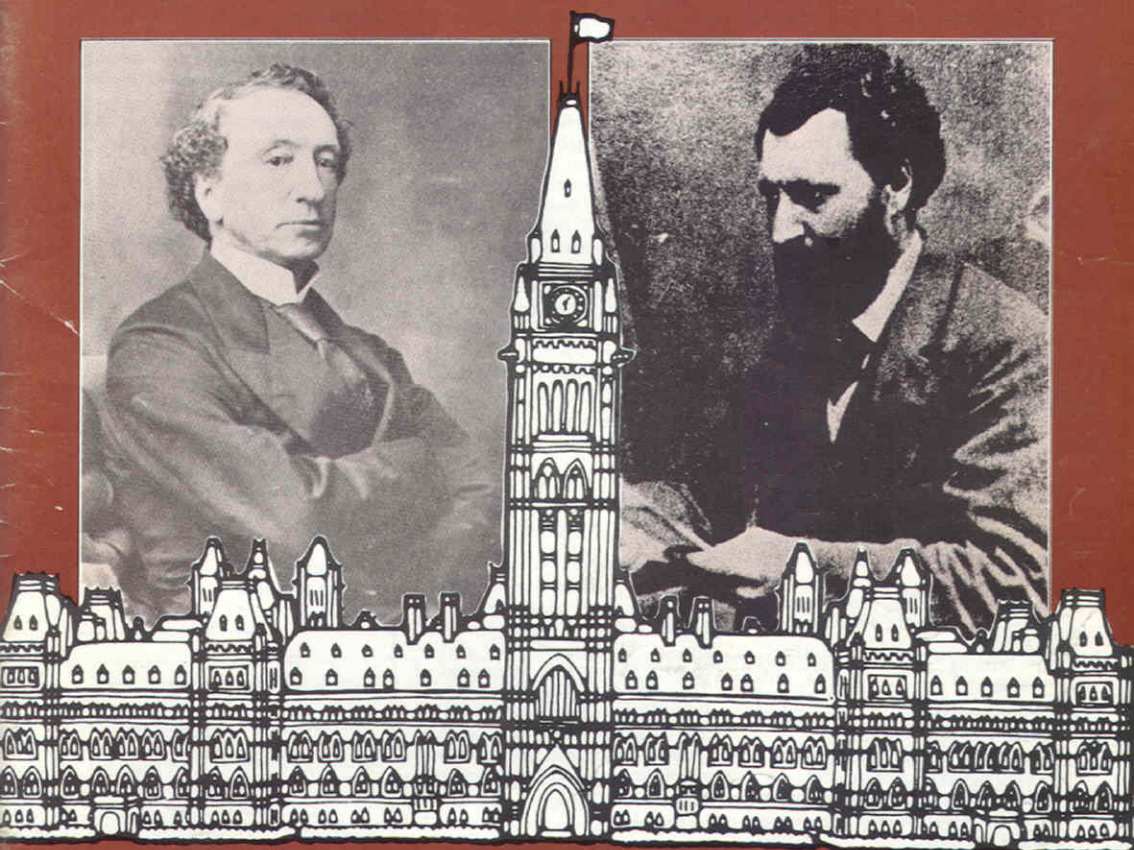


March 1987

Vol. 18 No. 3

NEW BREED

Voice of the Metis and Non-Status Indians of Saskatchewan



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Letters



LOOKING FOR GREYEYES

Dear *New Breed*:

I read with great interest your article on page 29, February issue, "David Greeyes, A Saskatchewan Great".

This brings back to mind the years I once worked with David Greeyes, while in the Touchwood/-File Hills Qu'Appelle District. David was also my supervisor for a short period as well. He is truly an outstanding man not only in the sport area. But a kind gentle and understanding man with a great concern for man-kind.

While in Vancouver, and at Expo, I was pleased to see on the Expo Grounds a plaque on David Greeyes, and informed many of the people around me, that viewed this write-up that he was a man I knew, and worked with. I was proud to be a part of that!!

Also, I am trying to reach David Greeyes. I am retiring this March 31, 1987, and wish to extend to him and his wife an invitation to the retirement banquet. If you have an address or know where I can reach him, I would appreciate that so much.

Enjoy reading your magazine, which comes to the Yorkton District Office.

Wishing you every success...I remain. □

Yours very truly

Mrs. T. Howe
Education Administrative Assistant
Dept. of Indian Affairs and
Northern Development
44 First Avenue North
Yorkton, Sask.
S3N 1J4

QUESTIONNAIRE MORE ACCURATE THAN GALLUP

Dear *New Breed*:

In regards to your market research questionnaire: When Gallup polls 2 thousand people in Canada (population 25 million), they claim

the poll results are "accurate within 4 percentage points, 19 times out 20." This translates to one person out of every 12,500 being polled.

But in your February issue, however, Don Devine complains, "It must be emphasized that the results of the questionnaire don't represent an actual picture of our whole reading audience. We were hoping to be able to get a much larger number of responses. Enough at least, so that we could say that the data does represent the views of our entire readership, but as things are, we just can't do that," because 45 out of 4,000 questionnaires were returned. This represents one out of every 89 readers being polled.

My question is why is a Gallup poll so accurate and yours not? The way I figure it, your poll is over a hundred times **More** accurate than the average Gallup poll. □

G. Robert Dumont
Prince Albert, Sask.

DUMONT WANTS BACK COPIES

Dear *New Breed*:

If it is possible, I would like to obtain all issues of the *New Breed* for the year 1985. Also pictures of any of the Dumonts that participated in the opening ceremonies of The Batoche National Historic Park, Visitors Reception Centre on May 18, 1986. If any or all of the above is obtainable, please inform me of the cost, and I will forward a cheque to you. □

Yours very truly
Ms. Mavis Dumont-Noullet
10879 Oriole Drive
Surrey, B.C.
V3R 5A4

EDITOR'S NOTE:

Back copies are always available from the New Breed at a cost of two (\$2.00) dollars apiece which will include postage. Any photos taken by New Breed staff are also available at any time at a cost of \$5.00 apiece.

When ordering please include issue and volume no's as well as dates of publication along with your certified cheque or money order. Photos must be previewed and ordered from our office unless you know the specific photo you want and can refer to it with the issue no/date and page on which it appeared in our magazine.

We welcome all inquiries in this regard.

SEEKING YOUNG PEN PAL

Dear *New Breed*:

Hi! I am interested in having a male pen pal between 15 and 18 years of age. My name is Leanne Severight. I am from Fishing Lake Indian Reserve. I live in Saskatoon, Sask. I go to the Native Survival School, which is for Natives only. I am in grade nine.

Please write to me at:

Leanne Severight
919 Broadway Ave.
Saskatoon, Sask.
S7N 1B8

Yours truly
Leanne Severight



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NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

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

Editor, New Breed
210-2505-11th Avenue
Regina, Sask. S4P 0K6

Freelance Articles and Photos:

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

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

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

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From The Desk of The Editor

There is one topic of discussion which seems to be at the forefront of everyone's attention these days. It is not a pleasant subject but one which inspires fear among the bravest and wisest among us. It is a killer which shows no favorites while choosing its next victim. It is running rampant throughout the civilized world and promises to claim more human lives than all of mankind's past wars, plagues and crimes throughout history unless a cure is found very soon.

Each day we hear reports of younger and younger victims. Each day we hear reports of new forms of transmission of this killer's poison. And each day we become increasingly more concerned that we or our children will be the next to fall victim to acquired immune deficiency syndrome or AIDS as it is more commonly known.

No one can help but sympathize with the AID victim. Our human nature demands our utmost compassion for our fellow human beings who are being mercilessly attacked with no right to defend themselves and less chance to survive.

However, as we open our hearts to these helpless victims and their grieving families for the torment and injustice of their plight, I for one cannot, at the same time, help but feel confused, to the point of anger, at the insensitive and irresponsible attitudes of many people, including professionals, in respect

to this plague of all plagues.

I cannot understand how professional medical personnel can treat this indiscriminate killer disease with such irresponsibility, by falsifying official documents in an effort to protect the 'innocent' and 'good' name of a deceased victim at the cost of jeopardizing the life of an entire society who might have been infected or who might still be infected by the deceased or his belongings and then either die themselves or become a carrier and infect hundreds of other potential victims.

I cannot understand a society which hides behind the righteousness of its permissive attitudes while blatantly denying the all too obvious contribution of those attitudes and permissiveness to the very development and propagation of a disease which kills men, women and children of every creed, race and age with a sinister viciousness which knows no reason or bounds.

And though my heart reaches out to him or her with all the human kindness within me, I cannot understand a helpless victim remaining silent and instructing others to remain silent, simply to save face at the dangerous risk of infecting others and thereby encouraging the disease to spread unchecked to develop to epidemic proportions and perhaps in time claim his loved ones in it's path of merciless destruction.

Not only do I fail to understand the motivation of such people, but the reality of their selfish, anti-social attitudes anger me more than the disease itself. For it is the existence of these attitudes which allow the disease itself to exist and continue to spread.

Why can we not admit to ourselves that AIDS is not the killer but rather the result of a society which has become more concerned with the selfish rights of the few at the expense of the rights of the many.

When will someone have the courage to stand up and be counted and tell it like it is? □



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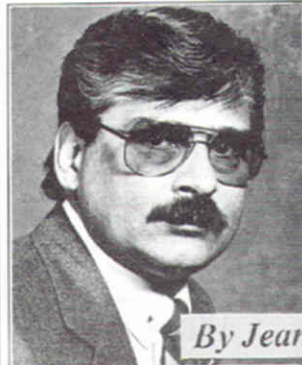
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Background To Final FMC

By Dan David

Jan/87, Halifax - The leaders of the four Aboriginal groups, representing Indian, Inuit, Metis and non-status Indians, recently met with senior federal and provincial officials in Halifax, hoping for a breakthrough agreement on self-government.

The Inuit are already well on the road to a form of self-government in the Northwest Territories. They've been working on Nunavut, or "Our Land", for about ten years. "Up until 1985," says an official of the Inuit Council on National Issues, "the idea of self-government hadn't gained legitimacy."

Now however, there remains a plebiscite to confirm the Inuit drive to divide the N.W.T. into eastern and western territories with the Inuit forming a majority of the population in the east and Indians a minority of the western population.

The Inuit still worry about financing and resource development, especially offshore development. The ICNI feels that an amendment entrenching the right to Inuit self-government would protect their stake in the North in years to come regardless of whether or not the Inuit remain in the majority in Nunavut.

The Inuit don't want to be frozen out of any future development in the north with the benefits flowing south and the Inuit left to pay the social, environmental and economic bill.

Nor do the Inuit believe the road to self-government will come easily

or without a price tag. "The provinces are the big problem," says the ICNI official, aware that the provinces want to know the social and financial implications of self-government before agreeing to it.

"They want any problems with self-government ironed out before the right is recognized," continues the ICNI official. "We feel that if there are problems with self-government then these can be worked out after self-government is recognized. Entrenchment is only the first step."

But the Inuit don't have the provinces to deal with in the North. The federal government retains almost exclusive jurisdiction over those lands and resources unlike in the south where the provinces control and manage Crown lands.

Still, to get an amendment on self-government, an agreement must be reached on how these new Aboriginal governments would be financed and over what areas these governments would have jurisdiction. In order to do that, the Inuit would need at least 7 provinces representing fifty-percent of the Canada's population to support the proposal.

It's not just the Inuit who need that provincial support. "The Metis have the most to lose," says Mark Leclair, an executive assistant on constitutional affairs at the Metis National Council. "We could be left out of the process if there's no amendment on self-government, or recognition of a land base for the Metis, or agreement to an on-going process (after the final First Minis-

ters' Conference)."

Leclair says the Metis don't have the legal shield that Indians and Inuit have through the treaties or land claims, should the constitutional talks fail for the Metis. "I mean," Leclair explains, "as far as the Metis and Aboriginal rights are concerned, it's one big legal question. No amendment in 1987 leaves us without being included in the process afterwards."

What the western-based Metis organization wants is the establishment of a Metis land base, and the means to support the Metis population upon it.

"A land base is important symbolically to the Metis as a people," says Leclair. "We need land to develop a resource base too, whether it's developing natural resources like timber or mining or setting up ranches to support our communities. And we need to work out some way of revenue sharing or a system of transfer payments and clear lines of jurisdictions between our communities and the federal and provincial governments."

The big wrinkle in the Metis plans is the federal government's refusal to accept any responsibility for the Metis under Section 91.24 of the British North America Act of 1867. That section outlines the responsibilities of the federal government and includes "Indians" but not the Metis.

"The Canadian government isn't as flexible as we thought it would be," says Leclair. To him, Aboriginal and Metis rights is more than just a legal question hanging over

Canada; it's a moral dilemma too. "Canada's policy is essentially assimilationist," he says.

"We're talking about forms of government based on principles that should transcend fiscal policies, political parties, federal or provincial government authorities or jurisdictions," says Leclair. "The theory of an amendment is to create a third level of government."

In order to create that "third level" though, the other two levels, the federal and provincial governments, must first agree. That seems unlikely considering the fact that the federal level refuses responsibility for the Metis and the provincial level is unlikely to.

"The big question is, who pays?" says Leclair. "The federal government isn't taking a leading role in finding a solution and the provinces are worried that the feds are shirking their fiscal responsibilities for Aboriginal people."

That's not the least of the worries for the Metis and non-status Indians. They feel caught between the federal and provincial governments and the two major Aboriginal groups, the Indians and Inuit.

In 1985, both the Indians and Inuit said they would have given the provinces a veto on their Aboriginal rights. The Metis and non-status groups accepted the proposal saying it was a "means of achieving something. It's more than we ever had and by taking it we aren't foreclosing on our future."

Leclair says the Inuit nearly accepted a federal proposal in 1985. "The Inuit are pragmatists," says Leclair. "They would have accepted the 1985 proposal because they are already doing it," he continues, referring to Inuit self-government through Nunavut.

"The Indians are a different story," he adds, "they're not going to budge unless they get an inherent right to self-government. They're prepared to sacrifice an amendment at the next conference if they don't get that inherent right."

Arnold Goodleaf, executive assistant to Georges Erasmus, national chief of the Assembly of First Nations, says that's not quite so.

"No, we're not going to insist that it be in there," Goodleaf says. "But we have to lay it on the table."

"If they (Indians) don't feel that

we've laid it on the table or pushed hard enough for an inherent right of self-government," Goodleaf continues, "there'll be hell to pay. We don't have a mandate to say anything less."

The AFN's position is that the federal and provincial governments can't create self-government for Aboriginal people; it can only recognize the right for Aboriginal people to govern themselves.

According to Goodleaf, the 1985 proposal fell far short of what Indians were prepared to compromise. It's the same proposal the federal government plans to table at this last conference.

He says the federal proposal represented a series of hoops that Aboriginal people would have had to jump through with no guarantee of success or fair play.

"First a right would be recognized," Goodleaf says, "then that right depends on agreements coming out of negotiations with the federal and provincial governments. Then those agreements would have to be subject to provincial ratification. So even if we got agreements, the provinces could shoot them down simply by not passing ratifying legislation."

"So what we want is a free-standing right to self-government," Goodleaf continues. "We want a very simple sentence that says, the right to Aboriginal self-government is hereby recognized and affirmed. Period."

Goodleaf says that there's been a lot of time wasted by everyone at the constitutional table, but adds that, "we're almost there".

"The next constitutional conference could still collapse," he says. "As long as there's an appearance that our rights are contingent on negotiations without any legal requirement to make an agreement, we can't accept it."

All of the legal, political and moral arguments put forward by the Aboriginal groups however, may not make much difference at the constitutional conference itself.

It isn't the Aboriginal groups that can amend the Aboriginal Rights sections of the constitution; only the federal and provincial governments can do that.

The Aboriginal groups may, or may not, remember a 'leaked'

memo that surfaced shortly before the first First Ministers' Conference. It was written by a senior federal official named Denis Marantz.

The 'Marantz Memo', as it came to be known, outlined the federal strategy for the constitutional meetings on Aboriginal rights as "lowering the expectations" of the Aboriginal groups and "embroiling" the provinces.

The memo was simple and clear, and many thought it was a blueprint for derailing the first national constitutional conference on Aboriginal rights.

When that didn't happen, and the conference ended successfully, the 'Marantz Memo' quickly faded from memory.

The strategy behind the 'leaked' memo, however, continues to haunt the Aboriginal Rights meetings on the eve of the final conference. An official with the Inuit group says that "even if it's not a conscious strategy, it most certainly is something that's going forward."

The status Indian organization though, says that the strategy outlined in the 'Marantz Memo' is "...still there. It was all outlined in that memo."

After the 1985 First Ministers' Conference failed, the federal Cabinet approved a 'two-track' policy for dealing with Aboriginal affairs. This policy is outlined in a document marked 'secret' and bearing the signatures of former Justice Minister, John Crosbie, and former Indian Affairs Minister, David Crombie.

"The first track sets Ottawa's course as "proceeding with constitutional discussions aimed at defining and entrenching Aboriginal rights, including that of self-government."

However, the Cabinet document warns of the danger of "raising unrealistic Aboriginal expectations of rapid change" through the constitutional route or first track.

The second track, of the two-track approach, is the federal government's intention to pursue "practical negotiations to define and implement self-government institutions at the community level." These discussions would necessarily involve the provincial government.

Again, the 'secret' Cabinet document warns of "evoking provincial

concern of increased responsibilities and expenditures for Aboriginal people." In other words, embroil the provinces but don't push the policy too hard.

By involving the provinces in regional, local or community-level negotiations with Aboriginal groups, the federal government's aim is to show the provinces that the consequences of Aboriginal self-government are "manageable, even if they cannot be fully predicted."

The document also states that the federal government should "establish a clear record of good faith" by the end of the constitutional conferences by April, 1987.

To the AFN, the federal policy means that "the federal government would begin negotiating with individual bands to accept less," and that means phasing out the role of the Department of Indian Affairs.

"It means forcing the provinces to accept jurisdiction for Aboriginal people by pressing the provinces to accept responsibility for Aboriginal people. In other words, embroiling the provinces," says Arnold Goodleaf.

"The feds would go to a two-track policy," Goodleaf continues. Should the first constitutional or track fail, there is always the second track with the provinces taking more and more responsibility for Aboriginal people."

Eventually, he says, some bands might seek a legislated type of Aboriginal self-government which wouldn't have constitutional protection and "wouldn't be anything more than a municipal-type of government."

That's what critics now say about the Sechelt Bill, a federal law that removed many of the protections and restrictions of the Indian Act from the Sechelt Band in B.C.

They say it's the federal government's way of showing Indians that there isn't a need for a constitutional amendment for self-government; that the federal government can just create it by passing a bill.

However, critics say that Sechelt-type legislation doesn't have the protections that Indians need and that what one government gives, another can take away. Although the AFN doesn't say so publicly, it feels that the Sechelt Bill should never have happened since it under-

mines their goal of a constitutionally entrenched right to self-government.

There's another danger for Aboriginal people, according to the AFN. It says that the two-track policy takes away any initiative from the federal government to deal seriously at the constitutional table.

The danger for Aboriginal people, Goodleaf says, is that the federal policy allows Ottawa to sit back and "say it's doing everything it can to accommodate Aboriginal concerns while not trying very hard to entrench self-government in the constitution."

In effect, that's essentially what happened in Halifax at a senior officials meeting in January. "It's suddenly becoming very clear to us," said Georges Erasmus, head of the Assembly of First Nations, "that the federal government is the problem, not the hard-line provinces as we had assumed."

John Amagoalik, head of the Inuit Committee on National Issues, also criticized the federal government at that meeting for seeking the "lowest common denominator", or the lowest form of self-government, and that it had already given up trying to obtain a constitutionally entrenched form of self-government.

Erasmus, Amagoalik, and the other Aboriginal leaders, criticized the federal government for not pressuring the provinces to meet the Aboriginal positions in negotiations. They also accused the federal government of sitting on its hands at the meeting and of "playing referee."

"You can't be a neutral player in these talks," Erasmus is reported to have said to the federal delegation. "You have a pivotal role to play if we're going to achieve anything at these talks."

"It's pretty clear that the federal government is going to keep pointing the finger at us," Erasmus said, fearing that his group would be blamed if the final Conference fails and there's no amendment on self-government.

Of all the groups, though, the AFN says it's the least worried should the conference fail. "The provinces have everything to lose with this policy," says Arnold Goodleaf.

"We don't. We still have the treaties and land claims," he says,

unlike the Metis and non-status Indians. "The federal government will still have to deal with us in the land claims process."

Should the talks fail to achieve an amendment on self-government, Goodleaf continues, "the Treaty people will get mad as hell. So, you'll see the first nations invoking the treaties more and more. If it means years of court cases, then that's what it'll have to take."

The meeting in Halifax, in January, may simply be a dress rehearsal for the final First Ministers' Conference on March 26 and 27 of this year.

The script-writer, the director, of this extravaganza on Aboriginal rights may try to pin the blame on the other actors for not exploiting their respective roles as well as they might have, should the conference fail to achieve anything.

But try as it might, the federal government is being cast in the starring role even if it's hoping to play the referee or act as stage manager in the whole affair.

On a recent trip to the Vatican, on his way to Africa, Prime Minister Brian Mulroney was asked by the Pope about Native issues and more specifically about the upcoming First Ministers' meeting on Aboriginal rights.

It seems the Pope has taken a special interest in how Canada deals with Aboriginal rights and he took the opportunity to remind Mulroney that the world is, indeed, keeping an eye on how he deals with the issue.

At the same time, Mulroney was criticized by the South African ambassador to Canada, Glenn Bobb. It seems Bobb didn't like Mulroney's impending visit to the African states bordering South Africa in support of their position against apartheid.

"When referring to Indians, some Canadians show contempt and a despair of change that one would rarely hear in South Africa," Bobb said. He also accused Canadians of denigrating Indians, ignoring their plight and stalling on promises of self-government.

Mulroney replied that he wouldn't "dignify" Bobb's comments with a reply. But the episode served to remind Mulroney of the political stakes involved in staying 'neutral' on the issue of Aboriginal self-government. □



The Growth Of A People

By Tom Twist

Saskatoon - The Annual Conference and Assembly of the Gabriel Dumont Institute of Native Studies and Applied Research was held at the Bessborough Convention Centre in Saskatoon February 5-7, 1987.

The theme of the conference "The Growth of a People" was emphasized as over 650 people, a record number of attendants, participated in the scheduled activities.

The conference began with registration on Thursday evening. Displays were set up by Gabriel Dumont Institute, Saskatchewan Native Communications Corporation, Saskatchewan Native Alcohol Council Corporation, Native Trappers, Aboriginal Women's Council of Saskatchewan and SUNTEP.

A talent show attracted a good crowd and provided some great entertainment featuring singers, dancers, jugglers, fiddlers and a skit by SUNTEP students.

Friday morning began with an opening prayer by Dennis Thorne, the opening ceremonies and introductions. The keynote speaker at the morning's workshop was Harvey McCue, Director of Education for the Cree School Board of James Bay, Quebec.

McCue spoke about the need to channel resources for a successful education. He discussed a "new education" and the importance of accountability, meaning who is responsible for the education of our children. He also emphasized the need to have educational research co-ordinated and organized in one central place. McCue briefly touched upon learning styles, teacher training, curriculum development, elementary and secondary education and the promotion of creative curriculum.

Following the address of the keynote speaker, a panel of resource

people was introduced. The panel consisted of Vital Morin of Ilë-a-la-Crosse, Eva Peters of Fort Qu'Appelle, Mary Pitawanakwat of Regina and Harvey McCue. Each panel member talked about their roles in the education of Native people.

Gabriel Dumont Institute put forth a proposal of a new mandate as a statement of self-government in education and culture. The mandate includes a two-fold plan.

The first or interim strategy seeks to maintain current programming and the development by Gabriel Dumont Institute of an educational network and support service agency necessary for the continuous educational needs of Natives during the next five years. The Institute will further seek to enter into agreements to have input in the kindergarten to grade 12 system, community colleges, technical institutes and universities.

Gabriel Dumont Institute proposes to establish their own educational system within the context of the existing educational systems.

The proposal was presented in an effort to create awareness for the direction which the Institute is taking. The assembly will have a year to discuss the mandate when it will be reintroduced for final approval.

Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), summed up the morning's activities, where he emphasized the importance of education and the overall goal of the Aboriginal people of Canada to participate as full partners in the management of Canada. He added that such institutions as Gabriel Dumont are lending themselves to the realization of a degree of self-determination never before enjoyed by the Aboriginal people of Canada.

Chris LaFontaine, Executive Director of Gabriel Dumont Institute.



The afternoon session involved small group workshops and focused on four areas; Community Growth through Development, I'm Losing My Language, Our Culture is Alive and Survival in the Classroom and Beyond.

The first workshop on community growth discussed ideas on planning local activities and raising funds for these activities.

"I'm Losing My Language", dealt with one of the major concerns of Native people, that of retaining their own language. This workshop included a practical lesson in Cree along with a discussion on the traditional Metis or "Michif" language.

"Our Culture is Alive", attracted a large number of participants with its cultural presentations and ideas on how to develop cultural activities at the community level. Ron Camponi and the Gabriel Dancers presented a demonstration of traditional Metis dancing. Karen Shmon, a Saskatoon teacher, told how she has integrated Metis content into her teaching style. Darcy Pelletier and Riva Racette showed their pow-wow style of fancy dancing and seven year old Damon Heit performed some toe-stepping music on the fiddle. The dedication and enthusiasm shown by these young people captured the crowd's interest and was enjoyed by all.

The fourth workshop was student oriented and examined concerns such as financial adjustments and lifestyle adjustments on entering a program, the personal, social and academic reality of student life and employment prospects upon graduation.

The workshops were well presented and a great deal of interest was shown by the many active participants. A lot of the participants indicated that they would have liked to attend all four of the workshops, however that was not possible as they were held concurrently.

A huge crowd turned out for the Friday evening banquet. The guest speaker was Nick Sibbetson, Leader of the Government of the North West Territories and Minister of Culture and Languages.

Sibbetson, the first Native lawyer in the north was impressed with the Metis movement in Saskatchewan. He talked about the non-involvement of Aboriginal people in government in the north up until 1970 and the changes that have taken place since then.

Of the present government assembly in the north, Sibbetson noted that 14 of its 24 members are Aboriginal people. He mentioned the fight and the struggle to have Aboriginal representation in the government and the growth of that representation. Sibbetson stated that he supports self-government and recognizes Aboriginal self-government "as a fundamental right of Aboriginal people."

Sibbetson also talked about the preservation and promotion of Aboriginal culture, Native involvement in business and most important the steps taken to preserve Native languages. He stated that \$7 million has been spent on Native languages and that Native languages will have the same status as English and French in the north. Sibbetson also mentioned a five-year affirmative action plan to employ Aboriginals in all levels of government. In conclusion Sibbetson talked about the division of the North West Territories and its' effects.

During the banquet a number of awards and presentations were made. Chris Lafontaine, Executive Director of Gabriel Dumont Institute, read a scroll with the names of students who have recently graduated from the various programs offered by the Institute.

Graduates and students, Noni Van Goozen, Colin McCaul, Calvin Racette and Murray Hamilton were presented with plaques which acknowledged their efforts and contributions. Lafontaine stated that

Nick Sibbetson, Leader of the Northwest Territories.



"...students make Dumont the success it is."

Jim Sinclair was presented with two awards in appreciation of his support and help given to Gabriel Dumont Institute.

Appreciation was also shown to Jim Durocher, who was unable to attend. A plaque was accepted on his behalf.

Alice Setka, Chairperson of the Gabriel Dumont Institute Board, was presented with two awards for her outstanding contributions.

The annual meeting of the Gabriel Dumont Institute was held the following morning. Alan Morin's report highlighted the important role of Gabriel Dumont Institute and education for self-government and the proceedings leading up to the First Ministers' Conference.

Chris Lafontaine's report focused on curriculum development by the Institute, language, scholarships

and the importance of the K-12 system.

Lee Recj, president of the Gabriel Dumont Student Association listed some of the concerns of the student body such as student finances, affirmative action, AMNSIS elections, housing and communication between the students and the Institute and students and AMNSIS.

The afternoon session was taken up by a general discussion of the proposed mandate for Gabriel Dumont Institute. The constitutional amendment to be negotiated at the First Ministers' Conference was also discussed and a resolution on a land base and self-government was passed with the general feeling that a land base should come before self-government in the resolution.

A motion was also passed which stated that there be two representatives from the Metis Women of Saskatchewan on the Gabriel Dumont Institute Board.

"The conference was highly successful and we feel that the main purpose, that of putting forth the new mandate for discussion, was accomplished. It was very important that we present the mandate to the assembly," Keith Turnbull, Director of Programs and Services, said.

Credit must be given to Keith Turnbull and Erma Taylor, co-ordinators of the conference and to all staff at Gabriel Dumont Institute for their hard work and determination in making the conference the tremendous success it was. □



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More Native Big Brothers/ Sisters Needed

By John Hewson
Big Brother Caseworker

A concern of the Regina Big Brother Association, and for that matter, most of the Big Brother/Big Sister Agencies in Saskatchewan, is the lack of Native participation in the capacity of Big Brother/Big Sister volunteers. In contrast to the few Native volunteers in Big Brother/Big Sister programs, waiting lists are well represented by Native children.

In the past and continuing into the present, the agencies have gotten by with matching Native children to non-Native volunteers. However I believe, and I know I can speak for the agencies in Saskatchewan, that a preference exists to match our Native children to Native volunteers.

The role of a Big Sister/Big Brother volunteer is to be a friend to a Little Sister or Little Brother. The volunteer is matched to a child who shares common interests and has compatible personality. The volunteer is someone the child can look up to as a role model in addition to the parent(s). The volunteer is a person who can provide leadership and of course, like a friend, be there to listen and be supportive.

It is important to note that not just anyone can be a Big Brother/Big Sister volunteer. As a result of the vast responsibility an agency carries in handing over a Big Brother or Big Sister to a child, a volunteer must successfully pass an agencies screening procedure. For example the volunteer applicant must have time to spend 3 to 4 hours per week with the match and be able to keep up this commitment for at least one year. The volunteer must also provide several references and consent to a police check. Finally the volunteer applicant must show a good understanding of the philosophy of the program and their suit-

ability to the role of a Big Brother/Big Sister.

One can only speculate reasons why agencies in Saskatchewan are not attracting Native volunteers to a proven worthwhile program. In the Regina Big Brother Association I think one reason could be that we have failed to promote our program at times, directly to the Native community. However, it is interesting that we continue to receive a constant stream of Native children. Whatever the case I encourage potential Native volunteers to contact the Big Brother/Big Sister Agency in their area to find out more information. If you feel that you do not have the time to commit to the role of a volunteer Big Brother/Big Sister, maybe your help could be put to use at a committee level, for example Publicity and Recruitment of Native Big Brother/Big Sister volunteers.

In conclusion, I believe that the services to the Native child in Big Brother/Big Sister agencies could be increased with greater Native involvement, which in turn, is going to enhance the Native community as a whole.

I invite you to contact the organi-

zation closest to your community and consider helping out. Following is a list of the Big Brother organizations in Saskatchewan.

SASKATCHEWAN AGENCIES

Big Brothers of Battlefords
Phone No. 445-7845

Big Brothers/Big Sisters of Estevan
Phone No. 634-6428

Big Brothers/Big Sisters of Humbolt
Phone No. 682-2829

Big Brothers of Lloydminster
Phone No. (403) 482-5739

Big Brothers of Moose Jaw
Phone No. 692-8823

Big Brothers/Big Sisters of Prince Albert
Phone No. 764-7197

Regina Big Brother Association
Phone No. 757-3900

Big Brothers of Saskatoon
Phone No. 244-8197

Big Brothers/Big Sisters of Weyburn
Phone No. 842-4050

Big Brothers/Big Sisters of Yorkton
Phone No. 783-9409



Feature Interview

Grant Schmidt Saskatchewan Conservative Government MLA

Saskatchewan Minister of Social Services
Minister of Labour
Chairman, Legislative Review Committee
Minister Responsible for:
Employment Development Agency
Indian and Native Affairs Secretariat
Women's Secretariat
Advisory Council on the Status of Women
Labour Relations Board
Worker's Compensation Board
Worker's Advocate
Minimum Wage Board and
Saskatchewan Legal Aid Commission



Grant Schmidt - Saskatchewan Conservative Government MLA.

Jean-Paul: *You have held your present office since the middle of November and the broad scope of your present responsibilities is certainly impressive. Could you share with my readers some of your background which would lend itself to your new position?*

Grant Schmidt: I grew up in Duff, Saskatchewan, which is twelve miles from the File Hills Indian Reserve. I went to school with some Indian and Metis people. The first job I ever had after finishing high school was a summer job where my foreman was Frank Couchicum, a treaty Indian. He was one of the better people I have ever worked for as a matter of fact. So you see, I don't come without any background or experience.

I'm a lawyer by profession. In the old days I used to do some legal aid work. I had Indian and white clients. I also used to prosecute for five years.

I associated with the Indians in my area through sports such as football, hockey and things of that nature. Maurice Belgard used to strike

me out. So, I have some understanding of the southern Indian and Metis people.

My understanding of the northern Indians, and you can't be an expert on everything, the northern Indians and Metis people isn't as good as it can be. That's why I'm going up north to have a look to see how things are. I think it's considerably different in the north.

Jean-Paul: *One of the major concerns people seem to have since you assumed your present responsibilities has been that you may find it difficult to be fair and impartial in certain instances where a particular concern would involve more than one of those agencies for which you are directly responsible. For instance, the Workman's Compensation Board and the Worker's Advocate or perhaps Social Services and the Indian and Native Affairs Secretariat. How would you respond to this concern?*

Grant Schmidt: This is an advantage rather than a disadvantage in that I understand all those things. As Min-

ister of Social Services I deal with a lot of problems and a lot of these are Native issues.

I should say Indian and Metis because that's the terminology you people told me to use. The chiefs want to be called Indians and the Metis want to be called Metis. I'm prepared to use that terminology if that's what they want. I see nothing wrong with it. I'm the Minister of Indian and Metis Affairs as well but Social Services covers a lot of that.

Approximately 70% of young offenders who are in our social service facilities are Indian and Metis, so that ties in very well with our social services, Indian and Metis problems. Not everything there is a problem. There are some very successful Indian and Metis people, but Indian and Metis matters tie in very well with most of my portfolios. I've got Youth, Employment, Women's issues, daycare, which is part of Social Services and the others I've referred to plus more directly, the Indian and Metis branch.

I'm also the Minister of Labour. I've got a problem getting the Indian and Metis people into the unionized construction jobs. So there, I'm trying to promote them, to give them a chance. Where they're not part of the hiring hall it's fairly difficult to get them in through the union system.

Because I have all of those areas, I think it's an advantage. I can see how it all ties together.

Jean-Paul: *What specific initiatives have you taken which would serve to promote employment for Native people in this province?*

Grant Schmidt: One is the upgrader agreement that makes provisions for Indian and Metis people to be employed there. I'm having a problem trying to enforce that because the unions aren't co-operating all that much. But I'm Minister of Labour as well as Minister in charge of Indian and Metis Affairs so I'm doing everything I can to enforce that so that they do hire Indian and Metis people in there.

It's really hard to break into the unionized construction field if they won't take you into the hiring hall. You simply can't get hired!

Jean-Paul: *By and large, the broad scope of your responsibilities almost exclusively deal with the array of so-*

cial programs available in Saskatchewan. Was that part of the rational involved in also assigning your responsibility for the Indian and Native Affairs Secretariat?

Grant Schmidt: No. It just so happens that Indian and Metis people use up a higher proportion or percentage of the social and health services than the regular population in this province. Because I have those elements, by necessity, I deal more with Indian and Metis people because they are using more of those services.

They also get employment which is the positive side of it rather than the problem side of it. I'm trying to get more jobs for those having trouble competing in a competitive world.

Jean-Paul: Your government recently announced a policy of budget restraint. How will that affect many of the Native agencies which will be approaching the Provincial Government for renewed funding?

Grant Schmidt: It will affect some of them, but on the whole, Indian and Metis people will be affected less by restraint than Saskatchewan society as a whole.

Jean-Paul: Are there any specific areas you see cutbacks occurring in within the Native community and Native programming areas?

Grant Schmidt: Well, as I indicated, I can't give any specific details at this time. The Province of Saskatchewan has a revenue problem. Oil money is not coming in. Wheat and potash are in bad shape. Not many Indian and Metis people are presently involved in those three key areas of Saskatchewan. I'd like to get them more involved. But even if they are not involved, they realize that's where the bulk of our revenue comes from.

Because we're short of revenue and health, education and social service costs keep going up, the province has a deficit that has to be managed. So therefore, there has to be some tough medicine for the province and that includes all one million of us.

What I'm saying to you is that the Indian and Metis people will not be affected by it as much because for the most part, they are already in the part of society that can't

stand much of a reduction. There is not much fat to trim in the areas of Indian or Metis people or the programs they have. Whereas, I may be able to find more fat to trim in other parts of society. And we may get to the lean yet. Saskatchewan is in a survival mode.

Jean-Paul: One of the issues which your predecessor had to deal with was fresh food subsidies for Northern Saskatchewan which were cancelled after the Conservative Government came to power in Saskatchewan. Is this an issue which you will be addressing in the foreseeable future?

Grant Schmidt: I'll have to look at that and take into consideration the food costs. However, when it comes to social services and the overall welfare payments, I have to take into consideration the living conditions in an entire area. So, while food may be expensive in the north, I have to balance the cost of heating if you are using fuel oil. We're paying actual living costs.

If you can go out and chop your own firewood your heating costs are going to be somewhat lower than in other parts of Saskatchewan. You have to look at that and take it into account.

I'm reviewing that, but an outright food subsidy, well, we'll have to see how it fits into each area. There are special needs in different parts of Saskatchewan.

Yes, I'm looking at the situation and as soon as I have an opportunity to tour parts of northern Sas-

katchewan to get a first-hand look at how things are going up there I'll have a better idea what can be done in that area.

Jean-Paul: There has been nothing but controversy surrounding welfare rates and the entire welfare reform package introduced by your predecessor. Will that unpopular legislation be reviewed or updated in any way?

Grant Schmidt: I was looking at it. I wouldn't count on any increases. I'm trying to avoid reductions. I mean everyone in Saskatchewan is going to have to understand the magnitude of the problem. The money just isn't there.

We are paying one of the highest welfare rates for families with one child, second highest for families with two children and not as high for the single employables. I don't apologize for single employable rates either. These people have to be encouraged to take whatever work they can get.

Jean-Paul: The concerns brought to my attention most regularly is not in regards to single employables, but rather single parents who feel victimized by this unpopular legislation.

Grant Schmidt: Yes, single parents are counted as 'employable' but they are treated as families if they have children. I can not pay them more on welfare than they would make if they were working. It just doesn't seem right. So, I get very close to that figure but, to have somebody work at minimum wage



Grant Schmidt, Jean-Paul Claude, New Breed Editor.

and make less than somebody not working defeats the whole purpose.

We do the best we can but we are not going to pay for bingo or smoking. And neither will we cover drinking. People who use their money on some of those things will run a little short.

Jean-Paul: *Would you say that this is an area which will be under review as social conditions and the economy demands?*

Grant Schmidt: If the province had the money we'd double the current rates.

Jean-Paul: *Wouldn't that be somewhat irresponsible?*

Grant Schmidt: No. Not if we had the money. But we don't. I have to balance that between education, health and everything else. I have to run a fine balancing act. There will be some reductions in some of these areas. I'm trying to keep the basic needs of people met.

Jean-Paul: *The recent release of the Ombudsman's Report on Child Welfare has raised a lot of controversy and seems to be on everybody's mind right now. However, your reported reaction to that report was anything but favourable.*

Could you briefly state your position in this regard and tell me if you've looked into this issue in any greater detail?

Grant Schmidt: We're considering the things in the report along with everything else that has to be done and we will try to make some improvements.

The only complaint that I have about the Ombudsman's Report is that he took a few isolated incidents and tried to make a political story out of it. He's not a politician. He's on a political campaign here and I don't want to debate with him. I'll debate with politicians, not ombudspersons.

We are reviewing Social Services and will gradually make changes. We will gradually make improvements. We have already made changes in the management areas of Social Services.

Jean-Paul: *There have been at least three Native prepared reports in the past four years which document many of the concerns which were brought out in the Ombudsman's*

report and which have yet to be responded to by government. Can you explain why?

Grant Schmidt: The incident of child abuse in foster homes is not that high. We have a system and it's working quite well. I can find you an example of a bad white man and I can find you an example of a bad Indian and I can find you an example of anything you want to find. That doesn't mean all these people are bad or that an example of a few problems in instances where there was abuse means that the whole system is in a crisis. It is not in a crisis. It is a very well run system. There is room for improvement. We will improve it but it will never be perfect.

Jean-Paul: *Would you agree that when a child is removed from a crisis situation, society has every right to expect that child will be placed in a secure environment rather than one where the child will find itself in another frightening and dangerous situation?*

Grant Schmidt: The great majority of them are being taken to much better situations than those from which they were removed. Our workers are not out to hurt children but do the best they can with them.

How can you know when someone who has been a good foster parent for fifteen years and all of a sudden a case of abuse arises? I have a case like that right now. How are we to know someone has changed in there; that the world has changed. You're dealing with people. How do you know?

What do you want me to do, open orphanages again? I am considering that. I'm looking at all possibilities.

There is no money in running foster homes. You do it out of the goodness of your heart.

There is so much difference of opinion. Because I happen to spank my children when I think it is necessary, some people would say that I abuse my children. There is a difference of opinion in as far as the difference between child abuse and necessary discipline is concerned. That's where the Ombudsman has overstepped his bounds again and gone into policy. Policy is politics and that's the job of the politician.

Jean-Paul: *There has been a lot of*

work done within the Native community in an effort to encourage the placement of Native children in Native foster homes. Will you be supporting this initiative?

Grant Schmidt: I'm in favor of that idea if we can find enough Native foster homes. We have a shortage of foster homes right now. If more Indian and Metis families come forward and apply we will then accept more of them.

Jean-Paul: *The First Ministers' Conference on Aboriginal Issues is fast approaching. Will the Saskatchewan government be altering their position by supporting the Aboriginal people's demand for a land base and self-government?*

Grant Schmidt: The Saskatchewan position at the last First Ministers' Conference proposed the Saskatchewan Accord which would allow forms of self-government to the Indian and Metis people.

We're into a problem of what is self-government. We even have a problem with who is Metis and who isn't. We even have a problem with who's Indian and who isn't. Jim Sinclair wants to be an Indian but can't be one. So you see, it's fairly complicated. Who is Metis and who isn't? That is something else we are going to have to determine at some stage. The Government of Saskatchewan's position is this, and if given to the leaders of the Indians and if given to the leaders of the Metis, we will do everything possible to help these people help themselves.

We do not believe that if you want to have self-government that you should be a welfare state forever. You have to be self-sufficient. We will do everything possible to help.

We are directing as much money as possible to help. We are directing as much money as we can into economic development. In my constituency, the Metis Farm at Lebret has been turned over to the Metis Foundation. It is the first one in Saskatchewan.

I had no backlash from the whites. I didn't get any political gratitude from the Metis but I had no backlash from the whites.

We will go down there and we will negotiate and I will be meeting with Chief Crow in the next while to give him some more information. I

Aboriginal Leaders More Unified

By Jean-Paul Claude

The entire Aboriginal community of Canada is waiting in anxious anticipation for the conclusion of the last First Ministers' Conference (FMC), on Aboriginal Constitutional Matters on March 27, of this year. At that time, grassroots Aboriginal people across Canada are hoping that the matter of their Aboriginal Rights will finally have been established and protected within the context of the Canadian Constitution.

It would be well if Aboriginal leaders shared the optimism of the people they will be representing at that conference, but unfortunately, such is not the case.

In a recent interview with Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and national spokesman for the Metis National Council (MNC), Sinclair said that until recently he too had been optimistic that the scheduled FMCs would provide the solutions sought by Canada's Aboriginal people. However, recent disappointments with respect to governments slow action and Aboriginal inaction has resulted in his optimism dwindling.

"I am beginning to be not as optimistic as I think we have been," Sinclair stated. "I am disappointed in the government for not moving fast enough. I am also disappointed in my own people to some degree for not being more pushy in terms of the right to self-government and the right to land. I think that some people expect us to hand them these rights," Sinclair continued, "rather than realizing that they will have to struggle for them."

"A peaceful process is possible, but at the same time I don't think that people have put enough effort and energy into making it happen. Some people seem satisfied in having the government deal out welfare programs and are prepared to live that way. They have become satisfied with that way of life.

"And yet," Sinclair continued, "there is a huge majority of our people who want the right to self-government and land. These are the people I am depending on to carry on the struggle."

Alvin Campeau, an AMNSIS area director from northern Saskatchewan echoed Sinclair's waning optimism in a recent conversation in Saskatoon, Saskatchewan.

"I don't think we are going to get an entrenchment of both self-government and land in the constitution," Campeau said. "I think this whole situation came upon us too fast. We didn't have adequate time to develop our policies and rally the support of the majority of Canadian people. If we had another ten years to do these things," Campeau continued, "we would really have a chance of getting these basic rights entrenched in the constitution."

Campeau also suggested that the fault is not entirely on the shoulders of the government but rather is shared by Aboriginal leaders in not doing all that was necessary to adequately inform their grassroots people of the issues, options and processes involved.

"Part of the fault is our own," Campeau explained. "It has been difficult to get out to each community and inform each individual about our positions and strategies in trying to entrench the rights of a land base and self-government in the constitution."

While individual leaders may have some doubts as to the outcome of the final FMC on Aboriginal Constitutional Matters, Aboriginal Organizations seem to be more prepared for the meetings than in past years.

One of the problems in the past has been seen as a failure by Aboriginal leaders, representing different Aboriginal groups, to come to the negotiating table with a unified voice in respect to basic rights and issues. This would seem not to be the case this time around as certain Aboriginal leaders met recently for the purpose of preparing a basic position paper which they have all agreed on and which they will carry to Ottawa with them on March 27.

While not all Aboriginal leaders or groups shared in the preparation of this position paper and while

there will still be some radical difference in the positions and demands of many Aboriginal groups, one might expect that any alliances which can be formed on the part of Aboriginal groups prior to the upcoming FMC can do nothing but have a positive impact on the outcome of those meetings.

The four groups involved in preparing the paper were the Assembly of First Nations, the Metis National Council, the Native Council of Canada and the Inuit Committee on Constitutional Issues. Following is a prepared summary of their negotiations.

One of the Aboriginal groups who did not take part in this meeting was the Prairie Treaty Nations Alliance (PTNA), who say that while they agree with the basic principles which form the basis of the other Aboriginal groups position, their specific position is radically different.

Vern Bellegarde, PTNA spokesman, recently told us that while most Aboriginal groups are in the process of establishing their Aboriginal rights, PTNA has a mandate to protect and preserve the Aboriginal rights which its members already have by virtue of existing and legal treaties.

"Our mandate is to protect our treaties," Bellegarde explained, "and we don't see that process being protected through the Assembly of First Nations (AFN). Past statements of AFN's National Chief would seem to indicate that he holds the position that our treaties are valueless and don't mean anything. That is not the feeling of our chiefs, elders or our spiritual leaders."

Bellegarde added that another basic difference between the PTNA and the other Aboriginal groups is that while most other groups are willing to negotiate on a tripartite basis, including the provinces as well as the federal government, PTNA is not prepared to deal in any other way than in a bi-lateral fashion and only with the federal government.

Bellegarde indicated that PTNA is still seeking a seat at the constitutional table, explaining that PTNA has a right to speak on certain agenda items which must be protected in those negotiations. He specifically referred to land resources.

Bellegarde indicated that he is less than optimistic that the final round of talks will accomplish anything at all but added that a degree of optimistic trust must be maintained as long as governments are willing to sit at the negotiating table.

Roy Romanow was reported to have stated in the February 14 edition of Regina's leader Post, that although he does support the charter he has also some serious doubts in respect to its overall applicability.

Summary Of Constitutional Negotiations

1. The federal government has prepared a constitutional amendment which has been completely rejected by all four Aboriginal organizations. The four organizations consider this federal proposal to be so bad as to not even be on the negotiating table for consideration.

2. The federal government proposes to entrench self-government subject to the details being worked out in negotiated agreements. If no agreements are negotiated, there are no self-government rights. Therefore, the federal government is trying to deceive the people that it is proposing to entrench self-government when it is really only entrenching a process. This is completely unacceptable to all of the Aboriginal organizations.

3. The aboriginal organizations have clearly stated that their respective peoples have a right to self-government. This right must be entrenched. The right to self-government is not dependent upon negotiated agreements. If agreements cannot be worked out, this right is enforceable in the Courts.

4. The federal government and the provinces are united on this point - they do not want the Aboriginal peoples to have a self-government right that is enforceable in the Courts.

5. If a right of self-government is entrenched subject to negotiated agreements, the Aboriginal organizations are well aware that there will not be any negotiated agreements. The federal government wants the Provinces to bear all costs of self-government except for on-reserve Indians. The Provinces adamantly state the opposite - this is all a federal responsibility. If the federal and provincial governments cannot agree amongst themselves on the financing of Aboriginal self-government, no progress can or will be made with the Aboriginal peoples.

6. The Metis National Council not only wants the right to self-government entrenched (a view shared by all Aboriginal organizations), the M.N.C. want the right to land entrenched as well.

7. Nova Scotia has attempted a compromise. The essential elements are as follows:

(a) like the federal proposal, there would be entrenched the right to self-government subject to negotiated agreements;

(b) where requested by Aboriginal people, governments must negotiate; and

(c) must negotiate in good faith;

(d) and must negotiate in good faith such matters as financing, land, resources, taxation, education, language, cultural preservation and enhancement and equity of access.

8. Provisions 7(b), (c) and (d) are new.

9. This new proposal may, in part be satisfactory to the Aboriginal organizations because it may be that 7(b) and 7(c) are enforceable in the Courts. For that reason, both the federal and provincial governments want to change this to prevent enforcement by the Courts.

10. This proposal is not satisfactory to the four aboriginal organizations because the right to self-government is still dependent upon negotiated agreements being reached. If no negotiated agreements are reached, then there is no self-government. The federal and provincial governments want to clarify the wording to make it certain that the rights are dependent upon negotiated agreements. This is utterly unacceptable to the four Aboriginal organizations.

11. In conclusion, the constitutional process appears to be going nowhere with little hope of resolution at this time.



Gabriel Dumont Institute of Native Studies and Applied Research Employment Opportunity

PROGRAM CO-ORDINATOR

The Gabriel Dumont Institute has an immediate opening for a Program Co-ordinator for the Social Work Preparation Program in Cumberland House. This is a term position (March - April 30/87), with a good possibility for renewal pending approval for extension of the Program.

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Christopher LaFontaine
Executive Director
Gabriel Dumont Institute
121 Broadway Avenue East
Regina, Saskatchewan
S4N 0Z6

Cultural Similarities Between Northern Saskatchewan And Southern China

SECOND OF TWO PARTS

By Jodi Hanson

EDITOR'S NOTE:

Jodi Hanson is an educator who is quite well known throughout the northern Saskatchewan Native community. She is presently teaching in China.

Ms. Hanson has provided us with a number of interesting articles prepared by her Chinese students. We presented the first set of these articles in our last edition and these will conclude this series.

Anyone wishing to correspond with any of these students or Ms. Hanson can direct their letters to the appropriate person, in care of the New Breed Editor and we will ensure that they are forwarded.



Pre-school children on their way to class.

Preschool In China

By Angel

As the only-child policy is carried out in China, children's status becomes more and more important in that society. A child is the apple of his/her parents' eye. Traditionally he/she will be the main supporter of the family when she grows up, so parents and grandparents lay great hope on children. They want him/her to receive a good education as early as possible. Thus, preschool is brought to parent's attention.

Since 1949 preschools, run by government, including nurseries, kindergarten and preschool classes have developed quickly. They spread over the country, but still cannot meet the people's demands. In recent years, the government encouraged people to run private preschools. Thus, private preschools of all kinds, which give lessons in singing, dancing, musical instruments, English or gymnastics, have mushroomed. The condition is much better than before. But it isn't enough.

Parents, who long to see their child succeed in life, sometimes have to go through the back door to send their child to preschool.

Generally speaking, private preschools are better. A child in such a school can learn more and be well looked after. A public preschool, in the charge of a principal and two vice principals appointed by government, is more like a big nursery. Some teachers are not well-trained. They know little about teaching children.

However, all kinds of preschools pay much attention to the security of children. This is also the point that parents worry about. So in school, teachers are afraid of children's fighting or hurting each other, and after school traffic of accidents or losing them. That's why a line of children are often seen walking in the street with a teacher in front, another behind, and several in the middle. Teachers must accompany children back to their home and return them to the hands

of their parents. Then, the day's work is over. □

A Fortune Teller

By Zhao Xias-ling (Norman)

By the side of a small street in BeiBei, where there are few pedestrians and almost no traffic, an old blind man is surrounded by a group of people. He is a fortune teller.

He is sitting on a small folding stool with an Erhu (a two-string musical instrument in China) in his hands. There is a bamboo walking-stick lying beside him on the ground. Before his feet is a worn, oiled canvas bag.

He is a man of eloquence. He speaks in proverbs and sayings, and uses geographical and astrological terms; he gives people the impression that he is a man with a wide range of knowledge.

He moves from place to place all year round. Whenever he comes to a

new place, he plays the Erhu to draw people's attention; and he sings to the music he produces. When he hears or feels some one standing before him, he stops playing and sings to him/her "Come to see your fortune, and fortune comes your way."

Under his urging and encouraging some one may squat before him saying "Let me try." He holds his/her hand and begins to tell his/her fortune, touching them on the face, neck, back and arms. When he finishes, he always says the same words "Believe me, dear. When you make decisions, think of my words; when you meet trouble, think of my advice."

He does not make a fortune by telling people their fortunes. He never bargains how much money people should give him. In fact he always says to everyone who comes to him: "I'm so kind to help you

people avoid your misfortunes. I'm so generous to tell you when and where your good fortunes are. I'm not so selfish to monopolize your good luck and fortune and I don't think you people with bright eyes are less generous than an old blind man. Give me as much as your conscience says."

No one knows how many of his predictions will come true; but when one listens to him, one cannot deny that everything he says is logical, philosophical and reasonable. One cannot help thinking that he is a mysterious deity.

Though not many people believe him, they like to have their fortunes told for fun. Children are just curious. Sometimes they even make jokes about him "I'm a fortune teller, too. Let me tell you your fortune." "Could you please read my palm?" Generally, people who have lost their boyfriend or girlfriend a-

gain and again, are inclined to go to a fortune teller.

As far as the fortunes go, one can believe it or not. Yet one thing can be seen clearly both by bright-eyed people and by the blind man himself; this is a way of making a living. □

The Southwest China Teacher's University

By a Teaching Student

The Southwest China Teacher's University is one of the biggest universities in China. It is located in Beibei, a suburb of the city of Chongqing, Sichuan province. Its students come from Sichuan, Yunnan and Guizhou provinces.

Built in 1950, this university was incorporated by two old colleges, and named the Southwest China Teacher's College. In 1985 the name was changed to the Southwest China Teacher's University.

This university has got 192.8 acres areas, about 40 per cent of the area is wooded. Thirteen faculties are installed at this university: Chinese language and literature, foreign languages and literature, political science, geography, history, physics, maths, chemistry, biological science, fine arts, music, educational science and physical education.

The academic atmosphere on the campus is active. Lectures on different topics are well attended. Professors and young teachers are absorbed in studies, the students can join different kinds of clubs as their interest guide them, like poetry, photography, music, Chinese calligraphy. Kun fu, weiqi a traditional Chinese chess and many sports such as football, volleyball, basketball and bodybuilding.

There are nearly ten thousand people (including the students, teachers and workers and their families) living on the campus. The students (about six thousand) are offered a free residence and a food supply while on the campus, as is the standard in China. No tuition is charged at China's universities. For the six thousand students, there are nearly one thousand teachers. Some of them are graduates at self-study and some are foreign teachers. They are invited from English-speaking

A Chinese Fortune Teller.



countries. They are good friends of the Chinese people in China's modernization program today, they made a contribution in China's education. Relations between students and teachers at this university are harmonious, whenever the students have problems with their studies or life, they go to their teachers. It's a common thing that a student kept on corresponding with his/her teachers after graduation.

The trees, flowers, students' dorms, dining halls, on the campus are all in the workers' care. The worker is an integral part of the university. Attached to this university is a junior high school, a primary school; and some factories, as well. In the library, nearly one million copies of books are on the shelves and now a new library is under construction.

This university is one of the important universities in China. It's the cradle of middle school teachers. Each year it sends out thousands of graduates to middle schools in the three Southwest China provinces. Some of them (excellent ones) to colleges or research departments. It brings new blood to the middle school teaching.

In China today, qualified middle school teachers are badly needed. In many middle schools, even the middle schools in some middle-sized cities, there are many unqualified teachers. It's a serious problem for the education of the young generation with these kinds of teachers.

In recent years many teacher's universities in China, installed "Teacher's Training Classes" — for the middle school teachers after an entrance examination. In this university, the returning teacher's are trained in some of the faculties. These returning teachers usually will stay in the university for two years, and then go back to the middle schools from which they came.

But this of course is limited, depending on the condition of the university and middle schools. (ie. if too many teachers go to the training class in the university. Some courses in the middle school will have to stop). To solve this problem different kinds of correspondence education appeared in many teacher's universities in China. The students get their books and materials through



Showing off the dowry in a Chinese wedding ceremony.

the post-office and study according to a plan. The students will meet their teachers twice a year or three (usually during the vacations) and have their exams at a certain time. Some will study five years, some two years or three years. At the finish of the course, the qualified students will get the certificates in this aspect the Southwest China Teacher's University is no exception. There are now several departments doing so.

The Southwest China Teacher's University is one of the important universities in China. Today in China's Modernization drive, it plays an important role. □

A Wedding Ceremony

By Li Wen-Ziang (Edward)

Wedding ceremonies vary from place to place in China. The following is one example.

The whole procedure took place in a meeting room which belonged to the factory where the groom worked. The room was beautifully decorated with colourful paper, lights and coloured silk. Though the new couple rejected the old custom of accepting betrothal gifts, a lot of mementoes were piled up on a big desk.

On the eve of the wedding, all the guests and the wedding partner's families were in the room. The ceremony began with the chief witness of the wedding reading the marriage certificate. Then the bridegroom stood up and took his bride's hand

to bow down to their parents and other guests around the room. The most interesting thing was the performances played by the new couple.

One of the guests suggested that if they really loved each other, they should kiss each other before the assembled gathering. Like most Chinese girls, the bride blushed when she heard the request. She was too shy to do it. However, the bridegroom was braver. He gave the bride a quick kiss which brought a round of laughter. After that, one of the groom's workmates placed a narrow bench in the middle of the room. He asked the bride and groom to walk on the bench from one end to the other, starting from opposite ends. As the bench is narrow, they were embraced when they passed each other. This pleased the people and the ceremony came to its climax.

Another interesting performance is "looking for the bride and groom." The new couple's eyes were "blind folded". They were required to look for each other among the guests. They groped in the darkness and grasped many "brides" and "grooms". This continued until the dance began.

At about midnight, someone fired twelve firecrackers. Everyone shouted "best wishes" to the new couple. Then the bride and groom were accompanied to the bridal chamber by many young boys and girls. The ceremony finally came to an end. □

Profile

Dr. Collin McCaul: A Metis Medical Professional

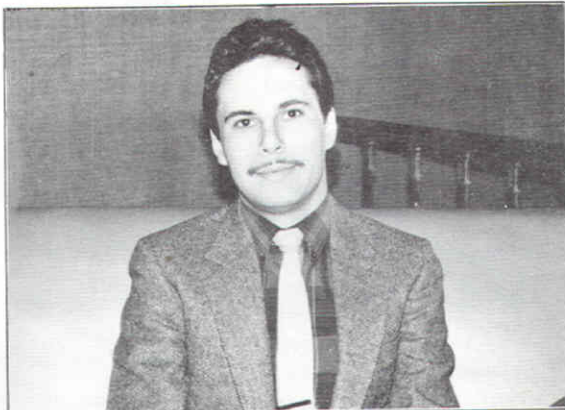
By Tina La Rose

Collin McCaul, a young Metis from Ile-a-la-Crosse has recently received his general medical practitioner license but has no desire to stop there. His dream is to become a major surgeon even though it means another eight years of intensive study.

Most of his schooling took place in northern Saskatchewan, where at the tender age of thirteen, he developed a keen interest in the natural sciences. When university came along it was a natural progression to enroll in the more advanced classes in that area, thereby challenging his interest in an effort to determine if it was a feasible goal. After talking to doctors in Ile-a-la-Crosse he gained a new respect for the challenge of medicine. "My family has given me moral and financial support and without them I would have never made it through medical school", Collin said.

Quite a few awards have been presented to Collin, but the ones he cherishes most are the Louis Riel Scholarship and the Chase Memorial bursary. He has also received awards for having in the top grades in his medical classes. During his final year he won the Horner prize for both clinical and academic excellence in pediatrics and the Deto Book Prize for Cardiology.

During medical school his ambitions have centered around being Metis first and secondly a doctor. He has become more appreciative of what being Metis means. Collin says he never really had those ideas clear in his head, but through seeking those answers by attending as many meetings as possible, Collin was able to find out and gain a certain insight into what was happening. "I have become more devoted in being Metis by trying to become more involved in any way that I can."



Dr. Collin McCaul.

Collin has been invited on numerous occasions to give lectures to second year medical students on the problems that have been identified in the north. He stresses that Aboriginal students need to be able to compete on an equal footing in the school systems, so that the student can gain self-respect, self-esteem and the respect of other people.

Throughout his years of study, people have told Collin that he was getting his education free. "I have had to correctly point out that I am as far in debt as they are and have been subjected to the same criteria as they have to pursue my medicine career," Collin explained.

Currently, Collin is active in the AMNSIS local at the University of Saskatchewan in Saskatoon, eagerly applying his skills and knowledge to help students and future students maintain their education and self-esteem. "My first goal as a Metis is to ensure that Metis students can receive an education," Collin stated. Although he feels self-government is a more important goal of the Metis people, at this time, he also knows that education is the best way to achieve that goal.

Besides taking time out from his heavy schedule to help others in their education, Collin also works at the St. Paul Minor Emergency Clinic in Saskatoon. When admitting Native patients Collin makes a point

of letting them know that he too is a Native person from northern Saskatchewan. He feels, in a lot of cases, the Native patient can relate better to him than the other doctors.

Although he can't speak Cree he understands it. Many times he has been called upon to translate and he sees his understanding a second language beneficial to him, the hospital and the patient. At present his life is too demanding to take time out to enroll in a Cree class, although that is definitely an idea that Collin has put on the back burner for now.

Collin's future plans are to promote career days at most of the northern community schools, along with other professionals. Collin said, "No one ever came up and gave us talks on what it means to be a doctor. People think that medicine is a strange entity, where a normal person goes in and comes out a healer." He wants people to realize that if they want to be a doctor, lawyer or a teacher etc., then it is just a matter of doing it.

"The student has to know that there are people who have gone through the system and already broken the ground for them. By using ourselves as role models and presenting ourselves as regular people, then they will be able to say, Yes I can do it too!" □



A north Saskatchewan shoreline illustrates the dominant timber reserves of the area.

The Influence Of Northern Local Governments On Northern Government Policies

By Bonita Beatty

EDITOR'S NOTE:

The following is the second in a series which examines what, if any influence, Saskatchewan's northern people have in the formation of government policies which affect the North. Bonita Beatty is northerner,

now studying in the South and working as a freelance writer.

The common historical backgrounds of the predominantly Indian and Metis residents, dating back to the Hudson's Bay trading days, their traditional economic pursuits of hunting and fishing, their common Cree and Dene languages, seems to support the theory that the northern region does have a strong and distinct political culture that is different from the urban South.

By setting up the northern department, the Province appeared to recognize the existence of this political culture and the need to include the people in the shaping of provincial policy. In the 1974/75 annual report by the department, Doug McArthur (Deputy Minister) stated:

"...key to the department's promotion of social and economic development in the interests of northern people has been the growing involvement of northern residents in the decision-making process."

Another characteristic of regionalism and the existence of a political culture within that region, is reflected in the collective behavior of the people. This pattern of collective behavior is as evident in the north today as it was in the past. As discussed previously, the past development of co-operative associations in the areas of local consumer stores, fur-blocs and local fisheries helped foster the bringing together of these interests into fairly successful movements.

More recently, (1972 prior to DNS), political lobby groups in the north were given funding to gather the opinions of the people with respect to what changes they wanted to see in the north. Funding was given to the Metis Society of Saskatchewan (now AMNSIS), FSI (now FSIN) and a newly-appointed advisory board. The recommendations that emerged from all these groups was the request and the need for increased self-government in the north.

Raymond Bretton, in his article "Regionalism In Canada", would seem to support the assertion that 'regionalism' is reflected, not only in a political and administrative dimension but also in the collective behavior of the people who live in the region. He states,

"Regionalism also has a political dimension, which does not refer to electoral, governmental, or administrative units (these are political or administrative regions), but to collective behaviour. More specifically, interests economic, political, cultural-can be defined and articulated in regional terms. (pg. 59)...Regionalism as a social and political phenomenon is the expression of the sense of a common identification and socio-economic interests: the sense that what happens to the territory, its resources, and institutions will affect all those who function in the system (pg. 74)."

This sense of common identification and socio-economic interest is still clearly visible today in the minds of the northern people, especially the Indian and Metis. The present day constitutional negotiations that have been held since 1985 reflect the common goal by the aboriginal groups for a greater degree of control over their lives, although, their methods might differ from one group to another. The Aboriginal people in northern Saskatchewan still see their needs being different from those in the south and therefore, requiring separate implementation agreements. Max Morin, (Vice-Chairman of the northern Local Governments) in a brief to the Metis National Council, emphasized this regional difference by stating,

"...MLC must represent the needs of both groups (North and South), but it must understand that the needs of the two groups are different...You, therefore, cannot negotiate an agreement which imposes one 'solution'... The communities of Northern Saskatchewan are proud and independent. We also strongly believe in supporting each other...we still also want you to be aware that we will oppose you if you attempt to negotiate a centralized government which is meant to have control over those decisions which rightfully belong within our communities."

Clearly, this regional identification to the north exists in the minds of the people, not only in their dealings with the provincial government but also in their own political, provincial lobby groups.

The previous discussions have now set the groundwork which suggests that a strong regional structure does exist in northern Saskatchewan. It is supported by the collective behaviour and attitudes of its people and by the provincial government's formal legislative recognition in institutionalizing a separate northern department.

It is now necessary to begin to look at the details and intent of the Legislative Act itself and to see how it served to strengthen the northern regional structure from which the northern local governments were created.

The 1972 Act was called the 'Department of Northern Saskatchewan Act'. A Minister would be appointed to assume jurisdiction over all northern planning. Ted Bowerman became the Department's first Minister. The wide ranging powers given to the Minister were outlined in section 4 of the Act:

"...MLC may provide for the investigation, planning promotion, implementation, and co-ordination or measures to foster and advance the social and economic development of persons resident in the area or areas...(Northern Saskatchewan Administration District)...may provide assistance to such persons in the matter of: Health, Education, and Social Services, Agriculture improvement and diversification: Local Administration, and Industrial development."

This act, under the New Democratic Party, would govern the affairs of northern Saskatchewan for the next 12 years. It was abolished in June 1984, by the new Progressive Conservative Government. This simple act of repeal clearly shows how fragile a legislative institution is, even one with a fairly long history such as the Department of Northern Saskatchewan.

During the New Democratic Party, governments tenure. Another Act was passed in April 1973, which created a Northern Municipal Council with powers similar to that

of a rural municipality. This council would have jurisdiction over the entire northern Administrative District excluding the Indian Reserves and the incorporated centers. The council would be elected representatives from four separate electoral areas and two would be appointed by the Lieutenant-governor in Council.

The people from the northern communities were brought into a meeting in La Ronge to study and discuss the legislation. The idea received much support and a committee was assigned to draw up the electoral boundary. Five boundaries emerged and elections were held.

The first elected members of Canada's largest municipality were:

- George Mercurdi from (AMN-SIS) Area 1, Stony Rapids
- Fred Thompson from Area 2, Buffalo Narrows
- Lawrence Yew from Area 3, Jans Bay (chairman)
- Lionel Deschambeault from Area 5, Cumberland House

The Council was charged with the task of planning and implementing the Department's development programs. One aspect which they were instrumental in developing was the creation of the Local Community Authorities (LCA'S) and Local Advisory Councils (LAC'S).

The LCA's and LAC's were granted a limited form of self-government. They basically had about 4-10 miles of jurisdiction around their respective communities. They did not have power to create revenue through taxation because the Municipal Services section of the Department was responsible for this. They did have some power to pass by-laws in such basic service areas as sanitation, traffic laws, curfews, and so forth. Their biggest function appeared to be their capacity as advisors to the Northern Municipal Council who acted on their behalf in negotiations with the Northern Department.

The Northern Municipal Council was responsible for administering the provincial per-capita grants that were given to the LAC's and LCA's. Naturally they took a percentage of the revenue for their administrative services. The Council, besides serving in an administrative capacity, es-

essentially played the role of a political lobby force for the communities. This limited advisory capacity, of the Council would soon prove to be the cause for its demise because they eventually could not meet the demands of the developing communities.

These two forms of limited governing structures were created by the Department's Minister and he could dismantle them at his discretion. Thus, the local community leaders had to try to operate within these legislative confines. These limitations led to great frustration and disappointment amongst the communities because they had wanted a southern based government department to establish an effective form of regional self-government that would enable them to have a greater degree of control over the governing of their lives.

The mid-1970's experienced a scene of turmoil and confusion between the local governments, (LAC's and LAC's) and the rapidly expanding department. The department was the target for all the frustrations felt by the MNC, the local governments and the political lobby groups such as the Metis Society.

The situation was understandable since the Department was the authority responsible for all the programming in the north. Doug McArthur, in his paper, recalls the situation during this period and describes it as:

"...things happened fast. By 1974, DNS had assumed responsibility for education, health services, social services, housing, local government, community development, economic development, resource management, land administration, road construction, housing, and community infrastructure construction, as well as northern developmental planning generally. Permanent staff exceeded 400 in the traditional civil service establishment, with up to 2000 more people employed during the peak of the construction period."

This period was characterized also by demonstrations by the groups. No doubt, the easy accessibility of the government's headquarters, in La Ronge, and the fast developing political awareness in the communities was responsible for these. The

department's management often clashed with these groups in open confrontations.

Although this period was filled with conflicts, it also reflected the success of the Department in trying to build communities and with them, community leaders. If anything, the provincial department did succeed in building the political awareness of the communities even if it made them the target. The communities demanded more things from their leaders and the leaders were structurally powerless to satisfy them. So, they lashed out in the only avenue open to them.

One of the greatest sources of this frustration at the community level was the extremely high-rate of unemployment. The local governments tried to ease the problem by applying to government funds for development projects. However, the guidelines and restrictions placed within the funding policies did not allow for effective, long-term development. This, coupled with no revenue tax-base, made for a frustrating cycle.

This unemployment situation experienced by the people, especially the Indian and Metis, was not exclusive to the local governments but it also existed within the department itself. The department was accused of not hiring enough Native people within the department. In 1977, the Human Rights Commission was sent to investigate the hiring policies of the Department and to submit recommendations on how more Native people could take advantage of the employment opportunities within the department.

The Commission found that out of 450 permanent employees only 74 were of Native ancestry. In his summary, Judge Taylor, said:

"...The present structure of the organization, and the requirements in the recruitment and selection process, effectively screen out and reject many northerners of Native ancestry, because many lack the required formal education and qualifications, even though they may be able to perform well in jobs with greater responsibility, if adequate training and supervision were provided for them."

Basically, the recommendations that emerged were to develop effective

training programs on the job, and to implement some affirmative action policies.

Obviously, the hiring policies in the department lacked the element of encouragement for the active participation of Native northerners. The feelings of hostility against the department within the communities were fueled by this incident. Not only did the department have to address the local community problems but it also had to clean up its own organizational structure.

The department, faced with the close scrutiny by the communities and other provincial agencies, did an internal review. They found that by 1979, they were servicing about 28,000 persons, 80% of who were Native and 20% who were non-Native. They classified the populations as living under either industrial or remote communities. They classified the industrial as being the incorporated centers, where the major population was non-Native and where the labour market conditions were similarly to the south. The remote communities were mostly Native populated, with no major industrial base, and characterized by high unemployment. They found that only 30% of the total northern population lived in the incorporated centers whereas the other 70% lived in the isolated rural communities.

The department revised its staff training and development policy after recognizing that they needed to utilize the large unemployed Native labour force in the north.

They implemented an affirmative action policy to their hiring practices and tied a training component to it as reflected in article 8 of their policy.

"...Training and development programs for Native northerners will be originated and implemented in accordance with the Department's affirmative action policy."

By 1980, the total DNS workforce consisted of a 35% Native workforce which was an increase from the initial review. In this aspect, the northern local governments did manage to gain some impact on the policies, at least as far as hiring within the department was concerned. □

Next Month Part III - Conclusion.

Civic Governments Support Land and Self-Government

By Tom Twist

The Regina City Council has provided its support to the Association of Metis and Non-Status Indians of Saskatchewan in the Association's efforts to seek an amendment to the Canadian Constitution, en-

trenching the rights of Aboriginal people of Saskatchewan to self-government and a land base, in the form of a civic resolution.

The City is also requesting the province's political leaders and oth-

er cities to provide their support in a similar fashion.

Support to the Association has also been given by the town of Carra-gana. In a recent interview with Alvin Campeau, Mayor of Carra-gana, he said that a motion was passed by the town council supporting the entrenchment of land and self-government not only for the Metis but all Aboriginal people.

The following is a copy of the resolution of support which was passed by the city of Regina:



Re: Amendment to the Constitution Act of Canada, 1982 The Association of Metis and Non-Status Indians of Saskatchewan.

City Council, at its meeting held on February 16, 1987, considered the above-noted matter and amended the proposed resolution and adopted same as follows:

"WHEREAS the Association of Metis and Non-Status Indians of Saskatchewan represent a large number of persons of Aboriginal ancestry, many of whom reside in the City of Regina; and

WHEREAS the Association of Metis and Non-Status Indians of Saskatchewan have, in concern with others, sought to bring about constitutional recognition of the rights of persons of Aboriginal ancestry;

THEREFORE BE IT RESOLVED that the Council of the City of Regina encourage The Association of Metis and Non-Status Indians of Saskatchewan to seek an amendment to the Constitution Act of Canada, 1982, to entrench forever the Aboriginal rights to self-government and a land base for all Metis and other Aboriginal people in Saskatchewan.

BE IT FURTHER RESOLVED that the Mayor attach a copy of City Council's resolution, with a personal letter of transmittal to the Premier of Saskatchewan, Leader of the Opposition and the Leader of the Liberal Party, requesting an immediate undertaking which would meet the spirit and intent of this resolution.

AND BE IT FURTHER RESOLVED that the Mayor write the Mayors of the Provincial Cities indicating Regina City Council's action and provide the Mayors with a copy and request that they bring a similar resolution before their Council and transmit their action to the Premier of Saskatchewan, Leader of the Opposition and Leader of the Liberal Party.

AND BE IF FURTHER RESOLVED that copies of this resolution be forwarded to S.U.-M.A. and F.C.M.

BE IT FURTHER RESOLVED that AMNSIS be encouraged to provide all Members of Council a brief that will explain in detail how the concept of self-government would apply to our municipality, as well as existing land claims in our municipality." □

An Act Of Personal Protest

By Jean-Paul Claude

Regina - On Wednesday, February 11, 1987, Kevin Daniels, a non-Status Indian member of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), began what he termed as a 'personal protest', on the steps of the Legislative Building in Regina. Daniels announced that he was launching a hunger strike to force the Provincial government to change their constitutional stand on Aboriginal rights and support AMNSIS's demands of a land base and self-government for the Metis and Non-Status people of the province.

Daniels stated that he was dedicating his protest to Aboriginal youth who "have always been the victims of the 'bureaucratic oppression' inflicted on Aboriginal people by European governments since their arrival in North America."

Daniels had been an AMNSIS youth leader in Southern Saskatchewan until very recently and he commented that he feels an obligation to improve conditions for Aboriginal youth in Canada. In explaining, he commented, "When I dropped out of elementary school because I couldn't stomach the racist attitudes and intellectual abuse of Natives by the non-Native school system of the day, two other young and fed up Native friends joined me. Today one of those is in prison and the other has committed suicide. How can I not be angry? How can I not protest?"

After Daniels had peacefully occupied the main hallway of the Legislative Building one day and then protested being removed in the evening, he was informed that he would not be allowed to enter the building on the second day. Security personnel on duty then forcibly removed him from the building and carried him to the steps outside of the building.



Kevin Daniels begins his vigil on the inside steps of the legislative building.

This is where Daniels remained, both day and night, until he ended his hunger strike one week later after a meeting with Grant Schmidt, Provincial Minister of Social Services and Minister responsible for the Indian and Native Affairs Secretariat.

While Schmidt made no concessions to Daniels, he did offer to take

the concerns Daniels had raised under advisement.

Daniels then stated that continuing his hunger strike was useless at that point as, "...governments will never move and have no sympathy or understanding of Native issues as Natives see them. He added that, "Continuing at this point would be a waste of time. I will leave the steps and spend some time consulting with my leaders, elders and spiritual advisors, and then I will be back."

Daniels announced that he would resume his protest on March 1 and continue fasting until he leaves for the First Ministers' Conference on Aboriginal Issues to be held in Ottawa on March 26 and 27 of this year.

In discussing Daniels' situation with Jim Sinclair, AMNSIS President, Sinclair stated that he is one hundred per cent behind the issues being addressed by the protest and the protest itself.

"I have never been opposed to demonstrations in regards to pressuring governments and in fact I've encouraged it over the years," Sinclair responded when being asked if he supported the protest. □



Security personnel and local police forcibly removing Daniels from the legislative buildings.

To Your Health

Good Health Care-What's It Worth To You

By Barbara McCombie

Her arm is tightly strapped by the nurse as her vein suddenly swells in readiness for the blood sample. The fragile woman in her sixties pleasantly asks, "are you taking a sample to see if it's alright for me to go home today?" The nurse mildly startled, answers "No! This is a procedure we're doing before your surgery this afternoon." The patient begins breathing heavily and the perspiration spills from her forehead. She didn't know she was having surgery. She thought she was going home. After much discussion, paper flipping and further consultation, it turns out the surgery is for the patient in the next bed.

The young nurse takes the blood sample and carefully places the identification sticker on the vial. As the 25 year old bank teller rolled her sleeve down, her casual glance at the vial developed into a frightened squint. Her mother's name was on the vial rather than her own.

Later, both the nurse and the patient discover that her mother's medical history file has been mixed up with her own.

Having suffered numerous severe stomach ailments, the young man delivers his sample to the hospital. Two weeks later he again pays the hospital a visit, only to discover that the results of his test are not available because as the specialist explains, "I don't know what's wrong with you. They lost your sample. All I can tell you is that you have some kind of an infection."

The specialist tells his patient to return in six months if the problem persisted. Feeling discouraged, the young man's shoulders slump as he leaves the doctor's office feeling even more anxious than before he arrived.

Medications being administered

20-50 minutes, and even days later, patients disputing with orderlies that their operation is tomorrow rather than today, and on and on it goes. Incidents such as those do little to instill the confidence a patient ought to feel when seeking aid from our medical professionals and facilities. Granted, human errors occur everywhere, everyday. The risks however, are somewhat intensified when they involve the health and life of a human being.

New Breed recently set out to discover why these mix-ups occur in urban hospitals and how their frequency can be reduced. As our investigations progressed, another story began to evolve.

It was a very human story. A story about compassionate and concerned people trying to help other people within a necessary, though often frustrating health care system.

THE NURSES' STORY

Elisa, is a registered nurse who says that she enjoys her work at the urban Saskatchewan hospital. She works regularly from 7:00-4:00 pm, 5 days per week. She and another nurse, along with a specialist, work with out-patients on an appointment basis.

Things usually run smoothly and routinely no matter what the work load. Elisa feels challenged, but also has a great amount of confidence in the efficiency of her department. She is glad that she is stationed where she is. She openly admits she is fortunate not to be working under the perplexing circumstances of her sister nurses in the wards.

"Some of the wards are seriously understaffed and the work load can be really heavy," sympathized Elisa. "What with dispensing regulated medications and one nurse having six or seven complete care patients, it can be very frustrating."

Maria works solo with eight level IV patients who require bathing, gowning, feeding, enemas, medications, sheet change, physiotherapy and so forth, everyday.

A daughter of one of the patients came in to visit and immediately complained to Maria. "Why haven't you put a sweater on my moth-

er? She must be freezing!" Bewildered, Maria silently continued bathing the patient she was with at the moment as she watched the angered women drape the elderly lady's shoulders with the cardigan. Lunch came and the daughter bid her mother farewell. patients with their steaming trays of food knowing full well that only one or two of them would enjoy it at a correct temperature. The others would be fed their cold, tasteless food over the next two hours.

Maria's face was distorted with tension as she expressed her true thoughts and feelings about working as a certified nursing assistant. She said she went into nursing about six years ago because she sincerely wanted to help people who were ill, but feels that in the past few years the hospitals have become sadly understaffed in certain areas in the hospitals. She feels she barely has the quantity of time to take care of totally dependent full grown adults, let alone being able to do any quality work. On top of that, she feels severely judged by both administration and the visiting public because they do not see the extenuating circumstances she is forced to work under.

Maria extends her open hand in a hopeless gesture, "I really don't think administration cares."

Sandra is a registered nurse in an intensive care unit and agreed to talk to **New Breed** about some of her concerns in regard to keeping efficient within stressful circumstances.

Her three main concerns are the need for more nursing staff, more equipment to meet emergency needs and more opportunities for education and work related training. She feels all three needs, if met, would reduce the stress on nurses and further ensure the safety of their patients.

The capacity of the Intensive Care Unit (ICU), is ten beds with one nurse for every two patients. Because of the delicate condition of the patients, there are sometimes two nurses on one patient, constantly checking vital signs in a life or death situation. If the ICU is at its full capacity of ten patients and an emergency flares up with one extra patient, the order will come from a doctor "Expand the Unit". The

nurses open up another room and stretch the limit as best they can with the available life support equipment. There have been times, according to Sandra, where burnout and sickness leave the ICU with only three out of six nurses. "We cross our fingers and pray to God that we don't mix up medication and give it to the wrong person at the wrong time," she confesses.

Paul Ruling, the president of the Saskatchewan Union of Nurses said that staffing is the number one problem. "The government funding for the hospitals is just covering the potholes that were there before." He is greatly concerned with the lack of staff and the pressure put on the existing staff because "the numbers just aren't there. You're in ICU and you're pushed to the limit on the eleventh hour of your twelve hour shift and another emergency patient rolls in and you're expected to still be at peak performance."

Jean Mahoney, President of the Saskatchewan Registered Nurses Association (SRNA) said, "I think Saskatchewan health care has a lot to be proud of. As for nursing itself, my key concern is the quality and the safety of patient care. If we are going to deliver safe patient care then we have to know that all areas are adequately staffed at all times." Again, the staffing problem is foremost in her mind along with her colleagues.

Hospitals are also being overwhelmed with increasing need for long term care for geriatric patients. With the lack of level III and IV facilities available in the province, the hospitals are pressed to secure beds within their capacity. The number of elderly people requiring special medical maintenance is increasing daily. However, the particular special care required is not keeping up with the demand.

"One thing that concerns me greatly," remarked the SRNA president, "is the long term care for Saskatchewan citizens. I feel that every shift in this province should be covered by registered nurses. It shouldn't be left to non-nurses to deliver nursing care."

"It concerns me when I know that medication is being administered by someone other than a nurse, who is better able to assess the patients' needs and look after them."

DOCTORS AND ADMINISTRATION TELL THEIR STORY

Dr. Brian Goertz is a family physician in Regina. He personally feels there are not any real problems regarding medical mix-ups in the local hospitals. "Blood samples are rarely lost," said the doctor.

When asked about what a patient should do if he wants a second opinion on a gnawing doubt about one doctor's diagnosis, he said, "It takes a while to build up good communication between patient and doctor. We don't encourage doctor shopping because you can get involved in a hit and run diagnosis." He does not want any patient to have a subtle change in their body missed because of inconsistent medical supervision. He highly recommends that the patient ask relatives and friends to refer them to a doctor who has a favored reputation for good communication and attentive interest in his or her patients.

Dr. Goertz feels one area that requires considerably more attention, is funding for medical research. "More funding would be heaven," he commented with a large smile. "We all want better technology, better methods of diagnosis, better drug treatment. However, it's all extremely expensive. One third of the tax dollar goes to health care spending. The money dictates the level of progress," the doctor concluded.

Dr. Fred Baker, Head of Pediatrics at the Regina General Hospital, had a concern for one group of particular patients on not only a medical level, but on a human level as well. He wondered why so many Native children were being hospitalized as compared to the general population. In an effort to discover first, why that situation existed and then, how to remedy it, he developed a program proposal to initiate a Native liaison group between hospital and patient called Wasakaw Pism. He took his proposal to the Toronto Canadian Donor Foundation, and they in turn, granted funding for a two year research period.

Dr. Baker hired Brenda Peekekoot as the Native Cultural Co-ordinator and Social Worker for the program and Lillian Isbister as the Program Director. Dr. Baker said, "Brenda and Lillian relate very well

with both the staff and the Native population." The program experienced success in the apparent reduction in numbers of hospitalized Native children and the increased communication and mutual respect between hospital staff and the Native public.

"We are ambassadors of our people," Brenda commented. "We are very spiritual people. It's good we're working on a grass roots level in this program."

She spoke highly of Dr. Baker and how the program is now an intricate part of the hospital budget because its original two year run was so successful.

The Executive Director of the Regina General Hospital, Royce Gill, spoke with New Breed about internal/external communications at the hospital.

"I like to consider myself a patient advocate," he said. He stated that if there are problems for patients or medical staff, there are lines of communications available that can be utilized through several levels of management.

"We have a number of objectives," he continued. "First of all, we consider ourselves a service institution, that is, to provide a service to the hospital. Secondly, we are a teaching hospital and this includes not only teaching medical students, but other paramedical groups as well. We also include in our mission statement such things as being a good corporate citizen and a good employer."

While responding to claims in respect to under staffing, Mr. Gill stated, "Staffing is based on an average. We can't staff for all the high points." He added that no one complains when the pressure is off at the low points.

"I would suggest that if the public demands more in terms of health care, then they're going to have to pay more for it. They're either going to have to pay it through taxes or there is going to have to be another fund-raising vehicle developed and put in place. You simply can't continue to demand additional services while maintaining the same level of funding." He added that he hopes that the general public will come to the realization that health care is not free. It does cost money.

There you have it. Several sides

to the problems of today's health care system. Patients want efficiency, nurses want more recognition and staffing, the doctors want more research and technology, administration says it all costs money and turns to the government for funding, and the government will, in turn, talk to us and ask, "You want more efficiency, better technology and attention? Yes you say! Then it's going to cost you."

This is indeed a confusing situation with no one coming out the winner. One would think that the only true winner should be the patient, but as you have seen other interests and powers are at play here.

Perhaps there are no answers. We certainly haven't covered all the bases in this short article and perhaps the answers are still hidden in the mad, mad world of medicine.

In the mean time, we will continue to complain about the care we and our loved ones receive at the hands of our "medical professionals." The nurses will continue to complain about too much work and too little help. The doctors will always complain about the money they are paid to do their job and hospital administrators will never be satisfied with the budgets with which they have to work. And in spite of it all, we will continue to get

sick, heal sometimes and die at others, and somewhere along the way the world will have to learn that budgets and dollars don't make the world go around in a healthy state. Only genuine human concern for our brother and sister humans can ever accomplish that end.

This article is not intended to alarm you, but rather help you become more aware of the situation in Saskatchewan's health care facilities.

Equal health care for all. Is it really too much to ask for? Perhaps? But what then is good health really all about and do we deserve anything less? □

Charter Conference Successful

By Tom Twist

Regina - The Canadian Charter of Rights and Freedoms has been in existence for about five years and during this time there has been much debate over its usefulness.

"Whose Charter is it anyway?" a workshop co-sponsored by the Prairie Justice Research, University of Regina, the Aboriginal Women's Council of Saskatchewan and the Canadian Council on Social Development was recently held at the University of Regina to discuss the usefulness and the political implications of the Charter.

The highlight of the workshop was a debate, between Roy Romanow, former Attorney General of Saskatchewan and University of Saskatchewan law professor Ken Norman.

Although Romanow supports the charter he still had some feelings of doubt.

"My comments may be premature," he said, "but the charter may have done less for ordinary Canadians than for groups who have always enjoyed economic and social power. Judges have total control over interpretation. They're not democratically chosen. There's a built-in bias."

Norman, in disagreement, said,

"I shrink from a concept where all decisions are made by the majority. Conceivably, the rights of minorities could be severely infringed upon."

Romanow who was involved with the drawing up of the charter, mentioned the "notwithstanding" clause which allows legislation to overrule the document.

"While some may have foreseen issues like Sunday shopping being challenged under the Charter, I think few thought that trade union fundamentals, like the closed shop issue, would be affected," Romanow stated.

It is still not evident as to how the Charter will affect Canadians. Romanow believes that human rights issues like discrimination will likely be a priority, but he thinks that collective rights will come before individual rights.

Romanow also said that the rights of poor, oppressed and disadvantaged individuals could suffer because judges are primarily from the upper class.

In response, Norman said he has more trust in the judiciary.

"In my eyes, the Supreme Court of Canada has given no reason to doubt the integrity of the judiciary," Norman said. He cited several cases in which the courts have ruled in favor of individuals and against public opinion.

Romanow said the poor are excluded from challenging the law under the Charter because the court process is expensive and time consuming.

Norman on the other hand, felt that the system seemed to be consistent in addressing the status quo.

Both agreed that the best way to change this is through a more increased public awareness and public funds for Charter court cases.

The workshop continued with the presentation of three case studies; Welfare Rate Discrimination, Gender Equality under Aboriginal Rights and Unions and the "Opting" out Clause.

"The workshop attracted about a hundred participants from various segments of society. The main purpose was accomplished in that the workshop provided people with the opportunity to find out more information as well as the pros and cons of the Charter, especially with the examples of the different case studies. It gave groups and organizations the opportunity to look at how the Charter might be useful." Mary Gianoli of the Prairie Justice Research at the University of Regina said.

"Most of the workshops were videotaped and transcripts of key addresses are being made. These will be available to the public in the future," Gianoli concluded.

Anyone interested in this information can contact the Charter Workshop Committee, c/o Prairie Justice Research, 508 Library Building, University of Regina, Regina, Saskatchewan, S4S 0A2 or phone (306) 584-4779. □

News Briefs

Provincial

Nap Lafontaine Is No. 1

Fort Qu'Appelle - The Business Administration students at the Kapa-chee Training Centre in Fort Qu'Appelle recently held a raffle and the winners were; Janet Kurtz of Fort Qu'Appelle who won First prize, a 40 oz. Nap Lafontaine blowup doll, Ed King of Meadow Lake who won second prize, a 26 oz. map for wayward transvestites and Ed Chatalier of Meadow Lake who won the third prize, a 12 oz. chunk of bannock. □

Sinclair Going To Rome... Again

Saskatoon - Jim Sinclair, president of the Association of Metis and Non-Status Indians of Saskatchewan will travel to Rome in March in an effort to persuade Pope John Paul II to visit Batoche next September.

Sinclair, who has had two previous audiences with the Pope said he is optimistic the Pope will agree to the stop in Batoche.

The Pope has shown a great deal of interest in the Metis and even if he is unable to come, Sinclair said he wants the Pope to re-affirm his support for the rights of Aboriginal people to self-government and a land base. Sinclair hopes to use this support for these two fundamental concepts for a constitutional amendment protecting these rights at the upcoming First Ministers' Conference. □

Native Management Skills Program

Regina - A program designed to assist Native people in developing and advancing their management and entrepreneurial skills and abilities has been established in Saskatchewan by the Canadian Council for Native Business.

The Native Management Internship Program will contribute 50 per cent of the cost, up to \$350 per week for 52 weeks, to train people in management areas, said Rabi Alam, director of economic development for the Saskatchewan region of the Indian Affairs Department.

A committee was also set up to seek out prospective candidates and to encourage private corporations to hire Natives in management positions to provide them with on the job management skills.

The internship program which began on a national scale in January 1986 has placed 47 candidates. There are 3 participants in Saskatchewan. □

\$23 Million For Saskatchewan Native Business

Saskatoon - The federal government recently announced that at least \$23 million will be contributed to businesses and financial institutions owned and operated by Indians and Metis in Saskatchewan under the Native Economic Development Program (NEDP).

John McCure, assistant deputy

minister responsible, said the government has approved 29 applications from Native entrepreneurs in Saskatchewan, with about 40 per cent of the total funds allocated. Businesses with proposals deemed commercially viable stand to receive more.

The approved projects include a \$15.5 million ethanol plant and livestock finishing plant planned by four Indian bands near Balcarres, office buildings for the Flying Dust band and the Montreal Lake band, and \$440,000 toward the entrepreneurial program offered by the Saskatchewan Indian Institute of Technologies.

NEDP fosters Native economic development at individual, local and regional levels. □

Fishermen Fishing For New Markets

Prince Albert - At a recent meeting of the Northern Development Advisory Council fishermen in the Athabasca region of northern Saskatchewan indicated they would like to sell their fish to somebody other than the Freshwater Fish Marketing Corporation.

Bill Klassen, chairman of the Northern Advisory Council, said the commercial fishing industry has slowed down due to the high cost of transporting fish and fishermen brought up the idea of seeking other markets in an effort to revive the industry.

Another concern was the lack of employment in the area and a desire was expressed for a training centre in the area to provide skills that would lead to employment.

Klassen said his overall impression was that residents of Uranium City were trying to come up with ideas that will maintain or renew the community which has dwindled since the shutdown of Eldorado Nuclear Mining operations in 1982. □

Out of Province

MNC Getting Tough

Ottawa - Four national Native organizations, the Metis National Council, the Native Council of Canada, the Assembly of First Nations and the Inuit Committee on National Issues have formed a common front and want the right of self-government for Aboriginal peoples to be entrenched in the Canadian Constitution.

The groups reached agreement on a position to take to the First Ministers' Conference and notified premiers in the recent release of a letter that stated, "there was unprecedented consensus among us to pursue explicit constitutional recognition of the right of Aboriginal peoples to self-government."

The federal government is offering a constitutional amendment recognizing Aboriginal rights to self-government, but only if they negotiate an agreement with Ottawa and with their respective provincial governments on what it means at the local level.

The Metis National Council agreed to adopt the tougher stand because one of their major concerns was included in the common position of March LeClair, an executive assistant with the Metis National Council, said.

"Provisions for an adequate land and resource base should form an integral component to any self-government amendment," the letter concluded. □

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Deadline Extension Denied

Winnipeg - Debbie Jette, Indian Affairs Director of Membership, recently said there is little chance of extending the June 28 deadline for determining how many new status Indians will be added to the band membership rolls despite protests from many Indian bands in Manitoba that more time is needed.

"This is a very political issue among the people affected and cabi-

net is not likely to grant an extension," Jette said.

"The deadline is part of a law that extends band membership rights to thousands of Natives, mostly women who married non-Natives and their children," she added.

"These are codes that are going to affect generations to come and should be done slowly and with care and not rushed by the government," said Matthew Wilton, membership co-ordinator for the eight-band South East Tribal Council.

Indian Affairs will automatically add Indians who have regained status to the rolls of bands failing to meet the deadline. □



Gabriel Dumont Institute of
Native Studies and Applied
Research

Employment Opportunity

PROGRAM COUNSELLOR

The Gabriel Dumont Institute has an immediate opening for a Program Counsellor in the Social Work Preparation Program in Cumberland House. This is a term position (March - April 30/87), with a good possibility for renewal pending approval for extension of the Program.

DUTIES AND RESPONSIBILITIES:

To provide a variety of personal and group counselling services to students who are experiencing academic, financial and family problems. May be required to teach update classes.

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Gabriel Dumont Institute
121 Broadway Avenue East
Regina, Saskatchewan
S4N 0Z6

Sports Scene

by Tom Twist

Boxing

Regina - Canadian sports fans were dealt a devastating blow on St. Valentine's Day in Regina, Saskatchewan. Have any of you sports fans ever heard of the St. Valentine's Day Massacre? There was a movie about it years ago. Something similar happened in Regina on February 14, 1987 as Willie De Witt, Canadian heavyweight champion was massacred by Smokin Bert Cooper in two rounds of heavyweight boxing.

De Witt, Canada's hope for a world heavyweight champion, was completely overwhelmed by Cooper

as he was knocked down twice in the first round and twice in the second round. The last knockdown at 2:58 of the second round signalled the end of the fight which left the house full of spectators in stunned silence.

Does De Witt plan on making a comeback? "Damn right", Willie replied.

However as a result of the loss, De Witt will likely not be able to attract the overwhelming crowds he had prior to the fight. As well, American Sports World will likely shun away from any further coverage of De Witt fights, for awhile anyway. □

Basketball

Saskatoon - The Meadow Lake Spartans a 3A division basketball team recently won the Annual Walter Murray High School Senior Girls Basketball Tournament in Saskatoon.

The Spartans posted a 48-47 victory over the Swift Current Ardens to win the championship. In an impressive showing the Spartans defeated in succession Aden Bowman from Saskatoon 58-48 (Aden Bowman was one of the provincial 5A finalists last year), Prince Albert Carlton 56-49 and Team Dynasty (Ardens) provincial 4A champions the last three years.

Anita Lavallee paced the Spartans with 23 points and Lillian Rediron added 10 points in the final. □

Regina - St. Mary's Warriors, a 4A team from the Blood Indian Reserve near Cardston, Alberta was one of the participating teams at the recent 35th Luther Invitational Tournament in Regina.

Although the Warriors failed in their bid to take home the championship, they made an impressive showing. The Warriors finished in third place after defeating Calgary's Bishop Grandin Ghosts 86-83.

The Warrior's only loss came at

the hands of Edmonton's Victoria Comp Redmen by a score of 77-74. The Warriors' admirable style of play and intense love for the game was more than evident throughout their games and they were declared the most sportsmanlike team. The Warriors showed why they are the top-ranked 4A team in Alberta and have compiled a 15-0 record in their league.

"I'll tell you, they're as good as they are because they love the game. They've got a great junior program down there that teaches them not just the basics, but how to love the game," said Doug McPhail coach of the Redmen who went on to win the tournament. □

Volleyball

Volleyball is rapidly gaining popularity in Native sports and capturing the interest of Native youth. A number of well attended tournaments have been sponsored by Native organizations across the country recently, all of them attracting some of the top, up and coming athletes available.

Canadian and especially Saskatchewan, current fan support for



volleyball is definitely running high. However, many more supporters are going to have to show up in the stands if this action-packed sport is to develop to the extent it has in the world sporting community.

If your team is playing in the near future make a point of getting some friends together and showing up to give these young and talented athletes your full support. Get out there and provide these young people with your encouragement and enthusiasm. They certainly deserve it as I'm sure you'll agree once you see them in action.

Volleyball is no longer a sport relegated to recess at the elementary school level or the YWCA. It is a fast-paced, highly competitive and well disciplined sport and can provide the brand of fan thrills that will make you a dedicated supporter. With proper support and encouragement, it may not be long before you see a Canadian Native Volleyball Team bringing home the Olympic Gold. □

Celebrity Hockey Game At Deschambault Lake

By Joan Beatty

It was a dream come true for many of us at Deschambault Lake as two of the most well known hockey stars visited our community recently along with other lesser known hockey players. Guy LaFleur and Steve Shutt, former Montreal Canadian hockey stars, put on a dazzling display of their skills and talent, as they unnerved and shook up the Deschambault Lake Golden Eagles with a score of 20 to 14.

The players from the Eagles said it was a privilege and an honour to be playing against such great players, that it was even something to have them take the puck away from you!

However, the nicest part of the Rammer AllStars' visit to Deschambault Lake was the time they spent talking to the kids, signing autographs, and posing for pictures. As both Keith Goulet, MLA for Cumberland, and Oscar Beatty, Mayor of Deschambault Lake said, the visit will be long remembered by the people in the community and will greatly encourage the young people to continue their efforts in hockey.

The Deschambault Lake Recreation Committee would like to thank all those individuals who contributed their time and effort to making the event such a great success. The Committee also extends its appreciation to all those who gave financially and to those who did the sewing for the gifts and to those who did the cooking for the meal, provided to the two teams and guests.



Little Stephen Custer had the honour of being keeper for the Rammer AllStars. LaFleur requested this photo.



Official face off with Keith Goulet, MLA for Cumberland Constituency doing the honours with Captain Steven Beatty and Guy LaFleur.



The Rammer Team was presented with gifts. (L-R) Alec Eninew, Guy LaFleur and Steve Shutt with beaded moosehide gloves, and Peter R. Beatty.



The Rammer AllStars with Guy LaFleur and Steve Shutt.

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New Breed/March/1987

FROM THE NEW BREED KITCHEN

By Jean-Paul Claude

If your house is anything like most with growing children, one of the hardest jobs around is trying to get them to sit down to a warm and nourishing meal. They always seem to be on the go. When they do find the time to eat, they usually fill up on some sort of junk food that provides them with as much nourishment as a waxed apple ornament. Well, we found a way to not only feed our kids properly but also spend some time in the kitchen doing some of the cooking and giving us a much deserved break.

Our secret is these fast and easy to prepare snack foods that anyone can make. Besides being fun for the kids to bake themselves, they have the added bonus of providing them with all the nourishment they need without the hassle of hog-tying and force-feeding them.

Try these great dishes then give the kids the recipes and stand back. You'll not only have to fight your way into your kitchen but you'll also have the best fed kids in the neighborhood. □

Fun Foods For Kids Of All Ages

BARBEQUED BEANS

1/2 cup barbecue sauce
2-15 oz. cans pork and beans

Mix sauce and beans together in a covered baking dish. Bake in a 350 degree oven for 1 hour. Serve alone or on toast.

HAM AND EGG CHEESE MELT

Fresh bun or thick sliced bread, toasted
Deviled ham
Hot scrambled egg
Process cheese slice

Spread bread or half of bun with deviled ham. Cover with scrambled egg and cheese slice. Bake in 350 degree oven until cheese melts. Serve hot!

BANNOCK PIZZA

Enough bannock dough to cover a shallow baking dish or large frying pan

1 jar pizza sauce
2 cups shredded cheddar cheese
1 can Spam (diced)
1 can mushroom pieces
1 small onion (sliced)
1 large green onion (sliced)
1 teaspoon oregano

Prepare your bannock dough as usual and press on bottom of pan and up sides. Cover dough well with

sauce and sprinkle with 1/2 of cheese. Arrange with other ingredients and top with remaining cheese and oregano. Bake in hot (425 degree) oven for 25-30 minutes or until bannock is well done. Let cool 5 minutes then slice and enjoy.

Hint: Make more than one or you'll be lucky to get a slice.

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

Applications for the 1987/88 academic year must be completed and returned by June 1, 1987. If you are interested in getting more information or wish to apply for an Educational Award, please contact us at the address below:

Native Affairs

Husky Oil
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A PLACE CALLED PINE GROVE

*She's sitting in her cell
thinking this is hell.
She's sitting in her cell,
looking very hard and cold!
But way down deep inside,
her heart leaks gold,
and yet she is so bold!
But at times she can still be cold,
because they have left their scars on
her soul!
Yet they will never break her spirit,
these people here who run this gov-
ernment institution,
called, "Pine Grove!"*

From:
"Neso Neheyow Iskweuwuk"
**Imprisoned but yet, Strong and Free
in the Mind!**

FRIENDLY PROMISES

*My people, once their own masters
over a completely inherent lifestyle:
extended family and community
relations, the likes of which we to-
day can only imagine...*

*Enter a doomful, barbaric and pow-
er-demanding people with all kinds
of conquering strategies: charm,
friendly promises, integration, pat-
ernalism, value judgements and ac-
tions, conceit; psyching themselves
up into an incredible monster. Poli-
tics, greed, self-righteousness, white
supremacy, foreign languages and
ideologies.*

*The more we listened, the quicker
our nations fell.*

*Battle, blood, chicken pox, tubercu-
losis, only a shadow of the destruc-
tion to follow. Assimilation, opp-
ression, legislation, treaties, self-
appointed governors, foreign reli-
gions.*

*This monster show no mercy. Take
the children away from their moth-
ers and fathers. Divide sisters and
brothers. Remove them and send
them to a residential school 500
miles away from home.*

*Alcohol, drug abuse, crime, Social
Services, Indian Affairs, R.C.M.P.,
city police, violence, survival, rac-*

*ism, classism, poverty, and few op-
portunities, and still, the incredible
monster haunts the land with its
charm, friendly promises, integra-
tion, greed and self-righteousness.*

*The nations are crippled and nurs-
ing their wounds. Good God, please
delivery some good medicine to my
people soon.*

By Colleen Charlette

THE PROPHET

*His visage...
he came like a mirage
out of the desert.
There was something about
his appearance.
Character shining forth...
Gnarled. Leathery. Firm. Iron-willed.
There was something about
the sound and timbre
of his voice...
in full command.
He hurled his words
cutting like a sword
deep into the hearts
of his audience;
convicting
and twinging their guilty conscience.
(I am the Prophet -
a modern-day Prophet).
The Prophet.*

By Curtis J. Littlelent

FOREVER STRONG

*Riel and Dumont might be gone;
But in our hearts forever strong.*

*They tried to crush us in '85;
a hundred years... we're still alive.
Fighting for land, to keep us strong;
Why does the government take so
long?*

*We should try to put our squabbles
aside and rally the Metis far and
wide.*

*To our loyal leaders we should abide
and make the government see our
side.*

*Riel and Dumont might be gone;
but in our hearts... Forever strong.*

By Darlene Shore

A Touch Of Class

Native Jewellery Comes Of Age



The costume jewellery of today has come of age and is no longer delegated to informal use by less than fashion conscious individuals. Today's bright and bold look in costume jewellery lends itself well to the imposing and current fashion trends.

This of course, has lent itself to Native jewellery enjoying a greater degree of popularity in recent years. The large, pendulous stones and large expanse of hand-worked silver which is characteristic of Native jewellery designs, now compliments the fashion look of the day rather creating an unacceptable clash with the more conservative looks of the pre-80's.

Featured this month is jewellery by 'Tansi', a company, owned and operated by Barbara Rockthunder. The company specializes in sterling silver which is highlighted with Turquoise, the popular Navaho stone.

The jewellery is featured in an array of styles; small and large flowing designs to petite rings to please the youngest at heart; big floppy earrings to tiny delicate stones; and the powerful wrist band to the fashionable and delicate sterling fingernail.

The beauty of Barbara's jewellery will definitely grace you with a stunning look and a fine finish. Just try one on and note the radiant beauty as your body rejuvenates itself from top to bottom and the comfort and beauty of this Native art surrounds you.

TANSI can be contacted at 769 Cameron Street, Regina, Saskatchewan, Canada S4T 2S2. □



Fashion No. 3 - Barbara Rockthunder a Native crafts woman



Fashion No. 1 - The Ring, Bracelet with attached ring and sterling silver fingernail will add a sense of undefined charm to any outfit.

Fashion No. 2 - Gold and Silver Rings of every description speak for themselves.



What's Ahead

Fort Qu-Appelle - The Standing Buffalo 3rd Annual All Native Hockey Tournament will be held March 7 and 8, 1987 at the Fort Qu'Appelle Rec. Centre. For further information call (306) 332-4685 or 332-6798.

Regina - The NDP is sponsoring a citywide informational session and workshop on Aboriginal issues at 7:30 p.m. on March 10, 1987 at the T.C. Douglas House, 1122 Saskatchewan Drive, Regina, Saskatchewan. Representatives from the Association of Metis and Non-Status Indians of Saskatchewan and the Federation of Saskatchewan Indian Nations will be in attendance.

Regina - The Saskatchewan Indian Federated College will be hosting the Puma Invitational Mens and Womens Volleyball Tournaments on March 20 and 21, 1987 at the University of Regina, Gyms 1 and 2. More information can be obtained by calling toll free 1-800-667-8060 or call (306) 584-8333.

Regina - The Saskatchewan Indian Federated College's 9th Annual Cultural Pow-wow will be held at the Agribition Building in Regina on March 21 and 22, 1987. Further information can be obtained by calling toll free 1-800-667-8060 or call (306) 584-8333.

Prince Albert - In preparation for the upcoming First Ministers' Conference the Association of Metis and Non-Status Indians of Saskatchewan will be holding a Summit meeting in Prince Albert on March 21 and 22, 1987. The Summit will be held at the Coronet Motor Hotel with registration on the evening of March 20, 1987. Further information can be obtained from Don Ross at (306) 525-6721.

Ottawa - The First Ministers' Conference on Aboriginal Rights will be held in Ottawa on March 26 and 27, 1987.

Battleford - The Red Pheasant 1st Annual All Native Open Curling Bonspiel will be held at the Battleford Curling Rink on March 28 and 29, 1987. For further information call (306) 937-7761, 937-7717 or 937-3503.

Regina - The founding meeting for a Regina Chapter of the Inter-Provincial Association on Native Employment will be held on March 30, 1987 at the Holy Rosary Hall, 2140 Cameron Street. The meeting commences with registration and supper at 5:30 p.m., followed by the election of officers and the ratification of the constitution and by-laws. For further information contact Arlene Goulet at (306) 787-6677.

Saskatoon - Wes Fineday's Drumming Hill Collection will be shown at the Photographers Gallery, 23rd and Idylwild in Saskatoon April 1-19, 1987. The collection of historical photographs is from the Battleford Agency reserves.

The Silver Drum Collection will also be shown April 1-30, 1987 at the Photographers Gallery. This is a collection of five Native photographers.

Albuquerque, New Mexico - The international World Gathering of Nations Pow-wow has been set for April 16 and 17, 1987 at the "Pit" located at the University of New Mexico. In conjunction with the event is the Miss Indian World pageant. Lisa Ewack, the 1986-87 princess from Regina, Saskatchewan will relinquish her crown to the new princess. For information about the pow-wow contact Gathering of Nations, P.O. Box 75102 Sta 14, Albuquerque, N.M. 87194 or phone (505) 831-1820. For information about the pageant contact: Miss Indian World, C/O Mrs. Maxine Zotigh, 1836 Blume, N.E., Albuquerque, N.M.



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