

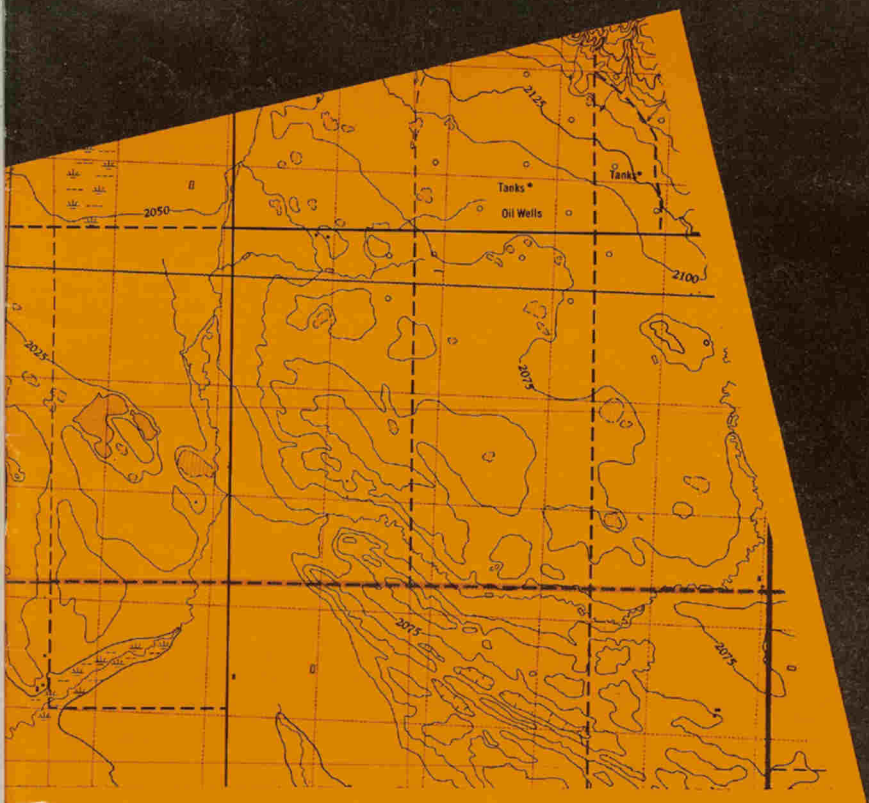
October 1984

Vol. 15 No. 10

NEW BREED

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

Uranium Mining
Papal Visit
Mulroney Profile



\$1.50

"Communicating with each other"

Letters



JOB OPPORTUNITIES WITH KATIMAVIK

Dear New Breed:

Katimavik, Canada's largest youth organization is in the market for group leaders.

What is a Katimavik group leader? A Katimavik group leader is a combination supervisor, parent, counsellor and friend to twelve seventeen to twenty-one year old Canadians. He or she must have the organizational skills of an executive, the financial skills of an accountant, and the leadership skills of a camp counsellor. These talents combined with a high level of energy, an outgoing personality, an eagerness to learn, and a compassionate ear, yield the ingredients for that unique character; a Katimavik group leader.

Interested? Group Leader positions have a starting salary of \$15,900.00 plus room, board and benefits for a one year contract. Group leaders live with a team of 12 young volunteers, supervising their activities, encouraging their community involvement, and promoting the Katimavik learning programs. It's a demanding full-time job but there is a training program and support staff available to assist.

If you think you have the enthusiasm, skills and stamina to be a Katimavik group leader, please send a resume to:

**Human Resource Manager
Katimavik Prairies/NWT
403-350-3rd Ave. N.
Saskatoon, Saskatchewan
S7K 6G7**

We'd like to hear from you.

POEM ABOUT CHILDREN

Dear New Breed:

I just read your letter page of the August 1984 issue, where Elaine Jessop of Saskatoon shared a poem a-

bout children. For those readers who are interested, the poem was written by Kahlil Gibran, an East Indian philosopher. The poem comes from his book *The Prophet*.

**Yours sincerely
Brenda Riches
Regina, Sask.**

FEAST AND FAMINE

Dear New Breed:

A Global Food Conference will be held on November 2, 3, 1984, sponsored by The Saskatchewan Council for International Co-operation and Saskatchewan Wheat Pool, University Extension, University of Regina, Extension and Community Relations Division, University of Saskatchewan, at Campion College, University of Regina.

Each fall, SCIC hosts a fall conference for the grassroots members and leaders of its affiliated international development organizations. This year, ten years after the Rome World Food Conference, is an appropriate time to look back at the progress and failures since 1974, and to look ahead to the future struggle to feed all the world's people.

Through "Feast and Famine: A Global Food Conference", SCIC, with the co-operation of the other sponsors aims at creating a dynamic interchange among international organizations, government, the university community, farm organizations and others on the world food situation, Saskatchewan's responsibility, and the prospects and challenges for the hungry decade ahead.

Registration and Information:

**SCIC Office
2138 McIntyre Street
Regina, Saskatchewan
S4P 2R7
Phone: 757-4669
(\$10 includes lunch)
Childcare available**

BILL C-47 - EQUALITY FOR INDIAN WOMEN

Dear New Breed:

All news coverage to date has illustrated a lack of comprehensive information and therefore, knowledge of Canadian Aboriginal peoples' political struggles for self-government.

The Canadian general public must be informed of the complexity of Bill C-47 in that it raises two issues of equal importance, value, and consequence to First Nations Women; that of sexual equality and that of membership. C-47 was neither endorsed by the Native Women's Association of Canada (NWAC) or the Assembly of First Nations (AFN) and was, therefore, stopped at the Senate level on Aboriginal grounds.

National Aboriginal organizations are labouring to generate an attitude of thorough understanding so that non-Indian people and organizations which act on the basis of good intentions can give knowledgeable and enlightened support. The legal exile of Indian women from their homes and communities is reprehensible, but it must be addressed intelligently. We do not wish to merely replace one form of discrimination with another.

The United Nations has declared this the Decade for Women. The Canadian Government will be called to account for its progress on its international obligations towards women and for its actions in rectifying this situation.

If Canadian Government officials hope to attend the Nairobi Conference in Africa, in 1985, with the assurance that injustices have been relegated to the pages of history, then they must endorse Native Women as members of their respective First Nations.

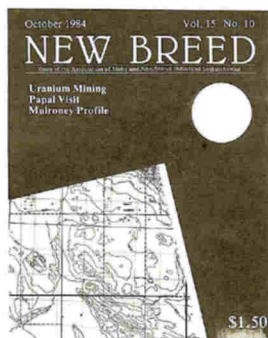
Letters continued

NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

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 Ron Boureault
 Pope John Paul II

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

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 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

Achimowins

The Government, in the upcoming Parliamentary Session, in any of its intercourse affecting Indians must guarantee First Nations the right to continued existence. A new Bill must be created which respects and reflects the joint NWAC and the AFN proposal to:

- a) return rights to all Indian Women,
- b) recognize their descendants, and
- c) ensure First Nations control of Membership.

The New Government will have a Bill that is unique and unequalled in its acceptability to the very people on whom it will impact.

All Canadians must exert a cohesive front. To avoid default of responsibility we must listen, understand, respect and support each other.

We share our concerns with you in an attitude of genuine co-operation. Our work for the future is to ensure that each citizen of Canada will be able to guarantee to the national and international public, the continued existence and development of Indian First Nations. Aboriginal beneficiaries will see clearly our preparation on their behalf.

We request support by asking you or your organization to write to Prime Minister B. Mulroney - Room 309S, House of Commons, Ottawa; to your respective Premiers, Attorneys General, and to your M.P.'s. □

Jean Gleason
President, N.W.A.C.
Ottawa

New Breed welcomes reader's comments. Please address all letters to Letters to the Editor, New Breed Magazine, Saskatchewan Native Communications Corporations, Suite 210-2505-11th Ave., Regina, Saskatchewan S4P 0K6. Only letters signed and marked with a return address can be considered. (Name and address will be withheld for publication if requested). All letters become the property of the New Breed Magazine Saskatchewan Native Communications Corporation. The editor reserves the right to edit for publication.



by Joan Beatty

You have probably noticed that we've continued to use the magazine format. We received a lot of compliments on our special Metis edition this past summer with people saying it was a lot easier to handle and keep as compared to the tabloid. Let us know what you think because we still haven't made a firm decision as to which format we will stay with.

Inside this month's edition, we hope you will find the articles informative which range from uranium mining, the Pope's visit, to the new federal Conservative government.

It was interesting to hear different peoples' reactions as to the Pope's visit and the failure of a meeting to take place between himself and the Aboriginal leaders. Some are saying he never really wanted to meet with the Native people; others are saying he really is concerned about the plight of the Aboriginal people. **Darcy McKenzie**, one of our staff went to Fort Simpson, and came back with all kinds of different comments. I guess some of the local people had left Fort Simpson, comparing the Pope to the anti Christ. Anyway, it was interesting the way some people reacted, even from watching him on television. You could just sense the emotion of the people, some crying, others reaching out and trying to touch him as he passed by, and those who got close enough, kissing his hand. What really got to me in terms of the emotional impact he had on the Canadian people was the way the small children reacted. Some were really sobbing hard as he would stop and lay his hands on their heads in blessing. It got me thinking as to how people must have reacted to Jesus when he came by; someone who was not only a holy

man but someone who was capable of healing and doing all kinds of miracles.

The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) Board members also recently met with eight Provincial Cabinet Ministers to discuss various issues. Read more about it inside.

You can just sense the uncertainty amongst the civil servants as to where the cuts are going to be, whether it's going to be in their department and their jobs. Apparently, all travel has been frozen and some work is being held up as a result of it. You have also probably heard that there has been a freeze on all government spending until further review, much the same thing that happened when the Conservative government took over in Saskatchewan. To some extent, I guess it is to be expected.

This brings us to the question of elections. There was some talk of a possible provincial election in Saskatchewan if the Conservatives had done well during the federal election. They gained two seats in Saskatchewan but some are saying this was poor compared to the sweeps that occurred on the rest of Canada. As a result, no fall election but the various political parties are starting to prepare for one as they start looking at dates for nominating conventions.

That's about it for this month. Our next issue is going to focus on northern Saskatchewan. We'll also have interviews on the Metis debate that took place here in Regina with such notables as **Howard Adams**, the Metis National Council Presidents, **Bruce Flamont**, and other Native leaders. We'll talk to you then. □

The Pope's Statement On Native Rights

by Ron Bourgeault

The recent visit by the Pope to Canada has been a point of much contention. On one side it is argued that the Pope, and hence his visit to Canada, is an expression of everything that is reactionary; and it should, therefore, be condemned as that. Such issues as the Pope's opposition to abortion, his conservative notion of the role of women, and his opposition to the ordination of women in the church come to light. On the other hand, some believe the Pope is an expression of progressiveness, especially with his comments on the social issues affecting Canadians, and his solidarity and sympathy for the Native people in their struggle for land claims and self-determination.

On different political levels, the Pope is an expression of both these tendencies, and for his own reasons. However, to understand his politics, and therefore the reasons behind his statements, it is best to put what he said into a wider context.

Just in terms of an overview, many of the 'progressive' statements made by the Pope in his short visit to Canada contained more commentary on the social conditions of Canadians than were raised in the entirety of the last federal election. In fact, the Pope, on many of these issues, such as unemployment, land claims, and foreign domination and exploitation (Imperialism), is further to the left of the N.D.P., which goes to show what the N.D.P. now stands for in their consistent move towards liberalism.

In terms of what the Pope's visit and statements mean to the Canadian Native person, let us look at some of his major statements and put them into a context.

First of all, on the actual visiting of the Pope with the Native peoples, that was more from the urging of New Breed/October/1984



Bless Me Father...

the Canadian Conference of Catholic Bishops than from the original desire of the Vatican.

On the question of land claims, self-determination and self-government, the Pope came out with strong statements of support at both Ste-Anne-de-Beaupre and Yellowknife. At Yellowknife, he strongly stated that the people have a right to "that freedom which is required for a just and equitable measure of self-determination,a just and equitable degree of self-governing" and a "land base." However, at Ste-Anne-de-Beaupre, the Pope was clear to point out that, although he supports self-determination and land claims, he does not support the complete independence of the Na-

tive peoples. One should be careful not to assume that complete independence was meant to mean separation. Rather what the Pope is hinting at is that the Aboriginal Rights question should not go any further than just reforms within the system, and not a complete change of the system. The land claims and self-determination issue is as much desired by the Federal Government, at least under the Liberals, as it is by the Native political organizations. The Pope was quick to point this out by saying that "more and more of those who govern this country have your cultures and your rights at heart and want to rectify difficult situations."

In Newfoundland, the Pope addressed strongly the question of unemployment and called for "those in positions of responsibility, and to all involved, to work together to find appropriate solutions to the problems at hand, including a restructuring of the economy, so that human needs be put before mere financial gain." This is a major strong statement, and far exceeds anything said in the last election campaign concerning the working people of Canada. However, the words are very carefully chosen in such a manner as to only suggest reform and not change. There have been much stronger statements made by some Catholic Bishops calling for a transformation of Canadian society.

In Edmonton, the Pope addressed, again strongly, imperialism and its effects upon the poor world, when he stated "the poor people and poor nations.....will judge those people who take these goods away from them, amassing to themselves the imperialistic monopoly of economic and political supremacy at the expense of others." Surely, is

not this (imperialism) and unemployment the real base of the Native question? However, the Pope's solution was one where ".....the poor man.....can sit down at the table with the rich man," not a society in which a rich man is not allowed to exist at the expense of the creation of a poor man.

The Pope's statements outside Canada must also be looked at. Two years ago, the Pope visited Nicaragua, he criticized the role of progressive priests in the support of the revolution and as well criticized the policies of social and economic change being carried out by the Sandinista government. What is important is that in Nicaragua there is an attempt, on behalf of the government with popular support, to carry out real political and economic changes towards self-government, self-determination and independence. These real changes could only occur when the Nicaraguan people decided they had to break with the imperialism that the Pope made reference to in his speech in Edmonton. In Canada he states that he is in favour of self-determination, yet in Nicaragua he is opposed to it. He in reality offers only reforms, not meaningful change.

There is other information that helps put the visit of the Pope into a broader context. On the eve of his arrival, there were a series of purges from the Toronto School of theology of progressive priests who were outspoken on social issues affecting the Canadian people. These purges were led by a one Emmett Cardinal Carter. He was opposed to the position paper by the Conference of Catholic Bishops in Dec. 1982 on social issues affecting Canadians. What is starting to take form within the Roman Catholic Church, which has its roots in Latin America, is liberation theology. A development of social consciousness (unemployment, land claims etc.) concerning the condition of the Canadian people, and the solutions needed to resolve the causes of these conditions. These purges were no coincidence; the Pope has been opposed to liberation theology in the past.

Secondly, on the eve of the Pope's departure from the Vatican, a Brazilian Bishop was called to

Rome to declare the content of his politics within the liberation theology that is emerging in Brazil. And thirdly, a recent book out on the Pope has alleged that there is weekly meetings between the Vatican and the C.I.A. on exchange of information. With this in mind, one must be conscious as to how one interprets many of the Pope's statements. It is no small wonder that many of these statements were well phrased to manipulate peoples consciousness towards controlled reform and not change.

It remains to be seen what the impact will be from the Pope's visit. However, one can be rest assured that given the politically conservative climate developing within this

country, his statements on some of the social issues affecting the Canadian people are a welcome contribution to progressiveness; but they are equally offset by his reactionary views and stances. If the Native movement is looking to embrace the statements of the Pope on land claims and self-determination, they are well to bear in mind that there was nothing really said that was offensive to the government, and that if changes are to occur they are going to have to be fundamental in nature and not just superficial. Land claims by themselves means absolutely nothing. It is the necessary changes in the people's economic position that means everything. To this end, the Pope is opposed. □

Sinclair Anticipates Return Papal Visit

by Jean-Paul Claude

By now, everyone knows that the historical meeting of Pope John Paul II and the Aboriginal people of Canada was cancelled due to poor weather. Among those dignitaries who travelled to Fort Simpson for that momentous meeting was Mr. Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), who had been chosen to represent the Metis National Council.

Sinclair said that a rare opportunity to deal with some of the real issues of the Aboriginal people of Canada was lost as a result of the cancelled meeting. "The Catholic Church played a very major role in our lives as far back as Riel's days and even up until today," Sinclair said. "Although Riel had some disagreements with the church he was always a strong and dedicated Catholic. There is no doubt that religion and Church played a key role in Riel's plans for the future of the Metis Nation. There have been many problems in the past and I believe we could have addressed those issues and perhaps even resolved some of them."

Sinclair indicated that the Pope did address some of the issues of the Native people of Canada within the context of his speech which was on television and radio (see page 13).

"The theme of his address was self-determination and in that context it dealt specifically with many of the issues concerning the Native people of Canada", he said. "I think the Pope's message of self-determination demonstrates how the Catholic Church is allowing the Aboriginal people to take control of their own lives." Sinclair added that this supportive attitude serves as a reward for the work that he has done over the years on behalf of the

Sinclair stated that although supportive of Aboriginal initiatives in terms of self-government, the Pope strongly indicated that any form of self-government be developed within the context of the existing governmental structure. Sinclair said that this view did not in any way conflict with his own. "We have always been careful to say that the right to govern ourselves as well as the right to a land base would be pursued in the context of Canada and not a

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separate sovereign nation."

Although there has been some questions raised as to the reasons why the Pope's visit to Fort Simpson was cancelled, Sinclair said that those questions can never be resolved. The time of year and in fact the time of day at which the Fort Simpson Papal visit was scheduled was the period most prone to developing fog. Sinclair indicated that this could merely have been the result of poor planning or, as some people are suggesting, a diversionary tactic by organizers.

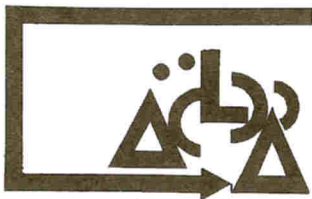
Upon his return to Regina, Sinclair said that he immediately drafted a letter to the Pope, expressing a willingness by himself and other Aboriginal leaders to meet with him either in Rome or in Canada during a return visit."

Sinclair said that another possibility was a Papal visit to the 1985 Batoche Centenary celebrations to which he had also invited the Pope. "I think that the Pope's presence at the Batoche celebrations would be a very positive thing. The Metis people have always been close to the Church and it's participation would be very valid and relevant both to the people and the Metis struggle."

Sinclair ended his comments on a positive note when he said, "I believe even though the Papal visit to Fort Simpson did not occur, the comments he did make in respect to the Aboriginal people, has played a very significant role in keeping the hope for the realization of the Metis dream alive."

"I can only speculate. I cannot be certain what happened in terms of the Pope deciding not to visit Fort Simpson or not setting aside extra time in his schedule for any unforeseen problems. However, I think the fact that he did say he wanted to return is a good sign."

"I think that if I have any role at all in the meeting that has been promised to the Aboriginal leaders, it would have to be to emphasize and encourage Pope John Paul II to return to Canada and meet with the Aboriginal people. □



Opinion

Working With Federal P.C.'s

by William Blackbird'

The following commentary is the opinions of the author and should not be considered as favouritism to any political body, Native or Non-Native. The comments are based on the author's experience with political organizations in the province of Ontario.

The province of Ontario has for many years been under the political rule of the Progressive Conservative (PC), Party. It is with this in mind,

that I was asked to comment on the recent victory of the Progressive Conservatives at the federal level.

It is possible, in my opinion, that Native people can work with any political party which holds office. The major method of doing this lies in the effort which our people are willing to exert in order for us to reach our stated goals. Native people in the province of Ontario were, in the past few decades, able to ob-

tain a number of concessions from the PC's.

One example of what can be accomplished is shown in the following:

When the concept for Native Control of Native Education was placed on the agenda of the federal government in 1972, the PC Party in Ontario decided that the province's Education Act needed to contain a new clause which would allow for Native representation on provincial school boards. This became a reality in 1974.

A number of Indian Band Councils took advantage of this clause to appoint a representative to the nearby county, and in some cases city school board. For example, the three Reserves near London, Ontario set up a joint body in such a manner as to have representation not only on the city of London School Board but also on the Middlesex County School Board.

Another example appears in the Day-Care sector of Social Services.

The Day-Care Act of the province of Ontario has legislation which enables any Reserve to have a Day-Care Centre on the Reserve. This extends to Native people who are living in urban centres, in that they can develop their own Day-Care Centres with the aid of the Day-Care Branch of Social Services.

A final example comes from the federal government itself.

During the Diefenbaker years, Native people gained the right of voting on provincial and federal elections. The right to take to court, those people who show prejudice towards us as Native people became a reality. This was done under the Canadian Bill of Rights which was introduced in a PC Government.

A word of caution is needed at this point. We as Native people can work with the various political parties, if we (and the Party in Power) are willing to put in the time and effort to accomplish our goals.

It is not the easiest method as much time is required and we become frustrated when it appears our work is for nothing.

We need to find those people within the government who understand what our goals are about and are willing to help us achieve them.

Constitutional Update

by Bonita Beatty

I had an interesting time this month watching how people are getting prepared for the Constitutional meetings at the national, provincial and local levels.

NATIONAL LEVEL

The Metis National Council (MNC) had their meeting in Winnipeg on September 10, 1984. Discussions about the existing structure of the MNC arose when Manitoba suggested they elect a national leader at the next annual assembly. Manitoba's reasoning was, that it would be easier to talk to one spokesman of the MNC rather than having to talk to all five provincial Presidents. The remaining provinces, Alberta, Saskatchewan, Ontario, and British Columbia felt the existing structure of the Council should be kept in order to divide up the work load and to stay away from the appointee system amongst the leaders. The present structure of the Council is to rotate the chairmanship amongst the (5) Provincial leaders. As a result, the Presidents share the leadership equally and each is responsible for presenting their own provincial positions.

The Council also talked about the importance of keeping their role strictly to negotiating Metis Land and Self-Government rights since the process is viewed as a modern day lands settlement. To follow up on this, they agreed to an October Annual meeting in Alberta where the theme will be Land Base and Self-Government for the Metis.

PROVINCIAL LEVEL

The Association of Metis and

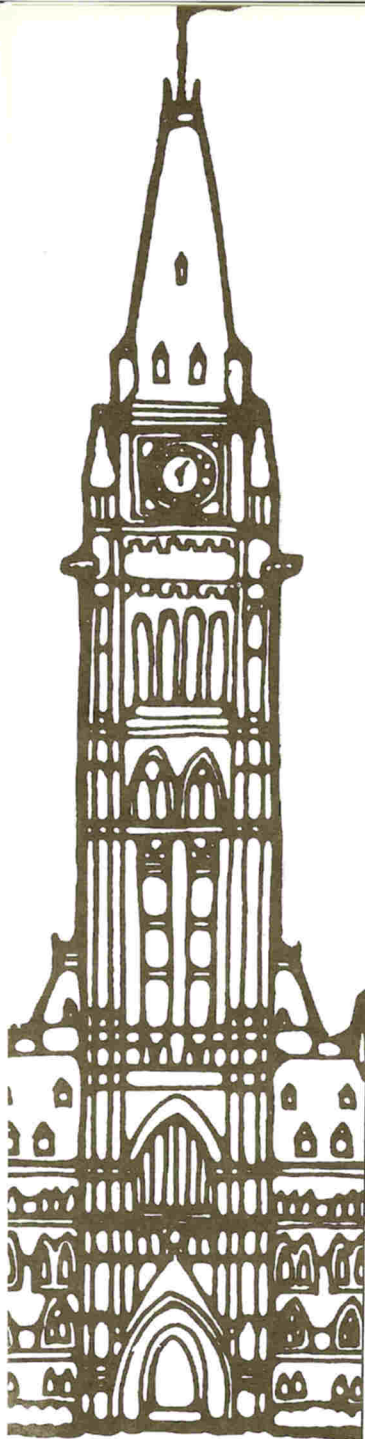
Non-Status Indians of Saskatchewan (AMNSIS) had their Board meeting on September 7, 1984 in Prince Albert. Discussions centered around the Batoche Annual meeting where the split between the Metis and Non-Status Indians was first talked about.

AMNSIS President, Jim Sinclair pointed out that the MNC as a national organization, represents only the Metis people. This raised a problem in Saskatchewan since AMNSIS has both Metis and Non-Status membership. However, he said the Non-Status should not be left with the 'burden' of organizing themselves all over again and that AMNSIS still has the responsibility of representing their concerns.

Clem Chartier, AMNSIS Vice-President, agreed that the issue was how to get the Non-Status to the Constitutional table and that a position has to be drawn up for them as well. At this point AMNSIS has made no decision to split because of an Annual Assembly motion which stated the organization must stay together until 1985.

The board also discussed the possibility of dual citizenship for those who meet either the Metis or Non-Status criteria, however, the general consensus was that all Aboriginal people have to claim either Metis or Indian status eventually.

The meeting ended with a plan to hold a Provincial Economic Development and Constitutional workshop in November, where local people can come to discuss these issues. (November 20, 22/84 in Prince Albert).



LOCAL LEVEL

The AMNSIS Locals are not aware of what is happening with the Constitutional negotiations. There is a great deal of concern being expressed about the split between the Metis and Non-Status in Saskatchewan. Many people assumed that once the Metis got a seat at the Constitutional table, then the Non-Status were naturally included. The problem is when the Metis were included in the Constitution talks, they were identified as the descendants of those Metis who took money or land scrip after the Batoche Battle. This does not include the halfbreeds who gave up or lost their treaty rights through the Indian Act.

There has been a general consensus by AMNSIS that the Metis and Non-Status should be enumerated in order to find out how many Metis and Non-Status there are. The Saskatchewan government has agreed to support a national enumeration process but if the other Provinces will not agree, then AMNSIS will try to get them to agree too on a regional enumeration. (Manitoba, Saskatchewan, Alberta and British Columbia). If a national and regional enumeration is not possible, then AMNSIS will seek a commitment from the Saskatchewan government to have a provincial enumeration paid for by the Province. The province has not made a firm commitment to a provincial enumeration as of September.

At a Cabinet meeting held in Regina on September 25, 1984, AMNSIS submitted a Policy Paper on Constitutional matters including enumeration, land base and self-government. Eric Bernston, Deputy Premier, said the ideal process would be to get national enumeration done but, they may be forced to go provincially. Sid Dutchak, Indian and Native Affairs Minister promised that he would have a request into Cabinet by October.

All in all, there is a strong push by AMNSIS to get provincial commitment on enumeration so that the confusion between the Metis and Non-Status Indians can be addressed.

I will discuss the enumeration issue in the November issue of New Breed. □

New Breed/October/1984

The Constitutional Process

and

YOU

part 1

Metis:

- a French word derived from the Spanish *Metizos*, Meaning mixed Indian-European ancestry;
- the first Metis were the children of European Fur Traders and Indian Mothers;
- in time they became the major labor force in the fur trade acting as middlemen between the Indians and the fur traders;
- as they increased in number and as the labor needs of the fur trade changed, they began to form permanent settlements;
- by the 1830's these were substantial communities of Metis in the Red River and at other locations such as Riviere Des Illets, the Pas, Cumberland House, Prince Albert, Saint Laurent, Battleford on the North and South Saskatchewan River, at St. Albert and other key locations in the N.W.;
- they began to develop a distinctive culture and began to identify themselves as a new National group separate from the Indians and the Europeans;

Historical Dealings with Canada:

- it was British policy to treat Aborigines of mixed ancestry as Indians if they lived with or like the Indians and as white if they live in and became assimilated into settlers colonies;
- as a result no separate group of persons were legally recognized as Metis in the Atlantic provinces and in upper and lower Canada.
- in Western Canada where the Metis had permanent communities, they insisted on being dealt with as an Aboriginal group separate from the Indians.
- the first legal recognition of the Metis was by way of the Manitoba Act, 1870 which was a constitutional document;
- all mixed ancestry descendants living within the boundaries of Manitoba of that time were dealt with as Metis, unless they lived with an Indian band and opted to be dealt with

an Indian;

- as a result of pressure from the Metis and others, the government legally recognized the Metis of the Northwest in an 1879 amendment to the Dominion Land Act;

- the government formally implemented the provisions of this Act beginning in 1885 by way of a privy Council order;

- all persons of mixed Indian-European ancestry could qualify for land benefits unless they opted to live with an Indian band and become registered on the band list.

Metis Recognized as Indians:

- in addition to those Metis who opted to join an Indian band the government formally recognized certain other Metis as Indians including the following:

a) In 1872 some "halfbreeds" in

continued page 28



The Life Of Brian

Reprinted from Briarpatch,
Sept. 1984

Brian Mulroney: The Boy From Baie-Comeau, Rae Murphy, Robert Chodos, Nick Auf der Maur, James Lorimer and Company, Toronto, 1984, 226 pages.

Contenders: The Tory Quest for Power, Patrick Martin, Allan Greg, George Perlin, Prentice-Hall Canada Inc., Scarborough, 1983, 254 pages.

A review article by Gerry Sperling

Curiously, the trio who wrote Brian Mulroney: The Boy From Baie-Comeau have distinguished themselves previously as writers with leftist credentials. Yet throughout their book, one detects a sympathy, a grudging respect, even some sly admiration for this future prime minister. (A cynic might be forgiven for reading something mildly sinister into the fact that soon after the publication of the book, Nick Auf der Maur revealed himself to be a Montreal candidate

flying the colours of the Progressive Conservative Party.) After all, they tell us the young Mulroney comes from a working class Irish family on the North shore of the St. Lawrence and has pulled himself up by his bootstraps. He understands the Progressive Conservative Party better than any Canadian politician since Sir John A.. While he is urbane, polished, apparently rich, he can still mix it up in both languages with workers across this country. He has earthy roots and he never lets you forget it. He wears the fact that his father carried a lunch bucket as a badge of honour.

However, the Boy from Baie-Comeau has demonstrated that he is less urbane and more klutzy than the three "lefties" would have it. To have referred to Bryce Mackasey in the height of the campaign as an old whore may or may not have some basis in truth (only Mulroney's confessor knows for sure); it certainly was not the mark of a sophisticated politician.

In spite of themselves the left-

wing trio do (unwittingly?) reveal the role that a prime minister Brian Mulroney will play in making Canada safe for capitalism, both domestic and foreign. But first, it should be made clear just where our Boy is coming from. His view of the world is coloured by his own fortuitous experience as a youth on the north shore. He lived in a boom town in boom times. He grew up in a community dominated by an American owned company, the Quebec North Shore Paper Company. "There were jobs, and the jobs were secure and steady...the paternalistic...Company appeared to share the wealth—it built the homes, the hospitals, the schools." (Brian Mulroney: The Boy from Baie-Comeau, pp22-23). This company was in turn wholly owned by the Chicago Tribune, the xenophobic mouth piece of Colonel McCormick. The Colonel liked his Canadian satrap; he liked the fishing, he liked the docile workforce, and most of all he liked Maurice Duplessis, who gave him a free hand to get the paper and profits he wanted out of Quebec.

So then, it is no accident that Brian Mulroney wants to cuddle up to the Americans; it should not be surprising that he welcomes foreign, especially American investment. In his life experience U.S. investment has been good to this country. And he has returned the favour. The story of the shutdown of the Iron Ore Company of Canada's operations in northern Quebec has become one of the greatest fables in the fabulous life of Brian the Boy. Faced with declining markets and rising costs, a humane president, knowing the north shore and its working class, makes the richest severance deal ever with the workers of Schefferville. The company is closed, the company town is dying, but Brian flies away into the sunset to the tears and cheers of the thankful workers. That's the myth.

In fact (and the authors of The Boy from Baie-Comeau do recount the true story in bits and pieces throughout the book) during the years immediately preceding the

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shutdown, IOC had earned quite respectable profits of 96 million dollars in 1979, 81 million dollars in 1980, and 105 million dollars in 1981 (page 159). In 1982, the company had suffered a 38 million dollar loss (page 133) and it was on this basis that before the end of that year, management announced the shutting down of its Quebec operations. The parent company, Hanna Corporation, had been taking these profits out of Canada and simply decided that greater profits could be made extracting ore in Brazil with cheap labour. Brian, as president, smoothed things over, offered "generous" severance benefits to the employees in Schefferville, nothing to the small businessmen of that small town, and screwed the 900 employees in the Company's operations in neighbouring Labrador City by laying them off instead of terminating them, thereby avoiding the payment of severance pay. As one

surveying of delegates at the last PC convention. They do not like Brian Mulroney for some of the right reasons (they have little to say about his comprador role) and they have a basic sympathy for Joe Clark while recognizing the denouement that he could not avoid.

What they tell us about the Tory party is that all the main actors in that Party, left, right and centre, have only one goal and that is power, which should not surprise us as a description of a bourgeois party. The problem is that far too many people give too much credence to supposed ideological differences amongst Conservatives. For example, David Crombie, the former tiny perfect Mayor of Toronto, the man who in alliance with John Sewell, saved that city from the wrecking ball of the developer, the Red Tory who wanted to keep compassion in the PC party had absolutely no compunction about doing a deal

is dominated by rich people (thos in the top ten percent in terms of income in the country), that these people consider themselves "achievers" who have risen from lower or lower middle class backgrounds to their present positions of wealth.

Yet at the same time Tories identify with Mulroney as an outsider. Most of the delegates at the convention considered themselves outsiders, regionally and in terms of power. And Mulroney understood this point very well. He would never emphasize that he now moved and grooved with such capitalist worthies as Conrad Black of Argus or Paul Desmarais of Power Corporation. No, he always talked about his days as a boy from the working class town of Baie-Comeau and how hard his father had worked. The outsiders who made up a majority of delegates to the convention felt that Joe Clark had allowed a technocratic bureaucracy to take over the reigns of the party and the government when he was prime minister. Brian the Boy would do none of that. At least that was what he led them to believe.

So then, the party got what it wanted in Brian Mulroney...an outsider, who loves America and what it stands for, a successful corporate capitalist, who appears to have made it by dint of his own efforts, a smoothie who leans to the right on most issues except perhaps language, and most of all one who appears to Tories, at least, as a winner.

Mulroney as prime minister would be a kind of animated Mackenzie King, hobnobbing with the great and near great of U.S. capitalism, convincing Canadian workers that everything is hunky dory.

The people of Schefferville now know that they were plundered and pillaged by their Boy from Baie-Comeau. Canadians across the country should have little difficulty seeing through his blarney. □

Gerry Sperling is a professor of Political Science and Journalism at the University of Regina and a freelance writer and broadcaster.

"He's a liar. They're all liars, but he (Mulroney) has the knack better than the others."

former employee of the Iron Ore Company in Schefferville put it, "He's a liar. They're all liars, but he has the knack better than the others." For all of this, the media lionized the Baie-Comeau boy so that he could use this victory as a launch pad for his second run at the Tory leadership.

The seamier aspects of Mulroney's rise to the pinnacle of the Tory party are glossed over in Auf de maur et al's book. Such is not the case in Contenders: The Tory Quest for Power. If the lefty threesome are enamoured and seduced by Brian's blarney, the "straight" threesome, made up of a pollster who looks like a lion, a political scientist who looks like Lenin, and a journalist, are not so favourably disposed to the current Conservative leader. Their book is an analysis of the Tory party based on in depth before and after
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with the devil himself, Peter Pocklington, the puckman, the flat tax man, the scourge of all social programmes in Canada during the Conservative leadership convention. Why? Because, Crombie wanted at all costs to stop Clark. Why? Because Clark during his short-lived government had not included Crombie in his inner cabinet and had not made him the chief patronage pasha of Metro Toronto. So the little man tried to do a deal with the right winger from Edmonton and when that didn't work threw his lot in with another comprador, John Crosbie.

The chief value of this book is that it tells us just what makes the federal Tory Party tick these days and it tells us why Brian Mulroney was able to seize the leadership from poor old Joe. Mulroney understands that the PC party of 1983-84,

McKenzie On Economic Development

Wayne McKenzie, AMNSIS Executive Director, discuss SNEDCO implications with New Breed

by Martha Ironstar



Wayne McKenzie

Sask. Native Economic Development Corporation

The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), has made a proposal to the federal government to set up a Saskatchewan Native Economic Development Foundation (SNEDCO). The Foundation would be used to fund training and provide loans and venture capital for commercial projects.

This is a new concept which would not threaten existing programs, but use new government monies, from the Native Economic Development Program.

In the fall of 1983, the federal government announced that it was setting up the Native Economic Development Program fund with total assets of \$345 million. When federal cabinet approved the fund, it recognized that Native economic self-sufficiency would require the on-going process and use of already existing programs.

Subsidiary corporations, to be established under the foundation, would be:

- 1) Native Human Resources/Community Development Corporation (training)*
- 2) Native Loan Corporation*
- 3) Native Venture Capital Corporation; and possibly;*
- 4) A Native Financial Institution, such as a bank.*

MI: *What is economic development?*

WM: Over the year we have been debating what economic development means to government and our own people. For us, economic development means setting up an economy for the Metis people under control of the Metis people. It would allow us to get involved with the mainstream of society by putting us on an equal economic footing with all other citizens of the country. It doesn't mean individual projects. It means looking at loans, capitalization, training strategies, tax incentives, equalization payments and generally getting our own people to run their own communities.

MI: *What is SNEDCO?*

WM: SNEDCO is the foundation that we are proposing to the governments, where we would run our economic initiatives from, similar to the way Dumont runs it's educational initiatives from it's schools. We propose to run our strategies through an arm of AMNSIS.

MI: *How long have you been developing SNEDCO?*

WM: The initial strategy was presented during the dying days of the NDP government. We have been working at it a little over three years.

MI: How are the local people involved in this project?

WM: We've held a number of meetings throughout the province to discuss economic development. We've met with each area where we have discussed different economic development concepts.

MI: Who is on the SNEDCO board?

WM: We now have an interim board in place, which consists of a group of bureaucrats within AMN-SIS who are responsible for setting up the foundation.

MI: How is the Board to be set up?

WM: When the board becomes operational, there will be people involved from the business community, the financial community, people with government dealings, corporate lawyers, and Metis people from the association.

MI: What kind of funding have you received so far?

WM: We have already received the development money to put our business plan together, but it has not been capitalized yet. We don't know how much capital we are going to be asking for or where it will be coming from.

MI: How much development money have you received?

WM: The Native Economic Development Program has provided us

support our economic initiatives through human resources. We're going to be looking at loan strategy, so our people can have more access to the financial community. We are going to be looking at capitalizing certain projects so we can replenish our social revenues and be less dependent on government monies. This will help to establish a strategy for self-sufficiency.

WM: SNEDCO will be involved in the training of human resources, a loan strategy of some sort, as well as capitalizing in viable economic projects through joint ventures.

MI: Will SNEDCO fund private business ventures?

WM: We will look at subsidizing traditional monies such as government grants to fund both individual and community initiatives.

For us, economic development means setting up an economy for the Metis people under the control of the Metis people.

MI: Can you give me an example of this?

WM: In the loans portfolio, we are looking at sitting down with the banks to put together a loan strategy, maybe \$20 million as an example. We would put up two million dollars and they would put up \$18 million. We would guarantee 50,000 new customers. We would then look at a strategy for capitalizing on recommendations from the business community, in order to organize profits for the betterment of our people. We would also look at cost sharing by the federal and provincial governments, to train our people to become competitive in the

MI: Can you explain what approach will be taken in these economic ventures?

WM: We are not looking at traditional projects when we talk about economic development. We are looking at how to become self-sufficient as a people without a land base. How do we become employers as opposed to employees? How do we train our people to become competitive in the labour market? How do we acquire capital? How do we establish an economy? I suppose this represents more of a holistic approach than we have implemented in the past. It's not just a matter of investing capital into a few or the elite of our communities for economic benefit, but rather a matter of being more collective. This would benefit as many people as possible within our own communities.

MI: When will SNEDCO become operational?

WM: Hopefully no later than the end of March, 1985.

MI: What is your ultimate goal in establishing SNEDCO?

WM: Our ultimate goal is to make SNEDCO a self-sufficient foundation. We want to provide a vehicle whereby the Metis and Non-Status Indians can acquire capital for the betterment of their communities throughout the province. □

We would be putting together a \$70 million strategy.

with \$412,000.

MI: What kinds of funding or support systems will you be looking for?

WM: Our foundation will have a minimum of three corporations under it. One will deal in loans, another in capital, and another with fund training. We are going to be looking at developing training resources to New Breed/October/1984

provincial labour market. If we were to receive \$10 million, we would be putting together a \$70 million strategy that would be cost shared by ourselves as an employer, the federal and provincial governments, and perhaps some segments of the private community.

MI: What specific areas will SNEDCO be involved in?

AMNSIS Meets With Cabinet Ministers

by Joan Beatty

Regina - Approximately 25 representatives from the Association of Metis and Non-Status Indians, (AMNSIS) including board members, recently met with seven provincial cabinet ministers. Agenda items included enumeration of all persons of Aboriginal ancestry (including Metis and Non-Status Indians), Metis Farms, economic development, job creation, education and training, Batoche Centennial, and social programming.

Jim Sinclair, AMNSIS President, said since the new Prime Minister has made a commitment to working in closer consultation with the province, Saskatchewan can now take a leading role in Constitutional negotiations and other issues of concern to the Metis and Non-Status people.

He also said Premier Grant Devine, had made a previous commitment for an enumeration process. A national definition of Metis has been adopted by the Metis National Council (MNC) which would form the basis for this identification. Statistics Canada would organize and supervise the implementation of the enumeration.

AMNSIS, in their written submission, requested the following commitments from the Province:

1. to fully support the proposed national enumeration at the first meeting of Aboriginal representatives and Federal and Provincial Ministers called by the new government;
2. if an agreement cannot be reached on a national enumeration, to support a regional enumeration (Manitoba, Saskatchewan, Alberta, and British Columbia) and to cover a fair share of the cost of such an enumeration;
3. if Western Provinces cannot agree to proceed jointly, AMNSIS will seek a commitment for a provincial enumeration paid for by the Province.

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Gary Lane, Minister of Justice and Attorney General, said they would contact the new government to determine their plans with regards to issues pertaining to Aboriginal people and the Constitution. He said he was optimistic about the future but a re-education process would have to take place with the new government to familiarize them with Native issues.

He also said Saskatchewan has agreed to an enumeration process but he would encourage it on a national level first. If that was not possible, he would look at a regional enumeration with the last resort being a provincial one.

The Metis Farm issue has been of concern to AMNSIS because some of the land in question is being sought by Indian bands as part of their land entitlement. The organization asked for a joint AMNSIS - Provincial Committee which will work on a position paper dealing with Metis land rights.

Sid Dutchak, Minister of Indian and Native Affairs, said this was a sensitive issue and he would be prepared to work on such a committee.

The Association recently incorporated the Saskatchewan Native Economic Development Corporation (SNEDCO) with developmental monies from the Native Economic

Development Program. Wayne McKenzie, Executive Director for AMNSIS, stated they had submitted their plans to the province some time ago but there has yet to be a response of any kind. He recommended a committee be put in place to deal with training and education needs for the economic development strategy. (See interview on SNEDCO).

McKenzie also spoke on the need for continued support for the Gabriel Dumont Institute. He recommended the need for re-examination of the changes made to the Non-Status Indian and Metis Program (NSIM) and other program bursary support systems. He said there has been a 42% reduction of Native students in post secondary education programs since the NSIM program was phased out.

He requested that a committee be put in place to examine and report on a number of potential needs in Native education including a Native Community College system, Native School of Economics, and an Aboriginal University for the North.

Sinclair spoke of the need for job creation for Native people, particularly in northern Saskatchewan. He said they would be prepared to sit down with the Province to plan and oversee implementation of job creation projects.

Sinclair requested a Northern Cabinet meeting saying he had recently met with northern local governments and invited them to participate at this meeting. They refused citing their frustration at the lack of government action on northern issues. Sinclair said relations with the North have to be very poor to get to that level, however, he encouraged the government to hold a meeting in the North so dialogue with northern people could begin. Dutchak said he would be putting such a request to the next Cabinet meeting.

Other cabinet ministers present included: Hon. Eric Berntson, Hon. Pat Smith, Hon. Gordon Dirks, Hon. Colin Maxwell, and the Hon. Jack Klein. A number of local concerns were also brought to the attention of the ministers. □

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Pope John Paul II's Address to Aboriginal People of Canada

Dear Brothers and Sisters,

"Grace and peace to you from God our Father and the Lord Jesus Christ" (2 Co 1:2).

From the bottom of my heart I want to tell you how happy I am to be with you, the native peoples of Canada, in this beautiful land of Denendeh. It is, indeed, an honour for me to be invited to join with you in this deeply moving spiritual celebration, in which many of you taking part are not Catholics.

In you I greet, with esteem and friendship, descendants of the first inhabitants of this land, who have lived here for centuries upon centuries. To greet you is to render respectful homage to the beginnings of human society in this vast region of North America. To greet you is to recall with reverence God's plan and Providence as they have unfolded in your history and brought you to this day. To greet you in this portion of your land is to evoke the events of human living that have taken place on the scene of God's original creation of majestic nature in these parts. At the same time my coming among you looks back to your past in order to proclaim your dignity and support your destiny.

I realize that many of you have made this pilgrimage from all parts of Canada - from the frozen Arctic and the prairie plains, from the forests and the lakehead regions, from the great mountains and coastal waters - from East and West, North and South. I am very pleased that nothing has deterred you from coming to this meeting.

I understand that the major aboriginal organizations - the Assembly of First Nations, the Native Council of Canada, the Inuit Tapirisat of Canada, the Metis National Council



- collectively decided to plan this spiritual event in this northern homeland setting. This kind of co-operation, given the diversity of cultural and religious traditions that exist among you, is a sign of hope for building solidarity among the aboriginal peoples of this country.

You have chosen as your general theme for this celebration: "self-determination and the rights of aboriginal people". On my part I am pleased to be able to reflect with you on issues that so closely touch your lives.

My presence in your midst today is intended to be another expression of the deep interest and solicitude which the Church wishes to show for the Native people of the New World. In 1537, in a document entitled *Pastorale Officium*, my predecessor Paul III proclaimed the rights of the Native peoples of those times. He affirmed their dignity, defended their freedom, asserted that they could not be enslaved or deprived of their goods or ownership. At the same time my presence marks

yet another phase in the long relationship that many of you have had with the Church. It is a relationship that spans four centuries and has been especially strong since the mid-nineteenth century. Missionaries from Europe, not only from the Catholic Church but from other Christian traditions, have dedicated their lives to bringing the Gospel message to the aboriginal peoples of Canada.

I know of the gratitude that you yourselves, the Indian and Inuit peoples, have towards the missionaries who have lived and died among you. What they have done for you is spoken of by the whole Church; it is known by the entire world. These missionaries endeavoured to live your life, to be like you in order to serve you and to bring you the saving Gospel of Jesus Christ.

Whatever faults and imperfections they had, whatever mistakes were made, together with whatever harm involuntarily resulted, they are now at pains to repair. But next to this entry, filed in the memory of your history, is the record, with endless proofs, of their fraternal love. Jesus himself tells us: "A man can have no greater love than to lay down his life for his friends" (jn 15:13).

The missionaries remain among your best friends, devoting their lives to your service, as they preach the word of God. Education and health care among you owe much to them, especially to devoted women such as the Grey Nuns of Montreal.

That marvellous rebirth of your culture and traditions which you are experiencing today owes much to

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AMNSIS Withdraws From Mayor's Task Force

by Martha Ironstar

The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) recently stated they have no choice but to withdraw from the Mayor's Task Force on Indian and Metis initiatives. Reasons given were the cavalier and calculating manner in which the Mayor and Council have dealt with advice prepared and submitted by legitimate Native representatives. "We are tired of being manipulated by non-Natives for the purpose of furthering their political or bureaucratic careers," AMNSIS charged.

AMNSIS was disappointed in the recent announcement from City Council indicating it's plan to launch yet another study of Indian and Metis people in Regina. The stated purpose of the study was "To determine the economic needs of Native people in Regina and to develop a strategy for Native Urban Economic Development."

"We are putting our own strategy for economic development in place and we will proceed with it through our own institutions," AMNSIS replied. "We will have no part of, nor will we co-operate with the city initiatives since the city administration has shown by their actions, that they are not serious about supporting Native people in their quest for greater self-determination."

"We know the problems and have conducted our own studies. In typical government fashion, these proposals have been ignored," AMNSIS President Jim Sinclair stated.

The three levels of government are committed to spending \$75,000 on the study. Sinclair said the money could be better spent on the

Regina Food Bank, as Native political organizations are in daily contact with Native people and already know which needs exist.

An AMNSIS proposal for a Native owned sports and leisure complex in Regina was supported by consultants hired by the city, however, city council turned that proposal down and opted for a more integrated facility operated by the city.

Sinclair said the treatment AMNSIS was given when it asked the City

Task Force for support of AMNSIS economic development strategies, was a source of frustration. "When the city determined it would take control of economic development for Native people, it exceeded its legislative mandate," Sinclair stated, "because economic development is a provincial and federal responsibility."

"The city has opted for a study which gives the consultants terms of reference which will ensure that their report will recommend what the council wants to hear," Sinclair added.

"If the city is serious in its concerns for Native people, they should support numerous initiatives of AMNSIS rather than wasting taxpayers' time and money on studies of Native organizations in a meaningless consultation process," the brief concluded. □

1985 Designated As Heritage Year

by Martha Ironstar

Regina - Premier Grant Devine recently announced 1985 as Heritage year for Saskatchewan. Devine said 1985 will be the time to celebrate accomplishments of the province's history, to recognize Saskatchewan youth, and to honor the contribution of Native culture through remembrance of the Northwest Rebellion.

He said there are a number of reasons why 1985 was chosen: Saskatchewan will be 80 years old on September 1, 1985; 1985 has been designated as International Year of the Youth; 1985 will mark the 100th anniversary of the Northwest Rebellion; and 1985 is the 100th anniversary of the CPR in Saskatchewan.

Devine said the government has designate 1985 as heritage Year but the people and the organizations

they represent will make it a success.

Culture and Recreation Minister, Rick Folk, has been appointed chairman of a cabinet committee on Heritage Year. Other committee members are Gary Lane, Jack Klein, Bob Pickering, and Sid Dutchak.

A planning committee for the Northwest Centennial has been working under the joint chairmanship of former Lieutenant Governor C. Irwin McIntosh of North Battleford and Dennis Fisher of Saskatoon. This committee has been working closely with the Federation of Saskatchewan Indian Nations and Tim Low and Jim Durocher representing the Association of Metis and Non-Status Indians.

The premier said funding will be available to communities and organ-

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izations to assist in the development of projects and events linked to Heritage Year.

Devine said it is the co-operative spirit that has given Saskatchewan its unique and compassionate character and that is why he is asking the people in the communities throughout the province to become involved in Heritage Year. He also asked the business community to take a leading role in recognizing the roles and contributions made by Saskatchewan's young people.

It is the role of the government and the goal of the province to ensure that young people in Saskatchewan have opportunities to build the kind of future they want, he said. Both the public and private sector must help them, he indicated.

The Battle of Batoche reflects both the sorrow of the defeat at Batoche and pride in the continuing struggle. "It represents the culmination of the Metis peoples' armed resistance against government injustice. Over the years it has been an in-

spiration to the Metis people who are still struggling for social justice and equality. 1985 will represent a year in which further foundations are built to support the long-term aspirations of Native peoples in Canada," Devine said.

Cy McDonald, Executive Director of Saskatchewan Heritage 1985, said the committee will spearhead Saskatchewan's activities during International Youth Year and the centenary of the Northwest Rebellion. It will also be the catalyst and helping hand for communities planning heritage programs across the province.

"The key is the youth of Saskatchewan. Discovering our heritage is discovering ourselves. Our heritage is a priceless gift to share with our youth," Folk said.

A \$1.1 million grant program to commemorate the 100th anniversary of the Northwest Rebellion was also announced recently by Culture and Recreation Minister Rick Folk. Funds will be available to assist

communities, associations and individuals with their Heritage Year events.

Folk said, "we want to share our heritage and to leave permanent practical reminders of the great contribution made by Native people to this province," Folk said.

"We want people to know what happened at Batoche, at Cut Knife Hill, at Duck Lake, at Battleford, at Fish Creek and at the other cornerstones of our history." □

Forum Held On Metis Issues

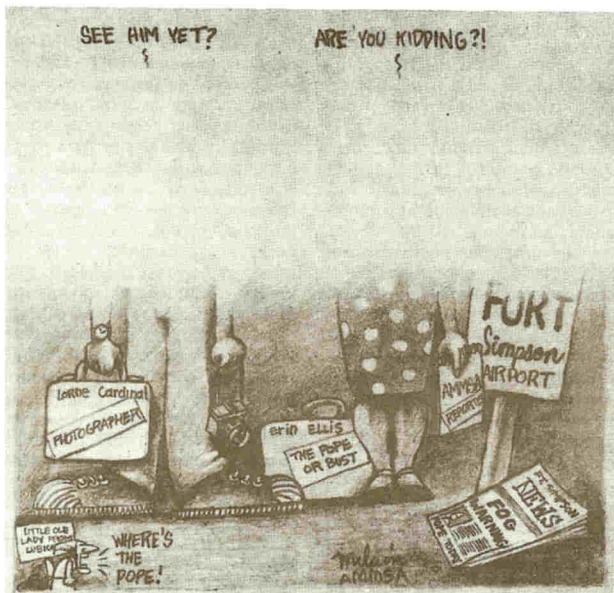
by Martha Ironstar

A public forum was held recently to discuss Metis issues such as the political/constitutional process, Metis identity/enumeration, as well as the economic and social conditions of the Metis community.

The Canadian Broadcasting Corporation (CBC) sponsored forum was held at the Eureka Club in Regina. Taped segments of the forum will be used for a major CBC Radio program entitled "Louis Riel and the Metis" which will be broadcast in 1985, 100 years after the Battle of Batoche.

Guest speakers included; Sam Sinclair, President of Alberta Metis Association, Fred House, B.C. Association of Non-Status Indians, Jim Sinclair, President of Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), Howard Adams, former president of AMNSIS, Wayne McKenzie, Executive Director of AMNSIS, and Donna Pinay representing the Saskatchewan Native Women's Association. Moderator of the forum was Ken Norman, former Chief Commissioner of the Canadian Human Rights Commission.

Our next issue will feature interviews with Howard Adams, Jim Sinclair and Bruce Flamont, concerning certain issues discussed at the forum. □





Metis Campsite

Metis History

THE CLASS FORMATION

by Ron Bourgeault

In past articles we have traced the beginning and development of capitalism in the form of the fur trade in the northern part of British North America (Canada). By the end of the 1700's the majority of the Indian people had already been economically conquered and coerced into the production of fur. As labourers they came to form a non-wage labour force that produced fur for barter. As labourers producing fur for barter was exactly the form of labour the European merchant traders desired to exist. Contrary to nationalistic theories of some Indian organizations and the mis-interpretations of conservative and liberal historians, the exchange of furs for goods between the Indian and the European was not a relationship of mutuality, or equality, but rather the fundamental process of the exploitation of labour. The basic process of exploitation has become historically the root cause of oppression.

Some arguments can be made of comparison in the conquering and exploitation of the Indian people by

the British in northern Canada, with that of the conquering and exploitation of the Indian people by the Spanish in Central and South America. In both cases, the European - English and Spanish - was after the labour of the Indian for the purpose of producing wealth for Europe. An area of similarity is around the creation of a peasantry. In the southern Americas, Indian peasantries were created and exploited as agricultural labour, a labour force that worked the land producing goods for their colonial land owners. In the extreme northern part of the Americas, Indian labour came to be exploited in a similar manner, working the land, not growing anything, but producing for a colonial exploiter. In either case, as a result of the conquest of the European, the Indian and their labour became a part of the development of the world capitalist system.

Colonial Government and Colonial Control - the Class Formations

In 1821 the North West Company merged and became the Hud-

son's Bay Company. After years of intense struggle over the control of the fur trade between Anglo-Canadians centered in Montreal and their English colonial masters in London, the North West Company was driven out of business. What this meant to the budding Anglo-capitalists of Montreal was that they were forced back into a junior position. They were prevented from growing and becoming independent. As a result they were forced into a dependent position on Britain. What this meant to the Indian and Metis population within the colonial territory of Ruperts Land was very little in terms of who was exploiting them. What it did mean was that Britain maintained her colonial power over British North America, and in particular Ruperts Land.

Commencing in 1821 Britain began to develop a colonial form of government through the Hudson's Bay Company within the colony of Ruperts Land. This colonial government was to be the means by which Britain exercised her control over this area of British North America.

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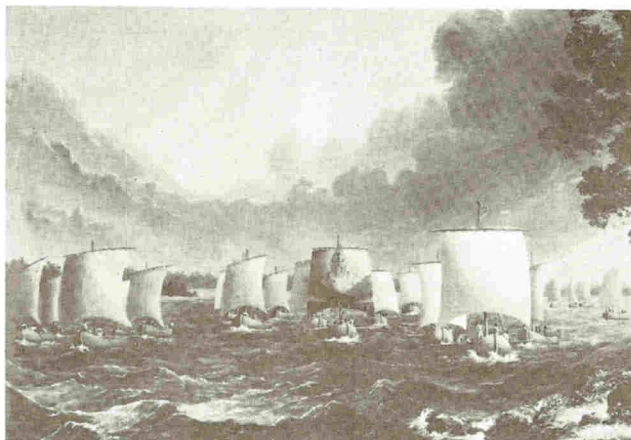
It was also a means of greater economic and political control over the people within the fur trade. The further development of British colonial control was also being developed within the eastern colonies.

The Hudson's Bay Company moved rapidly during the early 1820's to centralize the fur trade in the Red River. All the Metis and European (French and Scottish) wage labourers were centered in the Red River, which resulted in a surplus labour pool, labour which the Hudson's Bay Company could hire and lay-off the labour needed to run the fur trade. These labourers were the post workers around each fur trade post, transportation voyageurs and the buffalo hunters. This labour force became a part of the backbone of the fur trade together with the massive Indian labour that was producing the fur. The majority of the Metis workers were of French-Indian background.

The Metis middle class as well as some European (retired Company fur traders and Officers) were settled in the Red River and given large land grants. The reason for this was that the Company wanted to create a class of large land owners that would be loyal to their interests; and this included the Metis. For the most part, the Metis land owners were almost entirely of Scottish-Indian background. Other Metis were intentionally placed in small businesses - trading and transportation that the Company found too expensive to operate by themselves. A small Metis business middle class was seen by the Company as being able to do the same operations, which they had previously done themselves, but in a cheaper way. They too were intentionally created and exploited.

All three Native classes, the Indian working in the bush, the Metis workers in post work, transportation and buffalo hunting and the small businesses of trading and transportation, were of extreme importance to the British, and all produced wealth for the industrialization of Britain.

Just as the British created class divisions between Indian, Metis and European, so they did within the New Breed/October/1984



York Boats

Metis themselves. The majority of the labouring working class was French-Indian, but more so, the middle class was Scots-Indian. The fact that the Metis middle class was Scots-Indian was intentional so the British could manipulate their loyalties. This created economic differences within the Metis which eventually became political differences. It also created racial-class divisions amongst the Indian, Metis and European. Today people may think

chant capitalists needed an internal source of cheap wage labour - a wage labour working class - separate from both the European and the Indian. It was to be a resident labouring force that had nowhere to go but to the Company for a job. In this way the wages paid out to the Metis workers could always be kept less than those paid to the European. As the European (N.W.Co. and H.B.-Co.) penetrated further and further into the interior and greater political

The English merchant capitalists needed an internal source of cheap wage labour....

that this does not really matter, and of what importance is it. But all these divisions or differences came to be heavily exploited and became ingrained in the development of the country. British colonialism had to be one of the most vicious forms that was created within the world.

Class Formations

By the late 1700's and early 1800, as the majority of the Indian population was coerced and exploited in the production of fur, there began to form class differences within the colonial process. The English mer-

and economic domination occurred, they came to need a particular class to act as a 'middle' class, or buffer class, between themselves and the exploitation of the Indian population. The creation of a middle class was to act as a colonial class that would allow the English to exert greater political and economic control over the Indian population.

In order for both these classes - working class and middle class - to be created and exist separate from the Indian population and European, inter-marriage was encouraged

to take place between European men and Indian women. And then again among the mixed-blood or Metis population themselves, the creation of these two classes meant further domination and exploitation of the Indian population. This domination, and especially the domination of Indian women, created racial differences that were based upon the creation of these two classes.

During this same time period of the early 1800's, the Roman Catholic and Protestant churches were brought into the Red River-Ruperts Land by the H.B.Co.-Colonial Office. The Church's role was to primarily assist in imposing British colonial control over the territory and people. Christianity was spread and used as a means of primarily controlling the different labouring masses and poorer parts of the Metis business middle class. The higher classes of the church - the Bishops and other lesser faithful - became a part of the ruling circles in the Red River. Along with the large landowners, some large business people and the Company-colonial Officers, the Church came to comprise the local ruling class that were agents of the British merchant capitalists in London.

In order to control the lower classes and to exercise British colonial sovereignty over Ruperts Land, the British Colonial Office-Hudson's Bay Company created two forms of colonial government, the



Northern Trappers

Council of Ruperts Land and the Council of Assiniboia. The Council of Ruperts Land was made up of the fur trading officers of the Company and held absolute authority over the economy and politics of Ruperts Land, including the Council of Assinibois. The Council of Ruperts Land was responsible to the Board of Directors of the Hudson's Bay Company in London and the British Colonial Office. The supreme governing person was the Governor of Ruperts Land, who was the chief officer of the Hudson's Bay Company.

The Council of Assiniboia, in subservience, was responsible for certain civil affairs within the Red River or Assiniboia. The Council of Assiniboia was responsible to and controlled by the Council of Ruperts Land. Because of this colonial

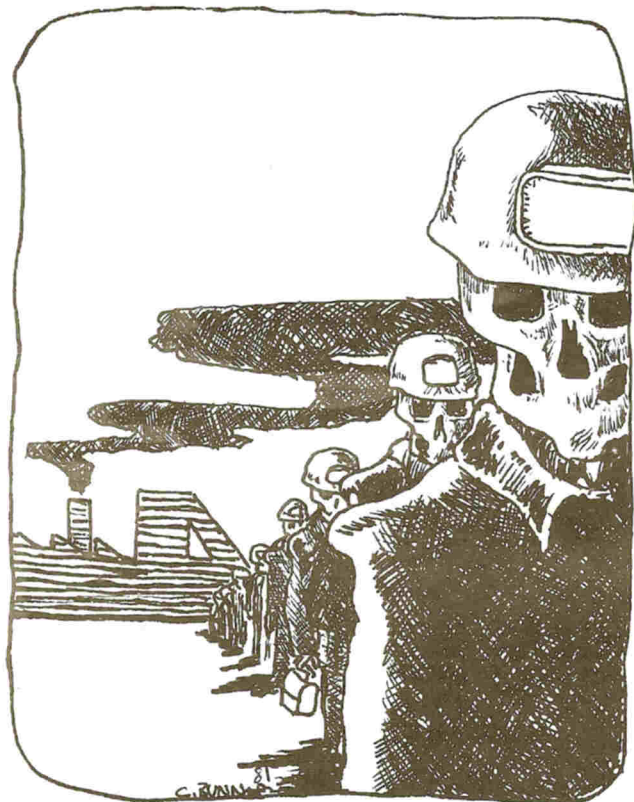
controlled relationship, there was no true representative or responsible (democratic) forms of government. Who came to sit on the Council of Assiniboia was determined by the Council of Ruperts Land and the Governor through appointment. And who was appointed depended upon their loyalty. Some of the Company's Officers who were living in the Red River and who were on the Council of Ruperts Land were appointed to the Council of Assiniboia. This form of 'self-government' came to be extremely controlled and manipulated. The Council of Assiniboia also included the Bishops of both churches and the most loyal of the Metis (Scots-Indian) middle class to British colonialism. What unfolded in terms of colonial government and any illusion of self-government was very much a complete dictatorship of the ruling resident colonial class and the ruling class who owned the Hudson's Bay Company.

What then begins to unfold after the merger of the two companies in 1821 is a mostly Native (Metis) working class and middle class that is centered in the Red River. These two classes are intentionally created and are used and exploited in the fur trade in the form of cheap wage labour and poor businesses. Outside of the Red River is the mass of the Indian population that is the primary labour force producing the fur. Over top of the Indian and Metis labour force and middle class is positioned European large landowners and colonial officials that control the government and the population.

With this as the background, we will next begin to look at the rise of class struggle, nationalism and national liberation in the colonialism of the fur trade. Throughout the 1800's leading up to 1869-70, there were struggles of Indian and Metis labour against exploitation and oppressive working conditions. The Metis middle class rose up and fought against the exploitation of the economy, colonial rule and foreign domination. Out of these struggles grew the struggle for democracy and national/class liberation. 1869-70 and 1885 is to be viewed with this background in mind. □



Trading Post



Wollaston Lake People Speak Out Against Uranium Mining

Interview by Tony Dzeylion
Translated by MaryAnn Kkailther
Edited by Diana Leis

Wollaston Lake is a community of 600 people in northeastern Saskatchewan. People here depend on the land for cash income from fishing and trapping and for food from berries, fish, waterfowl, caribou, moose, and other animals. There are few wage jobs for the Native population; groceries and fuel are expensive.

Uranium mining and explorations are disrupting the lives of the 5,000 people of Wollaston Lake and the 10 neighbouring communities. Radioactive wastes from the Rabbit Lake uranium mine, 20 miles west of the Wollaston community, have been discharged into Wollaston Lake since 1975. Extensive explorations which have discovered at least 10 more ore bodies in this area have contaminated the environment and chased away animals. Eldorado Resources, a subsidiary of the federal crown corporation Eldorado Nuclear, is now developing the Collins Bay 'B-Zone' orebody, 6 miles north of Rabbit Lake. This orebody is under the water of Wollaston Lake. A dyke of thin sheet steel pipes with earth fill 4 feet above water level has been constructed to contain the lake from the open pit. This dyke will be removed after the 6 year mine operation. Radioactivity from the pit can spread to the lake by contact with the water and travelling in the air. The ore and radioactive pit water will be hauled by truck and pumped through plastic pipes to the mill at Rabbit Lake for processing and treatment.

Spills and leaks of radioactive materials are common at uranium mines. Such spills are expected along this 6 mile road. The wastes from processing that remain radioactive for thousands of years will be stored at the bottom of the old Rabbit Lake pit. No leakage proof liners will be installed so radioactive contaminants will seep and leach into the groundwater which flows into Wollaston Lake. Eldorado operated the uranium mines at Uranium City, Saskatchewan from 1953 to 1983 where 3 lakes are now completely dead. The water has been drained from the pit area and excavation of the open pit has begun. Mining is scheduled to begin by early 1985 at 'B-Zone'.



Wollaston Lake Residents

Concerns of Wollaston Lake Residents

The people of Wollaston Lake opposed the opening of the Rabbit Lake mine at meetings held there with government and mining company officials in 1972 and 1977. They opposed 'B-Zone' at Public Hearings held there and in La Ronge, Saskatchewan in 1981. In June, 1984 people again voiced opposition and concerns at a slide-tape presentation on the dangers of uranium mining attended by over 80 residents. The following day 6 people expressed their concerns in taped interviews.

Joseph Besskaystare: "In 1977 I was Chief of the Lac La Hache Indian Band of Wollaston Lake. There was a meeting here about the mine (Rabbit Lake). About seven people came in and the priest was there as a translator. Those people were talking about employing all the young people at the mine and paying royalties to the people. They were going to make a big store here, but I told them 'No' to the mine. I told them no to the mining because of what it might do to the lake. I told them you guys can move around but us living here we don't want to move just because of the mine. In about 35 years you people will be finished mining. All the workers will be gone but we will still be here. After the water is contaminated, what are we going to live on? If I said okay to the royalties the money will stop coming when the mining is finished, but the water will still be contaminated."

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Helen Besskaystare (62 years old): "It was really a beautiful place when we first settled in Wollaston Lake. We never thought there would be people coming in to talk about mines. A lot of young people know what's happening because they hear people talking about the lake. Slowly the water is becoming contaminated. What are we going to live on if our lake with the fish is contaminated?"

"Nowadays if you kill some ducks they're skinny, not like they used to be. Now I hear that just from eating the waterfowl you get cancer. People used to live off fish and berries. People didn't die from cancer in the old days. People used to live to be in the 60's and 70's. Now people are dying from cancer and we know it's from the mines. Now we can't even eat bears because we're afraid what they might have eaten from the mines. What I'm concerned about is the kids in the future. If the water is not fit to drink and fish not fit to eat, what are the children going to live on?"

John Besskaystare (Helen's husband): "The first time we came here there wasn't as much money. We used to fix up the boats to go fishing. Even if we don't have a lot of money, we still fish. I'm concerned if the water's contaminated the people won't be able to fish. I'm not talking for myself. I'm against the mine opening because of my children's children. Even if we were all against the mine opening, the government will still go ahead. Even if the people say no to some things, the government will still go ahead. It

looks like the people in Wollaston are not honored."

Melanie St. Pierre: "In 1972 there was a meeting here about the mine. George Mercredi was here. He was telling the people not to say yes to the mine. He was saying that the land, the water and the animals will be destroyed if the mine opens up. In 1977 my brother was a Chief and there was a big meeting at the school again. There were a lot of people from the government. A lot of people from here came. These people that came asked if they could open up the mine and everybody was against it. At that time Joseph Besskaystare didn't want the mine to be opened. Even if we are going to get that royalty money, we're not going to give permission to open up that mine."

"We were told at that meeting that at that time Germany and Russia were making military weapons with uranium but that Canada and United States didn't have any."

"Even if we get so much money in each family, people won't take it because we're thinking of our kids in the future. Maybe they make millions of dollars from the mine at Rabbit Lake, but the people at Wollaston don't need it because they're not getting anything. We have no use for the mine."

"We mothers have a lot of young children. The greatest concern of the mothers today is what the children are going to live on if the water, land, and animals are destroyed."



October/New Breed/1984

Martin Josie: "The reason people don't want the mine is because mining destroys the land, water, and animals. Maybe by accident people may touch something. There's a lot of prospecting, even on land and water. A lot of people live in Wollaston, about 600. A lot of people have a lot of children. What's going to happen to their children when they grow up?"

The greatest concern of mothers today is what the children are going to live on...

"In 1948, the first time I came here, everything was plentiful: animals, fish, plants. Even caribou, they used to come right to Wollaston. We didn't have as much money, but we were happy because we had a nice place to live. Now because of the white people coming like the Department of Northern Saskatchewan, prospectors, and mining companies the animals are becoming scarce. Even the moose is hard to kill now. Because of the mine the animals are not fit to eat. If that animal is not fit to eat, the people will have a disease from it."

"So it looks like it's better off that the mine never opens. As long as I live I will never agree to open that mine. I'm a Band Councillor and I want what's good for the people. I'm going to spread the news around and what the effects of the mine will be. I will tell people when I go to meetings and I will put what I think in newspapers. I'm 60 years old and maybe I don't have much time to live, but I'm concerned about the children in the future. Long ago we had good things, we had lots to eat. But what if the mine opens, what will we eat in the future? People in the future won't fish, hunt, or trap. There's too many prospectors even now, there's no privacy. We, the Chief and Band Councillors will not agree to have that mine open because we know what will happen in the future. They had a meeting some place down South and the Chief and Councillors said no to the mine.

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"Even now we don't have so many things, but we're safe for a while. They want to give out royalties to the people, but we don't want that. The Chief and Councillors will help the people. We will always talk against this mine because our children may not be able to commercial fish if the water is destroyed."

Annie Benonie: "We, as elders, don't want the mine opening be-

cause we all think the same way what the people are saying. Now this mine is really important because they want to mine right in the lake. That's very dangerous. We don't want the mine because everything in the water will die if something happens to the lake. How would the mine manager like it if the water and land and animals were destroyed around the place where he lives?"

Scientific Evidence

Scientific studies and statistics validate these concerns. Safety regulations at uranium mines to keep radiation exposure to workers and the amount of radioactive contaminants released into the environment at a certain level do not guarantee any

There is no safe method of storing wastes.

protection. There is no known safe method of storing the wastes that remain radioactive for thousands of years. Many scientists now believe there is no safe level of radiation. Low level radiation can cause cancer and other health problems. Dr. Sister Rosalie Bertell, a cancer researcher stated: "People who have experienced low-level radiation exposure are more likely to get things like diabetes, heart diseases, anemi-

a, chronic respiratory condition like TB and pneumonia at an earlier age and they will take longer to heal.

She also stated: "... THE GREATEST DAMAGE IS TO THE UNBORN. Fetal waste, birth defects and chronic old age diseases are appearing in the offspring of parents who, earlier in their lives, experienced low-level radiation." At least 456 workers from the uranium mines at Elliot Lake, Ontario have died from cancer; more than 50 miners from Uranium City, Saskatchewan have died from cancer; over 50 Navajo uranium miners in New Mexico, United States, have died from lung cancer; 90% of the miners at the Port Radium, Northwest Territories mine are now dead from cancer.

Economic and Moral Considerations

Who benefits from uranium mining? Northern residents get no royalties or compensation for the loss of their land. Only five people from Wollaston Lake are employed full time at the mine. Everyone uses the land. In Saskatchewan hundreds of millions of tax dollars have been spent on the uranium industry. This spending has not created jobs for Native communities where unemployment at 'wage' jobs is 85-95%. In 1979 only 39 of the 307 employees at the Rabbit Lake Mine were from the five nearby Native communities. B-Zone mine will not need

more workers and is expected to operate for only 6 years. These workers must accept the trade-off of possible illnesses and early deaths for short-term employment. Higher prices and subsidies for commercial fishers and trappers; loans and investments for locally-owned and controlled small industries, businesses, and community services would create more employment at meaningful work in Native communities.

Uranium is used to produce electricity in nuclear power plants in many countries. These plants also release radiation. Research has shown that nuclear power is the most expensive form of energy. Investments in 'safe energy paths' such as wind and solar power, small hydro-electric power plants and conservation would create more jobs and provide cheaper power without polluting the earth.

Uranium is also used to make nuclear weapons. The uranium that was used by the United States to develop the first atomic bomb during World War II came from Canada. In 1944 Eldorado Nuclear was formed to supply uranium to Britain and the United States, and the mine at Port Radium, Northwest Territories was opened. The uranium that was used for the bombs that killed over 200,000 people in Hiroshima and Nagasaki, Japan in 1945 may well have come from Port Radium, Canada. Atomic bomb testing by the United States in the Pacific Islands killed 46 people from 1954-66 and affected 200 more people. Similar tests in Nevada and New Mexico in the 1950's have caused cancer in many people. Saskatchewan uranium is sold to United States, West Germany and France: countries that produce nuclear weapons.

As Councillor Martin Josie stated: "This thing concerns everybody because Wollaston Lake flows everywhere-north, south, east and west. Whenever the Wollaston Lake water is contaminated, their lakes and rivers will be contaminated as well. Anybody or any people who can help with this protesting against Collins Bay B-Zone Development, we will be very happy. If other people protest, not only in this community, it will be good."

200 people from Wollaston Lake have signed petitions opposing the Collins Bay B-Zone Development and all uranium explorations and developments in the Wollaston Lake area.

Letters of opposition were sent to Premier Grant Devine and Revenue Minister Pierre Bussieres Minister in Charge of Eldorado Nuclear, Government of Canada. □

the pioneering and continuing efforts of missionaries in linguistics, ethnography and anthropology. Indelibly inscribed with gratitude in your history are names like Lacombe, Grollier, Grandin, Turquetil. The list is long.

Today I wish to pay a special tribute to Bishop Paul Piche, who celebrates this year his twenty-fifth anniversary as Pastor of this vast Diocese. Bishop Piche, the Church thanks you and your confreres - as do your people - for the communities that you have built by the word of God and the Sacraments. Through you I thank all the heroic Oblate missionaries whom the love and grace of our Lord Jesus Christ inspired to serve the peoples of the North.

Yes, dear Indians and Inuit, the missionaries have always shared in your cultural and social life. In keeping with the teaching of the Second Vatican Council, they have striven with greater awareness to show you, as the Church earnestly desires, ever greater respect for your patrimony, your language and your customs (cf. *Ad Gentes*, 26).

It is in this context of esteem and love that they bring you the Gospel of our Lord Jesus Christ, along with its power to solidify your traditions by perfecting them and ennobling them even more. Their evangelization brought with it the proclamation of "the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God" (*Evangelii Nuntiandi*, 22).

It was the Church herself who sent the missionaries to you, so that you might receive the life-giving and liberating message of Jesus. This message has taken root in your hearts and become incarnate in your society, just as Christ himself has become Indian and Inuit in you, his members. I spoke about this important topic last week, both at St. Anne de Beaupre and at Midland.

As they preach the Gospel to you, the missionaries desire to remain close to you in your struggles and problems and in your rightful striving to obtain the full recognition of your human and Christian

dignity as aboriginal peoples, as children of God.

On this occasion, as I extol the missionary contribution that has been made over the year, I appeal to the whole Church in Canada to be ever more sensitive to the needs of the missionary North. The Spirit of God is calling the Church throughout this land to exercise the full measure of shared responsibility for the needs of God's people in the vast regions of the North. The power of Christ's Paschal Mystery that has sustained the missionaries of the past and present in total generosity will not desert the young people of today. It is the Lord Jesus himself who is asking the whole Church in Canada to be faithful to her essential missionary character - without which she cannot exist as the Church of God.

I appeal to the youth among the Native peoples to be open to accept leadership roles and responsibilities. I likewise appeal to the Catholic youth among you to be open to God's calling to the priesthood and religious life, and I ask all their Catholic elders, leaders and parents to look with honour upon these special vocations and to support and encourage all those who freely wish to embrace this way of life.

Today I have come to the beloved Natives peoples to proclaim anew the Gospel of Jesus Christ and to confirm its requirements. I have come in order to speak once again about your dignity and to renew to you the Church's friendship and love - a love that is expressed in service and pastoral care. I have come to assure you, and the whole world, of the Church's respect for your ancient patrimony - for your many worthy ancestral customs.

And yes, dear brothers and sisters, I have come to call you to Christ, to propose again, for you and all Canada, his message of forgiveness and reconciliation. It is clear from the historical record that over the centuries your peoples have been repeatedly the victims of injustice by newcomers who, in their blindness, often saw all your culture as inferior. Today, happily, this situation has been largely reversed, and people are learning to appreciate that there is great richness in

your culture, and to treat you with greater respect.

As I mentioned in Midland, the hour has come to bind up wounds, to heal all divisions. It is a time for forgiveness, for reconciliation and for a commitment to building new relationships. Once again in the words of Saint Paul: "Now is the favourable time; this is the day of salvation" (2 Co 6:2).

My predecessor Paul VI explained very clearly that there are close links between the preaching of the Gospel and human advancement. And human advancement includes development and liberation (cf. Evangelii Nuntiandi, 30-31). And so today, in speaking to you, I present to you the Gospel message with its commandment of fraternal love, with its demands for justice and human rights and will all its liberating power.

Saint Paul wanted us all to understand the importance of Christian freedom - freedom from sin and from whatever would enslave us. It is Saint Paul who continues to cry out to the world: "When Christ freed us, he meant us to remain free" (Ga 5:1). At the same time both he and Saint Peter propose to us the principle that freedom must not be an excuse for license (df. Ga 5:13; 1 P 2:16).

Today I want to proclaim that freedom which is required for a just and equitable measure of self-determination in your own lives as Native peoples. In union with the whole Church I proclaim all your rights - and their corresponding duties. And I also condemn physical, cultural and religious oppression, and all that would in any way deprive you or any group of what rightly belongs to you.

It is clearly the position of the Church that people have a right in public life to participate in decisions affecting their lives: "Participation constitutes a right which is to be applied both in the economic and in the social and political fields" (Iustitia in Mundo, 1; cf. Gaudium et Spes, 75).

This is true for everyone. It has particular applications for you as Natives peoples, in your strivings to take your rightful place among the peoples of the earth, with a just and

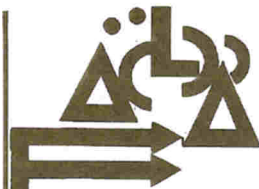
equitable degree of self-governing. For you a land-base with adequate resources is also necessary for developing a viable economy for present and future generations. You need likewise to be in a position to develop your lands and your economic potential, and to educate your children and plan your future.

I know that negotiations are in progress and that much goodwill has been shown by all parties concerned. It is my hope and prayer that a totally satisfactory outcome will be had.

You yourselves are called to place all your talents at the service of others and help build, for the common good of Canada, as ever more authentic civilization of justice and love. You are called to responsible stewardship and to be a dynamic example of the proper use of nature, especially at a time when pollution and environmental damage threaten the earth. Christ's teaching of universal brotherhood and his commandment of fraternal love is now and for ever part of your heritage and your life.

Dear friends, dear Native peoples of Canada, as you reflect on your history and work, in collaboration with all your brothers and sisters, in order to shape your own destiny and contribute to the total common good, remember always that your dependence on God is manifested by your observance of his commandments. These are written in your hearts and are summarized by Saint John when he says: "His commandments are these: that we believe in the name of his Son Jesus Christ and that we love one another as he told us to. Whoever keeps his commandments lives in God and God lives in him. We know that he lives in us by the Spirit that he has given us" (1 Jn 3:23-24). It is the Spirit that enables us to believe in Jesus and to love one another.

Your greatest possession, dear friends, is the gift of God's Spirit, whom you have received into your hearts and who leads you to Christ and, through Christ, to the Father. With great love for all of you, my Indian and Inuit brothers and sisters, I bless you in the name of the Father and of the Son and of the Holy Spirit. Amen. □



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Sports Associations Receive Grants

Regina - Culture and Recreation Minister Rick Folk recently announced grants available for sports governing bodies.

Provincial hosting grants were awarded to Saskatchewan Water Polo Association (\$981), the Saskatchewan Wheelchair Sports Association (\$2,275), and the Saskatchewan Ski Association (\$3,000).

"Provincial hosting grants help these organizations sponsor regional and national sports events which provide our athletes, coaches, officials and managers with greater opportunities to develop their skills," Folk said.

In addition, the Saskatchewan Ski Association received \$2,500 to purchase biathlon equipment. The biathlon is a specialized ski event which combines cross-country skiing with marksmanship. □

Caravan For Youth-1984

Ottawa - The National Native Advisory Council on Alcohol and Drug Abuse (NNACADA), responsible for advising the Minister of Health and Welfare regarding development of alcohol and drug programs in the Native communities, recently announced a pilot project called Caravan for Youth, 1984.

The caravan will consist of two mobil resource teams working in Native communities. Each team, of five to six resource people, will facilitate a four day program in 15 Saskatchewan and Ontario communities. The project objectives are promotion and support of existing youth activities, involvement of youth in planning and implementing their own programs, providing information and technical assistance to community programs and show-

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ing young people how to participate in drama, peer counselling, recreation and cultural development. Their overall objective is to promote the development of alcohol and drug abuse programs targeted at Native youth.

In announcing the initiative, representatives stated, "We are very excited about this project. It allows us to ... test a new tool to work directly in our communities and target prevention of alcohol and drug abuse. The project addresses one of our highest priorities; our leaders of tomorrow."

The project is designed to help prepare Native communities to become involved in the United Nations designated International Year of Youth, 1985. □

Guatemalan Folk Group "Kin Lalat" Visits Regina

by Martha Ironstar

Regina - Kin Lalat, a folk group with roots in the indigenous culture of Guatemala, played two successful concerts in Saskatchewan recently. Their music was a mixture of their own culture with a modernized folk sound.

The five members of Kin Lalat were forced to leave Guatemala in 1981. Many Guatemalan artists live in exile because the repressive Guatemalan government does not allow free artistic expression. Kin Lalat sang songs about the lives of the Guatemalan people and their struggle for freedom and peace.

So far they have recorded two albums. All monies received at the concerts went to cover the group's expenses and to help the poverty stricken people of Guatemala.

"Kin Lalat" is a phrase in the Quiche language, one of the 22 indigenous languages spoken in Guatemala, which means "we sound" or "we sing". In Quiche there is no word that specifically means "a

Generating Unit Nears Completion

Regina - Saskatchewan Power Corporation has announced the electrical generating unit being constructed near Meadow Lake, at cost of \$17 million, will be operational by mid-December.

Powered by a natural gas turbine, the generating unit with an output of 42 megawatts will provide a source of peaking power during times of heavy electrical demand on the system.

The corporation operates two similar natural gas fired peaking stations at Landis and at Success. □

song" since the voice, or sound-maker, meant by Lalat symbolizes harmonic sounds found in nature, with or without the interaction of people and their sounds of tools and of sork. Thus, "Lalat" can mean the murmur of rivers, the song of birds, the patter of rain, the sound of a drum beat, the human song, the blow of a hammer, the echo of a jungle canopy, the shot of a rifle, or the breath of the wind as it whispers among the cornstalks.

When the members of Kin Lalat say "we sing" they mean that they sing with the force of nature, and the people of Guatemala who are struggling against poverty, oppression, and genocide. The members of Kin Lalat take up their instruments with hope for a new future for Guatemala and Central America.

Kin Lalat's visit was sponsored by the Central America Co-ordinating Committee, a coalition of groups concerned about the people, politics and culture of Central America. □

Marina Complex Planned For McGibbon Bay

La Ronge - Canadian Wilderness Adventure Ltd., a Calgary based company specializing in wilderness trips and resorts, is planning to build a new resort/marina facility just outside the La Ronge town limits.

Company President, Robert Philips, said plans include a super-

vised, full-service marina, 20 houseboats, and a licensed restaurant.

Philips said, La Ronge was chosen as the site partly through the direction of the provincial government. "The town has done a lot of lobbying to get some tourism initiatives for the area and this was a direct result," he said.

The proposed marina would provide up to seven full time summer jobs. Local businesses will have the opportunity to bid on a variety of support and supply services.

If the project is a success, there are tentative plans for a resort hotel/convention centre. Philips expects these plans to be made public in about a month. □

Urisa Hosts Elder/Youth Conference

The University of Regina Indian Students Association (URISA) held their annual Elders/Youth Conference at the University of Regina Campus recently.

The theme of the conference was the promotion, development and growth of the traditional Indian way of life in contemporary society. Each day began at 8:30 with a pipe ceremony and a men's sweat was held before the conference began. Following this, the forum and question/answer period was held in the Education Auditorium.

The use of Indian elders, spiritu-

al leaders and resource people as speakers at the conference presented a wide array of opinions on subjects such as drug abuse and alcohol, child abuse, family guidance, and Indian traditions.

Speakers represented from across Western Canada, were Emile Piapot, Bobby Woods, Adam Cut-hand, Lawrence Tobacco, John Tootoosis, Eli Bear, Smith Atimoyo, Lizzette Ahenekew, Jean Felix, and Jim Dumont.

Over 150 students and guests attended the conference each day. □



Ken Sinclair

New Breed/October/1984

Ken Sinclair Shows 'Em How It's Done

Regina - Ken Sinclair was in top form during the Association of Metis and Non-Status Indians of Saskatchewan's Annual Golf Championship when he cleaned the field with a final score of 71, 5 under par. The event was held September 29 and 30, 1984 at the Murray Golf course in Regina.

Annual AMNSIS Golf Tournament

Championship Flight

1. Ken Sinclair
2. Greg Murdoch
3. Ed Cote won over Lyle Daniels in a four hole play-off.

First Flight

1. Robert Pelletier
2. Mel Parisien
3. Lloyd Thompson

Second Flight

1. Don Ross
2. Alphonse Lavallee
3. Stan Wilson

Third Flight

1. Bob Morrison
2. Donavon Young
3. Norm Pascal

Ladies Flight

Christina Pelletier won over Jeannie Beaudreau

The two day competition was attended by approximately 40 Native golfers. The event has had better turnouts in the past, but organizers were more than satisfied with the numbers in light of the less than ideal weather conditions.

Trophies for the two day event were donated by Saskatchewan Native Alcohol Council Corporation, Regina Native Alcohol Adjustment Centre, Regina Local (AMNSIS), and the Regina Native Recreation Committee.

A wind-up supper on September 30 was donated by AMNSIS core and hosted by Helen and Willy of Murray Golf Club.

Outside the Province

Indigenous People's Conference On Cultural Survival

Yellowknife - A conference entitled, How Will We Survive? Indigenous Peoples Conference on Cultural Survival, hosted recently by the Dene Nation, was organized with the aim of forming a strategy to respond to the growing anti-harvest movements.

A steering committee was formed to "take all reasonable affirmative action towards protecting harvesting rights and maintaining the international markets for Native products."

The committee is comprised of six members; two each from Alaska, Greenland and Canada. George Erasmus, Vice-Chief for the Assembly of First Nations, and Thomas Coon, Grand Council of Crees,

were appointed as the Canadian representatives.

Steve Kakfwi, President of the Dene Nation, stated, "We all agreed that this was a international issue and we should draw on our strengths as an international group to overcome the anti-harvest movement."

The Dene Nation will act as an interim secretariat that will co-ordinate research and information, organize conferences and lobby efforts for the committee.

Two anti-harvest groups, Greenpeace and the Association for the Protection of Fur Bearing Animals, are responsible for the banning of seal fur products in many European countries. They are attempting to

have a ban placed on whaling and all leg hold traps.

According to the delegates, the philosophy of anti-harvest groups stem from the fact that the members of these groups are urban dwellers and out of touch with the land. They do not realize that the majority of Northern communities still depend largely, if not entirely, on harvesting of the land. Sealing and whaling are essential to the livelihoods of the Inuit of Alaska and Greenland. Mike Zharrof, an Aleut Inuit from Alaska, stated that, "without sealing our communities will die."

"When you assess what the whole anti-harvesting movement means to the subsistence-economy and our traditional way of life," Kakfwi stated, "it really comes down to the cultural survival of our people." □

Canadians Tour Europe To Campaign Against Uranium Mining

by **Martha Ironstar**

Regina - John Graham of the American Indian Movement (AIM) Survival Group and Miles Goldstick representing Uranium Traffic Network, International, recently toured Holland, Denmark, Sweden, Finland, Norway and Great Britain. In their 1½ month tour they hoped to make known their concerns about the problems that exist in northern Saskatchewan due to uranium mining.

Their presentations indicated that the corporate government of Canada has opened up the land to multinational uranium mining companies, while ignoring the human and natural rights of the Indigenous people who have always lived there.

Uranium mining creates over 5 million tonnes of solid radioactive waste from 5000 tones of uranium. This waste is carried off by running water and then absorbed by plants which in turn is consumed by fish. We are now witnessing mutations in the fish and wildlife and cancers in people due to the radiation.

"We do not seek or want to quarrel with the people of Europe," Graham said. "Our differences are with the companies and members of the governments who are responsible for Europe's 'new killer' industry. These people talk about the 'peaceful use of nuclear power' but do nothing to stop the cancers in our people and the spread of radioactivity in our waters. The uranium in-

dustry is waging a 'new killer' war on our homelands."

"In respect and concern for all our future generations we want the -European governments and companies responsible to make an economic commitment to deal with the waste problem from the uranium mines, Graham said.

Australian Aborigine, Barbara Flick, who also travelled with the two campaigners, presented a report concerning uranium mining in Australia.

"There are many sites of highly religious significance to the people of Australia which have been destroyed by mining companies in search of minerals," she said. "When you destroy a site, you destroy the person responsible for looking after that place. In the past, Aboriginal people have died after mining companies or the government has moved onto their land. These deaths have become medical mysteries."

"In 1953 the mining of uranium commenced in Australia," Flick's

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report continued. "In that same year the Australian government passed the Atomic Energy Act. Uranium ore was extracted from El Sherrana and Rum Jungle in the northern part of Australia. Shortly after the British government, with the approval of the Australian government, began atomic testing in the southern part of Australia. Maralinga's tragedy was completed. Many Aboriginal men, women and children were the victims of British bombs. Many died and suffered."

At this moment in London, Yami Lester, a man who was blinded by the atomic blasts at Maralinga is demanding compensation from the British government.

"We oppose the mining of uranium," Flick said. "We are concerned about the fact that mining companies have more entitlement to our land than us. The government allows mining interests to cut across our rights to the land. We are concerned about the workers' health. We are concerned about Leukaemia Clusters and Downes Syndrome babies around nuclear power plants in countries where Australia sells its uranium."

"We are concerned about the fact that no satisfactory means has been found to dispose of the radioactive wastes. We are concerned about the military use of uranium," concluded her report.

In an open letter to the people of Sweden, Graham and Goldstick asked them to stop all trade with Canada because of the inhumane way in which the Indigenous people have been treated. "As trade with South Africa has been restricted for humane reasons so should Sweden's trade with Canada," they suggested.

Following their visit to the European countries a letter was sent to their Prime Minister of Canada, Pierre Trudeau, expressing their concern for the health and welfare of Indians living in the areas polluted by radioactive waste around the Canadian uranium mines. A letter from European green party

members and sent to the Canadian Government stated, "We urge you to act promptly to safeguard their (Can. Indians) lives and their future, in line with the Treaty of Basic Human Rights."

They also agreed to raise questions in parliament regarding the German Government's responsibility in dealing with the mine wastes. The Green Party representatives expressed interest in maintaining contact with the anti-uranium and Native rights movement in Saskatchewan.

John Graham said, "We are here to ask Uranerz and other people buying and mining uranium to take some responsibility for the radioactive waste. We would like them to

pull their investments out of Saskatchewan. What we are asking for right now is that they put a fence around the mine and waste areas."

During the meeting, Dr. Gatzweiler, Chief Geologist from the Head Office of Uranerz in Bonn, said, "If there is a single child that can step into the waste area or a single moose that could be hunted in the area then there should be a fence."

"If it wasn't for the European uranium market there would be no need for uranium mining in our homelands. We are here asking European people to use public and political pressure to stop the European companies investing in Canadian uranium," Graham concluded. □

Alwyn Morris, First Canadian Indian to Win Olympic Gold

Quebec - Now that the 1984 Olympic games are officially over in Los Angeles, Kayak competitor Alwyn Morris of the Canadian Olympic team will be known as the first Canadian of Native Heritage to win an Olympic medal.

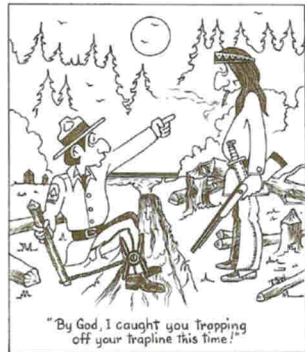
Morris, 26, is an Ojibwa Indian from Caughnawaga, Quebec. He is the third Native American to win a medal at the games. Previous medal recipients were Jim Thorpe, a Fox and Sac Indian from Oklahoma territory who won two gold medals in the Stockholm, Sweden Olympics of 1912 and Billy Mills in Oglala Sioux from South Dakota who won a gold medal in the 1964 Tokyo, Japan Olympics.

August 10, Morris and team mate Hugh Fisher finished third in the Kayak double 500 finals to receive bronze medals. Both competitors felt their performance was substandard and were hoping to do better the following day.

August 11, Morris and Fisher competed as finalists in the men's

Kayak, double 1,000 metre race. That was the race that earned them their gold.

When they accepted their gold medals, Morris carried an eagle feather in memory of his grandfather and all Native people. □



The Constitutional Process

con't from page 7

would accrue to residents but surpluses on operations could be used to operate area programs or could be invested in economic development projects for the area;

- if the land were owned and controlled by the provincial council, the land could be developed in a manner similar to that described above, but for the benefit of all registered Metis rather than just area residents;

- the membership of a settlement would be controlled by the provincial council;

- if the land came under the control of regional or provincial council(s) there could be a local council or committee set up to be responsible for matters strictly local in scope;

- Local government on a land base could be given either constitutional jurisdiction or political autonomy;

- if land was administered by regional or provincial council(s) the responsible council and any local government established by then could exercise only political autonomy rights.

Why Metis Self-Determination?

- firstly, under International Law and United Nations covenants, the right of Indigenous people to self-determination has been historical and by tradition recognized;

- Canada as a signature to the applicable United Nations Covenants has a responsibility to work with its Aboriginal peoples to find ways of granting them self-governing rights;

- one Hundred years of Colonial domination of Aboriginal peoples in Canada has relegated them to second class citizenship preventing them from participating, except in marginal ways, in the social and economic development of Canada;

- decisions made by others and programs and services administered by others on behalf of Aboriginal people have been a disaster. They have left Aboriginal people in poverty and beset by problems of Alcoholism, crime, family breakdown, cul-

tural disintegration and with inferior education and training;

- Aboriginal people can only overcome these problems if they are allowed to exercise more responsibility over themselves and over those Institutions, programs and services which are the key to economic and social progress.

What Kind of Self-Government Rights Do the Metis Seek?

- the Metis have never sought separation from Canada. The purpose of the Red River Resistance and the Northwest uprising was to gain better conditions and more rights for Metis within the Canadian Nation;

- at this time this continues to be the Metis goal. We do not seek sovereignty or separation from Canada. We seek the right to greater control over our lives and request that this be accommodated within the Canadian federation;

- we seek control over those aspects of our lives which are key to the preservation of our unique culture and which are important to our social and economic development;

- these include the right to Institutions which are responsible for the education and training of our children and adults, cultural Institutions, economic Institutions, Family and childrens services and rehabilitation and corrections services;

- we seek control over those aspects of our lifestyle plus other appropriate lifestyle areas, where reasonable and where numbers warrant.

What Specific Institutions do the Metis Seek to Establish?

- local government structures on Metis lands;

- Schools for our children on Metis lands. Special schools to upgrade our children in urban areas where numbers warrant;

- Institutes to promote and teach languages and other historical cultural concerns;

- Training centers affiliated with existing professional and technical Institutions to train our people for certain key professions and technical and trade opportunities (those include training Metis teachers, lawyers, social service workers, managers, entrepreneurs, and technicians in skill growth areas).

- economic development Institutions to promote, develop and finance ventures by Metis entrepreneurs, communities, and organizations either alone or as joint venture operations with other economic institutions and business entities;

- counselling and rehabilitation agencies to assist our people in their struggle with Alcohol, family problems, child behavior problems, and services aimed at the rehabilitation of those involved in delinquent and criminal behavior;

- leisure and preventive health services to enable our people to make constructive use of their leisure time and to improve personal health and hygiene and to promote healthful lifestyles;

- cultural institutes to teach Native history and to promote and help in the development of Native culture and lifestyle.

How Should Such Self-Government Rights be Provided?

- Metis Self-governing rights could be provided either by entrenching them in the constitution, by providing for them only in legislation, or by some combination of the two;

- because of past and present experience with the political leaders of the dominant non-Aboriginal population, we believe that some form of constitutional recognition of and guarantee of Aboriginal self-governing rights must be included in the constitution;

- if such recognition in principle with guarantees are entrenched, the Metis are prepared to discuss how the details of Institutions, programs and services could be provided for

The Constitutional Process

Treaty 3 area were recognized and registered as a separate Indian Band.

b) In 1898 halfbreeds at Lac La Biche formed an Indian band and became registered.

c) In 1886 "Coughnuaga Half-breeds" living on the reserve were accepted into the band by an Amendment to the Indian Act.

d) "halfbreeds", even today, whose ancestors were not dealt with under the 1870 or 1879 Acts, can still register as legal Indians if they opt to join an Indian band and are accepted by that band.

The B.N.A. Act:

- under section 91-24 of the B.N.A. Act the government of Canada accepted responsibility for Indians;

- it is claimed by some legal authorities that the term Indians in the Act means "Aborigine" and includes all Aboriginal people;

- Canada by way of the Indian Act accepted responsibility for Indians, including "halfbreeds" who identified as Indians;

- the Supreme Court of Canada has ruled the Inuit are Indians within the meaning of the Act;

- it is the position of the Metis National Council that Metis are also Indians within the meaning of 91-24 and that they therefore come within federal jurisdiction.

Who are the Metis Today?

- it is the position of the Metis National Council that the Metis referred to in Section 35-2 of the Canadian Act 1982 are:

a) all those persons who can produce proof that they are descendants of persons dealt with as Metis under provisions of the Manitoba Act 1870;

b) all those persons who can produce proof that they are descendants of persons dealt with as Metis under the Amendments to the Dominion Land Act 1879 and 1883;

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c) all other persons who can produce proof of Aboriginal ancestry who have been accepted or who are accepted as Metis by the Metis community;

- there are probably other persons of mixed ancestry who identify themselves as Metis who in the opinion of the Metis National Council may be included as Aboriginal persons under 91-24 of the B.N.A. Act but who are not Metis within the meaning of the Section 35-2 of the Canada Act.

Are There Any Metis Lands At Present?

- the only lands presently set aside for the benefit of Metis people are the Metis Colonies in Alberta;

- these are Crown lands at present owned and controlled by the government of Alberta;

- they are not Aboriginal lands to which Metis have a right;

- at present the Metis Colonies are in negotiations with the province to have ownership and control of these lands;

- this would still not give them the status of Aboriginal lands. However, if the right to such lands could be guaranteed in the Constitution they could be given the status of Metis lands or a homeland for the Alberta Metis;

- the Metis farms in Saskatchewan are provincial lands but could be given the status of Metis Aboriginal lands if ownership and control were transferred to the Metis.

How Could Metis Acquire Lands?

- the Metis would have to negotiate primarily with the provinces for crown lands to be turned over to the Metis as Metis lands;

- in some areas there may be federal crown lands which could be made available as Metis lands;

- in some areas the provinces and/or federal government might have to acquire some private lands;

- the question of who would pay for lands made available to the Metis should be negotiated between the federal and provincial governments.

What Would Be The Status of Metis Lands?

- there would be a Metis homeland set aside for the benefit of those Metis who live on the land and/or for the benefit of all Metis;

- depending on the option for ownership selected, residence on Metis lands and the development of these lands would be controlled either by the local people or the provincial or regional Council;

- if to be owned by the local government all registered Metis in the general area in which the land is located would have the right to settle on these lands during a five year start up period. Following, this period the membership requirements for colony residence would be established by the local government;

- if the land were owned by the regional or provincial Councils residence on a particular land area could initially be open to any registered Metis, with residents in the area of Metis lands given first preference;

- the regional or provincial council(s) would control residence on the Metis lands and would control the development of resources on Metis lands.

Who Would Benefit From Metis Land?

- if the land were owned and controlled by a local Metis land based government, the land would be developed by and for the benefit of the residents of the Metis lands;

- outsiders could participate in the development of resources but on terms decided by local people;

- if the land were owned by a regional Council it could be developed for the benefit of residents on the lands as well as for residents outside the Metis lands. The primary benefits

in legislation and/or agreements.

- the minimum we seek is local self-government on Metis lands and the right to political autonomy outside Metis lands where reasonable and practical.

What Rights Do The Metis Seek?

- the rights the Metis seek can be identified under two broad categories:

- a) land and resource rights,
- b) self-governing rights.

What Rights Fall Under Land and Resources?

- firstly, Metis land which would become the Metis homelands. These lands will likely consist of a number of separate land areas on which Metis of the area would have the right to reside;

- secondly, the ownership of these lands and all of the surface and sub-surface rights;

- thirdly, the right to develop and to determine how to develop all of the surface and sub-surface resources;

- fourthly, hunting and fishing rights on crown lands and on other lands to which they are given the right of entry;

- fifthly, preferential access to the opportunity to develop or participate in the development of resources on crown lands adjacent to Metis lands.

What Rights Fall Under Self-Government?

- the right to establish local governments on a land base;

- the right to political autonomy for persons living outside Metis lands;

- the right to establish self-governing Metis Institutions;

- the right of access to funding resources sufficient to operate Metis self-governing bodies at a level comparable to those institutions operated for the benefits of other Canadians.

What Does Local Metis Government Mean?

- a Local metis government is a gov-

ernment established on Metis lands by the residents on that land. It could pass laws dealing with all matters in its jurisdiction and enforce those laws:

- such a government would have control over all matters local in nature including what are generally identified as public works, Social-recreation programs, health programs, etc.

- they would also have control over law enforcement, corrections and judicial services;

- they would have control over economic development services.

What Does Political Autonomy Mean?

- the Metis could establish local and regional councils which would have the right to establish and deliver programs and services within agreed jurisdictions;

- these programs and services would have to be operated under laws established by the appropriate federal

PROGRAM OF LEGAL STUDIES FOR NATIVE PEOPLE

Annually the University of Saskatchewan Native Law Centre offers an eight week summer orientation course, designed to assist persons of Native Canadian ancestry to gain admission to regular law studies at any Canadian University. The 1985 Program will run from May 27th to July 17th.

QUALIFICATIONS

Applicants for admission to the program ought to have completed at least two years of post-secondary academic work. That is the basic requirement for admission into first year studies at any Canadian Law School. It is possible, however, for persons who cannot meet the above requirements to be considered for admission on a mature student basis. Inquiries from mature students are welcome.

For further information please write:

The Director
Native Law Centre
University of Saskatchewan
Saskatoon, Sask.
S7N 0W0

Or phone (306)966-6189



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and/or provincial government. Enforcement of such laws would be the responsibility of the government concerned but such responsibility could be delegated to the self-governing councils;

- general policies and regulations would be established by the responsible government but the self-governing Councils would have responsibility to establish operational policies and procedures and to implement programs and services;

- areas of jurisdiction in which such councils could operate include education and training, economic development, family and children services, social-leisure program, cultural programming, etc.

What Is A Self-Governing Institution?

- a Self-Governing Institution includes Institutions established to run specific programs such as an

"Economic Development Foundation", "Gabriel Dumont Institute of Native Studies and Applied Research", "Native Alcoholism Council" and other similar Institutions;

- such Institutions could have governing boards elected by the members at large or they could have boards of Governors appointed by local governments, local and regional Council and/or the provincial Councils;

- such boards would have the responsibility to operate such Institutions in accordance with broad general policies established by the membership or appointing Councils;

- the boards would make operational policies and procedures and would be responsible for the implementation and administration of such Institutions.

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Recipes

OVEN BAKED RABBIT AND VEGETABLES

1 rabbit
4 potatoes peeled and diced
4 carrots sliced
2-3 onions sliced
2 tomatoes quartered
4 cups water
¼ pounds of margarine
salt and pepper

Cut rabbit in small pieces and place in a roast pan, add the vegetables. Add water and margarine, salt and pepper to taste. Bake at 350° or until done. If you wish to add dumplings add more water.

Submitted by:
Bertha Tenasco
Maniwaki, Quebec

BRAZER MOOSE MEAT

2 pounds moose meat
1 onion sliced
5 tablespoons butter or margarine
¼ teaspoon cloves
¼ teaspoon sage
¼ teaspoon thyme
1-8 ounce can of tomato soup
2½ cups water
Salt and pepper to taste

Slice meat and brown in margarine or butter. Once meat is browned, place in a casserole. Simmer onion with the remaining fat until tender, place onions in casserole with meat. Add water, tomato soup and spices. Cover and place in oven at 350° for 1½ hours.

MOOSE MEAT STEW

2 pound moose meat cubes
2 tablespoons shortening
1 can tomatoes and 1 can water
1 bay leaf
1 teaspoon pickling spices
salt and pepper
6 medium carrots cut in pieces
2 stalks celery cut in pieces
2 medium onions cut in pieces
6 medium potatoes quartered

In a large heavy pan, brown meat in shortening, pour off fat. Add tomatoes and water, spices, salt and pepper. Cover: cook over low heat for 1 hour. Add vegetables and cook for 45 minutes more or until done. Thicken sauce if desired.

Congratulations to Ray and Lynette Leibel on the birth of their new son Ryan Lee Leibel



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announcements

• POSTER CONTEST

The Stop Uranium Mining Committee is sponsoring a poster contest with the theme of Stop Uranium Mining. The contest is open to all age groups, and the deadline for entries is November 9.

The grand prize will be \$100, with other prizes awarded as well. The public will be able to view the posters at the Neil Balkwill Centre November 17 to November 24.

Entry forms may be picked up at Tumbleweed Books, or send a stamped self-addressed envelope to Poster Contest, c/o Tumbleweed Books, 2210 Albert St., Regina S4T 1R3.

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Uranium Boy is Lifted From His Crypt

Uranium Boy is Lifted From His Crypt and set loose on my black locust tree, my yucca blossoms, my milkweed pods, my cottonwood shimmering leaves, my salt cedars, my river willows, my tamarack, my mesquite, my chapparal, my datura, my blue corn, my sycamore white skin barked beauties, my watercress, my prickly pear fruit, my blue spruce, my grapevines, my golden squashes which I want to live to eat.

Uranium Boy is Lifted From His Crypt and set loose on my son's antelope eyes,

on my daughter's blue-veined chest, on my sister's pregnant belly, on my lover's lips, my own feet.

Uranium Boy is Lifted From His Crypt and set loose on the night bird who sings in the ravine, the hawk, the glistening ravens, the owl, the Eagle, the dove, the swallow, the ominous vultures, the toads who live in my garden.

Uranium Boy is Lifted From His Crypt and set loose on the South Wind, the East Wind, the breeze that comes at sunset.

Uranium Boy is Lifted From His Crypt and set loose on the whirlwind, on the thunderstorm and the female rain, on the lightning that calls his name.

Uranium Boy is Lifted From His Crypt and set loose in the blowing dust, in the streams, in the still pools, in the rivers, in the springs, in the lakes, in the ocean depth of our Mother's place of blood cleaning in cataracts and waterfalls.

Uranium Boy is Lifted From His Crypt and set loose on Cheyenne man who keeps the arrows on Papago women moving the rattle, on Hopi man, his hands in moist sand, on prayer-sticks, wands, crystals drums, on altars.

Uranium Boy is Lifted From His Crypt and set loose on streams of sunrise light, on waves of liquid moonrays, on rainbows, on apple trees, on melons, peaches, corn.

poetry

Uranium Boy is Lifted From His Crypt and set loose on everything that moves and breathes and kisses and loves and sleeps.

Uranium Boy is Lifted From His Crypt and set loose in the morning dew, on the lips of a baby who sucks from his Mother's breast, in the mouth moisture of a man woman who embrace, in the breath I blew into my daughter's face in prayer smoke sent to the four directions.

Uranium Boy is Lifted From His Crypt and turning around the seed-power that is life, whirling backward the growth power that exploding inside out, begins upward motion of all being.

Uranium Boy is Lifted From His Crypt and turning light to ashes the moon to blood water to waste aliveness to deathliness hope to fear love to hate resiliency to ripidity blue to grayness

Uranium Boy is Lifted From His Crypt and set loose face up, missing one arm. His face is placid.

Uranium Boy is Lifted From His Crypt against his wishes touched by hands that neither pray nor plant corn, hands alien to the dirt.

Uranium Boy is Lifted From His Crypt and set loose howling roaring wailing storming with all the voices of creation at his disposal berserk maddened shrieking

Uranium Boy is Lifted From His Crypt and set loose

*Sleep in peace and have no fear
Sleep in peace and have no fear
Sleep in peace and have no fear
Sleep in peace and have no fear*



Let Us Introduce Ourselves

by Jean-Paul Claude

In the past few months since we began this column we have introduced you to a number of the more visible personalities you might encounter while visiting our offices. You have met Yvonne Nagy, JoAnn Amyotte and Ray Fox, all professionals with very specific jobs. However, as in any successful workplace there are people at Wehtamatowin who work endlessly on smaller, though not less important tasks, and who's efforts are never truly recognized except in so far as they make their supervisors look all the more efficient. I am of course speaking of the workers; the backbone behind any successful operation; the people who can make the most incompetent manager look like an efficiency expert or an ambitious, financial wizard a bumbling idiot.

This month I would like to stray from the limelight to introduce you to one of those workers in the person of Debbie Piapot who is currently in training with us as a video apprentice.

Debbie came to us on the advice of friends who told her that the opportunities available here were endless and she would only be limited by her own degree of ambition. She began as a volunteer, doing typing, making coffee and generally helping out where ever she could. A short time later however, a vacancy appeared within our audio/visual training department. Debbie's enthusiasm and ambition made her the most obvious choice as the one to step in. She says she has never looked back.

Debbie is from the Piapot Reserve, outside of Regina and though she left the Reserve at a very early age she has never forgotten her roots. Her proudest memory is that her grandfather was once the chief of the reserve where she was raised.

Wehtamatowin was certainly not Debbie's first encounter with the world of communications. As a young girl she travelled extensively with a girl's choral group. Later she worked onstage with her aunt, the

famous Buffy St. Marie. She says that although she was not a seasonal entertainer when she travelled with Buffy, she did get an opportunity to meet many well known personalities. This experience also allowed her to develop her obvious confidence and feeling of self-worth which shines from her face like a sundrop in a Spring shower.

While speaking to Debbie, one might think they are talking to a wrinkled and wisened elder. And though this beautiful woman seems to have a degree of insight that can only come from decades of pleasure and pain she is not yet 25.

Debbie has many other qualities that make her the ideal workmate. Her dedication, sensitivity and never satisfied curiosity are only a few. But the one quality that outshines all the rest is her genuine and innocent sense of humour. She seems to have the ability to reach inside the most cynical heart and find the forgotten joy which can brighten the saddest moment. When you are troubled she seems able to comfort you in a way that no priest or aged grandmother has yet discovered. When you begin to take yourself too seriously, she knows how to make you laugh at yourself and enjoy it. When you feel all is lost and you will never know joy again, Debbie has the uncanny ability to find that one smile that has somehow been misplaced in every one of our hearts.

I would like to end by saying "This is our Debbie", but that can never be for the Debbies of the world belong to everyone. They are the lost children of the gods; the morning dew on the underside of a budding leaf; the first giggle of every new born child.

Debbie will not always be with us. She hopes one day to produce her own television series and feature movies. There is no doubt that she will be successful in pursuing her rainbow because Debbie knows that rainbows are free and can only be shared by those who never try to possess them. □



Debbie Piapot

