap and Sinclair still owed him money. "Jim and Nap ripped me off for four bottles of



wine when I was a young kid when I used to sell booze to them," he said. On a more serious note, Wayne spoke about the two storey building that Nap went after which is now the Ka Pa Chee Centre. "This led the way to eventually getting our own educational institute." He said he fought with Nap many times over different issues, "but this helped straighten out my priorities. And if it wasn't for the leadership of Jim, Nap, and people like Fred Schoenthal, our organization wouldn't be where it is today. They have taught us that there is no limit to what we can achieve. We have met all the leaders of the land. We have met premiers, prime ministers, and the Pope. We will continue to move ahead until our people take their rightful place in this country." He said Nap and his family have been an inspiration to all the Metis and Non-Status people of Saskatchewan. He said Nap might be taking a holiday from receiving a pay cheque but he knows he will continue to work for the betterment of his people.

He then announced that a \$650,000 scholarship has been established under the Gabriel Dumont Institute and will be called the Nap Lafontaine Economic Development Scholarship in recognition for all the work Nap has done for his people.

Other speakers include Jim Durocher, Treasurer of AMNSIS, who also made up a song for Nap, which he sang. Lynn Pearson, Director General, Canada Employment and Immigration, Doug McArthur, General Manager of SNEDCO, who also read a special message of congratulation from Allan Blakeney, Opposition Leader, Victor Lafontaine, brother of Nap's who described some of their antics as children. There were also messages from Gil Johnson, former Director General for CEIC and Sid Dutchak, Minister of Indian and Native Affairs whose good wishes were delivered by Joe Leask, Deputy Minister, Indian and Native Affairs Secretariat.

The evening concluded with a dance with music provided by Black Jack. □



## Cuthand Testimonial

By Bruce Spence

Reverend Adam Cuthand had walked down a long road since he was born at Little Pine in late 1913. Along that road, he has worn the moccasins of a teacher, a soldier, a politician and a priest; always in the service of his people and his church. But at a testimonial dinner held in his honor at St. John's United Church in Regina, Reverend Cuthand spoke modestly of his long list of accomplishments. "You just do what is required of you," he says.

At the dinner, sponsored by the Regina Native Women's Association (RNWA), speaker after speaker reminded those present of his work in many Native and non-Native communities across Canada and abroad. Speeches touched on everything from Cuthand's early career as a teacher and clergyman on Indian reserves to one of his later roles as a peacemaker among feuding Native organizations in Winnipeg. Speakers included Arch Bishop Peers of the Qu'Appelle Diocese of the Anglican Church of Canada; Myron Popp, who represented the Regina Public School Board; Yvonne Howse, of the RNWA, and others. The audience consisted of people from a multitude of different

backgrounds: Quakers, clergymen, politicians, and ordinary people.

After a good old fashioned church supper, the RNWA added their names to the list of others who have honored Cuthand. Executive Director, Ivy Scales, and other association representatives presented Cuthand and his wife Beatrice with awards. Back in 1945, Cuthand was given an honorable discharge from the Canadian army. He was also presented with the Medal of Honor by the Manitoba Historical Society in 1970. In 1967, the government of Canada recognized Cuthand with the presentation of the Centennial Medal. More recently, Cuthand has earned his Licentiate in Theology (L.Th.) which was awarded to him last year by Emmanuel-St. Chad's College at the University of Saskatchewan, his alma mater.

Over his long career, Cuthand has earned a reputation as an expert on spiritual matters, not only among Christians, but also among the Cree Indians' religion. In an interview, he said, Indian spirituality has been driven underground, but has always been around. But, he says, even though more of the old ways are coming to the surface today, there is still much work to do in combining Indian and European cultures together so that they have a better working relationship.

When asked if young people today are as close to their church he says, sadly that they are not. "A lot are searching and some are search-

ing to an extreme. Some begin to hate. We went through that with the American Indian Movement. There was hate because you were White. They forgot Indian tradition. White people are our brothers."

Reverend Cuthand has a few words of advice for modern-day Native leaders. Over his lifetime, he has witnessed the spiritual and political situation of the Aboriginal peoples progress from a time where travel from one reserve to another was prohibited by law, to a time where there is at least some freedom of movement and association. He advises people to be cautious when approaching self-government, "not to go in haste, but to take our time."

Reverend Cuthand and Beatrice are currently living in Regina attending to the spiritual needs of the urban Native congregation. The RNWA, and so many others, hope he will stay. □

## 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  
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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

#### 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
- 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. □

## AMNSIS Community Consultations Begin At Lloydminster

**By Vi Sanderson**

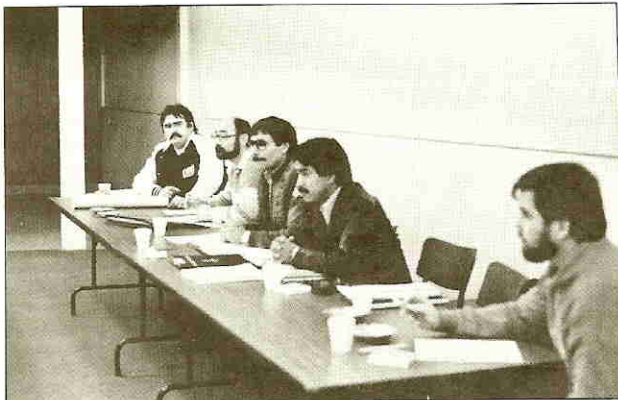
**Lloydminster** - One of the most important processes of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) Constitutional negotiations is the Community Consultations which began at Lloydminster on October 28, 29, 1985. In attendance were AMNSIS representatives including: Don Ross-Co-ordinator, Rick Thatcher-Dumont Institute, Allen Morin-

newly elected AMNSIS Secretary, Rob Milen-AMNSIS legal consultant, Bonita Beatty-Metis National Council (MNC)/AMNSIS Constitutional Co-ordinator, and myself Vi Sanderson, Assistant Editor for Saskatchewan Native Communications Corporation (SNCC) New Breed Journal, as well as Dave Ross-AMNSIS Area Director, Western Region 1A. About thirty community people attended the meeting.

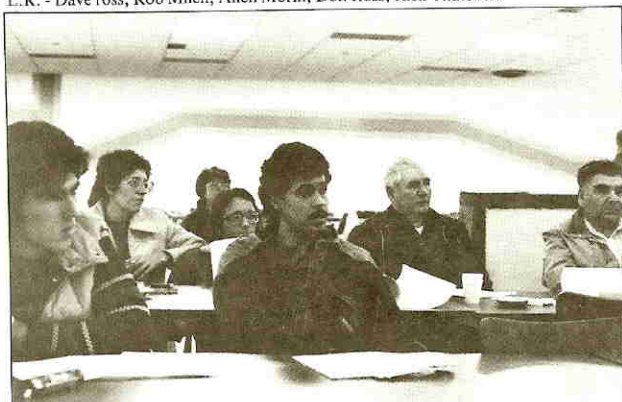
The purpose of these meetings is to discuss priority issues prioritized by the AMNSIS Board including: Self-Government, Land, Education, and training, Health, Economic Development, and Communications.

Allen Morin, AMNSIS Secretary, made introductions and explained why the meetings were being held.

At the First Ministers' Conference held in April 1985, the Metis along with the Prime Minister, Brian



L.R. - Dave Ross, Rob Milen, Allen Morin, Don Ross, Rick Thatcher.



Community Consultations, AMNSIS Membership

Mulroney made a political commitment to develop a constitutional negotiations process to deal with land and self-government rights for the Metis people. This resulted in the development of the Tripartite Negotiating Committee, including officials from AMNSIS, Chairperson Wayne McKenzie-Vice President, Allen Morin-Secretary, Ed Nofield-Area Director for Western Region III, AMNSIS staff Dona Desmarais, Larry Heinemann and Rob Milen, as well as Provincial and Federal Government representatives.

The purpose of this negotiating committee, is to come up with options for land and self-government rights. In order for this process to take place community input is necessary to allow community peo-

ple to make recommendations on opinions given and add their own options as well. These items will then be used as a basis at the next first Ministers' Conference to be held in 1987. There will be other Native interested groups contacted for their input including: Native Women, Youth and Senior Citizens. (See Schedule). After the March Provincial Summit meeting there will be a second round of community consultation meetings.

On the explanation of self-government, one example used was the MNC, as the Metis government, which would be the new organization for the Metis people, "People will have to identify what they really want. After 1987 the Canadian Government will only recognize three groups of people, Indians, Metis,

and Inuit," Morin said, "The reason for these meetings is to get your ideas, so in the end we will have prepared a collective agreement for the tripartite committee to negotiate for a settlement," Morin added. As well Beatty explained, "Other people have made their agreements already such as the Inuit Council and the existing Treaty agreement."

The Metis farms in Lebert were another example used for Land Base. These would be owned collectively by the Metis in the Province. As well as any other lands that may be identified. These lands would not be bought or sold but must be protected by the Metis Nation for future generations. One of the most important questions put forth for the people to decide on to obtain a land base is, to use the Indian Treaty Formula-128 acres per person; use the old Metis Formula-160 acres per person or develop a new formula based on today's circumstances, and what might this formula be?? An Elder from the crowd commented, "We must take our time to think of these things, we must be very careful how we do these things, we have to think of the future generations 100 years from now."

#### Educational and Training Rights

There are many studies which indicate that the educational system has failed Native people. The best evidence of this is high unemployment, low skill levels, low income levels and high dependence on welfare payments among Native people. Recent studies in the North and in Urban communities in the south show a continued high drop out rate among Native students. For every Native student who would graduate from high school, on a per capita basis, ten non-Native students graduate.

In 1980, AMNSIS, with the help of the Province, established the Gabriel Dumont Institute of Native Studies and Applied Research. Currently the Institute is involved in Teacher Education, Native Studies, Social Service Training, some Skill Shortage Training, some specialized up-grading of students for university entrance, curriculum development, Historical and Cultural Research.

Rick Thatcher representing Du-

mont Institute used that present ed-  
*Con't on Page 32*  
 New Breed/November/1985

# Outside The Province

## Grants To Promote Changes To The Indian Act

Ottawa - Grants totalling \$2.4 million will be allocated among fifteen Native organizations to help promote greater awareness of recent changes to the Indian Act, it was announced recently by the Minister of Indian Affairs and Northern Development, the Honourable David Crombie.

The funds will be used by the Native organizations to advise and assist individuals who lost Indian status due to discriminatory provisions of the Indian Act, and who may be eligible to have their rights restored.

The government amended the Indian Act in June 1985 to eliminate unfair and outdated provisions. The revised Act now assures equality of treatment to men and women, recognizes the right of Indian Bands to control their own membership and abolishes enfranchisement. As well, children of people who lost their status may also be eligible for first-time registration of status. Those individuals who believe they are eligible for registration must make applications to the Department of Indian Affairs.

At the time the Act was amended, the government invited Native organizations to apply for funds to assist individuals or groups desiring to have their status restored or seeking first-time registration. The fifteen participating organizations will play an important role in developing and implementing programs to inform people of the changes to the Indian Act; assisting eligible individuals to assemble the information required to support their application; maintaining records of applications; advising INAC of the reaction to the revised Act; and generally helping to ensure smooth implementation of the legislation.

The ability of these Native organizations to reach constituencies

not normally dealt with by the Department will ensure that more individuals who may be affected by the new legislation are made aware of the changes to the Indian Act. This will help to guarantee that all those who may be eligible for registration have the opportunity to apply.

It is expected that this locally-based counselling and guidance will provide a valuable source of information and advice to Native communities. □

## Video Wins Gold Medal

It was a long time coming, but the gold medal winner for the video competitions held at the Alberta Summer Games in Fort McMurray August 8 to 10, Annie Charles, has finally received the medal for her video production, "Somebody's Baby."

"I knew I had won the competition in August but it's nice now that I have the medal to go along with it," said Charles.

Charles, who was in the Native Communications Training Program in Edmonton when she did the video, commented that it was not a school project and was only something she wanted to do.

It was Charles' instructor, Bob Lysay, who introduced her to the Summer Games competition, while she and her crew were working on the video.

"Bob received a letter from the Summer Games office informing him of the competition and he gave it to me. I put it off because I felt it wasn't good enough. Then on the last day of entry I put the videotape on the bus," said Charles, who two weeks later was told she had won the gold medal.

The video, named after a song a friend of Charles', Jackson Brown, had written, was about a bag lady reminiscing about when she was young. It had a musical theme.

"I see these ladies on the street and I know that they were young at one time, full of life, and must have been somebody's baby at one

time," Charles said.

As Charles explained, although it was a short video, a lot of hard work and time goes into producing a good video.

"It took over two weeks to write and re-write the script and three days of camera work in the field. The editing part took approximately three weeks. I re-edited three times before I was finally happy with the production," said Charles.

Originally from La Ronge, Saskatchewan, Charles attended high school in Montreal, and later received her Grade 12 diploma (GED) at La Ronge. She furthered her education at the University of Regina, then entered a two-month course at Columbus, Ohio, in multi-track recording.

"When I entered the Native Communications Program, I wanted to be a writer, but once we got into video training, I knew then that was what I wanted to work in television."

"Somebody's Baby," was aired on cable television in Fort McMurray, and Charles feels proud.

"When I first heard I had won the gold medal I was ecstatic. I waited a long time for my medal and am very proud of it.

"I didn't feel that I would receive any recognition and it feels good because it's the first thing I have ever done in public. It gives me confidence in my creative abilities," commented Charles.

At the moment, Charles is working on a slide presentation for the Federation of Metis Settlements. The slide presentation is a cultural production on bannock making, moccasin making and wild life survival, among other things.

Charles' plan for the future is to enroll in video arts at the Institute of Communications Arts in Vancouver, to further her education in the communication field.

"I would like to thank all the people involved with the production — the actors and crew," said Charles.

Charles, by the way, was the actress who portrayed the bag lady in her production. □

# News Briefs

## 107 Wildlife Charges Laid

**Regina** - A total of 107 wildlife-related charges were laid in Saskatchewan by conservation officers in the period Sept. 1 to Oct. 8, 1985.

Seventy-one of these charges are before the courts with \$4,410 in fines having been levied to date.

"This is not an unusual number of charges for this time of year," said Ross MacLennan, executive director of operations with Saskatchewan Parks and Renewable Resources. "However, there are some particular areas of concern for the department, specifically night hunting and commercial game sales."

Recently, seven night hunting charges were laid at Spiritwood in-

volving two groups of poachers. Also, a person was charged at Meadow Lake for hunting on a bait station designed to keep ducks from feeding in farmers' fields.

At Cypress Hills Provincial Park, three charges were laid for hunting within the Centre Block of the park.

At Greenwater Provincial Park, a cow moose was shot out of season. A determined investigation resulted in charges.

In Prince Albert, a plain clothes conservation officer investigation resulted in two individuals receiving four charges under the Migratory Bird Convention Act and two charges under the Wildlife Act.

Anyone knowing of a wildlife-related violation is urged to contact a local conservation officer or RCMP detachment. □

## Northern Education Financial Report Received

**Regina** - Education Minister Pat Smith recently announced she has received the report of the committee which reviewed the financial administration of the board of education of the Northern Lights School Division No. 113.

The four-person committee, under the chairmanship of Jim Burnett, director of education with Regina School Division No. 4, was named August 1, 1985.

The committee held discussions and interviews with board members and administrative staff of the school division, former employees of the board, representatives of the teaching staff, staff members of the Northern Education Branch and other interested parties.

The report, containing 19 recommendations, relates to such issues as cash flow problems, financial management issues and program costs.

Each recommendation is being thoroughly examined and before any further details are released, discussions will take place with the board and other appropriate groups.

"I am confident the recommendations offer the department and board of education, with the support of other agencies, the information and suggestions needed to address the financial problems which have been experienced by this school division over the past few years," Smith said.

A meeting with the Northern Lights Board of Education will be scheduled in the near future. □

## Crisis In Native Education

**Regina** - Ronald Kruzeniski, chairman of The Saskatchewan Human Rights Commission, said recently that there is a crisis in the education of Native students and society must deal aggressively with that crisis.

Ronald Kruzeniski, chairman of The Saskatchewan Human Rights Commission, said recently that there is a crisis in the education of

Native students and society must deal aggressively with that crisis.

Kruzeniski was responding to the debate surrounding the report on Native education released Sept. 25, 1985. Kruzeniski reiterated the commission's position set out in the report.

A major recommendation of the report was to call for the adoption of affirmative action programs by school boards. The report also recommended curriculum reviews, cross cultural training of teachers, increased involvement by Native parents on boards and greater funding for Native education.

"By recommending affirmative action we are challenging all parties concerned with the educational system to confront the barriers faced by Native students and to attack those barriers together," Kruzeniski stated.

"Affirmative action takes a lot of hard work. However, the commission believes that unless a serious commitment to special measures is made, then society will condemn another generation of Native people to inferior education and underemployment."

The commission's report on education also endorses hiring Native teachers under proposed affirmative action programs.

"Those teachers will provide role models to help overcome the sense of alienation faced by Native students as well as enriching the system in general. The commission is confident that provincial teacher training programs will continue to produce qualified Native teachers. Presently, approximately 60 Native teachers a year are graduating from Native education programs. If that is inadequate then resources must be made available to increase those numbers," Kruzeniski explained.

"Under our system affirmative action utilizes realistic and flexible goals. Those goals allow a plan's effectiveness to be assessed.

"In reaching the objectives set out in our report it will be necessary for those sincerely concerned with this issue to co-operate. The crisis is real, but it can be overcome with a concerted effort," he said. □

## Indian, Metis Social Workers Form Group

**Saskatoon** - Native social workers are breaking away from the Saskatchewan Association of Social Workers to form their own professional organization.

Lillian Sanderson, a social worker and counsellor at the Gabriel Dumont Institute in Saskatoon, said the group hopes to have a constitution and executive in place in a few months.

## Native Law Student Awarded

**Saskatoon** - Donald Edward Worme, of Saskatoon, has been awarded the \$1,000 Harvey Bell Memorial Prize for outstanding achievement in the study of law.

Mr. Worme, a former resident of the Poorman Band Indian Reserve in east central Saskatchewan, is an articling law student. He received the bachelor of laws degree from the University of Saskatchewan last spring. When admitted to the Bar, he expects to practice law on his own or on another Saskatchewan Indian reserve.

He entered the College of Law in the fall of 1982 following studies at the University of Regina. He completed his secondary school education at Martin Collegiate in Regina.

During the last two summers, Mr. Worme has been employed by the Native Law Centre at the U of S as a tutor for the program of legal studies for Native people. He has also held positions with the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), the World Assembly of First Nations and the Federation of Saskatchewan Indian Nations (FSIN). In 1984-85, he was the prairie and

There are more than 100 Indian and Metis social workers in the province. Sanderson said many feel Native issues are not adequately represented by the predominantly non-Native provincial association.

The new group will focus on issues of special concern to Native people, such as child care legislation. More than half the children in foster and group homes in Saskatchewan are of Indian ancestry.

Native educators and social workers from throughout Canada were highly critical of conventional social work practices and social work schools at a conference at the University of Regina last weekend.

Several speakers at the "invitational consultation on curriculum," sponsored by the university's "Taking Control" project, rejected the notion that social workers and their

teachers are experts who always know what is best for their clients.

They said it is incumbent upon workers and teachers to learn from the people they're trying to help — especially from Native people, whose ambitions and values and perceptions of the world are often very different from those of middle-class workers.

Sanderson said Native social workers are naturally more sensitive to the strengths and problems of their own people. She said anyone wanting more information about the group should contact her at Dumont Institute or Doreen Pooyak at the Indian social work department of the Saskatchewan Indian Federated College in Saskatoon.

No one from the Saskatchewan Association of Social Workers could be reached for comment. □

Northwest Territories representative on the Native Law Students' Association of Canada.

The Harvey Bell Memorial Prize is awarded each year through the University of Saskatchewan. It is given to an outstanding student of Native Canadian ancestry, who has graduated from a Canadian law school, and is expected to make significant contributions in the area of Native law. The prize is in memory of the late Harvey Bell, a North Battleford lawyer who was keenly interested in Saskatchewan's Native people. □

## Treatment Program Offered To Wife Batterers

**Regina** - Justice Minister Gary Lane and Health Minister Graham Taylor have announced introduction of treatment programs for wife batterers to be offered through existing mental health clinics in Regina and Saskatoon.

Specialized treatment service will be provided to men who have been

referred to the program by the court as a condition of probation. Men who voluntarily seek assistance also may apply for the program.

"Two years ago, I instructed police forces to treat cases of wife abuse as they would any other serious crime of violence and instructed prosecutors to press for sentences which reflect the seriousness of this behavior," Lane said. "Introduction of these treatment programs provides the courts with a valuable and positive sentencing alternative to jail sentences."

Groups of up to 10 men will meet regularly for treatment at the mental health clinics. Men referred by the courts will report to a probation officer who monitor their progress.

The mental health clinics will be responsible for overall program and service development in Regina and Saskatoon. In addition, Saskatchewan Health has provided a \$50,000 grant to the Saskatoon Pastoral Institute for development and delivery of specialized treatment in Saskatoon to begin as soon as a person is appointed to handle referrals. Regina already has such a program. Taylor said he is pleased over joint development of the program.

"Expanding the existing mental health service in these centres to include treatment of wife batterers will assist in reducing this type of violence," Taylor said. □

## Gone The Dreams and The Dancing

By Sandy Greer

Liverpool ('Liver') Morgan, in *Gone The Dreams and the Dancing*, narrates the tale of how Kwahadi, the half-white leader of a Comanche tribe entrusts to 'Liver', the tough but tender Civil War veteran, the task of tracking down Kwahadi's white captive mother. The special friendship that deepens between these two men glows as a priceless jewel, enveloped but not diminished by the murky world of prejudice, greed and manifest destiny, rooted in systems that destroy cultures and debase people's humanity.

This historical fiction follows Douglas C. Jones' eight other novels, all placed in the nineteenth century American frontier and providing insights into two irreconcilable ways of life, and the consequent brutal conflicts between Indian and white. Moreover though, the stories' richly-drawn characters include individuals that prevail over the ashes of destruction, by climbing the confining walls of cultural barriers to look upon each other with human understanding and mutual respect.

As the story opens, Morgan describes the day when the Antelopes, the last of the Comanche bands, led by Kwahadi, finally lay down arms and enter reservation life. "And defiant still ... in some ways akin to my own ancestors in Wales with the English industrialists sucking out the lifeblood. And maybe a little knowledge secret in their minds as with my own people, that no matter what came, their being was inviolate."

The author candidly portrays the period's white biases, and does not spare Morgan, who sometimes does express the perspective of the compressed white world which misunderstands the free-spirited Indians as "wild" and "heathen". But Morgan also is not above harsher

judgements of his own people, whose injustices we observe through his eyes. We see how the physical battles may be past, but not the more subtle kinds of injury. Something that might be called violence to the spirit, "is inflicted upon the Indians, on their open-air prison called reservation."

As for Kwahadi, the author seduces us with the aura surrounding him, for several chapters, giving us only fleeting glimpses. Morgan, familiar with Comanche ways and language, patiently waits for their first meeting. But if Morgan assumed he knew a great deal about Comanches, he was to discover that his education had hardly begun. The old man Otter Tongue conveys Kwadahi's first requests when he visits the reservation camp. Morgan does not meet Kwahadi, "though I had the sense of his eyes on me. It was like standing near an unseen fire, feeling the heat without finding the source."

Morgan must prove himself by fulfilling these requests, having the task of finding Kwahadi's mother dropped in his lap by Otter Tongue on a late-night visit, before the old man slips out again into the darkness. Born white, but a captive when a young girl and one who became one of The People, she had been recaptured in a white man's raid on an Indian camp, during the year of a particular sun dance, when Kwahadi was a child.

A thread of suspense unwinds, as Morgan seeks out the pieces of the puzzle concerning her whereabouts. Meanwhile, the layers of mystery around Kwahadi slowly unfold, replaced by a presence that enlightens the fort compound to the reasons why he is renowned among his people.

The agency soon becomes aware that Kwahadi has a number of strat-

egies up his sleeves to resist further white intrusions on the band, and that he will choose the inevitable adaptations to the white world in his own time and manner. For his band, reduced to paupers on a reservation, Kwahadi discovers sources other than the starvation agency rations, and means to restore some of their wealth and dignity. But the choices Kwahadi faces are never easy, such as his decision to quell the restlessness among his people by taking them on one final buffalo hunt, knowing the white hunters have already killed everything with their great rifles. He asks Morgan to negotiate his band's temporary absence from the reservation. Kwahadi does not find the white man's road replacing the ways that had given his people identity and purpose.

The bond between Morgan and Kwahadi is particularly seen through the love and respect both feel for their respective mothers and wives, whose nurturing, strengthened the two men with compassion and wisdom. The quest for Kwahadi's mother weaves through several events, that reveal the spiritual and cultural fabric that had wrapped around him securely, but which is being torn away by increasingly overwhelming forces, as he attempts to honourably come to terms with two worlds.

This tale of two warriors focuses much, however, in the epilogue that jumps to 1967, where Native Americans are depicted as proud warriors in the United States armed forces during this century's wars. It is important to note how not all Native Americans share such enthusiasm for the American military, nor do they embrace American citizenry and its wars.

In keeping with the author's sensitive insights into the historic period, the reader can consider the different Indian meanings of warrior, in the words of a young Native American, in the epilogue, while explaining the dances to an audience: "There was, each night, a resonance of pride in his voice and a shining in the faces of those waiting to dance, because it is hard for such things as warrior traditions to die. And maybe they never do, so long as the people who have them live." □





## Writer's Corner

By Alice Lee Setka

**Saskatoon** - Due to the amount of literary material being submitted to New Breed, we will now be featuring a regular literary section as part of the magazine format.

It is very positive sign to receive literary material from Native writers. We know you are out there and hope that a section such as this will provide necessary exposure for you.

We will feature short stories and poetry. Short scripts and commentaries will also be considered. Submissions of student's work from teachers are welcome.

I will also be providing information on existing support groups for writers such as the Saskatchewan Writer's Guild and writing classes

available at the School of the Arts run by the Saskatchewan Arts Board.

My own personal background in writing includes being a past student at the School of the Arts and a workshop leader at various writing events. As Literary Co-ordinator I am available to do workshops on creative writing for interested groups.

I am presently working on establishing a scholarship fund so that Metis and Non-Status writers can attend the Saskatchewan School of the Arts Literary classes.

I am very interested in hearing from you! I know that this section will be a success. □

*just to be close to you  
just to touch you;  
Don't look back now  
there's nothing in the past for us  
its all behind us now  
Lets keep going....*

*Hold me  
don't ever let me go;  
But as the grey dawn comes peeping  
into the stillness of this prison cell  
I twake to find myself much more alone  
I realize its all been just a dream.*

**Lise Pelletier**

### BLANKET OF HOPE

*And the Elders said;  
Come around this, the circle of  
fire.*

*Flaming flickers of light.*

*Heat of dying desire.*

*My children, wrap the weaving  
of our hope, around  
your slender shoulders.*

*The water of life, let it flow.*

*Smoke of years it will rise, stinging  
your youth  
filled eyes.*

*And the young will say;*

*What of the hope, dying desire.*

*Smoke that burns our eyes.*

*Though the water flows, our  
our blanket of hope.*

*Will the moon and the stars  
guide us on.*

*And what of us, when you our  
elders.*

*Can't carry on.*

*The Elders cried out;*

*Listen to the flames, warm in the  
heat, the knowledge of our past.*

*Water will still flow to give you  
life.*

*Take our blanket of hope, hold  
in peace, but hold it fast.*

*Keep the spirit in your heart, and  
the cloudiness of youth will pass.*

*As with the elders in their time,  
again we will speak.*

*In the rekindling of the fires.*

**Deidre F. N. Chapman**

## POETRY

### THE CITY AT NIGHT

*Head lights coming down  
along this lonely street  
Like coal miners lamps  
in a tunnel of night.*

*There's people behind  
those unfriendly lights  
People with someone  
to go home to*

*Me, I'm stuck in this  
street of desire  
Walking into the lights  
Where maybe I'll find  
A friend or someone  
that I know.*

**By Kelvin Meetoos**

### UNDER CLOUDY SKIES

*In this white room  
on a grey after noon  
My words of golden sunsets  
are locked behind a heavy door*

*I must leave this warm room  
For the sake of discovery  
me and my words have  
got to walk in the cool  
New Breed/ November/ 1985*

*Clean air, inspite of  
cloudy skies. Before the  
snow comes and freeze  
us both.*

**By Kelvin Meetoos**

### MORNING REALITIES

*Come lets escape tonight  
just you and me  
beneath the stars up above  
its just a whisper away;*

*Come lets go  
take my hand*

*we'll run to catch tomorrow  
trippin' on yesterday's dreams  
we'll take the night on a run;*

*Hurry lets go*

*we'll lie down on the clouds  
just you and me together  
we'll hold on to one another  
as the stars wink down at us;*

*Come take me*

*I am your possession  
You are mine  
No one can ever take that away  
from us;*

*But please*

*don't change your mind  
when I have given everything*

and the doctor feeling the pulse which had ceased forever four minutes after the drop was sprung.

The body appeared in full view dressed in dark homespun, the white cap drawn down over the face, which was turned northward towards the wall of the barracks from which the gallows projected, the large massive head was very much bent forward, with the bearded chin resting on his broad full chest showing the back of the strong neck, bare to the skin, and that the once long shaggy locks of Louis Riel had been shorn off. The large hangman's knot showed up very conspicuously and pressed itself against the back of the head just above the base of the brain square in line with the spinal chord.

After hanging thus for some thirty minutes, the white cap was turned up showing the face which indicated a painless death. Within three-quarters of an hour, the body was cut down and placed on a rough table or bench in the walled enclosure that surrounds that gallows; here the rough clothes and pinions were taken off, and then, in full view, surrounded by the doctor, jurymen, civilians and soldiers, lay the body dressed in a black suit with white shirt and collar, the once-fiery piercing eyes closed forever as if in sleep, the strongly marked features, and massive high brow looking peaceful.

### "The Rapture Of Repose Was There"

Some present wore a careless thoughtless smile as they removed locks of hair from the dead man's brow; others seemed to realize the terrible character of the situation. Soldiers who had shared the fortunes of war in the last rebellion and whose labours had been greatly increased on account of strict guard over the prisoner while living, expressed themselves as glad that his troubled spirit was at rest, but all seemed to think kindly of the dead who had always acted courteously towards his guards.

We turned away from this awful and never-to-be forgotten scene, shortly after the body was laid in the plain coffin in which it was about to be buried, in a grave beneath the scaffold. □

### Con't From Inside Front Cover

will probably survive anyways?).

And why would police behave in this manner towards me? Is it because I'm a Metis? A poor man? A "longhair"? A drunk? A drug user? (I'm still a human being). Do my criminal record or the so-called "rap-sheet" held against me have anything to do with it? Its true a superficial comparison of the two would lead one to believe that I am extremely fortunate not to be spending the rest of my natural life behind bars. My "rap-sheet" to some may appear to indicate that I am and will ever be a criminal; but this I must say is simply not so.

Because my belief system once "justified" criminal behavior does not mean that I continue to do so. Au contraire! But even so, this doesn't prevent the police and judiciary from breaking the law and then persecuting the victims. This much has been readily apparent to myself for years, as too with people currently oppressed-Indians/Metis, poor people, "longhairs," drunks, drug users, bikers, et al.

In future I will not resist mindless police violence against me. Jesus knew the way when he turned the other cheek. Its better to do this than risk mental violence (imprisonment) added to mere physical violence. □

**Gordon R. Dumont**  
Box 3250, Stn B  
Calgary, Alta.  
T2M 4L9

## Winners Of The Batoche Raffle For Paintings

### 1st Prize:

Terry Fisher Painting  
Joan Daniels  
P.O. Box 26  
Prince Albert, Sask.

### 2nd Prize:

Jo-Ann Amyotte  
Regina, Sask.

### 3rd Prize:

Annette Newton  
P.O. Box 15  
Wakaw, Sask.

### Con't From Page 26

educational structure as "a form of Self-Government already in place, in the fields of education and training." The members were asked to give their views on the present education system, and to provide their ideas on future self-governing educational structures or institutions.

Some concerns identified as educational and training needs were, School Boards-a need for Native people to get involved, where these boards are predominantly non-Native. A legislated compulsory system where Native people can be trained to work in school boards. As well certification toward a diploma, of courses taken by Native people.

Non-Native teachers should have Native orientation on life styles, languages and cultures before going into the schools to teach Native children. Native language should be part of the curriculum where requested. As well Native teachers should write text books for the use in schools, or have some kind of editing system, where Native history is properly recorded. This would eliminate discrimination presently written in some history and school text books.

A need to legislate provisions of funds and Native control in academic and skill training courses. As well Treaty Indians and the Metis should get together to discuss Native education issues. The overall conclusion was to rewrite the present educational system to suit the needs of Native people to be included in Self-Government.

### SNEDCO

Bob Isbister, Economic Development Fieldworker gave a brief history of how five people were hired by SNEDCO in June 1985 to put together an economic development program to assist Metis and Non-Status Indians in Saskatchewan. "Since I've started in June, I've talked to over 100 people to start economic development in communities," Isbister said. He encourages members to look at long-term planning and to be aware of the 10% equity mortgage to be paid by SNEDCO and that Special Arda charges 10%, Banks charge 25%.

Ten years ago there was an open grant system, which has failed, be-

cause there was no follow up done. At that time there was a different government in power with different rules. "Presently people are facing problems with the banks," he said, "There is a critical need for SNEDCO which will be able to provide the 10% equity," he added. He stressed that Native people need support and to look closely at all programs. "Short term funding and make work projects create some monies, but look at long-term planning," he said. Isbister would, "like to have meetings at the local level and find out what communities want." he concluded.

#### Native Alcohol Council Corporation-NAC

Currently, NAC is only involved in alcohol related programming. However, there was a need expressed to expand the program to include family involvement to create understanding and to provide a system of health services to support the social, economic and cultural development of Metis and Non-Status people.

#### Communications

Over all, everyone knew of the New Breed Journal, and seemed satisfied with the contents. Also there was a need expressed for a community radio and T.V. With Native news, cultural events, sports, interviews and music could be aired. For T.V. there could be a Native language children's show, similar to Sesame Street, sports, current Native news, documentaries of history, places and people, etc. The possibility of a Native National radio and T.V. were discussed as well.

There were some members who didn't receive the New Breed Journal at the community level. We have enclosed a subscriber's form for those who wish to subscribe. Currently AMNSIS members do not pay subscription charges. However, there is a possibility that members will be charged \$8.00 a year. The new communication board members will decide on this in the near future.

#### Saskatchewan Native Communications Corporation

The newly appointed (SNCC) board members include: Alice Setka, Eileen McAllister, Edwin Peltier, Dominic Lafontaine and Ed Nofield. □

# RECIPES

## HOT SALMON AND CABBAGE SALAD

2 cans (7½ oz each) salmon\*  
2 Tbsp vegetable oil  
4 cups finely shredded cabbage  
½ cup grated carrot  
2 Tbsp vinegar  
1 tsp sugar  
½ tsp celery seed  
Dash of salt  
2 Tbsp finely chopped parsley  
½ cup light mayonnaise

*Drain salmon and break in chunks. Stir-fry cabbage and carrots in oil 5 min or until tender crisp, stirring frequently. Sprinkle with vinegar, sugar, celery seed and salt. Add salmon and toss. Cover and reheat 3 to 5 min. Remove from heat. Fold in parsley and mayonnaise. Makes 3 to 4 servings.*

\* or 1 can 439 g (15½ oz) salmon.

## TASTY MARITIME PIE

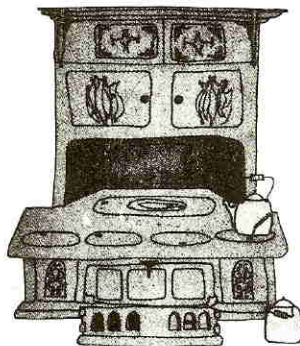
1 package frozen haddock fillets, cooked\*  
2 Tbsp butter  
½ cup chopped onion  
1 garlic clove, crushed  
1 cup diced zucchini  
2 Tbsp flour  
½ tsp salt  
Dash of pepper  
½ tsp thyme  
½ tsp basil  
2 cups tomatoes, peeled, seeded, chopped  
1 (9 in) pie crust (23 cm)

*Break fillets in chunks. Saute onion, garlic and zucchini until vegetables are tender. Blend in flour, seasonings and herbs. Add tomatoes and cook 5 min or until sauce is thick. Add fish and pour into a 23 cm (9 in) pie plate. Cover with pastry; trim and flute. Bake at 200°C (400°F) 25 to 30 min or until pastry is golden brown. Allow pie to stand 10 min before serving. Makes 6 servings.*

\* or Boston bluefish, cod, turbot.

## FIESTA CHOWDER

1 lb. frozen haddock fillets\*  
½ cup chopped onion  
½ cup chopped green pepper  
1 garlic clove, crushed  
2 Tbsp olive or vegetable oil



1 can (19 oz) tomatoes  
1 can (7½ oz) tomato sauce  
1 cup diced potatoes  
1 small bay leaf  
¼ tsp oregano  
Dash of salt and pepper

*Partially thaw fish and cut in 2 cm (1 inch) pieces. Saute onion, green pepper, and garlic in oil until onion is translucent. Add remaining ingredients, except fish. Simmer slowly 15 min. Add fish and simmer 5 to 7 min or until flesh is opaque and flakes easily. Makes 4 servings of 250 mL (1 cup) each.*

\* or cod, Boston bluefish, turbot.

## WHITEFISH WITH SAUERKRAUT

2 lb. whitefish fillets\*  
1 cup finely chopped red onion  
½ cup butter  
1 can (28 oz) sauerkraut, drained  
1 cup chicken bouillon  
1 medium red onion, thinly sliced

*Cut fillets in serving-size portions. Saute onion in 25 mL (2 Tbsp) butter until translucent. Add sauerkraut and bouillon. Simmer about 30 min. Meanwhile, dust fillets with flour and fry in remaining butter 3 to 4 min on each side or until fish is opaque and flakes easily. Arrange on serving dish and keep warm. In the same pan, saute onion rings. Spread sauerkraut over fillets and garnish with onion rings. Makes 6 servings.*

\* or pickerel, northern pike, lake trout, cod, Boston bluefish, ocean perch.

*“I Pardon All My Enemies  
For The Love Of  
The Good God.”*

*Louis Riel, November 16, 1885*