

April 1987

Vol. 18 No. 4

# NEW BREED

Voice of the Metis and Non-Status Indians of Saskatchewan

## SINCLAIR and DEVINE FACE-OFF



### In This Issue

- FMC Fails
- Northern Influence
- Dog Lake Raiders

\$2.00



## NATIVE POLICE WANTED

**Dear New Breed:**

I am writing this in the hopes of getting on your mailing list for your local newsletters or newspapers.

For the past year I have been travelling throughout Canada in search of Native people (male or female) who might be interested in a career with our police force. There are only 6 Natives on the force at the present time, and I feel very strongly that there is room for more of us.

I am an Algonquin Native from the Ottawa valley. I would also be happy to attend any work shop or gatherings etc., that you might be having in the future. All I require is an invitation and travel expenses.

I have been on Metro Toronto Police Force for the past eighteen years and have found it to be a very exciting and rewarding career.

I would also be happy to send any further information that you would like regarding our force.

Now is a good time to "Join our team". □

**Thank You**

**Bob Crawford**

**Box 1324**

**Bradford, Ontario**

**L3Z 2B7**

## NEW MOVEMENT NOT KOSHER

**Dear New Breed:**

The Southern Africa Solidarity Committee has been operating in Regina and area for the past 4 years. During this time, SASC has done a great deal of anti-apartheid work. Today in Saskatchewan it is impossible to buy South African liquor, other apartheid products are scarce, Regina has been declared 'Apartheid-Free', and several unions have disinvested their pension funds. This work could not have been done without support from a broad base of 60 local community organizations (church groups, women's organizations, labour unions, educators) as well as national and international organizations (International

Defense and Aid Fund for Southern Africa, the African National Congress, the Taskforce on Churches and Corporation Responsibility, and others).

This support, we believe, affords us some credibility in the public mind. The purpose of this letter is to clear up any confusion there may be over the sudden appearance of a new organization in Regina, "The Saskatchewan Anti-apartheid Movement". To the best of our knowledge, this "movement" is primarily the work of one man, Bishara Ali.

Mr. Ali has little or no support in the community and no endorsement from the national and international anti-apartheid networks. Therefore, his statements and actions must not be mistaken for representing the anti-apartheid organizations of this province. We have no quarrel with Mr. Ali. To date he has done no harm, but we hope that our relationship with the media and the genuine voices of solidarity in Saskatchewan will not be diverted in any way, any way.

There is not a press release; only a point of information that we felt Regina's reporters and broadcasters should be made aware of.

For further information contact: Don Kossick 787-2530 (b), 757-2390 (r) or Keith Philander 352-1651 (b), 569-2359 (r). □

**Sincerely**

**Trevor Herriot, SASC**

## WANTS ARTICLE BY JIM SINCLAIR

**Dear New Breed:**

This is just a short note, to tell you I really enjoy your magazine and look forward to every issue. I would like to make a suggestion. Why not get Jim Sinclair to write on the failed conference, and what it means to the Native peoples of Canada?

Thank you, and keep up the good work. □

**Don Morin**

## THE WAR HAS JUST BEGUN

**Dear New Breed:**

Over the many years that I have known Jim Sinclair, AMNSIS President, our political philosophy has often differed, especially in respect to the make-up of our organization (AMNSIS). However, as far as what was happening with the entrenchment of a land base and self-government into the Constitution Act of 1982, this aspect of our philosophy was never at odds.

I honestly believe this was Jim's finest hour as a politician when he realized that this was his last opportunity to have the rights of self-government entrenched in the Canadian constitution for his people and when he finally realized that his bid to have that done was going to be denied.

In his summing up of the ordeal, Jim spoke from the heart and echoed the sentiments of every Metis and Non-Status Indian in Saskatchewan and beyond, I'm sure.

While he was accused of being a mouthpiece for Mr. Romanow, let me say that in all the years I have known him, Jim has never needed anyone to tell him what to say. He simply speaks the truth. Jim does not lie. He said it just the way it is. I can only say that while I was proud to call him my leader while he was speaking, I am just glad that this took place in 1987 rather than 1887 or we might not have a leader today.

In closing, I must say, Jim Sinclair, you were not alone in your defeat on that sad day. Every Metis and Aboriginal person across Canada felt the anguish you experienced when you were made to realize that our goal; our dream, was not going to be realized on that day.

Yes, we did lose the battle, but hang on to your hats, because the war has just begun. □

**Sincerely yours**

**Clifford La Rocque  
President, Riel (AMNSIS)  
Local No. 33  
Regina, Saskatchewan**



# NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

## Contents

		INSIDE FRONT COVER
<b>Front</b>	LETTERS	PAGE 1
	CONTENTS	PAGE 2
	FROM THE DESK OF THE EDITOR	PAGE 3
	COMMENTARY	PAGE 4
	FMC 87	PAGE 8
	SAD END TO CONSTITUTIONAL PROCESS	PAGE 9
	P.A. SUMMIT MEETING	PAGE 10
	FMC SUPPORT RALLY	PAGE 12
	WHERE DO WE GO FROM HERE?	PAGE 16
	FACES OF FMC 1987(pictorial)	
<b>Centre</b>	THE INFLUENCE OF NORTHERN LOCAL GOVERNMENTS	PAGE 18
	ON NORTHERN GOVERNMENT POLICIES	PAGE 20
	"DIGGING FOR HISTORY" FORT PITT, SASKATCHEWAN	PAGE 22
	SPORTS SCENE	PAGE 24
	NEWS BRIEFS	PAGE 27
	DRINKING AND DRIVING: NOT A LAUGHING MATTER	PAGE 27
	WHAT IS A RACIST?	PAGE 28
	POETRY	PAGE 29
	GOOD LIVING HABITS	PAGE 30
	WHAT'S AHEAD	PAGE 32
<b>Back</b>	NEW BREED KITCHEN	

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.

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

CANADA POST SECOND CLASS MAIL, REGISTRATION NO. 4649

*April 1987*

*Vol. 18 No. 4*

# From The Desk of The Editor

With the fateful words, "This constitutional process has now come to an end," Brian Mulroney slammed the door on another long and hard struggle by Canada's Aboriginal People, to realize a small degree of the human justice and opportunity freely enjoyed by all other Canadians.

With the sardonic words, "This constitutional process has now come to an end," the Prime Minister of Canada told 10% of his constituents that their rights are not a priority with his government or the people of Canada at large.

With the prophetic words, "This constitutional process has now come to an end," the political community which represents Canada's proud and historic democratic tradition, has closed the door on a workable political process which eventually could have seen a democratic and political solution to the plight of Canada's Aboriginal People, and in so doing, has opened a whole new can of judicial worms.

While Canada's Aboriginal People had struggled the hardest for a political and democratic solution to the injustices cast upon their children, the political will of provincial

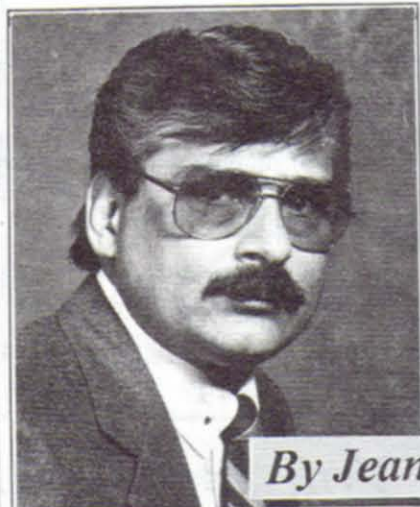
leaders, who might have been great, was at odds with the political will of those, both Aboriginal and non-Aboriginal, who gave their all to maintain the world wide reputation for justice and democracy that Canada has long enjoyed.

With the sad words, "This constitutional process has now come to an end," Canada has committed her Aboriginal children to a long, painful and expensive court battle which will have the potential of leaving more scars that it may heal, while placing the entire responsibility for that action on that segment of her society least able to afford it. Ironically, the 90% of Canadians who may not see any immediate costs to themselves, their systems, institutions or communities, may, in the final chapter, find that they have been made to pay the greater cost.

March 27, 1987 will long be remembered by Canada as a day of shame and regret with political ghosts which will haunt it for centuries yet to come. That day will also be remembered by the world as the day on which the great Canada, refused to recognize and provide justice for her own suffering Aboriginal children.

March 27, 1987 will be remembered by all Aboriginal brothers and sisters of the world as the day that Canada, the reported jewel of the world's democratic community, turned her back on those who have struggled hardest, suffered most and remained ever loyal and faithful to the democratic dream of this nation that could have been truly great.

But in the words of those greater than myself, "History can never be rewritten" and "This constitutional process has now come to an end". □



*By Jean-Paul Claude*



## SNCC Board:

Dominic Lafontaine  
Ed Nofield  
Edwin Pelletier  
Mary Pitawanakwat

## WEHTAMATOWIN STAFF:

### Executive Director:

Joan Beatty

### Administrative Assistant:

Yvonne Nagy

## NEW BREED STAFF:

### Editor:

Jean-Paul Claude

### Reporter:

Tom Twist

### Typesetter:

Jo-Ann Amyotte

### Layout:

Edward Poitras

## CONTRIBUTERS

Barry Ledoux  
Bert Wilson  
Bonita Beatty  
Brock Petawanakwat  
Donald J. Purich  
Donavon Young  
L.V. Naidoo  
Public Health Nutritionists  
of Saskatchewan

## PHOTO CREDITS

### NACS

Windspeaker  
Bruce Spence  
Len Schell and Sons  
Tom Twist  
Jean-Paul Claude  
Cover Photos by Nacs and  
Windspeaker

# Self-Government And The Constitution

By Donald J. Purich

### EDITOR'S NOTE:

*Mr. Purich is the Director of the University of Saskatchewan Native Law Centre and author of 'Our Land, Native Rights in Canada'.*

In the last five years, a lot of energy and time has been spent, without success, trying to put self-government for Canada's Aboriginal people in the constitution. The debate has polarized into two positions. Aboriginal leaders argue that the inherent right (meaning it has always existed), of self-government should be recognized in the constitution, with details worked out through negotiations, practise and evolution. Opponents, including Premier Grant Devine, argue that self-government has to be specifically defined before it can be placed into the constitution. He wants to know what power it will have, how it will be financed and what institutions it will have.

While no further constitutional conferences on Aboriginal rights are scheduled, self-government and the constitution is not a dead issue. Aboriginal groups and some political leaders, like Richard Hatfield, continue to press for constitutional protection for self-government. So, now is a good time to ask which of the two positions is correct.

To answer that question, we should ask: What is a constitution? A constitution is a set of rules by which a country operates. It is impossible to set out in detail every situation that might face a country in the future. A constitution has to be a general document so that it can accommodate a country's changing needs and aspirations.

Canada's current constitution is full of general principles, the details

of which are left to political negotiation and to the courts to resolve. For example, the constitution promises equalization, whereby have-not provinces get money from the federal government to make them equal to other provinces in services provided and in levels of taxation. Section 36 states "Parliament and the government of Canada recommitted to the principle of making equalization payments to ensure that provincial governments have sufficient revenues to provide reasonably comparable levels of public services at reasonably comparable levels of taxation." The constitution is silent on how it is to be determined whether a province qualifies for equalization payments and how the amount is to be determined.

Similarly, our constitution guar-

antees certain freedoms. But section 1 of the Charter of Rights says that such freedoms are subject to "such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society." Since Canada adopted its new constitution in 1982 there have been hundreds of courts cases interpreting what those words mean.

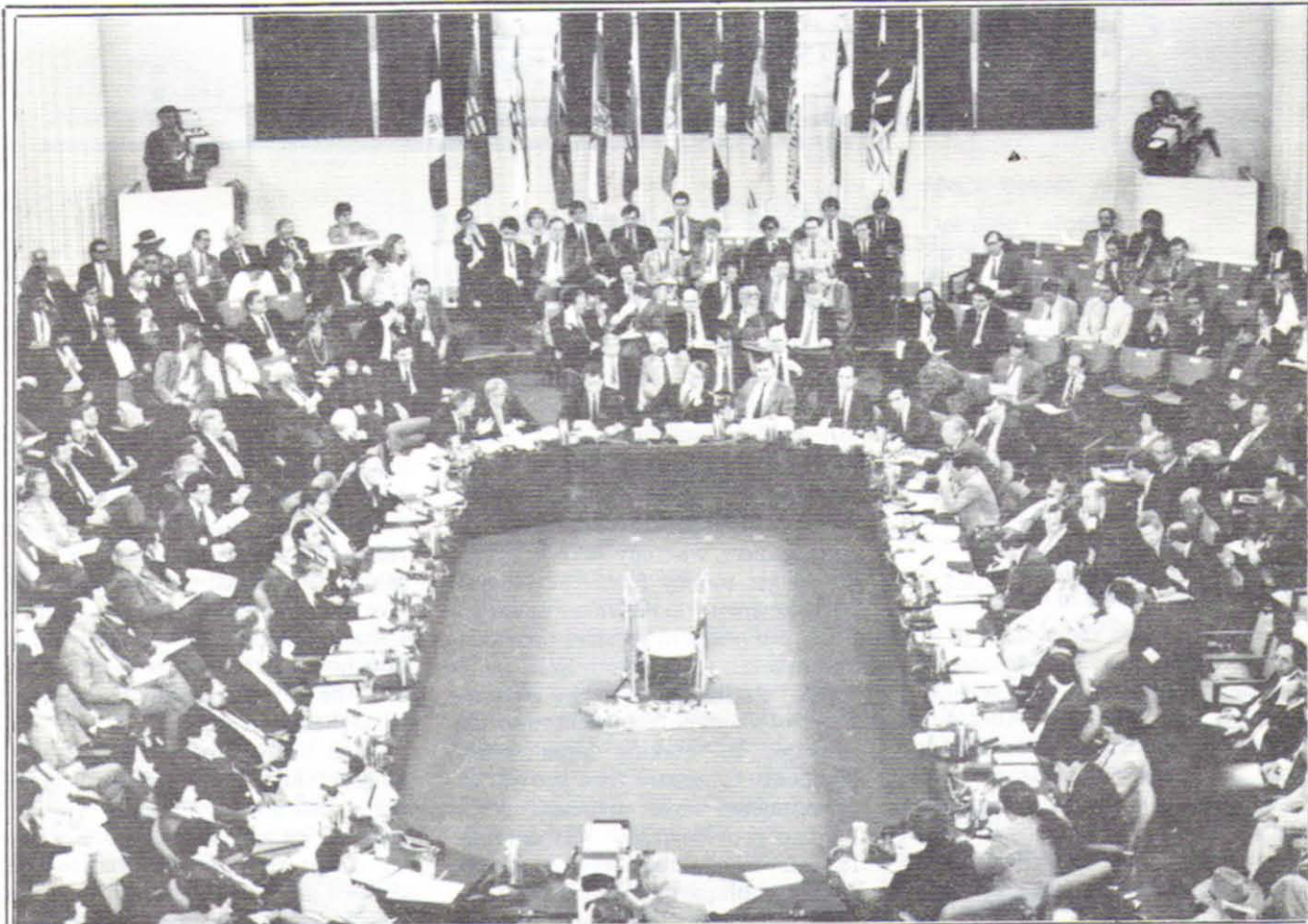
One could go on citing examples of generalities in the constitution. If the constitution is already full of generalities why would some premiers insist that self-government be defined in detail before it can be mentioned in the constitution? Have they forgotten what the role of a constitution is? Or are some people simply using the question "what does self-government mean" to mask their real opposition. □

## New Breed

### Supports Little Brothers How About You?



Be A Big Brother



National, provincial and Aboriginal leaders, their advisors and supporters assembled at the constitutional table.

## First Ministers' Conference On Aboriginal Matters 1987

by Jean-Paul Claude

When the final curtain crashed down on the final First Ministers' Conference on Aboriginal Issues on April 27, 1987, there were few smiling faces anywhere. Most participants were solemn in their closing comments while recognizing and acknowledging the bitter feeling of defeat that was so obvious. There were those who had hoped the conference would fail, but even they could not strike a smile during their weak and final defense.

The air in the conference room was thick with emotion as one by one, each provincial and Aboriginal leader had one last go around the table. Some of their statements were

eloquent while others smacked of insincerity. Some were rhetorical while others were down right heart wrenching.

Regardless of the style of delivery, each speaker chose his words very carefully, as if knowing that history would record this day and all it had to say.

Seldom have I seen so many people, so overwhelmed by the honest emotion demonstrated in those short, terse commentaries presented by men who's strong, bureaucratic style tends to leave an audience in yawning boredom.

Their statements commented on history in the making and those

statements would become a part of that very history.

An emotion wrought assembly saw a disheartened Prime Minister openly share his frustration and disappointment, an embarrassed Premier, make one last futile attempt to rationalize his unwillingness to cooperate, and an angry and totally disillusioned Aboriginal leader, take off the gloves and say what had to be said in the way it had to be said.

All of these closing statements will be recorded in history on their own eloquent, heart wrenching and sometimes shameful merits.

To be fair and to better serve and inform our readership, we present



Saskatchewan Premier Grant Devine

*the closing remarks of three of the conference participants, Mr. Mulroney, Mr. Devine and those of Jim Sinclair. Read them well and remember them always, for in doing so, you too will be serving history.*

**Closing Statements**

**Brian Mulroney: Prime Minister, Canada**

I want to take a moment to report to you and to the public on events of this morning which have failed to produce hoped for results.

On behalf of the government of Canada, I want to express serious disappointment that we have been unable to summon the support required to endorse and entrench the constitutional amendment on behalf of Canada's Aboriginal people.

Someday, there shall be success in this area and all Canadians will be enriched by the achievement.

Besides the fact that key speeches were made that expressed very eloquent sentiments, it's unfortunate that we have not been able to come up with a formula that would allow our Native peoples to achieve a greater social justice and constitutional justice.

I put forward a draft amendment this morning, having reflected very carefully on comments made around this table and having considered very carefully the remarks that were made at various private meetings by First Ministers and Aboriginal leaders, I put forward the draft amendment in the knowledge that the issue was complex, perceptions were different and differences were real, but in the genuine belief that it would bridge some of those differ-

ences and begin the process so urgently required for that plateau for Aboriginal peoples to begin the ascent towards quality and justice. I put forward that draft amendment in the belief that it would advance demonstrably the course of Canada's Aboriginal peoples, that it would do so without paralyzing federal, provincial or Aboriginal prospects and growth and that the draft would not in any way, diminish any right held by any Aboriginal person. So, I think that the draft amendment with its imperfections, broke new ground and in my judgement, represented new hope for Canada and our commitment for justice for Native peoples.

I genuinely regret that the draft amendment failed to generate the support required to make it a reality. One day we shall succeed, but this constitutional process has now come to an end. If this part of the constitutional process has come to

**"....we have signed a blank cheque for those who want to oppress us and hold racism against us"-Jim Sinclair**

an end, my resolve is undiminished. There shall be, one day indeed, constitutionally entrenched guarantees of equality and fairness for all Aboriginal peoples.

My ministers and I shall remain in close communication with first ministers and with all members of the Aboriginal leadership. If, as we watch the evolution of our society, as we pursue these meetings, if in my judgement a new meeting or conference would be helpful and productive, I shall not hesitate to call one. But, let us not be under any illusions. There shall be a price to be paid for our failure and I don't want anyone leaving this room or leaving this city today under any illusions about that.

Unfortunately, those called upon to pay the largest share of that price shall be those least equipped to pay for it, namely the Aboriginal peoples who have paid an unfair share of that price for an unfair share of time. But the concept of self-government remains alive. It remains an



Jim Sinclair, AMNSIS President and MNC Spokesman

ideal to which many of us are committed.

I make these comments without dispersions of any kind. People have spoken frankly, productively, and if we failed to reach an agreement today, it does not I think, diminish our commitment to seek and achieve one in the future.

So, I thank all the first ministers and all the Aboriginal leadership even though we didn't succeed today. I thank all of you for your time over the many years. You have the assurance of my continued commitment to find a solution with you, to this compelling issue of human rights and fundamental dignity for our citizens; for Aboriginal citizens.

**Grant Devine: Premier, Saskatchewan**

I first of all want to congratulate you and the first ministers and the Aboriginal leaders for their sincere efforts over the last couple of days.

We are all disappointed that we haven't been able to agree on the right changes in the constitution. I would say Mr. Prime Minister, that your imagination and in my opinion, generous proposal, was rejected by both Aboriginal leaders and several Provincial leaders for similar reasons; a genuine fear that we may both be worse off than we are today.

When I look at what happened today, it seems to me that we were closer to an agreement in 1985 than we were in the last couple of hours. The reason is because the longer we looked at the constitution as a magic document that mystically corrects our social, economic and cultural problems, the more we realized that

a constitution cannot replace the historical success generated by goodwill and common sense between all people in our communities.

I certainly know you tried your best. We all tried our best. But, there are simply too many differences that still divide us. That isn't anybody's fault. These are complex issues and we are complex people. That's why we are still in so many different camps for many legitimate reasons.

I can say Mr. Prime Minister, this may be the last constitution conference of this particular kind, but it isn't the end of our commitment to Aboriginal people. A constitutional amendment may not have solved all our problems and the lack of it will not prevent solutions.

As I said yesterday, we've laid the foundation on which we can continue to build. We will go home, roll up our sleeves and sit down with Aboriginal people in our province, the federal government and communities and solve real problems of the Aboriginal people. When we do that, we will accomplish in practice what we haven't been able to put in the constitution in so many words. And really Mr. Prime Minister, that's what it's all about in the final analysis anyway.

So, the progress hasn't ended Mr. Prime Minister; it's just begun.

**Jim Sinclair: Spokesman, Metis National Council**

First of all, I think that we feel that the conference has been a failure and with all the work that we've put into it, it's very disheartening to come to a conclusion where we can't make a deal.

We don't really know if the goodwill was ever here to make a deal to begin with.

We came to set a foundation for the liberation and justice for our people. That's the purpose of coming to this conference. We are not disappointed because we have lost. We are not disappointed in the stand that we took; the right to land and self-government; the right to self-determination. Those causes are right in any society. I am disappointed that some of the premiers took a stand against us for reasons that I consider invalid.

Premier Vander Zalm, you pointed out to us that you came from Holland in 1949. You said that you met Indian and Native troops from Canada who went into your country; who died for your country and your people. We have them buried all over Europe and Asia. They went out to die for THIS country, even though they weren't recognized when they finally stepped off the trains to come back home. And it's a shame, when you can come here and in a few years, become premier of one of the largest provinces in Canada and that you will not recognize the rights of our people here in this country.

Quebec. I am very disappointed in you. We had hopes that you would come to our aid when we needed you just as (Louis) Riel fought for your rights in Western Canada. They were hanged along

**“...it is unfair of you to accuse all of Saskatchewan of racism when you are advancing it at this table”-Jim Sinclair**

with the Metis for their position and their fight for land because the French and the English were having a struggle of their own, a power struggle of their own and they were brought in.

I'm disappointed that you would not come here and give us the kind of support we needed. You came here and advanced your own cause. We are not going to go away with any hard feelings. We wish you the best of luck in acquiring your rights and your place in the constitution of Canada and I'm sure you will, because this government and the provinces around here will accommodate you because they can't leave you out there alone.

Mr. Devine....I have a few words to say to you. I have to respond to some of the things you mentioned yesterday. You talked about Saskatchewan and about the million dollars a day that you spend on Aboriginal people in Saskatchewan. That's \$365 million a year. You were saying that farmers in Saskatchewan are going to earn half of

that amount next year. But at the same time, you came to the Prime Minister here and he bought you an election for one billion dollars.

You've spent money on jails in places like LaLoche, where the unemployment was so heavy and so bad that people fought for the jobs to build that \$1 million jail and then the day after it was completed, they were in it. Now...that's your kind of justice.

You made a deal with Weyerhaeuser, the American pulp company in Saskatchewan not too long ago. While you ask us for a definition when we talk about self-government, you gave that company an open-ended agreement that gave them more land than all the reserves in Canada put together and you didn't ask them for a definition. You gave them one year where an eight hundred page document came out with not one definition, but three hundred definitions. Now, that's what you got from a big company that you gave a blank cheque to.

I'm disappointed as well that you would say to us that the people of Saskatchewan are against you making a deal. I have here, town councils, including the city of Moose Jaw and Regina, the largest city in the province supporting our right to self-government and supporting our right to land. We also have support from the North, the churches and the unions, and I think it is unfair of you to accuse all of Saskatchewan of racism when you are advancing it here at this table.

There are some people out there who are genuine, who want to make a deal and who want to see our people take their place in society. It is unfair of you to misrepresent our people in this way.

We talk about the kind of subsidies that go on and that Aboriginal people have been wanting in order to acquire some form of economic development. We pay twice as much in Northern Saskatchewan for food that we would in the south. Yet for every bottle of wine and every bottle of whiskey that you send up north, you put a subsidy on that so that the price of wine is the same price in LaLoche as it is in Regina. At the same time, there is no subsidy for the price of milk for our children or the price of food for our families



who are without work and are having such a hard time in those communities.

I think by leaving here today without an agreement, we have signed a blank cheque for those who want to oppress us and hold the racism against us that they have in the past.

I told you this yesterday and I'll tell again today, your attitude at this conference is not going to bring 5 thousand members to the Klu Klux Klan meeting in Alberta next July. It is going to bring 50 thousand because there is an open market on racism and white supremacy in this country.

I've worked hard over the years to bring justice to my people, to sit down with governments and make deals. I've pounded on doors. I've had many people say no. I've had problems meeting with the prime Minister and the premiers and yet we've struggled hard to try to make a deal. We kept our end of the bargain and we've struggled with our Aboriginal brothers in fighting over what should go on the table.

There is one thing I want to say before leaving this meeting, and that is that I'm glad to see that we've stuck together on a right that is truly right for our people and right for the rest of Canada and right with the world based on international law for human rights alone.

We do have the right to self-government; to self-determination and land. The people that are here are going to go back and continue this struggle.

This is not an end, it is only a beginning and I think that our leadership has made a stand now. We have built new roads for those who come in the future. But don't worry Mr. Prime Minister or provincial premiers, I may be gone but our people will be back.

## FINAL WORD

*Brian Mulroney: Prime Minister, Canada*

I just want to make two points that I think are important. First, the suggestion was made by some Native leaders that the proposal, the draft resolution put forward, gave with one hand and took away with the other. I suggest to you that the governments from political parties



*Brian Mulroney, Canadian Prime Minister, opens discussions with his challenging remarks*

are as varied as the governments headed by Premier Peterson, Premier Buchanan, Premier Pawley, Premier Ghiz, Premier Hatfield and myself who supported that resolution. We did not support it because it was perfect, but because we felt it met the requirements of one criteria, namely, that the resolution advanced the cause in a demonstrable way of the Aboriginal peoples of Canada.

Minister Scott, for whose skills I have considerable recognition, indicated that the test of history in regard to this document, not by way of argument, is that he was absolutely satisfied that indeed the document in every way represented a substantial advance. That is why he supported it. That's why Premier Hatfield supported it. That's why Premier Ghiz, Premier Pawley, Premier Buchanan and I supported it. We would not have brought it forward and it would not have been endorsed had we not been absolutely persuaded that was the case. But I suppose that is for cooler heads in other days to decide. I share the view of Minister Scott, that when an objective analysis is made of that document, that indeed people will say, "Hey let's look again, perhaps there was progress there."

I want to make a comment about my friend, George Erasmus, in regards to his suggestion that, and he may be right, where George said that I had failed to follow his advise and that perhaps things might have turned out differently had I followed his advise. That wouldn't be the

first time George, I'd be farther ahead if I had followed some advice. But the suggestion was, as you said today, to sit down with the Aboriginal peoples and to work out a compromise. Then you said, it doesn't matter if the provinces are on side. But it does matter if the provinces are on side. I didn't devise the formula. I didn't dream it up. But it is the constitutional formula of Canada that requires not only my honoring it in its' letter but in its' spirit as well. I am not going to set aside the provinces. I'm not going to go behind their backs to try and make a deal. They are a very much legitimate parts of this process. They not only carry the hopes but the responsibilities. They carry their share of the blame as well. And it was very much with that in mind George, that I was unable to follow through on the point that you made. I am bound by the process and can I just tell you this. I had no intention, in as much as that process is in place in regards to the provinces, of cooking a deal, which has happened in the past, with one or a group of the provinces not being involved.

I wanted them to be fully acquainted with it from the beginning as they were and those who said yea can explain it and those who said nay can explain it as well. They'll have to be judges as will I, as will all of us.

I talked to George, Smokey, Jim, Zebedee, and John. I talked to all the Aboriginal leadership. I take your statements as statements of anger and frustration and dismay. I think all of us share many of your frustrations, many of your sentiments. There has been a lot of disappointment and sadness in Canada over many, many decades. Too many to count over this issue. We tried mightily to correct it. We were unsuccessful this time, but we will try again and just as surely, as summer follows spring, there will come a day when first ministers and Aboriginal leaders and the Prime Minister of Canada will sit around the table, and perhaps not unlike this one, and say we have finally found a solution which finally brings justice and equity to the Aboriginal peoples of Canada. That is very much what we all seek.

Thank you and God bless you all. □

# Sad End To Constitutional Process

By Donavon Young

There was an element of urgency to the two-day First Ministers' Conference on Aboriginal Constitutional Matters that was held on March 26 and 27 in Ottawa.

As the last of our constitutionally mandated conferences, the first ministers and Aboriginal leaders were up against a deadline. By writing the original requirement to hold such a meeting into the 1982 Constitution and by approving three more meetings through constitutional amendments and a political accord, Ottawa and the provinces, it appeared early on, were under the gun to make a deal with the Aboriginal leaders to entrench the rights of land and self-government into the constitution.

In order to entrench land and self-government into the constitution, seven provinces, representing 50% of Canada's population, the federal government and substantial support from the Aboriginal groups had to be in agreement with the terms of the amendment.

The first day of the conference saw the government of Canada, the ten provinces and four Aboriginal groups present their opening comments, indicating where they stood on land and self-government. The four Aboriginal groups represented at the negotiating table were the Metis National Council (MNC), the Assembly of First Nations (AFN), the Native Council of Canada (NCC), and the Inuit Committee on National Issues (ICNI).

The federal government was prepared to constitutionally entrench an Aboriginal right to self-government, but the right would not be enforceable until specific self-governing agreements had been reached. The Canadian government would not recognize an inherent right to self-government which means a fundamental, natural right which is not created by law and cannot be altered by law.

The MNC, NCC and ICNI seem-



*Zebedee Nungak, Inuit Committee Chairman's downcast glaze seems to mirror the disappointment of the entire Aboriginal Assembly on realizing that failure is at hand*

ed prepared to accept the idea of a contingent right to self-government. That is, an explicit and free standing right to self-government would be entrenched in the constitution contingent upon self-governing agreements being negotiated over a specific period of time.

Six provinces, Ontario, Manitoba, New Brunswick, Nova Scotia, Newfoundland and Prince Edward Island, were supporting an explicit right to self-government for Canada's Aboriginal people. Ontario, Manitoba and New Brunswick however, were also in support of stronger versions of Aboriginal self-government.

Alberta, British Columbia and Saskatchewan were steadfast in their opposition to self-government. Even the idea of the right to Aboriginal self-government, contingent upon negotiations being worked out during the next five to ten years, was unacceptable to the three western premiers. They all maintained that before they could accept an amendment to the constitution which would entrench Aboriginal self-government, that amendment would have to be clearly defined and all implications to that self-government, clearly spelled out.

Since Quebec was absent from the table because it hasn't signed the constitution yet, there were only six provinces supporting some form of

an amendment at the end of the first day. Seven are needed to amend the constitution.

Nevertheless, the Prime Minister indicated that he saw sufficient support around the table to warrant the drafting of an Aboriginal self-government amendment. This occurred during the night of the first day.

Early in the second day and once the Federal proposal was tabled with the provinces and Aboriginal groups, things started to break down. And hope of reaching an agreement on a self-government amendment was just slipping away. Suddenly, Newfoundland was taking a similar position to that of the three most western provinces, arguing that details of a self-government amendment would have to be made more clear. As well, Newfoundland seemed to argue that their position in Confederation may be further weakened by the self-government amendment proposed by the federal government.

The federal draft proposed entrenching a Native right to self-government within the context of the Canadian Confederation and would have entrenched a constitutional requirement for the provinces and Ottawa to negotiate agreements with Native governments. An over-riding condition of the draft proposal was that no federal or provincial powers could be affected or altered by the a-

ment. The draft would have required a review of the self-government amendment within ten years.

The federal proposal was rejected by the four Aboriginal groups for essentially three reasons. The first, being the most important to the Metis, was that the right to land was not clearly spelled out. The second was that the amendment did not include an enforceable right to self-rule. And the third reason the amendment was rejected was because of the guarantee that no powers of the federal or provincial governments would be affected without their consent.

A private, three hour working meeting was held in the late morning and early afternoon of the second day of the conference to see if a satisfactory compromise could be reached, but to no avail.

Saskatchewan, B.C., Alberta and Newfoundland were not prepared to budge from their positions of having self-government fully defined before having it entrenched in the constitution.

A draft proposal developed by the four Aboriginal groups was tabled with the conference late in the second day. But by that time, it was extremely clear that no agreement was going to be reached. The political will among the three western provinces and Newfoundland was clearly and sadly lacking.

The conference ended abruptly with the Prime Minister, the first ministers and the Aboriginal leaders presenting their closing remarks. The most penetrating and thought provoking analysis of the two day conference came from MNC



Donavon Young, educator and freelance journalist

spokesman, Jim Sinclair, who argued that the political will of certain provincial leaders was non-existent from the very beginning of the conference. He added that it was very sad for B.C. Premier, Bill Vander Zalm, an immigrant of Holland to come to Canada and become premier of one of the largest provinces and then deny Aboriginal people such basic human rights as self-government.

Sinclair also charged Premier Grant Devine of Saskatchewan with misrepresenting his province's residents of not supporting Aboriginal self-government. Sinclair commented that Regina and Moose Jaw city councils as well as all but two northern municipalities, supported by motions, Aboriginal self-government.

Sinclair's most stinging attack on Devine was on the issue of subsidies for Saskatchewan's Northern people. He pointed out that the provincial government removed subsidies on fresh fruit, vegetables, dairy products and other perishable goods which were in effect in northern Saskatchewan when Devine's government came to power, thereby forc-

ing up the prices for these products so that residents of these areas, where unemployment figures top any in Canada, are unable to provide adequate nutrition for their children and families. And while these people continue to struggle with unfair and unrealistic food costs, the government is able to subsidize alcoholic beverages in the North, so that their cost is at a parity with those in the southern regions of the province.

Most certainly, the talks ended on a very disappointing note. This was the last constitutionally guaranteed meeting on Aboriginal concerns. However, it is possible that another meeting may take place in the future and at the Prime Minister's discretion.

The Saskatchewan leadership of the MNC, truly wanted to make a good deal and see self-government and a land base entrenched in the constitution. History will surely note that in 1987, Saskatchewan, British Columbia, Alberta and Newfoundland, stood firm opposing this basic human right for Canada's Aboriginal people. □

## P.A. Summit Meeting Provides Direction For FMC

By Tom Twist

Immediately prior to the final First Ministers' Conference on Aboriginal Concerns (FMC), which was recently held in Ottawa, a Provincial Summit Meeting was hosted by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), in Prince Albert in an effort to gain last minute direction and strategy from the grassroots level of the organization.

Jim Sinclair, AMNSIS President, began the meeting by sharing with the assembly a telegraph he had received from the Prime Minister

which indicated his wish to meet with Aboriginal leaders prior to the actual FMC to discuss self-government and treaties. Sinclair pointed out that Mr. Mulroney did not include the vital issue of a land base on the agenda of the planned meeting or the FMC. He suggested that the issue of a land base was vital, especially for the Metis, who have no land reserves granted through previous treaties and further suggested that unless the agenda of both the meeting and the conference were amended to include the issue of a land base, then there was little reason to negotiate further since a right to self-government was meaningless for the Metis without a land base.

"If the Prime Minister doesn't want to deal with land then he is not dealing with the Metis," Sinclair strongly stated. "If he doesn't include land on the agenda then he is not dealing with the Metis."

Sinclair explained that while the Metis National Council (MNC), of which he is the national spokesperson, had agreed to set the issue of

land aside for a time in order to allow open discussion on other points, they had never intended to remove it from their own agenda where it was a vital component of their overall strategy.

"We never took land off of the bargaining table," he said. "We merely set it aside for awhile. We have no other options except to go to Ottawa and fight for land and self-government as one package deal. If the government says no, then we will just have to wait for another day," Sinclair emphasized while reaffirming the singular Metis mandate.

Sinclair stated his opinion as that of the MNC and then asked the assembly to give him a mandate to pursue that singular and hard line position when he met with government and Aboriginal leaders from across Canada at the FMC.

After nearly three hours of open and frank discussion on every aspect of the upcoming FMC, the assembly unanimously gave Sinclair the man-

date he had asked for and discussions moved on to other pressing matters.

Alvin Campeau, AMNSIS Area Director and Kevin Daniels, AMNSIS member and Non-Status delegate and activist introduced a motion which would address specific concerns of the Non-Status segment of AMNSIS, which has been suggested to be 35 to 40% of the total AMNSIS membership.

The motion was overwhelmingly supported and a committee was established consisting of three Metis and three Non-Status members. This committee was directed to work to establish a formula which would lend itself to a smooth transition for the Non-Status members from AMNSIS when and if a new organizational constitution is ratified next summer, which would see AMNSIS resume it's original name of the Metis Society of Saskatchewan, with a mandate to serve the specific needs of the Metis of Sas-



*Alvin Campeau, AMNSIS Area Director address Non-Status issues at P.A. Summit meeting*

katchewan. The committee will look at an equitable financial split which will be presented at the next AMNSIS Annual Assembly to be held in mid-July of this year.

The summit was well attended and discussion was lively. It concluded with a banquet and dance where a good time was had by all. □

## FMC Support Rally

By Tom Twist

In conjunction with the First Ministers' Conference on Aboriginal rights recently held in Ottawa, an Aboriginal support rally was held at the Provincial Legislative Buildings in Regina, March 26, 1987. The rally, organized by members of the Association of Metis and Non-Status Indians of Saskatchewan, was held to show support to the Aboriginal leaders in Ottawa and to show that the Aboriginal peoples are behind their leaders in their negotiations to entrench Aboriginal rights to a land base and self-government.

Jim Durocher, treasurer of AMNSIS, urged supporters to call their local MLA's and request their support. He said that it's time for the Aboriginal peoples to show their strength and to prepare for the future.

Durocher also made reference to South Africa saying that if Aboriginal people were the majority in this country, they would be in a similar position as the Blacks in South Afri-





*Jim Durocher, AMNSIS Treasurer addresses demonstrators and members of the press during FMC Support Rally*

---

**“If Aboriginal People were the majority in this country,  
they would be in a similar position as the Blacks in  
South Africa”-Jim Durocher**

---

ca. The Blacks in South Africa are controlled by a white minority.

Durocher also said that although Premier Grant Devine and the provincial PC's have had four years to understand what Aboriginal leaders mean when they talk about self-government, they are still saying that they want a definition of it.

There was approximately two hundred supporters at the rally including area directors and members from four regions of the AMNSIS network. Support was also received from students, the Saskatchewan Government Employees Union (SGEU) the Saskatchewan Federation of Labour (SFL) and some MLA's of the New Democratic Party (NDP).

Dave Maki, of the SFL which represent 65,000 workers in Saskatchewan, said that they had endorsed their support for Aboriginal peoples' rights and had urged the Devine government to take immedi-

ate action to resolve the issues in the favour of the Aboriginal peoples.

Barb Byers, president of SGEU, said that her union supports the rights for Native peoples to develop land claims and self-government, and to basically have some say in their own lives. However, she said that the present government doesn't seem to care about people's basic rights.

“Unfortunately, this government does not care about people's rights. They don't care about your rights, they don't care about working people's rights, they don't care about anybody's rights other than their own,” Byers told rally supporters.

Alvin Campeau, AMNSIS Area Director of Eastern Region II, said that support must be shown for the leadership in Ottawa to show the federal and provincial governments that there's a real concern here at home in Saskatchewan.

“When I was in Ottawa at previous conferences, we never really knew if there was support back home while we were in meetings. I'm hoping that the leaders and that Premier Grant Devine will know that we are behind our leaders,” Campeau said.

Cliff La Rocque, president of the Regina Local and one of the rally organizers said that he was pleased with the turnout despite the cold weather.

“We wanted to show the province that we support our organization. We have been dealing with governments for a hundred years and nothing has changed. We want these governments to give us the opportunity to be ourselves. We want to be contributors and equal partners in the community. We're tired of being at the mercy of governments and being second-class citizens. We want to control our own destiny,” La Rocque said. □



Saskatchewan Metis Delegates, clockwise from bottom: Wayne McKenzie-AMNSIS Vice President, Allen Morin-AMNSIS Provincial Secretary, Leon McAuley Saskatchewan MNC delegate and Jim Sinclair-AMNSIS President

## Where Do We Go From Here?

By Jean-Paul Claude

Canada's Aboriginal leaders who travelled to Ottawa in the last week of March to attend the final First Minister's Conference to Discuss Aboriginal Issues, made that trip with full intentions of winning for their people, constitutional guarantees of certain rights which they consider to be inherent and for which they have fought for, both at the negotiating table and on the battlefield for well over one hundred years.

They went with a will to negotiate openly, prepared as any honest negotiator, to make certain concessions and sacrifices in order to reach a constitutional agreement.

The people who had chosen them at the ballot box to represent them in this political and constitutional struggle, remained at home to watch

the historical occasion on television and offer their sincere support from afar. And while they could not travel to Ottawa with their able emissaries, they sent along with these elected servants, the hopes and dreams of many nations and even more generations.

These are not the only ones who had their eyes on Ottawa during those two early Spring days. The world was watching and the world community would note and record the events of this day for all future generations to recall as all great and historic world events are remembered and recalled for eons after.

As the world watched; as nations of people prayed for a conclusion to years of exploitation, poverty and grief; as long departed spirits looked with favour on a nation which had within its grasp, the means to demonstrate true justice for today's children and tomorrow's spirits; as a world watched, hoping an example of justice on which they could base solutions to their own difficult and perplexing problems would be demonstrated; as all these watched, they saw a nation fail. They saw a people

cry out in frustration and they saw the dreams of a suffering world shatter against the jagged rocks of human insecurity, self-serving principles and self-righteousness.

While the world watched this failure, a seemingly defeated people, who had tasted bitter failure so many times before, gathered their wits about them, reaffirmed their resolve and trust into a new tomorrow, still struggling for the solutions which only yesterday, a world had thought were lost forever.

The Aboriginal Peoples of Canada and those around the world have become accustomed to setbacks but have never learned to accept defeat.

On returning to Saskatchewan from the FMC in Ottawa, I spoke with Mr. Wayne McKenzie, Vice-President of the Association of Metis and Non-Status Indians of Saskatchewan.

McKenzie talked to me about what history would like to call a failure but which the Aboriginal Peoples of Canada would convince a watching world that what they saw as failure was merely a new challenge to a nation of people who have

learnt that winning means not giving up.

Following is the full account of that conversation.

**Jean-Paul** - *What sort of feelings did you have going up to Ottawa prior to the FMC Conference?*

**Wayne McKenzie** - I knew we were in for a fight however, I thought that governments might have agreed to entrench our rights in the constitution and that we would then have had a long process of negotiating the details and specifics of those rights with the governments of the day. I felt that we had fallen back as far as we could and we had to take our chances negotiating with the

---

**"We can only succeed if we learn to speak and act as one on the common interests and concerns that bind us"**-  
**Wayne McKenzie**

---

governments of Canada, with all their expertise, their money, their lawyers etc.

We did not want to get into a process of negotiating the details at this time when there was not even an agreement to the basic principles involved.

I felt they (governments), wanted to lure us into a negotiating process that would result in an agreement that would be so vague that it would not hold up in court.

As far as political will is concerned, I do not believe that either the Prime Minister or the provincial Premiers would even have attended this conference if they had not been required by law to go to four conferences on Aboriginal issues.

Do you remember that when the farm issue came up in Saskatchewan, Mr. Devine took the leadership, just as he has repeatedly promised to do on the issue of Aboriginal rights in this province?

In that instance, he took the bull by the horns and assumed personal responsibility for the situation. He became responsible as the Minister of Agriculture. He was able to support and gain overwhelming support for those initiatives because there

was a political will to move.

Devine however, never took that same leadership when it came to the issues concerning the Metis. He sloughed it off on ministers with no mandate other than to say no. They did not move one bit on any of the issues we brought forward.

In view of that, I'm saying that the provincial government has failed to take the leadership role which was needed to take that giant hurdle from the poverty situation that exists in our Aboriginal communities, in comparison with those in the non-Aboriginal Canadian sector. They failed to commit themselves to doing something about it. They failed to say, "We may not know what it's going to look like in twenty years, but we do know that our initiatives in this area will have been an investment in our people and for this province. It will be an investment to have people look after themselves instead of living under the caretaking situation that we're in."

These might have been some of the things he would have said if he had shown some leadership on these issues. He would have made a difference if he had shown the same political will to solve Aboriginal problems as he has exercised in solving our agricultural problems.

But he did not have that will and he never encouraged that will in either his government or his constituents.

**J-P** - *During and after the last First Minister's Conference to Discuss Aboriginal Concerns, Saskatchewan was seen as scuttling any possible agreement. The position they left that conference with hadn't changed at all going into this one. There were two years between the conferences. What were they doing during that time? Were you meeting with them? How come their position hadn't changed at all? How come they hadn't moved at all?*

**W.M.** - Neither Grant Devine nor the Federal Government moved at all. As a matter of fact, in my opinion, the federal government moved nearer to the side of the provinces rather than moving to support the poorest people in Canada; the Aboriginal People.

As far as the province (Saskatchewan) was concerned, it was

sticking to its' position of the 1985 accord which stated, before we would entrench the enforceable rights of land and self-government in the Canadian constitution, we would develop and provide examples of those rights over the next two years following that conference.

The federal government, the provincial government and ourselves, agreed at that time that we would enter into tripartite discussions for that express purpose.

We had with us 1800 pages of work, that we handed in to the tripartite meeting, which provided the examples of what we were talking about in regards to those two basic rights. Those documents established what jurisdiction we intended to negotiate under. The documents also

---

**"Violence is internal....but for how long? That will be up to the people"**-**Wayne McKenzie**

---

presented far reaching initiatives in respect to education, training, economic development, land, social development and other pertinent and equally important issues that we would want to sit down and negotiate the details of, once entrenchment of the basic rights was accomplished.

The premier had told myself and Jim Sinclair, that the government made the decisions and we agreed with that. We agreed that Jim Sinclair, myself, the premier, the deputy premier, and the Federal Minister of Native Affairs, would sit down after each meeting and jointly review what we'd discussed in terms of our agreed upon mandate.

However, we had only sat down twice outside of the tripartite discussions and talked about the politics of supporting an amendment while Mr. Devine talked about the politics of legislation. There isn't a lot of protection for a legislated agreement.

He agreed that in the 1985 accord, which was his own accord, we would sit down in tripartite discussions, not to develop legislation, but rather, to develop the materials necessary to commit his government's

support for an amendment which would lead us into negotiations for eventual entrenchment.

**J-P** - *What you're saying is that he agreed to sit down and work out something that would be entrenched? Going into this conference that wasn't the impression he left with the public. What went wrong?*

**W.M.** - He not only hadn't moved at all, but I think that Mr. Devine intentionally broke the agreement we had all made in good faith.

We had said that we would be prepared to commit \$800 thousand in funding which was cost shared by the federal and provincial government, to prepare documentation for that review to develop examples which would clearly illustrate that self-government wasn't as scary a concept as people might think.

What they were saying is they wanted a contingent right, that's what they'd be prepared to support. We said, what was contingent was the negotiations of the details, not the right itself. We had to get support in the constitution to entrench the principles of self-government and a land base.

Mr. Devine and his provincial cabinet did not act in good faith. They did not move one iota on the issues that we are concerned about, not only in terms of the constitution, but the day to day issues we face every day in this province and country. Issues such as, under whose jurisdiction are the Metis? What government is responsible for the Metis? Is it the federal government? Is it the provincial government? Is it cost shared? Those questions were not answered. What about economic development? None of these important issues have ever been looked at seriously by Mr. Devine.

**J-P** - *Do you think that in falling back from commitments he made, Mr. Devine has proven himself dishonest or would you agree with a local journalist who suggests that our premier is merely somewhat and politically naive?*

**W.M.** - In my opinion, he is dishonest. He went to the conference prior to the meeting which was to discuss entrenchment of self-government. He made a press statement on the first day of the conference stating

that he would consider it a success if there was no agreement signed. Clearly, he came to the conference as an adversary to the issues that face the Aboriginal people of Canada. And he came to the conference not with an honest will to address the serious nature of the issues and seek a political solution, but rather, he came ignoring his mandate and the sacred trust placed in him by the people of Saskatchewan, choosing instead to sabotage the efforts of the Aboriginal people and Canada in seeking and finding that solution and entrenching it in the constitution.

He didn't come there supporting 10% of Saskatchewan, which would represent the Aboriginal community

**"....I think that Mr. Devine intentionally broke the agreement we had all made in good faith".**

**— Wayne McKenzie**

of this province. Not only did he say no, he offered no alternative solutions for the problems that are faced, not only by us, but by all provincial taxpayers.

**J-P** - *At this point in time, the process has fallen through, Brian Mulroney has said that the governments of Canada have fulfilled their obligation to hold the conferences. He added that he has no legal commitment to reconvene the conferences and you are left to deal with a premier in Saskatchewan who is not prepared to move at all. What options do you and other Aboriginal leaders in Saskatchewan have? What is your next move?*

**W.M.** - Well, certainly the Metis are in trouble. The political process was

the one agreed to by the then Prime Minister, Pierre Elliot Trudeau and our people to discuss, define and negotiate our constitutional rights. Now we have no process. Neither the Prime Minister of Canada nor our politicians are standing in line to take up or support our just cause. Our own provincial premier does not support the right to a homeland and self rule for our people. We are in a difficult situation.

We must find seven provinces that would support that amendment; that would give us the opportunity to see a light at the end of the constitutional tunnel. Our people will have to sit down and develop new strategies in our continuing effort to get the seven provinces that we need and half of Canada's population to support our cause and bring the politicians back to the constitutional table.

So, although the process has failed, the problems are still there and Canadians either have to face it in a caretaking way or by electing honest and courageous politicians.

Even though the process has failed, governments are going to have to sit down with us and figure out a new process. We will not be content to continue going to the bureaucrats, with hat in hand, begging for the last government crumb. This demeaning cycle has to stop.

**J-P** - *You are talking about continuing to lobby governments for a political solution at the constitutional table. Two prerequisites I see as being necessary for any form of success in this effort would be extensive finances and a demonstrated political will on the part of government. At this point, you have neither. With this in mind, how do you plan to proceed?*

**W.M.** - Obviously we're going to have to sit down with the government and say, yes we need help. There's no doubt about it. Initially we need your help. We need financial help. We need to sit down with a new selling tactic on how to get self-government. We've got to sit down with the municipalities and say, here's what we're talking about. We got to put together a new P.R. campaign. We've got to reorganize our own people to make sure that they start to put the pressure on and stop





Wayne McKenzie, AMNSIS Vice-President

accepting government hand out programs and welfare and instead, begin demanding jobs from this government.

I think that Quebec, Alberta, the Maritimes, Ontario and Manitoba could be turned around with the right approach. I also think that B.C. and Saskatchewan are going to have to change their views on the kind of positions they are bringing to the negotiating table.

I think that if we try to sell the self-government idea as an investment, we will convince Canadians that it's for everybody's good. I think we will be able to convince them that it's in their own best interest to take that new direction and make an investment in our people.

**J-P** - *It was expected that if the political process failed, Aboriginal People would be seeking a solution in the courts. Is the judicial option still open?*

**W.M.** - Well first of all, courts are expensive, secondly we have nine Superior Court Judges who may define our rights not to the liking of what we think our rights are, as court decisions are based on precedent.

Now, what we wanted was an opportunity to get courts to protect

our rights once they were negotiated, not to define our rights. If we leave it to the courts, we take it out of the politicians' hands, who have a responsibility to deal with it.

I'm suggesting that the courts will never give us the verdict we will need to secure for us our right to self-determination and a homeland. I am suggesting therefore, that we never abandon the political process.

**J-P** - *If your sales pitch doesn't work, what pressures can you bring to bear on the government to actually assume a commitment and then reach a settlement on these issues?*

**W.M.** - Solidarity! We can only succeed if we learn to speak and act as one on the common interests and concerns that bind us.

**J-P** - *What are you going to do right now? What are the steps you're going to follow?*

**W.M.** - I think we're going to have to sit back down with the premier and Prime Minister and we're going to have to start to find out what is going to be offered to our people in terms of a continued process whereby we can resume our search for a political solution to these vital issues.

**J-P** - *How realistically hopeful are*

*you that the process will in fact be allowed to continue?*

**W.M.** - I think that the governments are going to have to put together a process. There's no way that our people are going to sit back in poverty. They just can't. Somehow we are going to have to change that. If we don't, then we're going to have to ask new leadership to come forward and try to make the pitch to change the situation in this country.

All we can do is not give up the fight. All we can do is figure out new strategies to convince the people and the governments of Canada that we only want a fair deal. What we're asking for is not greedy.

**J-P** - *What sort of feedback have you had from the grassroots communities?*

**W.M.** - They have told us that they feel that the premier has not honored his commitments. They have told us that they felt that our premier never took the leadership to change the situation that we're in.

The people I think, are angry that the aspirations and dreams that we've had over the last 20 years were lost at that table. There is serious concern about the future of our communities. They feel that they are neglected by the governments of Canada and Saskatchewan.

**J-P** - *Is there any chance of serious social unrest in light of these feelings of anger and disillusionment?*

**W.M.** - Oh yes! There is unrest now. The violence we face in our communities; the food banks in the city where our kids are going hungry; the housing conditions in the north; the unemployment record which indicates that we're not even competitive with the rest of society; the lack of institutions that will help us get ready and develop ourselves as equal partners in Canada are not being supported; the realistic economic opportunities that don't exist for our people. These are all indications of serious social unrest in our rural and urban communities.

**J-P** - *Is there any chance that the anger you talked about could develop as aggressive acts against society?*

**W.M.** - Violence is internal.... but for how long? That will be up to the people. □





MARCH 16, 1987

We,  
have the right  
bestowed  
by the Creator  
to govern ourselves  
in our own country.  
We demand,  
that this right  
be acknowledged by  
CANADA

WE ONLY MOVED  
OVER - WE DIDN'T  
GIVE YOU ... THE  
RIGHT TO GOVERN  
U.S.

# The Influence Of Northern Local Governments On Northern Government Policies

By Bonita Beatty

## EDITOR'S NOTE:

*The following is the third and final part in a series of articles which attempt to examine what if any influence Saskatchewan's northern people have in the formation of government policies which affect the North. Bonita Beatty is a northerner, now studying in the South and working as a freelance writer.*

Thus far, this article has tried to touch on the problems faced at the local community level and how these problems manifest themselves in attempts to influence the policies of the northern department through political pressure. It is evident that the small communities do not have an industrial base of any kind through which to sustain permanent employment for their people. Therefore, the communities sought to organize themselves into a political lobby force, firstly through the NMC, which was largely ineffectual, due to their limited capacity as advisors.

One reason why the community governments will never achieve the amount of self-determination that they want is because they do not own the resource rights to the northern lands. The ownership and control over the land and its resources is in the hands of the provincial government. The northern development that has occurred since the 1970's has resulted in very little direct benefits to the communities.

The forest industry has expanded in the last ten years but the only direct employment coming to the communities lay in harvesting the trees. Large scale processing mills were set up in Prince Albert, Hud-



*Northerners working on a small saw mill operation*

son Bay, Big River and Carrot River in the form of a pulp mill, a plywood plant, a chipboard plant, and three sawmills.

One of the greatest potentials for employment lay in mining, especially uranium mining. Northern Saskatchewan is known for the greatest uranium potential in all of Canada. One of the biggest uranium mines was at Uranium City and it was operated by a corporation called Eldorado Nuclear limited. Gulf Minerals Canada Limited operated the other uranium mine and mill at Wollaston Lake.

The difference between these two mines was that a permanent community was built around the underground mine in Uranium City but the Wollaston Lake open pit mine did not have a community based workforce. The closure of the Uranium City mine, a few years ago, resulted in virtually destroying the community. The permanent workforce that had resided in that centre moved out leaving only a remnant of a predominant Native population.

Two other major uranium mines also operate in the north. One is the Cluff Lake mine operated by AMOK Limited, and the other is the Key Lake mine. The Key Lake mine was a joint venture between the government's Saskatchewan Mining Development Corporation, and the Uranerz Exploration and Mining Limited Company. The government organized a northern inquiry to gather the people's attitude towards the Uranium mining development. The feedback was mixed because the

communities were caught between increased employment opportunities and the threat of improper Uranium waste facilities doing damage to the environment.

The communities also wanted a resource sharing agreement where they would get direct benefits from the revenues being generated out of their territory. Naturally, without ownership of the land, they were only able to garner a hiring quota system for Native people in the mining workforce. Beyond this, very little benefits came to them and the profits left the northern region. Doug McArthur, in his presentation, summed up the powerless state of the northern communities adequately by stating, "Political sophistication, a necessary, but not a sufficient condition for political development...also requires the creation of independent (within defined sphere) and relatively self-sufficient governing institutions. This in turn, demands an adequate distribution of governing powers, and the generation of a revenue base from which to operate. Neither of these conditions have been met with respect to local and regional government in the north. Thus, political dependency, and under development appears likely to continue unless major innovative steps are taken".

As long as the present structural relationship exists between the provincial government and the local governing authorities, then the efforts aimed at community and social development will continue along their frustrated cycle. Municipalities, which are basically creatures of the provincial legislatures, will never

achieve the economic independence that they so desire, especially in the north. The amount of control and governing local powers given them through legislation, (villages, hamlets, towns) are solely at the discretion of the provincial government. I don't think that you have set the stage for this conclusion well enough.

If Bretton's analysis could be taken from a provincial-federal framework to an inter-provincial framework, then the northern region would be classified as an institutional sub-system of the provincial government structure. Thus, the sub-system (northern local governing structures), are limited within the confines of the parent system, (provincial government).

The sub-system then would partly shape the behaviour of the people in it because the geography they live in necessarily requires them to act collectively. The large distances between the communities does foster collective behaviour amongst the local leaders because they have a common dependency upon the environment. They are faced with the same problems of high unemployment, lack of decent educational facilities, sub-standard housing, high transportation costs, poor mail service, inadequate health facilities, poor law-enforcement, high social problems, alcohol and drug-abuse, and so forth. In order to exist, and to try to improve their communities, within their extremely limited powers, they are forced to try to work together to find common solutions.

Bretton also states that the people in the region get very attached to it, and if that sub-system is threatened by external forces (i.e. policies), then their reactions produce 'protest regionalism'. Protest regionalism becomes a form of a socio-political reaction by the members who feel that their region is being detrimentally exploited. One reaction could be reflected in political lobby groups forming; (AMNSIS, FSIN, Northern Trapper's Association, Kewatin Wild-Rice Co-operatives, and the Saskatchewan Association of Northern Local Governments - SANGL).

Another reaction could be in the voting patterns of the people. For the past 10-15 years, the northern provincial constituencies of Atha-

basca and Cumberland have consistently voted for the New Democratic Party. The faces of the candidates have changed but this factor did not seem to affect the voting patterns of the two northern seats. The dissolving of the Department of Northern Saskatchewan, and the subsequent movement of the controlling agencies back to Regina, have placed these northern people in even worse conditions. This old colonial type of control exhibited by the Progressive Conservative Party, in it's northern policies, seems to have bonded the people together to vote for the party that at least recognized their different and unique situation.

Murray Dobbin, on a commentary of the 1986 election results, stated this observation, "Despite many disappointments with DNS it seems most northern people see the NDP as the party and government that has done most for northern Native people".

Another factor that has opened up a hope for the northern people in their quest for a greater degree of social and economic self-determination is the Constitutional process. The Saskatchewan Association of Northern Local Governments have publicly endorsed and participated in their support for the efforts of the Metis National Council. Since, the main constituents of the northern local governments are Metis and Non-Status people, AMNSIS a key member of the MNC, is seen as the negotiating representative for them.

The Canada Act, 1982 Section 35 (1.2) recognizes the existing Aboriginal and Treaty rights of the Aboriginal people. It defines the 'Aboriginal' people to be the Indians, Inuit and Metis. In April 1985, a political agreement was reached between the Metis and Prime Minister known as the "Saskatchewan Accord". It was a commitment made by the Prime Minister to develop a work plan and a negotiating process between the governments and the Aboriginal representatives. In Saskatchewan, the negotiating process is in the form of a Tripartite Negotiating Committee whose mandate is to define Metis self-government (including land) in detailed agreements.

The only problem is that AMNSIS, and the MNC, are operating from a position of structural powerlessness. AMNSIS, while it is a fair-

ly strong political lobby force, is not endowed with any governing powers such as treaties. Their strongest avenue is only through massive community support that is then activated through public political pressure.

If one were to generalize and try to put all the factors previously discussed, into a framework, then it could begin by looking at the main elements of today's liberal society. The basic ingredients in a liberal society are the strong market variables that exist between competing interests and behaviour.

In our discussion of the relationship between the Provincial government structures and Northern local governments, the key element appears to be survival. According to Bretton, it could mean a battle between the northern regional structures and the provincial structure. The northern regional structures, i.e. northern local governments, are operating from a relative weak and powerless position whereas the provincial government is operating from a relatively strong and independent position.

The political strength exhibited by the provincial government is granted by a constitutional provision which gives it legal power to administer and develop the province to it's discretion. They have ownership to all unoccupied Crown lands, which basically envelopes most of northern Saskatchewan and all the mineral rights that go with land ownership.

The provincial government however, is also preoccupied with survival. The provincial parties that form the government have to constantly devise ways of improving their image with the majority of the voting public (the northern vote is only a minority), and how to decrease their domestic inflation and unemployment rates. To try to keep afloat, they have to address ways of increasing revenue, apart from increased taxation, so they begin to adopt an entrepreneurial mentality and nature, in the form of Crown Corporations like SMDC. Therefore, when they generate revenue through ventures, such as uranium mining in the north, they find it difficult to allow the northern local governments to get part of the revenue.

of the northern policies have been in a form of social and economic development programming. This format has remained unchanged in the attitudes of the party leaders. Grant Devine, in an interview of how he plans to address the problems in northern Saskatchewan, stated, "We're obviously going to be maintaining more mining and economic exploration in mining... We're looking at an expansion in the educational system. We are going to have to do the kinds of things that will help people make money, make a living and be employed."

Allan Blakeney, still favoured the northern agency idea, by saying, "We would set up a small agency which would have its jurisdiction and mandate, the promotion of economic development in the north, would deal with mining companies on having a specified number of northerners' that they would have to provide employment for."

These two leaders did not once mention the idea of a resource sharing agreement with the northern local governments.

On the other hand, the relative weak position from which the northern local governments operate from, stems from their legal position as municipal structures created and controlled by Provincial legislation. The amount of control over them is dictated by the provincial government.

They too are playing a game of survival but they do not have the constitutional power over revenue development methods such as taxing, mineral and resource development. Their constituency is very small and confined to the community units. The high degree of social and economic problems within other communities makes it very difficult for the leaders to organize cohesive, and consistent lobby groups.

This paper has only touched on some of the main reasons why the northern local governments do not have much influence upon the policies of the provincial governments. It is evident that the factors of structural legislative limitations, poor economic bases, no taxation bases, isolation of communities and high transportation cost combined together provides sufficient evidence for this assertion. □



*A replica of Fort Pitt's original warehouse is the only remaining structure on that historic site.*

## "Digging For History" Fort Pitt, Saskatchewan

By L.V. Naidoo

Native or Aboriginal Peoples are fast shedding their colonial status and are being transformed into a modern, vibrant society. Like their ex-colonial counterparts world over, they are recouping culturally for their thrust into the future without losing their distinctiveness.

Archaeological exploration is one means to bring the past to life and help piece together a people's history and culture. Each find tells its unique story. The Fort Pitt post is one of these historical sites that I visited during excavation.

Digging for history at the Fort was an emotional experience for the local Native community. It was an important chapter of their lives that was really being excavated. Fort Pitt history begins in the early 1800s and ends ingloriously with its destruction fifty-six years later. For the Ab-

original Peoples, it was a moment of triumph over colonialism.

Fort Pitt is about 14 miles west of Frenchman Butte and not far from the Onion Lake Cree reservation. It is located in the picturesque North Saskatchewan River valley against a backdrop of low, rolling and greyish hills.

The area farmers came out of curiosity to the excavation site, a curiosity aroused by rumour that a chest of gold was buried in the Fort's well. There is no such well recorded in the Fort Pitt documents except for a chest containing the personal valuables of Chief Trader William McLean's family. It was removed by the Natives when the Fort was overrun. In any case, no treasure chest turned up, only artifacts including buttons, nails, broken china, knives, forks, gun parts, clay pipe stems and bowls.

The importance of Fort Pitt is not merely historical but also economic and social. The post served the interests of the European settlers in their quest to open up the North West Territories and trade with the Natives. Fort Pitt represents a small corner of Canada's imperial heritage. No less, the conquest and sub-

jugation of Saskatchewan's Aboriginal peoples.

In 1829, Chief Factor, John Rowland of the Hudson's Bay Company, built the Fort Pitt post between the territories of the plains Cree and Blackfoot to trade in buffalo hides, meats and provisions with the tribes in the prairies. For 50 years, it was a major provisioning and trading post of the company along the North Saskatchewan River between Carlton and Edmonton.

With an abundant meat supply and vegetable cultivation which was introduced in 1830, the post became self-sufficient in provisions. Women did most of the agricultural work, raising good crops of potatoes, barley and turnips.

Beyond the company's immediate commercial interests, Fort Pitt served as an important colonial outpost for white settlers in the Canadian North-West and, at the same time, it exposed the Natives to alien cultural influences.

However, dissatisfaction among the Metis, Assiniboine, Blackfoot and the largely Cree population over land annexation, depletion of the buffalo herds and other matters marred relations between the company and the Aboriginal Peoples. By 1872, unrest among the Natives was widespread, necessitating the Canadian Government to dispatch a North West Mounted Police force (NWMP), of 275 men to defend the Fort as well as to restore law and order in the region.

Treaty Six of 1876, entered into by Lieutenant-Governor Alexander Morris of Manitoba and several Native leaders, did not pacify them. Chief Big Bear refused to sign the document. Also in the same year, a Mounted Police sub-post was established at Fort Pitt. In 1885, Big Bear joined with Louis Riel in the North West Rebellion.

The Fort was attacked and destroyed by fire. At that time it was under the command of Inspector Francis Dickens, son of the famous writer, Charles Dickens. The detachment of 25 Mounted Police stationed there, was forced to withdraw to Battleford.

The Hudson's Bay compound consisted of nine buildings, two outside privies and a garden close to the river's edge. The buildings behind

the garden area included the company's trading centre, warehouses, NWMP post, two men's quarters, Factor's house and an unknown purpose structure. All that remained of the compound were two small buildings.

In the years following, a dwelling, men's quarters and the stables were rebuilt but the trading post was no longer as prosperous as before the rebellion. Neither was it considered suitable as a company centre. By 1890s, Fort Pitt's demise was complete. It was abandoned and the buildings moved to Onion Lake Cree Reserve about twenty miles to the south-west.

For over half-a-century, the 25-acre historic site was neglected. It was part of a 3,000-acre plot of land, sold in 1940 to Robert Henry Hougham, a rancher from the United States. He took an unusual interest in the site and even constructed a replica of the company's warehouse in 1954. It is the only building to be seen in Fort Pitt today.

Hougham willed the historic site

to the Glenbow Historical Foundation in Calgary before his death in 1960. About 1965, it was transferred to the province of Saskatchewan. Hougham's grave is near the site.

The Fort Pitt excavation helps to interpret the history of the Aboriginal Peoples of this province during the colonial period. It was digging into the socio-economic foundations of Canadian imperial society and learning about the relationships that prevailed then between the indigenous peoples and the European intruders and whether those relationships have changed in our time.

Fort Pitt provides a small yet vital contribution to the ongoing development of the national and cultural identities of the Aboriginal Peoples. In the cultural renewal, the unearthing of their past history, literally buried and forgotten for generations under colonialism, forms an integral part of the process towards Native nationhood.

The past more explicitly defines the present and this too, is meaningful for national rebirth. □

*Dedication plaque at Fort Pitt site*



# Sports Scene

by Tom Twist

## Dog Lake Raiders A Strange But Winning Team

By Tom Twist

A Native team that has been consistent in winning hockey tournaments over the past ten years is the Dog Lake Raiders. Although a somewhat rough and tumble team, credit is due the Raiders for the intensity and the spirit which they display in each game.

New Breed recently talked to Morley Norton, one of the originators of the team, about the history of the team.

Norton said it all began in 1977. He had a number of brothers playing hockey in different leagues around the province and they wanted to play together, so they decided that entering tournaments was the best way to do this, as tournaments are often held only on week-ends.

They got together, but they didn't have a name for the team. A trapper mentioned to them that there was a small lake on his trap line that they called Dog Lake. He suggested that they call themselves the Dog Lake Raiders and thus began a Native hockey dynasty.

Morley recalled that when they first started, things were tough. They didn't have money for equipment, travel, meals or entry fees. In fact at their very first hockey tournament, their sweaters were donated to them by Murray Hamilton. The team had to chip in for gas and expenses. They sometimes had to "borrow" food from stores in order to eat. However, once they started to win, things got better. Today the team is able to pick the tournaments that they want to enter.

The Raiders have had few sponsors over the years. Morley said the drive in the team just didn't seem to be there when they were sponsored



*The Original DOG LAKE RAIDERS: Back Row LEFT TO RIGHT—Darrel Kelbach, Willie Norton, Rick Charette, Morley Norton, Jim Campbell, Morris McCallum, Gus ???, Ronnie Norton  
Front Row, Left to Right—Don Ross, Clarence Norton, 'Jimbo' Henry, Alvin Norton, Pete Parenteau*

by someone. They found that when they did it on their own, they had something to play for.

"We had to do it on our own. We had to dig deeper to play better because we didn't have any money. If we didn't win, we didn't know how we were going to get home sometimes. This really inspired us to play better and succeed," Norton said.

Over the years the nucleus of the team has consisted of six or seven players, mainly Morley's brothers and nephews. The team has had numerous other players, but the six or seven players remained the same.

The Raiders average 10-15 tournaments a year, often travelling vast distances in and out of the province.

The team, unlike others, doesn't practice together. It's up to each individual player to take his own initiative and stay in shape for tournament play, as they are often involved in three games on a week-end.

"Over the years we've learned how each other plays. Playing to-

gether for so long, you seem to develop sort of an instinct for your players," Norton said when describing the team's ability to play together.

The Raiders have had a number of hockey rivalries with other Native teams in Saskatchewan such as Cote and presently the team from Sandy Lake who often provides the Raiders with some tough and intense competition, similar to the Montreal and Quebec rivalry in the NHL.

Morley, who has been coach, manager, owner, organizer, you name it, of the team, says Native hockey teams in Saskatchewan are getting better every year. The young kids coming up are bigger, stronger and faster.

"Although we're slowing down, we always seem to be lucky, placing in the money. We have a lot of heart and drive in our team. We really look forward to tournaments. It's also often a big family gathering," Norton added.

How long will the Dog Lake Raiders dynasty last? Morley says



that he is starting to think about playing in the old timers league.

In conclusion, Morley would like to take this opportunity to thank all those who helped the team over the past ten years. He is also searching

for photographs of the team over the past ten years and would appreciate hearing from anyone who has some. You may contact him at General Delivery, North Battleford, Saskatchewan or phone 445-8732. □

## Thomas Ironman Future Major League Hockey Star

By Tom Twist

There are very few young Native athletes involved in organized sports in the city of Regina. Fourteen year old Thomas Ironman is one young athlete who enjoys a variety of sports and is currently playing in his ninth season of hockey in the Regina Minor Hockey Association's Bantam League. Although Thomas is involved in other sports, his first love is hockey.

Thomas' interest in hockey began at a very early age. His mother, Muriel Ironman, still has his first pair of tiny skates and fondly recalls his early interest in the game.

"When he was about two years old, he used to sit in front of the television and watch all the games that came on. He still had pampers on when he used to do that," she shared with us.

Thomas began his hockey career in the north

wards for his scoring abilities, including top scorer and recorded hat tricks (3 goal performances).

Thomas is very dedicated to hockey and in order to realize his dream of playing in the National Hockey League one day, he works hard at preparing himself each year. He attends hockey school every summer and participates in conditioning camp prior to each upcoming season.

Thomas will be completing Grade 8 at St. Joseph School this year and he has applied to attend Notre Dame College in Wilcox, Saskatchewan in the fall. He and his family feel that the College offers an excellent hockey program combined with education which they feel will play a very important role in Thomas' future.

"We choose Wilcox because they



Thomas Ironman, future NHL Star

is very important nowadays for our young Indian children going into something like this. They should keep their education." Mrs. Ironman explained.

The Ironman family takes an active interest in Thomas' hockey aspirations. They provide him with a lot of support and encouragement in his endeavors to achieve his goal. When Thomas is playing, there is always someone there cheering him on.

With Thomas' dedication and determination combined with the support and encouragement we can look forward to watching Thomas Ironman play in the National Hockey League in the near future. Perhaps, he will be suiting up with his favorite team, the New York Islanders. □

played in his home



## Provincial

### Group Forms To Aid Native Employment

**Regina** - After many meetings and a lot of volunteer effort, the Inter-Provincial Association on Native Employment (IANE) - Regina Chapter, was finally formalized on March 30, 1987. About fifty people from Aboriginal, union and church organizations, private businesses, and government agencies elected a board of directors and approved by-laws to guide the organization.

The main purpose of the organization will be to work with and complement the efforts of other groups and individuals who are interested in seeing more Aboriginal People in meaningful employment in main stream society. Objectives of the Employment group include: working with Aboriginal organizations in reflecting the needs and wants of Aboriginal People in the areas of employment, assisting organizations in promoting and understanding issues involved in employment of Aboriginal People, facilitating an information exchange between governments, groups, and individuals on Aboriginal employment policies and programs, and promoting understanding and good working relations between the Aboriginal and non-Aboriginal community.

It was emphasized at the meeting the importance of working with the two Aboriginal parent political organizations in Saskatchewan to ensure that their long term aims and objectives will not be jeopardized in any way by the efforts of the group but would in fact enhance their work. The Board will be arranging meetings shortly with the Association of Metis and Non-Status Indi-

ans of Saskatchewan and the Federation of Saskatchewan Indian Nations.

The Board includes: Joan Beatty, Chairperson, Lynden Hillier, Vice-Chairperson, Arlene Goulet, Secretary/Treasurer; the directors include: Walter Smishek, Dan Pelletier, Ed St. Pierre, Dale Pelletier, Jim Seisgerber, Eugene Fletcher, and Joe Leask.

The first item on IANE's agenda Regina Chapter will be to host a workshop on Native Employment at Holy Rosary Hall, May 26th commencing at 7:00 p.m. Everyone is welcome. □

### Special Arda Alive and Well

**Prince Albert** - Under the Special Agricultural and Rural Development Act (Special ARDA) grants were recently announced to a number of businesses in Saskatchewan.

In addition, Bernard Valcourt, minister of state for small business and tourism, announced that Special ARDA will continue until March

31, 1989.

Waskewitch Taxi of Onion Lake will receive a \$10,350 grant for a taxi business to provide medical transportation to Indian band members. The business will create one full time and one part time job.

William Merasty of Pelican Narrows will expand his poolroom and video arcade with an approved \$10,500 grant providing one new job.

Ethel Morin of Creighton was approved for \$9,750 to provide medical transportation to Denare Beach residents. One new job will be created.

Mr. and Mrs. K. Klassen of Prince Albert were approved for \$30,000 to purchase and operate a highway unit for contract lease hauling. Two new jobs will be created.

Lake Enterprises of Spiritwood will rebuild its two bay service station, which will include a restaurant, with a \$47,900 grant. Five jobs will be retained and four new ones will be created.

Keith Sasakamoose of Canwood will establish an auto wrecking and repair business on the Sandy Lake Reserve with a \$15,000 grant. One full time job will be created. □

# Drinking And Driving: Not A Laughing Matter

By Tom Twist

The Federal Department of Justice will meet with provincial attorney generals in May to consider a new proposal that will make it mandatory for drivers convicted of a second impairment, to spend some time in jail.

At present the Criminal Code provides for mandatory jail terms for a second offense, but the provinces are allowed to implement a program whereby the offender can choose to take treatment for alcoholism instead.

Offenders receiving their first conviction usually receive a fine and a suspension of their license for six months.

The new proposal when and if it is implemented may well deter a lot of people from drinking and driving.

Perhaps, drivers who have been drinking would not likely do so if they lived in other countries where the penalties are a little different. Here are a few examples of the penalties that drunk drivers receive in other countries:

*In Australia, the names of the drivers are sent to local newspapers and are printed under the heading: "He's drunk and in jail".*

*In Malaysia, the driver is jailed and if he's married, his wife is jailed too.*

*In South Africa, the offender receives a 10 year prison sentence and the equivalent of a \$10,000 fine.*

*In Turkey, drunk drivers are taken 32 kilometres (20 miles) from town by police and forced to walk back under escort.*

*In Norway, drunk drivers are sentenced to three weeks in jail at hard labor and a one year suspension of their license. For a second offense within five years, their license is revoked for life.*

*In Finland and Switzerland, drunk drivers receive an automatic jail sentence of one year at hard labor.*

*In Costa Rica, the police remove the license plates from the offender's vehicle.*

*In the Soviet Union, offenders have their licenses revoked for life.*

*In England, the offenders receive a one year suspension of their license, a \$250 fine and are jailed for one year.*

*In France drunk drivers lose their licenses for three years, spend one year in jail and are fined \$1,000.*

*In Poland, those convicted receive jail and a fine and are forced to attend political lectures.*

*In Bulgaria, for a second offence the drunk driver is executed.*

*Finally, in El Salvador, and I suggest that you drivers who like to imbibe stay away from here, because your first offence is definitely your last. Convicted drunk drivers are executed by firing squad.*

So the next time you or a friend or relative appear in court on a drinking and driving related charge and you feel victimized by our justice system just remember that drinking and driving is no laughing matter as many of our brothers and sisters around the world have come to realize.

**Don't Drink And Drive!**

## What Is A Racist

Social psychologists tell us discrimination is the manifestation of one social group's effort to free itself from a feeling of inadequacy by putting another group in an inferior light. Political scientists and historians describe racism as a political weapon, pointing out how Hitler used warped racial theories to explain away Germany's problems and unify the population. We know

from experience in Canada that discrimination becomes most overt when two factors, economic insecurity and increased visibility of racial minorities, coincide. In the 70's we saw unemployment rise to unprecedented levels and inflation reach critical heights. The tendency is to look for causes and easy answers. When it comes down to taking action it is less important to know why racism exists than how discrimination is practiced. In any war, defence is based not on why the enemy is hostile, but how he vents that hostility.



UNIVERSITY OF BRITISH COLUMBIA

### NATIVE LAW PROGRAMME

A programme designed to assist persons of native Canadian ancestry to gain entry to and succeed in regular law studies at The University of British Columbia.

**Qualifications:**

- Applicants should have completed at least two years of post-secondary academic work at collegiate or university level.
- Applicants must write the Law School Admission Test (L.S.A.T.)

For further information please write to:

The Director  
Native Law Programme  
University of British Columbia  
Faculty of Law  
1822 East Mall  
Vancouver, Canada  
V6T 1T1



## **DARK DESTINY (The legend of Almighty Voice)**

*the days are quiet now  
silence broken only by the rustling  
of willow and poplar trees  
the lilting call of the meadow lark  
and the clucking of prairie grouse  
the cattle, sleek, grazing in the fields  
coyotes howl in the hills  
the owl hoots from his haunted  
bower  
and in a flash all is changed  
the trembling leaves whisper of  
death  
echoes from far off and long ago  
last cry from a fabled past  
and suddenly the war cry of  
Almighty Voice is heard  
taunting the gunners  
he is a storied figure, standing six  
feet tall  
in his moosehide moccasins  
hawk faced with piercing black eyes  
his name still echoes over the rolling  
bushland  
and the voice of his mother  
singing the Cree death song  
"die like a man my son  
remember your forebears and be  
brave  
I would shield you with my old body  
but I know you are a warrior  
and would not desire it"  
and out of the thicket came the reply  
"have no fear, my mother  
we will die as braves should die"  
but the guns speak only one  
language  
. . . . . the cannon roars  
Gitchie - Manitou - wago is no more  
and silence reigns  
over the Minnichinas Hills.*

**By Bert Wilson**

## **JESSE REMEMBERS**

*The streamers and flags  
with all the colours  
of red, pink, green  
and purple  
along the midway  
of his very first fair;  
even though his heart  
was so happy and warm with  
excitement, his eyelids became  
heavy as the colours became  
hazy as he drifted asleep.*

**By Brock Pitawanakwat**

## **"YESTERDAY IS BUT A MEMORY"**

*We had land but now is gone  
We roamed the plains on and on  
We had love and dignity  
Now we live in fantasy  
Shattered hope, hanging on to  
dreams  
Dreams of our people running free  
Our elders weep deep inside  
Refusing to believe the old ways  
died  
Finding it hard to face what is real...  
Hoping tomorrow this would all  
change  
This new world is so very strange  
Our children living a life of crime  
Too late to turn back the hands of  
time  
Yesterday is but a memory  
When the buffalo ran wild and free  
To stay proud is all we can do  
There's only hope for me and you  
In time my people young and old  
The Great Spirit will call us home  
So let this world keep turning  
around  
Soon, we shall live forever  
In the Happy Hunting ground...  
Yesterday is but a memory  
Soon you and I shall be free.*

**By Barry Ledoux**



## Good Living Habits



### Diet May Protect Against Cancer

By Public Health Nutritionists of Saskatchewan

The American National Cancer Institute strongly recommended dietary changes that could lower the risk of many cancers. The recommendations were:

Lower the amount of fat in your diet. Diets lower in fat reduce the risk of getting breast, colon, and prostate cancer. Too much fat appears to promote cancer growth after it has started. Most Canadians would be wise to eliminate about a quarter of the fat normally eaten.

Eat vegetables from the cabbage family on a regular basis.

These vegetables seem to be protective against cancers of the stomach, intestines, and lungs. Vegetables in this family include broccoli, brussel sprouts, cabbage, and cauliflower.

Include vegetables and fruit rich in vitamins A and C in your diet every day.

People who regularly eat these foods are less likely to get cancer of the lung and esophagus. For example, the orange colored fruits and vegetables such as carrots, cantaloupe, sweet potatoes, squash, apricots, and peaches and the cabbage family are particularly beneficial. Tests of vitamin pills don't show the same beneficial effects as eating the suggested foods.

Eat more high fibre foods.

The role of particular fibres in cancer is still controversial, but eating additional high fibre foods is a wholesome and satisfying substitute for fattier foods. Fruits, vegetables, and whole grain cereals are high in fibre.

Don't drink too much alcohol. Those who drink large amounts of alcohol are at higher risk for cancers of the mouth and throat.

Avoid obesity.

People who are more than 40% above their recommended weight are at higher risk.

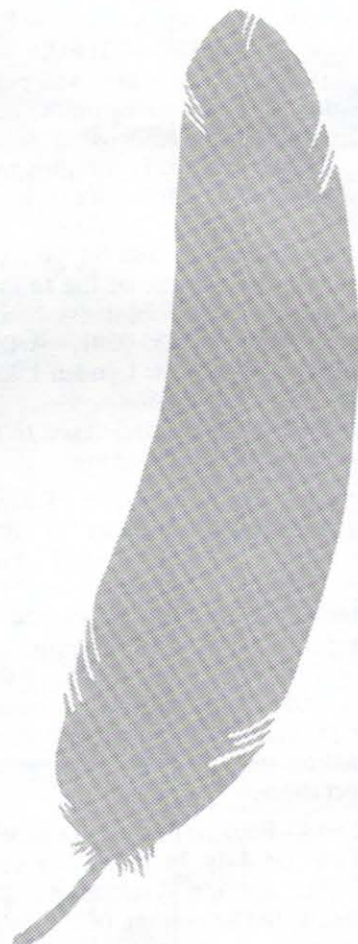
Cut down on salt-cured, smoked, and nitrite cured foods.

If you do eat bacon, cold cuts, and wieners, it may be a good idea to eat a vitamin C food like tomatoes or oranges at the same meal.

Consider your eating habits and slowly but surely begin to change them to make them the best they can be.

Contact your local Canadian Cancer Society office or the head office at 101-2629-29th Avenue, Regina, S4S 2N9 for further information. They have "Facts on Cancer and Diet" (free) and an excellent cookbook called "Smart Cooking" (\$14.95 with a portion donated to the Cancer Society).

### Husky Oil



### EDUCATIONAL AWARDS PROGRAM

### NATIVE AFFAIRS

Husky Oil is a large oil and gas company involved in virtually every aspect of petroleum activity from exploration and production to refining and marketing.

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

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  
P.O. Box 6525, Station D  
Calgary, Alberta  
T2P 3G7

Telephone: (403) 298-6111

## What's Ahead

**Regina** - There will be drug and alcohol lectures and films will be shown every Tuesday night at 7:00 p.m. at the Saskatchewan Native Alcohol Council Corporation, 1166 Broad Street. For further information call 522-4553.

**Regina** - Join the march and rally in support of the working-class people of Canada in Regina's annual May Day Rally.

Parade to start in front of City Hall at 6:30 p.m., **Friday, May 1, 1987** and continue on to the Legislature for a rally at 7:30 p.m.

Labour, Aboriginal and Women's groups will be among the participants. Everyone Welcome! Sponsored by the Regina District Labour Council. Endorsed by the Riel Local—AMNSIS.

**Saskatoon** - ENEWUK 87 JAMBOREE will be held at the Manhattan Ballroom, 5 miles east of Saskatoon on Highway 5, **May 11, 1987** from 8:30 p.m. to 11:00 p.m. The jamboree will be broadcast live on CJWW 750 Radio. Special guests include: C-Weed Band, Lawrence Joseph, Shannon Two Feathers and Ivan McNab. Admission is \$10.00 advance and \$12.00 at the door.

**Saskatoon** - The 7th Annual Native American Languages Issues Institute will be held **May 19-22, 1987** in Saskatoon, Saskatchewan. Further information can be obtained by phoning (306) 934-4444.

**Yorkton** - The Yorkton Friendship Centre will be hosting it's 1st Annual Square Dance Competition, Saturday, **May 9, 1987** at the Agriflex Convention Centre in Yorkton. There will be senior and junior categories with prizes and trophies awarded to the winners. Admission is \$5.00 for adults, \$3.00 for students and seniors and \$2.00 for children. For more information call Sara or Bernice at (306) 782-2822.

**Porcupine Plain** - Everyone is welcome to attend an AA Roundup on Saturday **May 23, 1987** in Porcupine Plain, Saskatchewan. There will be speakers from 10:00 a.m. to 6:00 p.m. followed by supper at 6:30 p.m. A dance featuring the Lawrence Joseph Band will close off the

evening at 9:00 p.m. Admission is \$10.00 for singles and \$15.00 for couples.

**Vancouver, B.C.** - A World Conference on Indigenous Peoples Education is scheduled for **June 8-13, 1987** at the University of British Columbia in Vancouver. The theme of the conference is "Tradition, Change and Survival". For more information contact the World Conference: Indigenous Peoples Education, C/O NITEP, Faculty of Education, University of B.C., Vancouver, B.C., V6T 1Z5.

**Regina** - The Inter-Provincial Association on Native Employment - (IANE) Regina Chapter cordially invites you to a workshop on Native Employment on **May 26, 1987** at 7:00 p.m. The workshop will be held at Holy Rosary Hall at 2140 Cameron Street in Regina and will begin the process of focussing on the critical issues facing Aboriginal people in the area of Native Employment and how IANE can begin to address them.

For more information you are asked to contact one of the following during regular business hours: Joan Beatty - 525-9501, Arlene Goulet - 787-6677 or Lynden Lillier - 566-1221 all of Regina.

All are welcome and urged to attend this important meeting.

**Batoche** - The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) will hold their annual assembly at the Batoche site on **July 23 and 24** of this year. All AMNSIS locals and members should make a note of this date and plan to attend to ensure full participation and voting representation on the vital issues which affect them.

**Batoche** - Back to Batoche Days will be held on **July 24 to 26** this year with the opening ceremonies commencing on the evening of the 24th. A couple of community meetings have already been held, one in Prince Albert and the other in Duck Lake. Anyone wishing information or wanting to get involved should contact either Merrill Fiddler at 764-9532 in Prince Albert or Tim Low at 525-6721 in Regina. □

FOR  
SAFER WATER,  
PLEASE GIVE TO  
CARE CANADA

CARE<sup>®</sup>

CARE Canada, 1312 Bank, Ottawa K1S 5H7



# PROFESSIONAL LISTINGS

1 insertion.....\$40.00      6 insertions.....\$210.00  
 3 insertions.....\$110.00      12 insertions.....\$400.00

*all ads to be paid in full 30 days from 1st insertion date*

## LLOYD *realty* ltd.

LLOYD E. ROGERS, R.P.A., R.R.A., C.M.R.  
PRESIDENT

*"We Solve Housing Problems"*

1779 ALBERT ST.  
REGINA, SASK.  
S4P 2S7



PHONE 525-0125  
RES. 586-1416

R O B M I L E N

BARRISTER & SOLICITOR

Robert Alexander Milen, B.A., L.L.B.  
(also of the Northwest Territories Bar)

600 - 1853 Hamilton Street  
Regina, Canada S4P 2C1  
Telephone: (306) 352-4994

DUCK LAKE  
Sporting Goods LTD.



Mr. Claude Petit

1170 - 8th Avenue  
Regina, Saskatchewan  
S4R 1C9  
Ph. (306) 525-6721/352-7840

P.O. Box 400  
Duck Lake, Saskatchewan  
S0K 1J0  
Ph. (306) 467-2272



**SUPREME**  
OFFICE PRODUCTS LIMITED

1916 DEWDNEY AVE., REGINA, SASK.

E. A. (ED) BOSCHE  
President

TEL. (306) 757-8651

**SHRED-IT**

Document Disposal  
Information Processing  
Document Retention

1376 Lorne Street  
Regina, Saskatchewan  
S4R 2K1

Linda Siemens  
(Bus.) 352-0346  
(Res.) 757-6906



Jack Frei  
Owner/Technician

PROTECT:  
CARS, TRUCKS, BUSES — New or Used

1376 LORNE ST.  
REGINA, SASK.  
S4R 2K1

TELEPHONE  
(306) 352-3443



THE  
**Northerner**

*Northern Saskatchewan's Community Newspaper*

GILL GRACIE  
Publisher

Box 1350, La Ronge, Sask.  
S0J 1L0 (306) 425-3344

**THIS SPACE  
RESERVED**

Consider the NEW BREED for a wise investment of your advertising dollar. Direct all inquiries to New Breed Advertising, 210-2505 11th ave., Regina, Sask. S4P 0K6 or call (306) 525-9501 during normal hours.

# From The New Breed Kitchen

Spring is upon us and the last thing we want to do is get stuck in the hot kitchen all day. We'd rather be out in the yard, enjoying the sun and getting ready to plant our gardens.

With this in mind, we decided to give you a break this month. Rather

than printing our regular recipes, we offer these few pieces of culinary wisdom and food for thought, which we though you'd enjoy musing over in your leisure time.

We'd like to acknowledge the St. Joseph Catholic Women's League in Marcellin, Saskatchewan, from who's excellent cookbook we gleaned these few pearls. The cookbook is entitled From Our Kitchen To Yours and was published in 1972 by Gateway Publishing Company in Winnipeg, Manitoba.

## BEATITUDES FOR THE HOUSEWIVES

by Yvonne Nagy

*Blessed is she whose daily tasks are a labor of love; for her willing hands and happy heart translate duty into privilege, and her labor becomes a service to God.*

*Blessed is she who opens the door to welcome both stranger and friends; for gracious hospitality is a test of brotherly love.*

*Blessed is she who mends stockings and toy and broken hearts; for her understanding is a balm to humanity.*

*Blessed is she who scours and scrubs; for well she knows that cleanliness is one expression of Godliness.*

*Blessed is she whom children love; for the love of a child is more to be valued than fortune or fame.*

*Blessed is she who sings while she works; for music lightens the heaviest load and brightens the dullest chore.*

*Blessed is she who dusts away doubt and fear and sweeps out the cobwebs of confusions; for her faith will triumph over all adversity.*

*Blessed is she who serves laughter and smiles with every meal; for her buoyancy of spirit is an aid to mental and physical digestion.*

*Blessed is she who preserves the sanctity to the Christian home; for hers is a sacred trust that crowns her with dignity.*



## A KITCHEN PRAYER

*Lord, bless with your presence  
This kitchen where I do my daily work,  
As you blessed the kitchen of your  
Mother, Mary.  
May your gifts of food prepared here  
bring my family nourishment and health.  
May the long and sometimes lonely  
hours spent here  
bring me patience and perseverance  
for my family's good.  
And may the duties done for them  
serve each day to bring us closer in  
your love.*

## KITCHEN HINTS

*Bread crumbs added to scrambled eggs will improve the flavor and make larger helpings possible.*

*Soak bacon in cold water for a few minutes before placing in skillet. This will lessen the tendency to shrink and curl.*

*A tablespoon of vinegar added to the water when poaching eggs will help set the whites so they will not spread.*

*Let raw potatoes stand in cold water for at least half an hour before frying to improve the crispness of French Fried potatoes.*

*When boiling eggs, it helps prevent water before placing them in boiling water.*

*To remove burned food from oven, place a small cloth saturated with ammonia in oven overnight, and food can be easily wiped up.*

*To stretch the quantity of whipped cream, add a stiffly beaten egg white.*

*Sausages won't break in frying if they're first rolled in flour.*

## COOKING BY GUESS WORK

*She guessed the pepper, the soup was too hot,  
She guessed the water, it dried in the pot;  
She guessed the salt, and what do you think?  
For the rest of the day we did nothing but drink.*

*She guessed the sugar, the same was too sweet,  
And by guessing she spoiled the meat;  
What of the moral? 'Tis easy to see  
A good cook measures and weighs to a "T".*

*Associated Printers Ltd.*

1212 SCARTH STREET  
REGINA, SASK.

- Commercial Art • Process Color
- Design & Layout
- Book Binding • Die Cutting

FOR ALL YOUR PRINTING NEEDS CALL . . .

**522-5385**

**757-5239**



Letters Con't from inside front cover

### OUR HOME AND "NATIVE" LAND

Dear *New Breed*:

A copy of the attached letter has been sent to the Prime Minister, the Premier of Saskatchewan, and other government officials in support of constitutional rights.

Please publish this copy in the *New Breed*. Thank you.

*We must give Witness to Justice if We are to restore Peace.*

*As a Nation, we together, can experience a Solidarity with one another and bring about Peace: thus, enhance a stronger nation here in our 'O Canada', the country we so exuberantly sing about as our Home and Native Land ... with True and Patriot Love in all thy sons command ... the True North strong and free.....*

*We are an existing Nation, we are the true Canadians (not the Aborigines, that your government have so often labelled us with) we do stand on Guard for Canada, our country!*

*My Grandfather along with his only two sons, residents of Saskatchewan, did fight for our countrymen in World War I. All died after returning home from the poison of the German gasses used in that battle....*

*My three brothers assigned themselves to protect again our country-*

*men in World War II. My younger brother served in battle in Europe from the beginning of that war to the day war was declared finished...ended. He has since been deceased. My oldest brother was a navy officer and aboard ship when it was attacked in troubled water. My youngest brother remained 'on guard' during those dark days here in Canada. Also, our decendants have served in the army, airforce and navy up to as recently as four years ago ... were in troubled areas, troubled waters, and NATO and Black Forest in Germany .... and your government says we have no rights.....*

*With this in mind, I hereby support the Aboriginal People of Canada in their appeal to be included as a people, as a nation with self-governing rights in the New Constitution.*

*On behalf of the Metis and Non-Status Indians of Canada, I am looking forward with anticipation, Good Will and Trust that you, the Governing Power, will see fit to bring about the necessary changes feasible to women, the handicapped, and take specific action in supporting Aboriginal self-government in the New Constitution.*

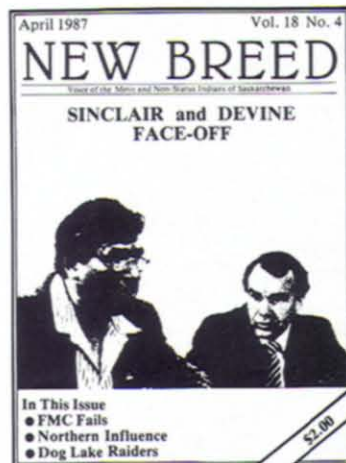
*Remember, we are the First Nation of our Canada, our home and Native land.*

Respectfully submitted  
J. Evelyn St. Denis  
Life Member of AMNSIS  
Swift Current, Sask.



## New Breed

*"Voice of  
Saskatchewan's  
Metis and Non-Status  
Indians"*



We invite you to consider us while allocating your advertising dollar.

Not only do we offer some of the most attractive advertising rates for a major Canadian News magazine but we also provide the most up to date and concise coverage of Native issues in Canada today.

### Consider the New Breed

For advertising and Subscription information contact the New Breed No. 210-2505-11th Ave., Regina, Saskatchewan.

# NEW BREED

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

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Limited Time Offer SNCC 1987 Calendar  
\$3.00 with new or renewed subscription  
\$2.00

money order or cheque enclosed  
 please invoice (business only)  
AMNSIS card NO. \_\_\_\_\_

members	non-members
<input type="checkbox"/> 1 yr \$8.00 .....	\$10.00
<input type="checkbox"/> 2 yrs \$10.00 .....	\$15.00
<input type="checkbox"/> 3 yrs \$15.00 .....	\$20.00



The Metis and Non-Status Indians of Saskatchewan  
Welcome You To

# Back To Batoche Days

July 24, 25, 26, 1987

*Jigging, Fiddling, Square Dancing, Children's Events, Sports Events and more.  
for additional details contact SNCC(306)525-9501*