

Nov/82

new breed journal

75¢ vol 13 no 9

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Police Abuse

Interview With
Gary Lane

Remembrance Day
Flashbacks

Special Constables

Young Women
in Detainment

Wild Rice Harvest

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Childrens'
Fiction & Fun



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Letters

Comments on our publication are most welcome. What do you think of the *NewBreed Journal* in general? What are your opinions on specific articles? What else would you like to see in the *NewBreed Journal*? These are but a few of the questions we would like to receive comments on from our readership. Send your letter to: the *NewBreed Journal*, Ste. 210 - 2505 11th Avenue, Regina, Saskatchewan S4P 0K6 Phone: (306) 525-9501.

POLICE BRUTALITY

Dear *NewBreed Journal*:

Police brutality and misuse of police dogs have likely been problems to many people in Regina for years. Finally, the issue is being brought to the attention of the public and to the police commission. The police commission has, in fact, agreed to hold a public inquiry into the use and misuse of police dogs.

The Native Rights Coalition is pleased to see the public inquiry taking place. However, we feel there is still a need for pressure from Native and non-Native Regina people for:

- curbing the use of police dogs
- creation of an independent citizen's complaint bureau

The present channel for complaints of police brutality is through the police commission, which conducts internal investigations. In other words, it is the system where police investigate police. We believe this is clearly inadequate. Many people who have been subject to police violence are naturally afraid to approach police to lay complaints. If they do, complaints are seldom heard.

We need you to voice your concerns and opinions. Together, we can and must put a stop to this injustice.

If you have any questions, please call 522-4430. Thank you for your support.

Native Rights Coalition,
Regina, Saskatchewan

NEED INFORMATION?

Dear *NewBreed Journal*:

I am interested in an issue located on page 17 of Vol. 12, No. 12, entitled *Local Economic Development Strategies and Methods*. This is the second of a two-part series. Would it be possible to get the copy with the first to this series? I have a Native student who is doing a paper on this topic and would find it extremely helpful.

If it is available, could you send it to:

Mr. Mike Brant
c/o Moira Secondary School
275 Victoria Avenue
Belleville, Ontario K8N 4M2

Thank you very much.

Mike Brant

(Editor's Note: We would like to encourage our readers to ask for any material they require and we will be happy to forward it to them.)

RE: AUGUST 28, 1982 BY-ELECTION RESULTS

Dear *NewBreed Journal*:

First of all, let me extend my overall appreciation of your paper, even though at times the facts are not always facts. But this happens with every newspaper, so this is not a hard criticism on my part.

I refer to the election results for the Eastern Region IIA. Our candidate, Dan Pelletier, did not run in the by-election but withdrew. This is in all likelihood an error of the Chief Electoral Officer. Mr. Dan Pelletier had been notified of the withdrawal and Mr. Dan Pelletier's name should not have appeared on the election results.

I have written to Mr. Winkler regarding this news item and I advised him to be in touch with you regarding it. Hopefully, this can be remedied by the next edition.

Thanking you in advance.

Sincerely,

Ms. Merylene Lorenz
Yorkton, Saskatchewan

(Ed. note: All information regarding the by-election results were submitted to us by Mr. Winkler. However, we apologize for the error.)

Please Help

Dear *NewBreed Journal*:

I am a forty-year-old woman who was adopted at birth. A few years ago, I launched a search for my birth parents and, through this search, discovered that my paternal grandmother was a full-blooded Sioux from southern Saskatchewan.

Since then, I've been desperately trying to find out all that I could about my heritage, but with not too much success. Please — is there anyone in your association who could help me?

I am searching for (1) information about the plains Indians in general and the Sioux in particular (especially the group that came to the area around the Big Muddy with Sitting Bull); (2) any materials designed for Native children to learn more about their own heritage (stories, introduction to Native language, Native games — my children are 6, 4 and 1 — and I am anxious that they also learn about their Native culture); (3) Native elementary schools, i.e. run by Native people themselves and not by Indian Affairs; (4) Native literature, especially Saskatchewan Natives; (5) Native designs that could be reproduced by me in embroidery, quilting, etc.; (6) Native family life and customs. I am also trying to find a copy of the book, *These People the Sioux*. Does anyone know where or how I could get a copy?

I cannot afford to pay a great deal, but I would be very happy to pay reasonable costs and postage.

I am also interested in subscribing to *NewBreed Journal*. What's the cost? Also, would I be eligible for membership in your association?

Sorry that I've got so many questions, but I've got an awful lot of catching up to do! I hope to hear from you soon!

Sincerely,

Carole A. Coulombe,
C.P. 513,
St-Andre Avellan, P.Q.
J0V 1W0

NORTHERN LEADER SPEAKS

Dear *NewBreed Journal*:

Enclosed is a letter I have sent to all the Northern Community Councils.

Several of the councils have contacted me and encouraged me to send a copy of the letter to the print media as they feel it is an important reflection of their views.

If you desire any further information, please contact me through the LCA office at 884-2030.

To the councils of all northern local governments:

The local government meeting in Prince Albert on August 23 and 24 was the most important meeting held for several years among the elected members of the communities.

Elected representatives from 29 communities realized clearly that we have been divided politically for many years by the creation of so many northern community organizations by DNS. DNS and other government officials have been making the rounds to the executives of all these groups selling a different set of proposals, creating a different set of issues to discuss with each and when they could say they found no agreement they would proceed as they wanted to.

This is the first large organization of local governments that we have created ourselves. It is the first organization that gives each community no matter what size a fair and equal voice in the direction and decision making process.

We at Pinehouse feel it is most important to raise the issue of the absence at the meeting of Air Ronge, Buffalo Narrows, La Ronge, Uranium City and Creighton.

For several years now there has been a mistaken belief among us all that the larger communities do not have the same concerns as the smaller communities. Several recent events should make us reconsider this.

Uranium City has lost its tax base. Loss of jobs, services, population and reduced transportation availability suggest that the community is much like the majority of other northern communities than the urban municipality it once perceived itself as. The fact that some of the people want to stay there or have no other place to go should make us join forces with them and help assure that they continue to receive the services the people of Saskatchewan have the right to.

There is little doubt that job loss and slowdown in government services and exploration centered out of La Ronge will impact negatively on the business community of La Ronge and in turn undermine the existing tax base. Expansion of services is no longer the

Continued on pg. 43



In this issue of *NewBreed Journal*, we attempted to do some coverage of the housing situation in Saskatchewan. But things haven't changed that much since the housing groups were forced to shut down last fall. I guess with the transfer of responsibility and all, things are still in quite a muddle. Hopefully, in the next issue, we will have more news for you.

I would also like to remind all the kids to enter the Christmas contest sponsored by Provincial Metis Housing. The winner's drawing will be used for the cover of the Christmas issue. So be sure you get your entries in as soon as possible.

Traditional recipes would also be appreciated. As you know by now, we feature two or three recipes a month, and we would like to encourage all the ladies to send in their favourite recipes, especially with Christmas just around the corner.

A reminder to all the membership of AMNSIS who are currently receiving the *Journal* free, we only have four months left before we cut off the subscriptions. So please send in your subscriptions as soon as possible so you don't miss an issue. We would like to thank all those who have done so thus far. Also, remember, while you're at it, let us know what you think of the paper, what you would like to see in it, etc.

We would like to send special birthday greetings to Rick Wagamese, Callie in Toronto, Randy Keeshig and Naomi Seib, who is '21' and holding. Happy Birthday to everyone else celebrating their birthday this month. Remember, if you want to send birthday greetings, let us know.

Our feature interview for this month is with Gary Lane, Minister of Intergovernmental Affairs, Attorney General, Provincial Secretary, Communications, Telephones... talk about a long title. Remember to submit names of individuals you would like us to talk to and include questions you want asked... Also, your comments on any of the articles in the *Journal* are most welcome.

For all of those who have wanted to get at Wayne McKenzie, our Executive Director of AMNSIS, and never had a chance to get a word in edgewise, there is an opportunity. There is going to be an honorary roast for him on November 20 in Regina. See the ad inside. I hear there is a big waiting list to get at the tickets, so get yours early. Just phone the Riel Local office here and someone will look after you.

We would also like to remind everyone of the Dumont Conference scheduled to be held in Saskatoon in November. If you have any concerns to bring up regarding education, this is a good time to do it. See the information inside.

We have another staff member this month. Her name is Annie Charles, originally from La Ronge. Many of you probably know her, especially in the north, because she did a stint with CBC *Keewatin Country* this past summer. Anyway, all the staff at Wehta Matowin would like to welcome her.

Well, that's it for another month. I hope you all have a good November. I know I will, as I am going to go hunting for the first time in my life (moose) with my brother in the Big Sandy area. I don't know what I'll come up with!

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Freelance Articles & Photos:
Articles submitted to the NewBreed Journal and subsequently published shall be paid for at the rate of \$2.50 per column inch. we reserve the right to publish whole or parts thereof. All material must be signed, however, names will be withheld if requested. Photographs submitted with written material shall be paid for at the rate of \$5.00 per published photograph and will be returned upon request.

The NewBreed Journal is published twelve times a year by Wehtamatowin, Saskatchewan Native Communications Corporation.

by Joan Beatty

Housing for Native people continues to remain uncertain as the now six-month-old provincial Conservative government continues to orient itself to its role as administrator. The only thing that seems to be certain is the transfer of northern housing (Department of Northern Saskatchewan — DNS) to the Saskatchewan Housing Corporation (SHC).

In the meantime, houses continue to sit half-finished in northern communities with winter coming on. Individuals are also being faced with court charges from suppliers for failure of payment. There are no jobs and many northern people are hoping the local housing groups will be revived so they can go back to work.

At a recent board meeting of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), discussions were held about the possibility of the unilateral delivery of Section 40 housing from Canada Mortgage and Housing Corporation (CMHC). CMHC currently provides 75 percent of the funding for the Rural and Native Housing Program, while SHC, as the active delivery agent, provides 25 percent of the funding. The board said the housing program was geared to failure from the start because the funding was never sufficient to fulfill the three objectives expected by governments. The groups attempted to provide housing in a cost-effective manner while at the same time providing training and employment for the local people. The board said the local housing groups, established by AMNSIS Locals, have been receiving the brunt of criticisms for shutting down and forcing layoffs at the same time getting the blame from the governments for incurring cost overruns in constructing the units.

Seventeen northern Local housing groups were allotted to build 100 units per year. The purpose of the program was to provide home ownership at a reasonable cost to people who could not obtain housing under normal programs.

Houses Should Not Be Built Nor Jobs Created at the Expense of the Home Owner

The northern housing groups all seemed to run into a variety of problems, with two common features: government delivery system and problems resulting from erratic cash flow. This resulted in higher than estimated material and labour costs due to inflation and high interest rates to carry short-term loans and other forms of credit. In other words, when applications are taken from clients and cost estimates done, by the time they are processed and approved, several months later, costs have risen. Yet, the local housing groups are bound to those contracts at a set price for delivery.

Payments to the housing group are based on the percentage of work completed and is periodically approved by inspectors. Between the time of having the inspector come to your community, inspect your units, go back to Prince Albert and have the paper processed, it could be weeks — even months — before you get a payment. In the meantime, if you get along with your banker, you obtain bridge

financing so you can pay your workers and for materials. This, of course, results in interest charges.

Overruns were also encountered by the government itself, DNS direct delivery. To date, the figure is not known as to how much of the overruns were incurred by the local housing groups and how much of them were by DNS. (Although there are figures being tossed around.) One board member said all the overruns are being lumped under one figure with the local housing groups taking the responsibility for all of them. The overruns are to be submitted to CMHC.

According to a review committee report on the Rural and Native Housing Program (Section 40 housing program included), it is not possible to provide housing in a cost-effective manner while at the same time providing training and employment opportunities. In the long run, the cost of the training as well as the cost of the house is ultimately passed on to the owner of the house.

Among other things, the report recommends that the governments provide complementary skill development programs for Native people from funds allocated to the program over and above the realistic mortgage value of the house.

But it remains to be seen whether the local housing groups will continue to exist in the north or if housing will be delivered through public tender, which will squeeze out the local housing groups. In the meantime, affordable housing is badly needed in many communities, not to mention the jobs. But houses should not be built or employment created at the expense of the home owner.

As Wayne McKenzie, Executive Director for AMNSIS, often says, we are the biggest source of unemployed people in Canada. We want jobs. We want training. We are not asking for handouts. All we ask is for governments to redirect millions of mis-spent dollars into areas where we know they will be well spent. All we want is the opportunity to do so.

kukwachimin

What is the Most Important Issue Facing Native People Today?



Ingrid Maccoll: "The most important issue I see is education, because I believe through education one can become aware of all other issues facing Native people, and be better equipped to deal with them."



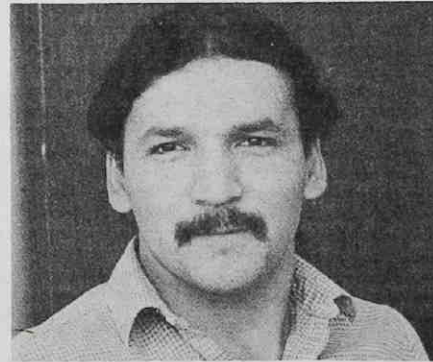
Rosalea Prosser: "What I really think, based on my observations I have made, is that the White society does not understand the Native people. If they did, things would work out for all of us."



Arlo Yuzicapi: "I feel an important issue facing Native people today is the need for political awareness at all levels. It is only when we, as a collective whole, have an accurate understanding of both past and present systems can we approach our future."



Donna Laronde: "I feel that education, employment and housing are the most important issues that face Native people. If Native people were educated they would have a better opportunity to get employment. With employment a person would have a better chance to own a home."



Greg Daniels: It is very difficult to prioritize any one particular issue. I would have to say education is an important issue, education and learning in general. Community involvement and education is a must if we are to make any progress in our time.

by John Cuthand

I first met Filiberto Diaz this past summer in San Diego, California. We had travelled an equal distance, I from Canada and he from South Central Mexico. We were attending a meeting of the National Congress of American Indians (NCAI). I came to publicize the World Assembly of First Nations. He came seeking the support of NACI.

Diaz is a leader of the *Cosejo Regional de Pueblos Indigenas de Centro America, Mexico, Panama*. In our language, the Regional Council of Central American Indigenous Peoples, Mexico and Panama (CORPI).

He was lean and stood about five foot four. His interpreter, herself a Mexican Indian, was of the same height and build. Both were in their mid-30s.

Diaz spoke only broken English, but through his capable interpreter I found him extremely articulate, polite, sincere and capable.

There had been a mix-up. In Canada, we had arranged for a large Mexican indigenous troupe to attend. Later, we heard the group we had invited was, in reality, a symphony orchestra! So their engagement was cancelled. Diaz explained they were *not* a symphony orchestra but a marimba band, playing authentic Mexican music. It appeared there had been a translation problem. We both laughed at the thought of Indians playing Bach or Beethoven in starched suits. The misunderstanding was quickly straightened out. The Mexicans were coming after all.

The incident broke the ice and we began to compare notes. There are 60 million Indians in Central America. The Mestizo (or Metis) population of Mexico is around 80 million. He spoke of his people's past, their great civilizations; the brutal ruthlessness of the Spanish conquistadors, of slavery and tribes driven from their farmlands into desert wastelands. He did not resort to rhetoric or angry words but stated his views in a matter-of-fact manner. He regularly reminded me he was only one of many CORPI spokesmen.

I spoke of my Cree people. Of the one-third who died of smallpox. The slaughter of the buffalo; treaties made and treaties broken; and of governments dealing with us as a minority only, not as treaty partners. I talked of the James Bay tragedy, the Dene struggle, northern pipelines, violent deaths and an unjust Indian Act.

We agreed land was the common base of our people's struggles.

When we had talked, I walked away thinking how refreshing it was to meet a political leader not swept up in self-serving, petty ego problems. The man was genuine.

That evening, Coors brewery held a reception. I went but did not know anyone, so I sat in a corner trying to look busy. I was just about to leave when I

The View from the Southern Side of the Native Americas

spied Diaz and his interpreter sitting in another corner doing exactly the same thing. Again we talked. California, we agreed, was an exciting, busy place, but unfit for permanent, human habitation. There were simply too many people, too many free-ways and not enough room.

On the way back to the hotel, I gave Diaz a lapel pin of Canada's National Indian Brotherhood. He accepted it with thanks and then began a remarkably candid conversation. It was the first time I heard another Indian from beyond northern America give his impression of American and Canadian Indians. As always, he was polite.

He said that, with the exception of our conversation, everyone by and large had engaged in small talk. He asked, "Why do people wear business suits when it is the dress of the oppressor?" and "Why hold a drinking party when there is business to be done?" He told me CORPI "meets from sunrise until late in the night". That there are no chairmen, but decisions are made by consensus only after everyone has said their piece. He could not understand Indian organizations spending so freely on any meeting. He said he knew many of our people were poor. "Why then have more for the handful and less for the many?" he asked.

His question was devastating. I knew the worst subject to bring up at that point was our International Indigenous Golf Tournament! I felt his

statements were not meant to offend and I certainly did not take them as such. "That is a question a growing number of poor Indians in Canada are themselves asking," was my rather inadequate reply.

Diaz left early the next morning. His observations touched me and I brought them up with others when I returned to Regina. A surprising number agreed we had become assimilated more than we know.

On the second day of the World Assembly, standing alone amid a milling crowd, was the lean figure of Filiberto Diaz. On his shirt was the lapel pin of the National Indian Brotherhood. We greeted each other warmly. I introduced him to as many of our people as I could and left him in the hands of some of our interpreters.

The World Assembly was more decisive than most people realize. We had the attention of the world. Media coverage outside the western hemisphere was extensive and those international dignitaries present gave tacit recognition to our cause.

The National Congress of American Indians hosted the critical Politics and Law session. In this session a North American delegate spoke at length on Nicaragua's alleged persecution of the Miskito Indians. The Miskitos live in the jungles of northern Nicaragua near that country's border with Honduras. Conflicting reports emerged over who was committing genocide against whom.

The North American delegate laid the blame fully on Nicaragua, stating the revolutionary Sandinista government was responsible for the deaths of countless innocents.

Diaz seized the moment and refuted the delegate's claims in considerable detail. The rash statement had struck a nerve and Diaz was adamant. The Miskitos, he said, were victims of pro-Somoza forces launching attacks into Nicaragua from American-supported bases in Honduras. Somoza, he said, was an absolute dictator soundly condemned by world opinion. Land reform, he said, was not possible until Somoza was overthrown in the 1979 revolution. The Indians suffered equally under Somoza's oppression. "It wasn't until the Sandinista revolutionaries took power that Indians were treated as human beings. It must be remembered these are Indian and Mestizo countries we are talking about," he concluded. "It took a revolution before we got our rights."

He had made his point and the meeting proceeded in another direction. The exchange proved interesting. The Indians of the Americas number in the hundreds of millions. We are as the tail on the dog. If Indian sovereignty comes again it will likely come from far to the south first.

The strength of Indian organizations of Central and South America is growing. We know little of them, but there may come a time when we will desperately need them.

THE ASSOCIATION OF MÉTIS & NON-STATUS INDIANS OF SASKATCHEWAN



WAYNE MCKENZIE
EXECUTIVE DIRECTOR

Western Region 3 is sponsoring an Honorary Dinner & Roast for Wayne McKenzie, Nov. 20/82, Hanbidge Hall, Centre of The Arts
Happy Hour: 5:30 pm Dinner: 6:30
Tickets: \$50.00 per couple Door Prize: 2 season tickets to 1983 Roughrider Games

AMNSIS Supports Request for Metis Voice in Constitutional talks

by Joan Beatty

Regina—In the formation of the Metis alliance in Canada with sanctioning from Alberta, Manitoba, and the Territories, the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) passed a Board motion at their meeting on October 25 in Saskatoon which says that AMNSIS will continue to represent both the Metis and Non-Status Indians of Saskatchewan. It also says it will support the request for four seats to be allocated to the Native Council of Canada (NCC) at the Section 37 Constitutional conference; two seats for the Metis and two seats for the Non-Status Indians. The motion says it is the position of the Association that present arrangements made no provisions for the special problems and needs of Non-Status Indians to be represented at the constitutional conference and therefore deems it necessary that both groups have equal representation as those of the Status and the Inuit. The representatives are to be appointed by the Board of the NCC.

Commenting on the Metis Alliance which was announced in Toronto in late August, Jim Sinclair, President of AMNSIS said he does not consider the Metis Alliance as a splinter group but one that wants to ensure their position is presented at the constitutional table through the NCC. "The Metis have a right to have a seat at the constitutional conference and have equal representation. I support their request but I didn't like the method used to make the request or the timing of it." Sinclair was referring to the announcement of the alliance made by Elmer Ghostkeeper, President of the Alberta Federation of Metis Settlements and Duke Redbird, President of the Ontario Metis Association, through the news media. Ghostkeeper had also forwarded letters to all the Native groups representing Metis people in Canada, asking for their support. Sinclair said this showed weakness on the part of the national body because two or three meetings had been called on the same day when the concerns expressed by the Metis Alliance should have been dealt with in one meeting.

Commenting on the Saskatchewan position, Sinclair said the organization is still committed to



working through the NCC and no one else at this time. "We believe the NCC can represent both the Metis and the Non-Status groups at the constitutional negotiations and we support the move that both the Metis and Non-Status Indians should have equal representation at the table, but to be delegated through the NCC."

Amidst the lobbying efforts by the national Native Womens' group to also get a seat at the constitutional table, Sinclair said the voting structure is set up in Saskatchewan which allows equal voice to the women in the AMNSIS electoral process. "We are elected by all the men and women, over sixteen years of age, with the majority of them being women. When we fight for issues like aboriginal rights and land claims, or anything else, we are negotiating for all of our membership and not just men or women." As a result, Sinclair said he could not support the request being made by the women but that he would be prepared to listen to any concerns being brought up by them. He also said the NCC would be asking the womens' group to sit on committees who are preparing the agenda items for the Section 37 conference to ensure their concerns are expressed.

"We also have women sitting on the Board of the NCC and they will be able to sit at the constitutional negotiations just like any other member of the Board," he said.

Sinclair stated if the NCC or anyone else starts supporting special groups to have a seat at the constitutional table, it could open it up to a long list of groups like the trappers, fishermen, friendship centres, etc., wanting a voice. Sinclair warned of the danger of too many groups wanting a voice to represent their special interest areas and not one that would allow all Native people to get a just settlement in the end.

Sinclair to Head Constitutional Portfolio

by Joan Beatty

Winnipeg—During the Native Council of Canada (NCC) Board meeting, held on October 13 and 14 in Winnipeg, a committee consisting of Bob Stevenson of the Northwest Territories, Gary Gould of New Brunswick and Jim Sinclair of Saskatchewan were selected to be on the constitutional committee. Sinclair is to be the chairman. The formation of the committee was based on this year's annual motion stating that specific issues be dealt with through the portfolio system.

This is the second time Sinclair will head the constitutional negotiations for the NCC, having been removed earlier this year by the NCC Board.

Sinclair sees one of the first priorities of the committee will be to ensure that the NCC is ready for the Section 37 conference slated to be held in March or April. This includes making sure the agenda items for the conference will cover all the concerns of the Metis and Non-Status Indians of Canada.

"This means getting our act together because we will never get another chance," Sinclair said. Even though many of the organizations across Canada are at different stages of their work and positions on aboriginal rights, Sinclair said they can be all accommodated. "We have to ensure that aboriginal title is entrenched in the new Canadian constitution and protected from courts, legislatures and parliaments. Most importantly, we have to make sure that we have a mechanism or process in place that will allow all of us to present our claims." Sinclair said once the process is in place as to how the land and aboriginal rights issue of the Metis and Non-Status is going to be dealt with by the federal government, the groups that are ready can go forward and present their claims.

Commenting on the Saskatchewan position, Sinclair said all the research has been done and it's a matter of compiling the material together so that it can be presented as a claim. "We can have different areas of the provinces asking for specific areas of land and rights, but that's something that we have to deal with when it comes up." Sinclair said that people should start thinking about what they want to claim and start the process of identifying who they are: Metis, Non-Status or Treaty.

wehtum

Future of Local Housing Groups Uncertain

by Joan Beatty

Regina—The future of 17 Local Housing Groups in northern Saskatchewan remains uncertain as the Progressive Conservative government continues its transfer of northern programming to southern line departments.

As of November 1, the transfer of northern housing, formerly under the Department of Northern Saskatchewan (DNS), will be complete, according to Stan Wilox, General Manager for the Saskatchewan Housing Corporation (SHC). They will inherit all the financial overruns incurred by the northern groups. All the groups, with the exception of Buffalo Narrows and Deschambault Lake, have been forced to stop construction of their houses.

Through a tri-partite agreement with Canada Mortgage and Housing Corporation (CMHC), DNS, and the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), Metis Locals in northern Saskatchewan were allotted to built 100 units per year under Section 40 of the Rural and Native Housing Program. The objectives of the program included providing housing in a cost-effective manner to a group of people who could not otherwise afford to purchase their own homes, providing skill training to local people, and providing employment to local residents. The Rural and Native Housing Program receives 75 percent funding from CMHC and 25 percent from SHC.

Since the introduction of the program over five years ago, the housing groups kept running into

financial difficulties, spending more than what was allowed in the contracts with DNS. The average amount allowed per unit is \$66,000. According to Chris Lafontaine, Director of Provincial Metis Society Housing Association (PMSHA), because all groups seem to run into a common set of problems, it wasn't all because of bad bookkeeping. All groups ran into overruns because of the government delivery system and problems resulting from erratic cash flow. Lafontaine also noted that not only did the housing groups have the financial overruns, so did DNS direct delivery.

After DNS did audits of the housing groups last fall, they found some of the housing groups had over-spent and immediately stopped payments. At that time, the DNS officials said the housing groups had entered into legal, binding contracts with them and it was important to determine and document why the overruns had occurred. The information still has not been documented and SHC is now gathering that information, looking at all the individual housing groups, including DNS direct delivery.

Because the information is in the process of being pulled together, Wilox said SHC has not determined what direction they will take regarding the housing groups. However, he did say one of their priorities will be to complete the units that have been left standing, partially complete.

Replying to a question there had been some statements made by the new administration that they no longer wanted AMNSIS involvement, Wilox said

SHC still does have a position on this matter, but the organization is still part of the Federal/Provincial Management Committee established to deal with all issues under the Rural and Native Housing Program. Jim Sinclair, President of AMNSIS, sits on the committee.

Wilox also said there has been a one-year extension to the agreement between CMHC and SHC in the south, but that none had been signed by the north. He could not say whether the transfer of northern housing to SHC would mean an automatic inclusion of the northern area or whether an agreement with the north will still have to be sought.

Sinclair stated with the expiration of the five-year agreement, it is a good time to do a whole evaluation of the program and come up with one that will meet the needs of the Native people. "The Section 40 housing program hasn't worked because it was never meant to work. It was drawn up by government people with no input from us. We don't have the trained personnel and yet we were required to sign contracts and deliver homes below the real cost of the units." Sinclair said in order for the program to succeed, the cost of building the houses must be separate from the cost of training people to construct them. "Our people need the homes, they need the training, and they need the jobs, but they can't be expected to build them at below costs."

AMNSIS representatives are presently in Ottawa talking to CMHC representatives about the matter and further meetings are expected with SHC in the next few weeks.

Onion Lake Residents Forced to Live in Renovated Graineries

by Joan Beatty

Regina—For over ten years, the small Metis community of Onion Lake has been trying to get a housing program for their people, but to no avail. People continue to live in renovated graineries and two families are currently living in the community hall with no heat or stove to cook their meals on.

Morely Norton, Area Director for the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), said in a recent interview that if nothing is done within the next few weeks, people are once again going to be forced to live in intolerable living conditions for the winter. "People shouldn't have to be forced to live in such conditions nowadays, but what does one do to get the attention of the governments to do something about it?" he said.

Norton said he has written and phoned various government agencies to explain the problem as well as inviting them all to a meeting at Onion Lake. Very few people showed up. Norton said the Saskatchewan Housing Corporation (SHC), who was represented by Ray Hamilton at the meeting, stated the water supply was not adequate to meet the health and environmental standards. They also said there wasn't enough surveyed land around the small community. Hamilton said it was up to the Rural Municipality of Frenchman Butte to ask SHC to come and build in there. Norton said he has been informed that SHC and the municipality have been meeting about the matter, adding there is apparently some movement being made.

"But I don't know how they are going to solve the problem of housing for those people. They refuse to move any place. They live about 15 miles from Frenchman Butte and they refuse to move there. They were offered housing in Lloydminster through the AMNSIS local there, but they don't want to move. There is no source of employment in the area except for maybe picking rocks for the farmers and through some job creation programs from Manpower," Norton said. The local half-finished community hall was built through Canada Works Program.

Many of the residents of the small community with an approximate population of 30 have been de-franchised from the nearby Onion Lake Reserve. There is a small store, along with a couple of pool halls in the community.

One of the positive things that came out as a result of the meeting at Onion Lake was a resolution that said the community be treated as an emergency situation and dealt with accordingly by the provincial cabinet, Norton stated. "The housing is really deplorable; it's really terrible that our people have to live like that. The way they survive, I don't know," he said, shaking his head. "I don't know how they'll survive the winter."

Norton said there really isn't a program to solve the housing problem for the community. "They don't fit in anywhere. They don't qualify for the Urban Native Housing Program because social



services people are the last ones to get in. Nobody seems to care."

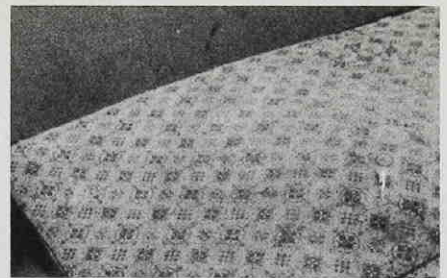
Norton said it's a matter of SHC deciding whether to build there or not. He referred to a similar situation at Tweedsmuir and Crutwell in the Prince Albert area, where SHC has gone in and built where the housing had been bad. "So it can be done," he said. "This problem has been dragged for so long and we want to know whether SHC is going to build or not. Tell the people one way or another what they're going to do."

Norton said ever since the Section 40 Housing Program was introduced in 1975, the people of Onion Lake have been filling out application forms every year. "They're tired of doing applications upon applications," Norton said AMNSIS gets a lot of blame in situations like this, yet they're not the ones who have the final say as to whether houses are built or not. "We just fill out the application forms for them and get them to the right agencies," he said.

Norton said something has to be done immediately including another Bear Creek situation, where trailers have to be brought in. "All the government agencies have to do is get together and come up with solutions, but deal with the problem one way or the other, because it won't go away," he said.

Ray Hamilton, social policy co-ordinator for SHC, said the matter was brought forth at a recent SHC Board of Directors meeting where it was given approval to be investigated. A meeting was held with the R.M. of Frenchman Butte and a letter has also been forwarded to them where an outline has been made as to what their responsibilities would be if the SHC was to go in and build in there. SHC's responsibility would be to purchase the land and get the houses built with water and sewage systems in place, but the maintenance of those services would have to be done by the municipality. They are now waiting for their response.

Referring to other pilot projects, such as Crutwell and Tweedsmuir, where SHC has gone in and built, they have run into problems. Hamilton said the health authorities have indicated to them in Crutwell that the wells are polluted and that they have to get alternate sources of water or they will shut the town

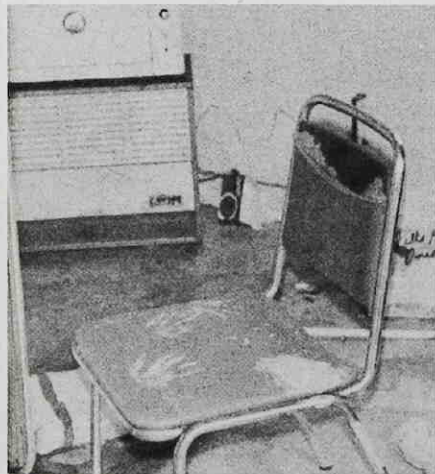


down. "In Cochin, we have gone in and bought land and created a subdivision. The health authorities are telling us there we have to have a lagoon built to meet the sewer and water needs, yet the municipality can't afford to build one," he said.

Hamilton said the reason why the Onion Lake situation wasn't looked at before was because other communities like Crutwell and Tweedsmuir were being considered to see how they would work out.

Hamilton agreed that the housing situation at Onion Lake was very bad and that one of the suggestions that had been tossed around was the purchase of trailers. But he said the problem of sewer and water services would remain the same. "At any case, even if the housing was approved to go into Onion Lake, it won't be done until next year because all the capital dollars have been allotted," he said. He was perplexed as to how the problem could be dealt with, with winter coming on, other than suggesting that the families be relocated to another community.

Bill House, secretary-treasurer for the R.M. of Frenchman Butte, stated they haven't received the letter from SHC as yet, but said that there was indeed a serious housing problem at Onion Lake. "In my opinion, the problem is not money but the water supply for the area. We want to be sure that people can live in those houses once they're built. If the water problem can be dealt with, I don't see any reason why we would turn down their application," he said.





Police dog trainer Tom Scott puts one of his 'pupils' through its paces.

Violent Use of Police Dogs Widespread in Regina

by Clare Powell

Regina (Briarpatch)—An 'epidemic' has hit Regina. The cure, however, is not a drug or similar medication. It can only be eradicated by the glare of publicity and by public outrage.

The epidemic is police dog bites. And while it may be suggested that the use of such a word is an exaggeration, it is difficult to think of a more apt description for something which claims *two or three victims every week*.

That figure — an average of about 150 police dog bites in a year — was confirmed by Dr. J. Guerrero of the Regina General Hospital emergency treatment centre and revealed by a spokesman for the Regina Community Legal Services Society at a public meeting of the Regina Police Commission.

Allegations that police dogs have attacked and bitten suspects have surfaced in Regina from time to time. The seriousness of the situation — particularly its racial overtones — were brought sharply into focus at the three-hour meeting attended by almost 70 people at Regina's police station on August 26.

Making the main submission was Legal Services Society lawyer Gerry Molloy. He charged that police are not following their own policy manual in the training and handling of dogs. Nor are they using procedures followed by other major cities which have a canine corps. Molloy quoted extensively from a book called *Obedience and Security Training for Dogs* by Tom Scott, trainer for the London, England police department and from a letter submitted by Ted Gilliam, who has trained dogs for police in Winnipeg.

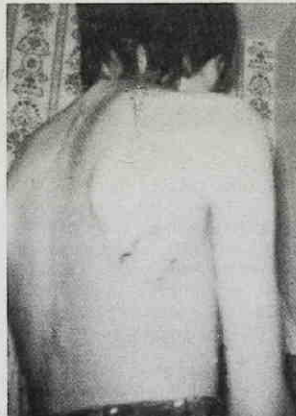
In all cases, Molloy emphasized, the dog is never supposed to bite — even when the animal or its handler is attacked. He said they are always trained to go for a suspect's arm and to apply a "soft hold". (Scott's book points out that the dog is taught to swing a person by the arm around in circles so they become dizzy and disoriented (see photo). Holding the arm also avoids injury to the dog as a suspect is less able to strike the animal or use a weapon.)

Yet in 17 documented cases which Molloy presented to police commission members — which included pictures (see photos) — the suspects suffered bites on their ankles, thighs, stomach, buttocks and back.

In his letter, Gilliam said he had trained hundreds of dogs for over 30 years and in all that time, they had not injured one human. He expressed "disbelief, deep shock and disgust" at the allegations about the Regina incidents.

Molloy also quoted the Regina manual and other training documents as emphasizing that the animals are taught to corner a suspect and bark loudly until

the police handler arrives. In the 17 cases referred to, not one victim testified that they heard the dog bark before they were attacked. The legal aid lawyer also claimed there were contradictions between theory and practice as revealed by inter-office memos and other correspondence from the chief of police. References were made to suspects having been "grabbed by the leg" by a dog or having a "soft bite (applied to the ankle area)".



Dog Bites on the back...

The meeting also dealt with broader allegations of police brutality and charges of racism. (Virtually all of the people who have suffered dog bites are of Native ancestry.) Chairman of the legal aid society board Bill Rafoss said that last year, 249 people were "arrested by dogs", and he called for a curb on their use. He also emphasized the need for an independent citizens' complaint bureau to deal with complaints against police. Such groups have been established in Calgary, Toronto and Winnipeg. Rafoss said the current procedure — of submitting a complaint to the police commission — usually means the complaint is passed on to the police chief for investigation. "In other words," he said, "the police end up investigating the police."

This concern was repeated throughout the meeting. Percy Gordon of the Regina Native Citizens Complaint Committee said the problem of racism was deep-seated and historical. In the early 1900s, Indians had to request permission to leave the reserves. If they did so without permission, they were sent back by police. In the 1950s, when these rules were relaxed, there was a large movement of Natives to the cities. The white population has generally been hostile to this movement and "30 years later, white people are still unprepared to welcome Natives".

Poor education, bad housing and other problems means that 80 percent of the people who are poor, who are on welfare and who appear before the courts, are Native, Gordon said. "Indians are therefore stereotyped and police react in that way. They

react to the fact that someone they arrest is Indian, rather than reacting to the offence." Because of this, abuses are bound to occur, but Native people are reluctant to come to a police station to lodge a complaint.

Gordon emphasized that Native people recognize the need for law and order, and the need for police. But although they represent about 20 percent of Regina's population, there is not a single Native person on the entire police force. (Another speaker pointed out later that there are also no Native probation officers.) The attitude of police towards Indians here is the same as that which prevails in the United States against blacks, he charged. "A lot of damage has been done already; I don't know if it can be repaired."

John Rockthunder of the Regina Friendship Centre also criticized the actions of police and called for "cross-cultural sessions" to improve relations between the Native community and police. Pointing his finger at the police commission members, he said: "Let me talk to the canine corps people directly; you guys are asleep when these dogs are in action!"

Other presentations were made by Bill Fayant of the Saskatchewan Human Rights Commission, Ed Pelletier of the Friendship Centre and Barbara Sanderson, a private citizen who charged that her son and his friend — both of whom are Native — were attacked by a police dog last June. She claimed they were given no warning and her son's friend was severely bitten. The case is currently being investigated by the provincial police commission.

EPILOGUE

Unless there is a drastic change in attitude — not only by police but by the commission and many civic politicians — the current situation in Saskatchewan's capital city will only worsen.

ITEM: Despite a Legal Aid Society request that all members of the police commission be on hand when the public meeting was called, two of the main members were not there. Mayor Larry Schneider was out of the province. Dr. Walter Currie, the only Native member of the police commission, was in Saskatoon. (He has now moved there to teach in the Native studies program at the University of Saskatchewan.)

ITEM: Commission member Alderman Gerry Kleisinger expressed sympathy and concern but said, "This is the first time I've heard complaints about (dog handling) techniques." This is a surprising admission, in view of the fact that allegations about the techniques have been raised as far back as 1978. The third commission member, Warren Petersmeyer, did not speak at the meeting.

ITEM: The only other member present, chairman Alderman Al Selinger, spent most of his time at the meeting (and in media interviews since) defending the police and current dog handling methods. He is "proud of the Regina police force", the dogs appear "quite gentle" (children could "even pet them" at a demonstration at the Regina exhibition!). Although agreeing the commission would study the matters raised at the public meeting, he warned that they "can't move too quickly."

ITEM: Moving too quickly is hardly a sin of which the police commission can be accused. By late September, the legal aid society was still waiting for some response — even an indication of what mechanism the commission would use to meet the concerns expressed.

Meanwhile, even if action is slow in coming, the controversy over police dogs has already had some positive effects. A reliable source has told us that the canine corps has been instructed to 'cool it', for the time being at least, and except in extreme cases the dogs will get a rest when suspects are being pursued.

TWO UPCOMING EVENTS YOU CAN ATTEND IN ORDER TO RESOLVE POLICE ABUSE

Sunday, November 21, 1982, 7:30, YMCA Canadian Civil Liberties Association has speakers and a public meeting on the need to establish an Independent Civilian Review/Investigation of complaints about police.

Monday, November 22, 1982, 9:30 am, City Hall. Persons or organizations who wish to make submissions to the Chairperson of an independent review of Regina Police dogs and method of complaints please attend hearings before Dr. Perrins and Dr. Curry.

Outreach Policy

by Joan Beatty

Regina—The Regina Native Employment Centre recently received notification on the appointment of Blair Williams as Special Advisor on policy for the Outreach program in Canada. In the release, dated October 9, Lloyd Axworthy, Minister of Canada Employment and Immigration Commission (CEIC), states although the Outreach projects have been doing an effective service for Native people, women and the handicapped, the federal government is going to review its policy in this area.

The Riel Local Executive and the staff of the Native Employment Centre in Regina are very concerned this could mean a phasing out of the program. This is one of the options being considered by the federal government. Other options being proposed include: creating separate administrative units of CEIC to complement the services of Manpower Centres; building up Outreach and purchasing services from the private sector, making it a permanent mechanism by providing the specialized services; and lastly, continue the Outreach program, but concentrate upon the labour market frontier by focussing on geographic and experimental concerns.

In a telephone interview from Ottawa, Williams said he is doing a national review of the 260 Outreach projects across Canada, not from the perspective of shutting them down, but determining the need for them and how they can be improved. From his analysis, to be submitted by January, the federal government will announce a new Outreach policy early in 1983.

Williams said he has already received a number of calls from Native groups stating their fears this is just a witch-hunt by the federal government and is a means of closing down projects. However, Williams said, he is approaching the review in terms of need of a target group and whether a project is indeed meeting the clients' needs. He said his findings so far have determined the real need for employment centres like Regina, because they are providing services for a unique group of people with special needs. One of the problems brought to his attention is Native people in urban settings not only have problems trying to find employment, but there are a lot of social problems being experienced by the individuals as well. Williams said in many cases, the present Outreach policy does not allow the Outreach project to fulfill those requirements adequately.

The present policy allows only one year of funding, which has caused problems for project sponsors. Another concern expressed by Native groups is the present policy is too rigid, not allowing the groups to service their clients properly. Projects funding ranges from \$10,000 to \$200,000 per year.

Looking at the picture from the other side of the coin, Williams said the federal government does not want to be funding projects that are just duplicating regular Manpower services. He said the federal government wants a new policy that will service the client in the most effective way possible.

(See story on Native Employment Centre.)

NSIM Funding

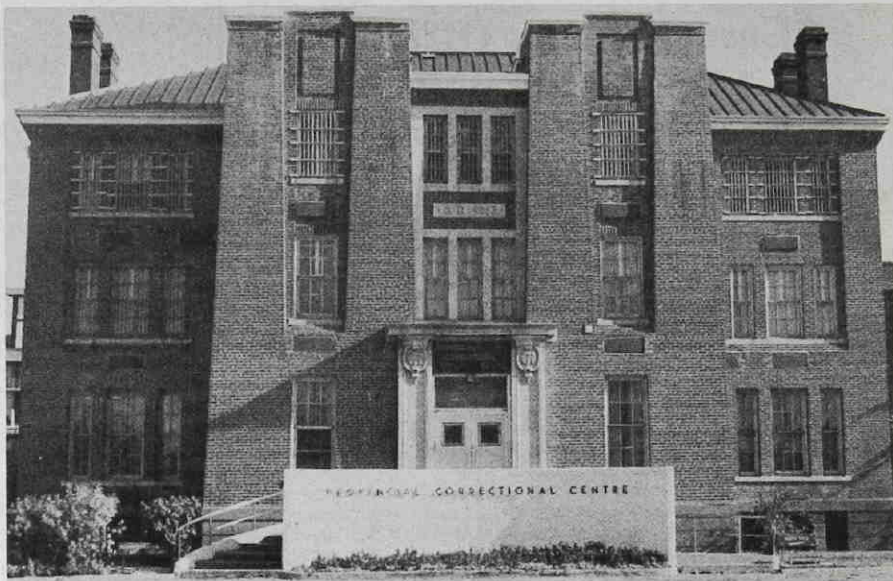
Regina—For all the university and technical students attending the various institutions in Saskatchewan, there is a sigh of relief because the provincial government has agreed to fund them for the rest of the year under the Non-Registered Indian and Metis Program (NSIM).

According to Ken Whyte, director of the Gabriel Dumont Institute of Applied Research in Regina, a number of students had expressed concern on whether they would receive funding for the rest of the year. Whyte said they have just received notification from the minister of Continuing Education, Gordon Currie, that they will fund the students until the end of the fiscal year. However, the government refuses to approve funding for any new students applying for the winter semester.

Whyte said the Dumont management board has forwarded a letter to the minister stating their concern about this matter. The board feels that no Native students should be refused funding to attend university, especially when Native people's greatest need is training which would allow them to compete in the job market.

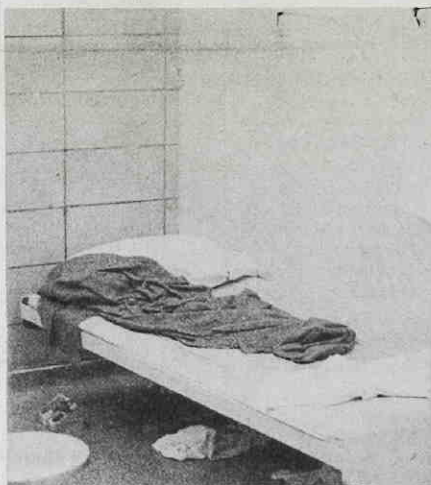
Whyte said there is no words on next year's funding on the NSIM program or any other programs relating to Native education. "We'll just have to wait until next year's budget is announced," he said.

Education Week at The Regina Provincial Correctional Centre



by Larry Laliberte

Regina—The Regina Correctional Centre recently held an education week to allow the general public to visit the jail and learn more about its functions. Relatives and friends of the inmates and staff were invited to see what method of rehabilitation the Correctional Centre is using. The three-day event attracted approximately 170 visitors. There were also representatives from the Department of Continuing Education, Department of Social Services, Gabriel Dumont Institute, Friendship Centre, Marion Centre and various religious organizations.



This is the fourth time such a tour has been held at the centre. It is held once every two years. According to Tony Lund, Director of the Institute, to have such an event every year would be too often. "To organize Education Week is a mutual agreement between inmates and staff and it takes months of preparation," he said. Even though the number of visitors has decreased, the feedback has been positive, Lund said.

Once people arrived at the centre, they were separated into groups of ten, each group had two tour guides, both inmates. The size of the groups varied each day, depending on the number of visitors.

As the tour guides led us through the main corridor of the Institution, one immediately notices the barred doors leading into each cell block. Each cell block consists of approximately 20 - 25 cells. Unfortunately, we were not allowed inside the cell blocks, but from a distance, one could see the cells roomed one prisoner. The cell itself had barred doors and was about four feet by eight feet long. The inmates were not restricted to their cells but were allowed to move around the cell block.

The main corridor floor is made of steel bars, spaced about an inch apart. Walking is comfortable

but with this type of floor, one can see down to the next level. Each level is barred and the entrance into other sections is monitored by camera. The doors are operated by remote control.

We were taken inside the Correctional Centre for a tour of five workshop areas. Each workshop can accommodate 12 inmates and one instructor. They include a woodworking, welding, upholstery, motor mechanics, and exploratory shop. Each instructor works with an inmate on a one-to-one basis. Depending on the inmates' experience in a particular trade, he can work on his own. All material is supplied by the Institution. The finished products are sold to the public or the inmate can keep his work if he pays for the materials. The inmates work six hour days, five days a week. The size of the inmates' projects depends on their experience and length of incarceration.

The Institution also provides a classroom, with one instructor, where upgrading is taught. The instructor works with the inmates on a one-to-one basis. Although the teaching is limited, it is standard school material. The average grade taught is seven. A Canadian Test of Basic Skills is used to determine an inmate's education level. The effectiveness of this teaching system again depends on the length of incarceration and the individual's sincerity.

Our guides then showed us the "Family Visiting Units" which are located on the grounds. They are not fenced in. One duplex is divided into two Family Visiting Units. These units give the inmates an opportunity to visit with their families 72 hours at a time. The units are equipped with bedroom, living-room, and kitchen facilities. Food is also provided. The inmate must have served a percentage of his incarceration period, and have a good record before he can apply for a pass to use one of the units. He is also screened by a panel consisting of the Institution's staff. With only two units, the waiting list can get long.

We then went back inside the jail and visited a cell block where the first offenders are kept. The cells are more modern and inmates have more freedom. They can let themselves in and out of their cells, however, if they violate any of the set rules, they lose their privileges. If an individual comes back to serve another sentence after his release, he serves time in the general population area, where the privileges are more limited.

Our next stop was the counselling department, where each inmate is assigned to a counsellor. The counsellor tries to help the inmate cope with incarceration making him aware of his problem and how to deal with it. The counsellors are there to help improve the inmate's character and are also responsible for job placements within the Institution.

The tour ended in the gymnasium where lunch was served and displays were set up.

The Centre has around 360 inmates, serving maximum two year sentences.

Casual Labour Office Provides Support

Regina—If it be a transient who is passing through town and has run out of money, or a person who needs a job to buy groceries for their family the CEIC Casual Labour Office is a godsend.

The doors of the Regina Casual Labour Office open at 7:00 a.m. Sometimes as many as 50 people have gathered in front of the small office in hopes of finding work that day.

This number of daily clients remains fairly constant throughout the year with many working close to a full five-day week at casual jobs.

One might think this early morning rush would cause confusion, but a simple, efficient system designates the available jobs fairly. Each person registers. Their names are drawn from a hat and those whose names are drawn are offered the jobs that day. By 11:00 a.m. most of the job orders have been filled.

The largest employers of casual labour are the agricultural, construction, warehousing and cleaning industries. Usually they hear of the Casual Labour Office through word-of-mouth or local advertising.

Recently the office undertook an advertising blitz of employers through a mailout of 300 letters explaining the service and how it could benefit them.

Very often employers are so impressed with the workers that they hire them as permanent staff or ask for them on a regular basis.

On average, 1,000 men and 150 women register at the Casual Labour Office in a month with successful job placements totalling as many as 700.

Loretta Trowsdale, Officer in Charge, and Vic Pelletier, Counsellor, run the Casual Labour Office as a team. The friendship in their working relationship is an obvious part of their strength and in turn the office's success.

As Loretta says of her work, "There are barriers, but I believe you just have to use your imagination and you'll overcome them somehow. We need employers who will hire and train those clients who want to enter the labour market on a permanent basis.

Vic Pelletier has been with the office for two years as a counsellor. He has an air of pride about his work.

He started working with Outreach Native Employment Service a year before coming to the Casual Labour Office. He is an employee of the Native Employment Centre.

Vic is respected by his clientele as he was able to overcome his own personal barriers and become a success story in his own right.

Vic has a first hand knowledge of the problems facing many of the clients and is always willing to help.

The office has seen dramatic changes in the last year. Before the interior was a shambles. Its furniture was old and broken and the atmosphere was depressing.

Vic and Loretta rearranged, cleaned and obtained newer furniture and curtains, and set about creating an atmosphere of respect and a business-like appearance for the clients and employers who visited the office.

The staff and the clients understand each other. The Casual Labour Office has become a place of support. Although the main concern is supplying a casual job, Loretta and Vic are available for counselling whenever someone is ready to approach them.

Other casual labour offices have asked the Regina office for the secret of their success.

As Vic Pelletier puts it. "It has a lot to do with respect."

—Sasknews, Spring Edition 1982

Northern Employment Continues to be Staggering

Prince Albert—While Saskatchewan can continue to brag about having the lowest unemployment rate in Canada at 6.7 percent, for Native people — particularly in northern Saskatchewan — the picture is bleak. The unemployment rates continue to range between 75 to 100 percent in some communities with no relief in sight.

According to Vital Morin of Ile a la Crosse, "In all of the northwest, employment is just about nil," adding that it has gotten worse with the change of government because of the freeze on capital projects.

The La Ronge Outreach office reports a registered list of 1,950 Native people looking for employment, with 400 of them having jobs. The office concurs with Morin that the employment situation was better with the former government. They also report that Cluff Lake is no longer hiring. Key Lake is the only one hiring Native people who are predominantly unskilled.

Brian Goffin, acting director of Central Planning for the Department of Northern Saskatchewan, confirmed the provincial government and the private sector have cut back on capital projects which has affected the job rates in the north.

There has been no word from the government as to how the high unemployment situation is going to be dealt with in the north. Morin said he hasn't had the opportunity to meet with the new government. "Nobody knows their plans," he said.



HOUSE OF COMMONS
CANADA

SUB-COMMITTEE ON INDIAN SELF-GOVERNMENT

The Sub-committee on Indian Self-Government of the Standing Committee on Indian Affairs and Northern Development of the House of Commons will be holding meetings to examine the Government of Canada's total financial and other relationships with Indian people, and to review all legal and institutional factors affecting the status, development and responsibilities of Band Governments on Indian reserves.

Individuals and organizations wishing to make written submissions to the Sub-committee relating to the aforementioned subjects may do so in French, English or both official languages.

If possible, submissions should be typed on 28 cm by 22 cm paper, with margins of 3 cm by 2 cm.

All written submissions and/or requests to appear should be addressed to:

Clerk
Sub-committee on Indian
Self-Government
House of Commons
Ottawa, Ontario
K1A 0A6

The Sub-committee reserves the exclusive right of selecting the witnesses who will be invited to appear before it.

KEITH PENNER, M.P.
Chairman

Wanting information on government organization in northern Saskatchewan?

A number of Department of Northern Saskatchewan (DNS) branches have been transferred to, or realigned with, their corresponding provincial departments.

Transferred September 1, 1982

DNS Resources to Department of Tourism and Renewable Resources.

DNS La Ronge Tourist Information Centre to Department of Tourism and Renewable Resources.

Transferred October 1, 1982

DNS Health to Department of Health

DNS Social Services to Department of Social Services

DNS Continuing Education to Department of Continuing Education

DNS Academic Education to Department of Education

DNS Alcoholism Program to Alcoholism Commission

DNS Community Recreation Development Program to Department of Culture and Youth

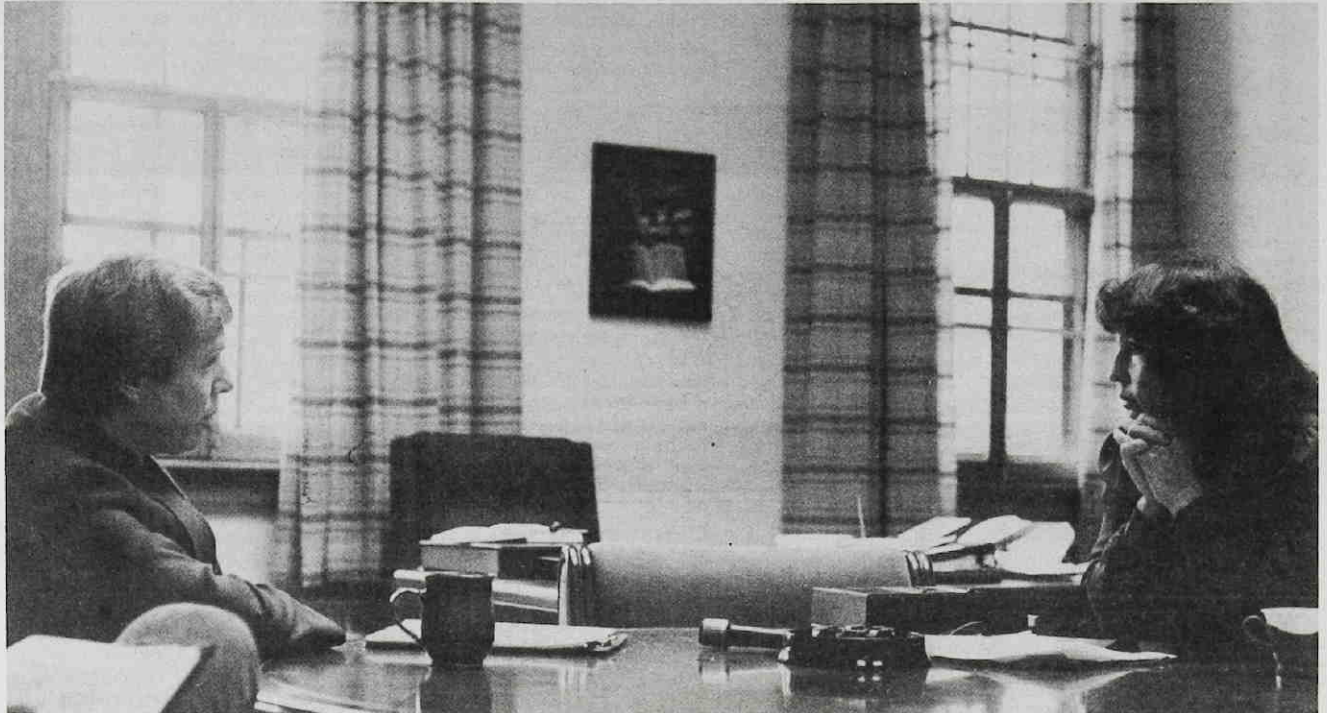
Offices and staff will generally remain in their present locations, and inquiries may be made by calling the numbers previously used by the DNS branches. Out of town residents (from Saskatoon north) may call provincial government offices in La Ronge toll free by dialing (1 or 112) -800-772-4060. For general queries about changes in government organization in northern Saskatchewan, call toll free to the Provincial Inquiry Centre in Regina, by dialing (1 or 112) -800-667-8755.



Government of
Saskatchewan

Meet Gary Lane

Provincial Minister Responsible for Native Affairs



The following interview was done by Joan Beatty, editor of the *NewBreed Journal*, on November 3, 1982, with Gary Lane, Attorney General of Saskatchewan, Minister of Intergovernmental Affairs, Communications, Telephones and Provincial Secretary. Lane is also responsible for Native Affairs.

J.B.: What kind of channels are there for Native people to communicate their concerns to your government?

GL: In the past, Native issues were dealt with by at least four government departments. We felt that it didn't let the government know what it was doing; secondly, the Native people had concerns their issues were being spread across the board. So the new government immediately setup a body to co-ordinate all those activities under one branch. It's a branch under the Intergovernmental Affairs. We think it will improve access of Native organizations to the government. We also believe that because it's within the Department of Intergovernmental Affairs, it will lead to a more responsive situation in dealing with other governments, particularly the national government.

JB: There have already been some complaints raised as to the inaccessibility of yourself from groups like AMNSIS.

GL: I have met with AMNSIS. We have met with Jim Sinclair on at least two occasions. All organizations will have to realize meetings for meetings' sake don't really do anyone any good. Meetings on a weekly basis, as some organizations want, simply means it's turned over to the officials anyway. We tend to believe meetings should have a serious purpose so basic issues can be dealt with. Secondly, as a new government, we were under considerable pressures from all organizations and people throughout the province to solve their problems first. Those pressures were extremely intense.

We attempt, before we get into meetings, to try and find out what the problems are so that we have a good understanding. That's the process we have gone

through and I believe within the next year or so, you will find Native peoples are far more satisfied with the access they will have than they had in the past.

JB: AMNSIS wants quarterly meetings with yourself and other officials responsible as has been in the past. Will this continue?

GL: There is some confusion there. Some groups wanted weekly meetings; that's somewhat impractical in our view. We have indicated there should be an annual meeting with the full cabinet and we have committed to that. I'm not adverse to regular quarterly meetings, but they have to serve a purpose.

JB: Once the concerns are presented, for follow-up purposes, are your officials responsible to contacting them as to what the government's response to particular issues are?

GL: Yes, the Branch assures me there is regular contact with all the Native organizations.

JB: What about the Department of Northern Saskatchewan (DNS) having been phased out and the northern people maintaining the communications link with government?

GL: We believe government programs can be best administered through the existing line departments, that the northern people are now at the stage where through local governments they have organizations, they can start to make a great number of their own decisions. If they can't, then DNS itself was a failure, because it was supposed to do that. The previous government was going to phase out DNS, but at some later date, and they never said when. In fact, we believe now is the time to concentrate the direct efforts of the government for northern Saskatchewan into economic development. DNS will be restructured so that it will be primarily a department of northern economic development. We believe that has a far greater potential for development within the north by northerners.

JB: You have one of the biggest portfolios in government, and yet you are responsible for Native people, who have a

lot of social and economic problems. Do you feel you have enough time to deal with their concerns apart from all your other responsibilities?

GL: Oh, certainly, certainly. We have made the point of hiring, I believe, very, very competent people. We have hired more Native people in the Native Issues Branch than were employed by the previous government. I think we have made some practical inroads already which will lead us to better deal with Native issues.

JB: What do you perceive as the role of groups like the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and the Federation of Saskatchewan Indians (FSI)?

GL: First of all, they have to be advocates of their people, spokesmen for the people they represent. Secondly, in some cases, there are programs they can manage and deliver. Now, there will be ongoing discussions as to those programs and we assume those programs will change from time to time. Those are their primary roles: advocacy and delivering some of the programs that the non-government organizations can be better than government.

JB: So you see them as being political spokesmen for their people?

GL: Well, if that's the advocacy argument, that they are in fact spokesmen, whether that be political, whether it be speaking non-political concerns, that's what I mean by advocacy. Now, are they the sole spokesmen for Natives? I doubt very much the organizations would consider themselves as the sole spokesmen because there are other Native organizations as well, for example, the friendship centres. All groups represent the people that join and support them.

JB: Just like your government?

GL: That's right. They don't necessarily represent those people who don't join the organization, or don't wish to participate. Any government, no matter the political stripe, makes itself available through whatever ways, individuals that may want to come forward with problems or concerns.

JB: *The point I am trying to make is, do you recognize the two groups as the political spokesmen when it comes to dealing with such issues as the constitution?*

GL: We certainly recognize them as spokesmen. Whether they are to be the sole spokesmen is another question. I would be surprised if they themselves consider themselves as the sole spokesmen, given the fact there are other Native organizations. For example, we did write to AMNSIS, the Friendship Centre organization, and the FSI, on whether they wanted to participate. So far, only one organization, AMNSIS, has responded. They will be supported accordingly.

JB: *What does economic development mean to you in terms of Native people?*

GL: Well, it means the ideal goal of self-sufficiency so that Native people are able to have the skills to become self-sufficient. Wherever that takes them would be their own choice. That's where we'd like to go. It's going to be a difficult process getting there.

JB: *What kind of mechanism will your government be establishing for them to get there?*

GL: This is part of the ongoing process that we have now, of provincial economic strategy. Secondly, we are attempting to develop, within the Department of Education, the strategy for improving the opportunity of people to get technical training. That review process is going on right now as to the best way to do that.

JB: *When will you have something definite?*

GL: I can't give an answer on that because it's a complex and difficult issue.

JB: *What are your feelings about institutions like the Gabriel Dumont Institute?*

GL: Well, it certainly has a significant role to play. My understanding of the mandate of the institute does not include education. But before we decide as to the best way of doing that, we want to do an analysis of the SUNTEP program. Until that's completed, it's difficult to make commitments as the best way of continuing.

JB: *One of the goals of the Dumont Institute is to become satellite training centres in the communities for Native people.*

GL: Until such time we've got an analysis of the SUNTEP program and find out what resources are available, it's difficult to give an answer as to which is the best to do it. It may well be, and I say this very guardedly, the Gabriel Dumont proposal may be the best way to go, but at this point, we just don't know.

JB: *AMNSIS recently submitted to you the Saskatchewan Training for Employment Program (STEP) as part of the National Training Proposal.*

GL: That National Training Agreement hasn't been signed yet, so again, I just can't give an answer on that until it's signed.

JB: *I understand the province has to certify the proposed courses and they have also requested that the Dumont Institute be allowed to deliver these training programs.*

GL: Well, keep in mind that is a relatively minor part, the question of certification of courses. The agreement hasn't been signed; that's the difficulty. We're still awaiting the details of the proposals from the federal government. We don't know the funding available or anything else yet.

JB: *Native people in the province have the highest unemployment rate, even worse in northern communities. What kind of help can they expect from your government? Your government made a recent announcement where you have plans for those who may have been forced to come off unemployment benefits. What is there for Native people?*

GL: No, that's not fair. That is one of the main target groups, the people coming off unemployment benefits. The second target groups, as the Minister of Finance announced, is the lower income persons who are on minimum wage. We are trying to increase employment on that and this is short-term over the winter.

JB: *Is there going to be anything separate for Native people?*

GL: We don't have any proposal, but I would certainly be prepared to look at it.

JB: *So you're waiting for a proposal from some one to come with ideas as to how to deal with the problems?*

GL: No, no. What I would like to do on that is check with the Department of Finance and find out how many Native people would expect to benefit from the two areas of proposal. If it's not adequate, we would go back and look at it again to see how we can increase it because it is a very, very serious concern. It's a deeper concern because it's not just a short-term problem; it's a long-term problem as it applies to the Natives. We tend to view that over the long term; our programs are going to be geared to technical training so that employable skills will be obtained. That's the direction we want to go.

JB: *There were a lot of discussions going on with the former government about the takeover of Metis farms by Metis people who are currently using them for training purposes; what is your position on this?*

GL: We haven't addressed that issue.

JB: *What about land entitlement?*

GL: Well, land entitlement — we've indicated in the past that we have concerns about the Saskatchewan formula. One of the problems that Native people have in Saskatchewan is by and large they got the worst land in treaty land entitlements. It is our opinion the Saskatchewan formula continues that approach and we think it's wrong. As soon as the amount of land becomes the issue instead of the quality of land, then that's the wrong approach. It is our view that on land entitlement, the quality of land must be an important factor as well. We cannot see why the Native people would want to take on a system which means they end up with more bad land. That is one of the questions of review. We have also indicated on those areas where the federal government wishes to make arrangements with Native organizations to make cash payments to acquire land in lieu of land entitlement, that we wouldn't interfere.

JB: *In the past, there have been problems of treaty people claiming land that was occupied by Metis or non-status people and continues to be a problem.*

GL: There is a problem there and I don't have an answer to it. I would hope the Native people themselves can get together and come up with a compromise.



“I doubt very much the organizations would consider themselves as the sole spokesmen because there are other Native organizations as well, for example, the friendship centres.”

JB: *The Open for Business Conference was recently held in Regina. Why weren't the Native groups like AMNSIS and FIS asked to attend? Sinclair said this would have been a good time to explain their positions regarding constitutional and land claim negotiations because they will affect development.*

GL: Well, I can't answer that. A number of the invitations go out from the organizers of the conference; the conference was organized by the *Financial Post* organization. Governments participate in these.

JB: *But didn't the province have a big role in this conference?*

GL: Oh, sure. I mean we were invited to participate and we participated very actively. But the concern you raised that they were not represented is a legitimate one, but I simply don't have the answers as to why they were not invited.

JB: *There has been concern expressed by groups like the Regina Native Women's Association their funding is going to be cut off. They have three centres going that are providing services for women and young people.*

GL: We have indicated and maintained the position from the outset that those financial commitments made in the previous budget last spring would be continued. We are under no obligation nor would any political party be under any obligation to honour the election promises of another political party. The previous government made some election commitments during the course of the election which had no budgetary approval which we don't feel bound to honour. But the ones that were in fact stated in the previous budget will be honoured and continued. We are making no commitments as to programs for next year and that's not to say that they won't be funded. We have a general overriding concern that administrative costs in many cases are eating up too much of the program costs. It's a very simple rule for every dollar that goes to administration, that's one dollar less that goes down to the members of organizations that are to be served. We have indicated to the Native organizations, as we have indicated to all organizations, that the restraint program is in effect and that we're looking for increases less than 7 percent next year which will cause some organizations to have to tighten up.

JB: *Does the province have any say as to the proposed Cruise missile testing to be done at the Primrose Bombing Range?*

GL: No. It's the federal government's land and basically it wouldn't matter what any province said. We have concerns. The Cruise missiles are being tested because of Canada's commitments to both NORAD and NATO. The real question that has to be addressed is what is Canada's role in NORAD and NATO? We happen to be supportive of Canada's participation. The problem is that when you make a commitment to organizations like NORAD and NATO, you also have to pay a price. This may be a price we have to pay, although we don't like it.

JB: *What about the problems that have been experienced by northern housing groups?*

GL: Well, the whole question of DNS housing is being reviewed. The government is extremely concerned about cost overruns and we want to identify how those overruns occurred. In some cases, the overruns occurred because the difficulty of building in the north was not



taken into account. So sometimes the overruns occurred to no one's fault or simply because of bad administration. We want to correct those.

JB: *You have been in power for six months, yet every time you are asked specific questions about specific issues, you keep responding that you are reviewing. How long will you continue to review?*

GL: It depends on the issues; some are extremely complex. You have to remember many of the programs have been in effect for 10 or 11 years. If you look at the areas under review, in terms of the whole budget — including the Crown corporations, which is over three billion dollars — it's not really a very high percentage.

JB: *There has been a claim by AMNSIS that one of your staff, a former member of AMNSIS, is trying to undermine the organization by contacting other Metis leaders in Canada to promote the fostering of another organization, the Metis Alliance of Canada.*

GL: Well, first of all, AMNSIS has not brought that matter to my attention. Secondly, I doubt very much that it's one of my staff. It's one of my staff, he or she will be dealt with accordingly because I don't approve of that type of activity.

JB: *Any additional comments you want to make?*

GL: The concerns of Native issues generally and Native problems are far greater than the Native people themselves realize. One of the problems the Native people are going to have over the next year is the fact that all governments are having their revenues decreased because of the downturn of the economy. It's going to put some constraints on the programs that perhaps the governments themselves don't like. But difficult decisions have to be made. I have a personal belief that the concerns Native people have are recognized by far more people in the non-Native communities than even by the Native people themselves. I think that gives us a great deal of hope in the future.

JB: *But you are looking at long-term solutions?*

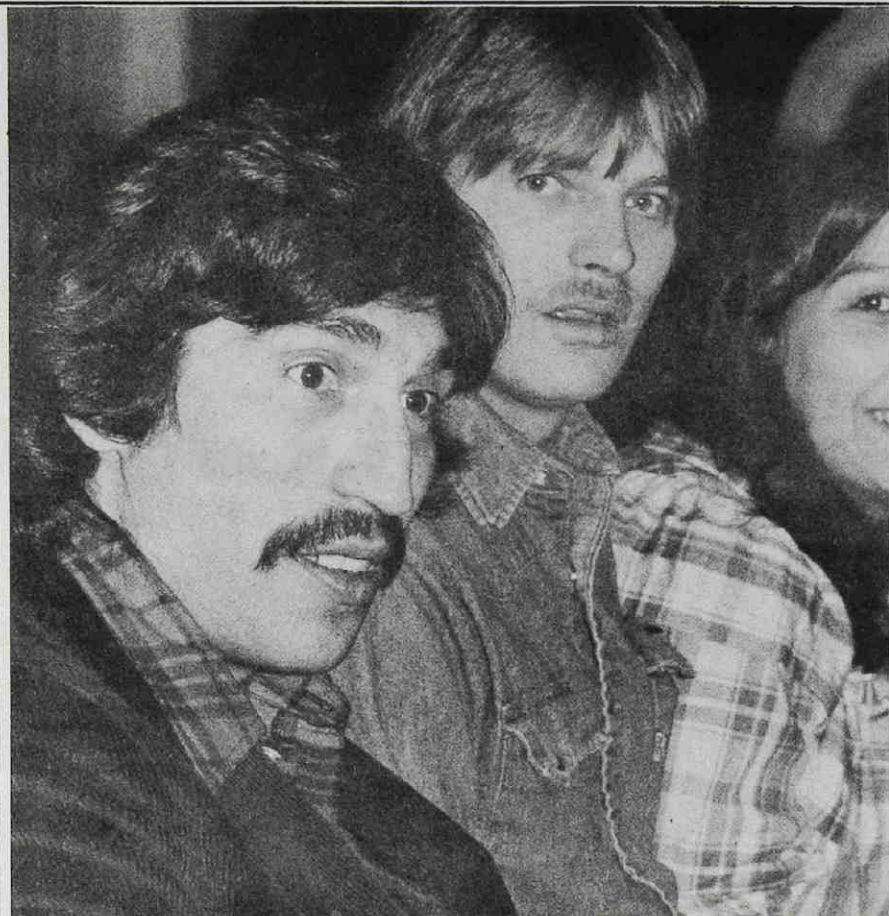
GL: Oh, certainly. Short-term solutions may make everybody happy for a year or so, but they generally tend to cause long-term problems. The problems didn't arise overnight, and they're not going to be solved overnight.

(EDITOR'S NOTE: Terms used in the interview which may not be familiar to our readers:

SUNTEP: Saskatchewan Urban Native Teacher Education Program

NORAD: North American Air Defence (Command)

NATO: North Atlantic Treaty Organization



Calvin Racette won a University Proficiency Scholarship Award

Regina Awards Night

by April Boyd

Regina, October 8/82—The Saskatchewan Urban Native Teachers Education Program (SUNTEP) held its annual night of festivities October 8, 1982, in Regina's Little Flower Hall. It was a night packed with excitement, good Metis pride, food, music and jiggging.

The evening began with presentations by Ray McKay, SUNTEP Student President. He presented gifts of appreciation from all of the students to Aven Ross, Donna Scarf, Sherry Farrell, and Liz Cooper for their dedication.

Liz Cooper, SUNTEP Regina Co-ordinator, noted that in the two years of SUNTEP's Regina operation, forty-five Native student teachers and now seven Regina interns are in the province undergoing their sixteen week practicum. Cooper stated that these grads are "pioneers". She also noted that there are now twelve pre-interns in Saskatchewan. Cooper also commended the twenty-four first year students who were responsible for the organizing and decision-making required to put on the event.

Cooper said two major happenings have affected the SUNTEP students deeply this year. First she said, "was the loss of Les Fiddler. He was a first year student. He was twenty-nine, and a student with an average of over 80 percent." To commemorate Les' accomplishments and to express the deep feelings the students have for Les, a Les Fiddler Scholarship Fund has been set up. The Fund is under the guidance of his family. All donations can be sent to Herb Fiddler or Marion Desjarlais at SUNTEP, Suite

AMNSIS Southwest Area Director, Don Ross, expressed his thanks for being asked to attend the festivities. He spoke of education and the new generation of Native people who will have more control of their futures. "I'd like to congratulate the new SUNTEP students," he said, and presented the beaded rosettes to the students from his area. Roy Bison, a first year student, made the rosettes.

Rita Bouvier expressed her pride in the interns by presenting them with handmade leather briefcases. Joy Amundson, also a SUNTEP student, presented gifts to all of the interns (third year students) from the pre-interns (second year students).

Appreciation was also expressed to the University of Regina Assistant Dean of Education, Mr. Ed Klopoushak, and all of those cooperating teachers, represented by Roberta Theaker.

Concluding the ceremonies, Sherry Farrell stated, "I'd like to thank the first year students for making this evening possible. First and foremost are the students, and they're going really, really strong."

Following the speeches, gifts, and expression of thanks, there was a traditional Metis dance. The students also put on a large meal for all of the hungry participants.

Jiggging contests were held for the women, men and couples. Winners were George Klyne, Lianne Yuzicapi, and Bill Yuzicapi. The jiggers raised the dust in the Little Flower Hall; sashes flew, hair and smiles. It seemed like something my antic talks about from the 'good old days'. "You young people nowadays are so unromantic," she says. "You don't know how to dance." If she had seen the jiggging that night she would have been proud. After the contests, everyone danced, children, teenagers, and elders, young and old alike, even those who were too shy to join the jiggging. The night was a night to remember. If this is what Native education is all about, stimulating such pride in our heritage, we need more of it.

The dance was such a success that people were left standing at the door, since only ticket holders could get in. So next year, buy your tickets early!

For those of you who forgot your cameras, Ron Perreault took extra photos. He can be contacted at 522-2919 (home) or at 522-6621 (business).

SUNTEP is a program of the Gabriel Dumont Institute of Native Studies and Applied Research. The Dumont Institute is an educational institution developed by the Association of Metis and Non-Status Indians of Saskatchewan. 100, 2505 - 11th Avenue, Regina, Saskatchewan, S4P 0K6.

The second thing, on a happier note, Cooper said, is the academic achievement of Calvin Racette. Racette has won a University Proficiency Scholarship Award for his high marks. Calvin is a first year student. Congratulations, Calvin!

Cooper called upon Sherry Farrell, a student presently doing graduate work at the University of Regina, to present gifts of appreciation to Cliff LaRocque, President of Riel Local #33; Paul Tourand, Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) Counsellor for the Kapachee Training Centre; Barry McKay, of the Non-Status Indian and Metis Program; and Stu Herman, Fieldworker for Community Services.



sun tep



Liz Cooper received a bouquet presented by Ray McKay

Donna Scarf, SUNTEP Faculty, introduced the first year students. SUNTEP's first year students are: Darlene Belanger, Alfonso Roy Bison, Linda Blaser, Paula Casemore, Rose Desjarlais, Sharon Elliot, Debbie Fayant, Marilyn Fazakas, Margaret Fisher, Wendy Gervais, Wayne Graham, Evelyn Ireland, Joseph Klyne, Tom Johns, Ethelene LaPlante, Merle Leibel, Joseph McKay, Rosie McLeod, Angie Pelletier, Darcy Pelletier, Leslie Poitras, Charmaine Ross, Frank Tomkins Jr., and Noni Van Goozen. SUNTEP's second year students are: Joy Amundson, David Amyotte, Darlene Banin, Lillian Daniels, Theresa Fayant, Monica Goulet, Ray McKay, Marlene Parisien, Joanne Pelletier, Calvin Racette, Joyce Toth and Lianne Yuzicapi. SUNTEP's third year students include: Rema Alexson, Helen Cyr, Lynne Daniels, Darlene Deschambault, Brenda Kinnon, Theresa MacPhail, Melona Palmer, Patty Lou Racette, and Martina Sayer.

Next, Rita Bouvier, SUNTEP's Director, and Lyle Mueller, Executive Assistant Director of the Gabriel Dumont Institute were introduced for the benefit of all.

Nap LaFontaine, AMNSIS Southeast Area Director, presented beaded rosettes to the first year students of his area. "Education is one of our real priorities," he said. "These first year students are our future consultants. Our goal is to help our students." Nap expressed his wishes of success for the students, "the younger generation has taken a hold of the future." He said, "I'm a very proud man tonight." Yet nothing could speak more of his deep pride than his words, "Any time you need help, don't forget to call on us," he said.

Saskatoon Update

by Larry Laliberte

Saskatoon—The Saskatchewan Urban Native Teaching Education Program (SUNTEP) centre in Saskatoon began its third year of classes in September. The Saskatoon SUNTEP centre, along with the centre in Regina, was established by the Gabriel Dumont Institute of Native Studies and Applied Research in conjunction with the provincial Department of Education and the Universities of Regina and Saskatchewan. A centre has also been established in Prince Albert. The Saskatoon SUNTEP centre will have eight students with a standard A teaching certificate by the end of this school year.

Brian Aubichon, originally from Meadow Lake, is the new Co-ordinator for the Saskatoon SUNTEP centre. Aubichon worked with the Department of Northern Saskatchewan (DNS) for three years as an Affirmative Action Co-ordinator before moving to Saskatoon. Aubichon feels the SUNTEP program is essential for meeting the education needs of Native communities. "It will not only eventually contribute to the education system of the Native communities, but this program provides a chance for Native people to pursue a teaching career," said Aubichon. Holding a Bachelor of Education degree and having worked in the education field for the Northern Lights School Division, Aubichon recognizes the SUNTEP program as an effective way of delivering education to the Native communities.

Each centre has a maximum enrolment of 15 new students per school year. However, the centre will take on additional students if some of the previous students fail to complete their year. The centre in Saskatoon has 19 first year students. It presently has eight/third year students, eighteen/second year students, and nineteen/first year students for a total of 45 students.

The Saskatoon SUNTEP centre is located at the University of Saskatchewan campus. "This is an advantage for the students," said Aubichon, "they can use all of the University's resources which we encourage. The students have access to the library, study facilities, physical education resources and they can participate in any of the University's social activities. Although the SUNTEP program is considered an off-campus program, the students from the Saskatoon SUNTEP centre can also take classes offered by the University of Saskatchewan for their electives. Aubichon says the location for this centre is ideal because of its availability of resources, but most importantly the SUNTEP students do not have to study in the campus environment if they don't want to. "The Saskatoon SUNTEP centre is like a school within a school," he said, "however, it eliminates the students having to compete in a big University environment where they may have problems adjusting."

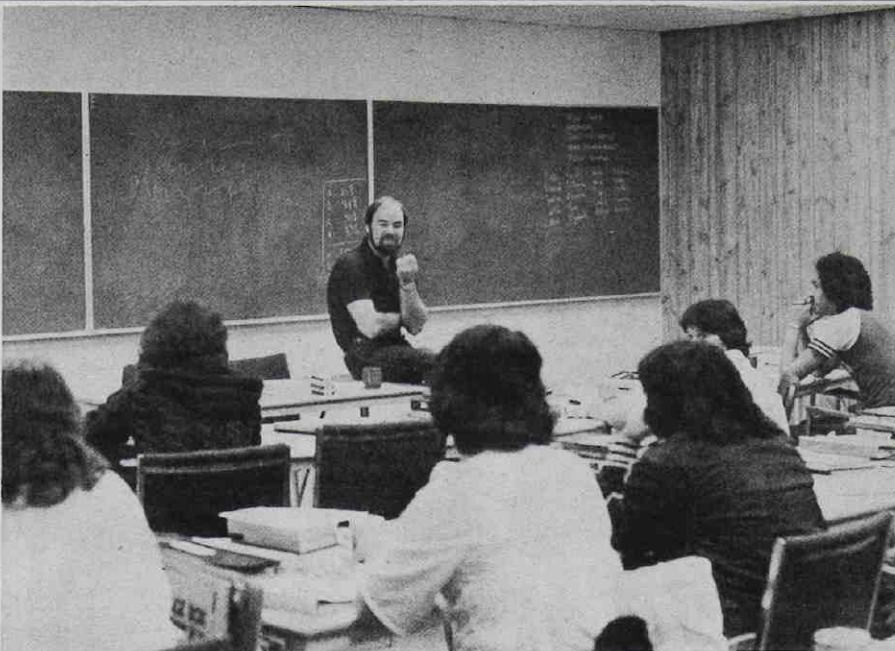
The small number of students allows the staff to spend more time with each individual student. The quality of training is more effective in a small group situation, says Aubichon. "The staff does counselling and tutoring on a one-to-one basis when necessary. With this type of relationship, the working dedication is there," he said.

Like all of the SUNTEP centres, the students will specialize in two areas of study. Native Studies is compulsory and the second major is the choice of the student. However, the Saskatoon SUNTEP centre is placing a lot of emphasis on the students to study cross-cultural education as their second area of specialization. With a teaching program of this nature, (having two areas of specialization) Aubichon says it will be beneficial for the student when he/she is ready to teach. Native children will be able to relate culturally and personally to the successful teachers of the SUNTEP program.

Outside the professional training the students receive in the classroom, they are encouraged to use any resources available pertaining to Native culture. This could include conferences, workshops, lectures, any function that relates to the Native people. Upon completion of the program, students will have a thorough knowledge of the Native society; they, in turn, will teach it.

Aubichon said their centre is maintaining a professional contact with schools and communities throughout the province. "It is very important to maintain a positive relationship with the different schools and communities that will eventually be effected by this program," said Aubichon.

The staff of the Saskatoon SUNTEP centre includes Brian Aubichon, Co-ordinator, Iris Koenig and Tom Sederson, Faculty members, and Lois Gibb, secretary.



Neil Sherwin Shields instructing one of his classes in P.A.



sun tep



Frank Pinkman, Director for P.A. SUNTEP

P.A. in Second Year

by Larry Laliberte

Prince Albert—"The proportion of Native students is increasing every year and it's important they have teachers with Native background they can relate to in their school years," said Frank Pinkman, co-ordinator of Prince Albert's Saskatchewan Urban Native Teaching Education Program (SUNTEP). The program was established by the Gabriel Dumont Institute of Native Studies and Applied Research in cooperation with the Department of Education and the Universities of Saskatchewan and Regina, three years ago. The object of the program is to provide a post-secondary teacher training program leading to a Saskatchewan Teaching Certificate with completion of a Bachelor of Education degree for persons of Native ancestry. Regina and Saskatoon were the only original locations of SUNTEP centres; however, because the centres were situated far from communities in northern Saskatchewan, one was established also in Prince Albert.

The Prince Albert SUNTEP centre started delivering its second year of classes in early September. In addition to 15 new first-year students, the centre also has a new co-ordinator, Frank Pinkman. Prior to taking this position, Pinkman worked as a program specialist in the development and evaluation of career and post-secondary training programs for the Department of Education in Yellowknife, Northwest Territories. A teacher by profession, Pinkman sees the role of SUNTEP as vital and necessary in fulfilling the education needs of Saskatchewan's Native populace.

"This centre in Prince Albert is unique in its own way. It allows the student a chance to obtain a B.Ed. without having to go through all the hassles of a big university campus environment," said Pinkman. "Students seem to adjust quite well as compared to those on a big campus. Overall, this alone has a positive influence on the students' grades." According to Pinkman, most Native students seeking a teaching profession find it very hard to adjust to a university campus because of their small community upbringing. This results in many of these Native students failing to complete their respective degree course. With a SUNTEP centre in Prince Albert, students have the opportunity to become qualified teachers in a learning atmosphere they can all relate to.

Each centre is allowed 15 new students per year. Prince Albert is in its second year, and has an enrollment of 30 students. Pinkman says with a group of students this size, the centre's environment is friendly, relaxing — almost like a family affair. Students and staff have built a relationship much beyond the normal teacher-student contact.

Eva De Gosztonyi and Neil Sherwin-Shields, two teachers, stay active beyond the call of duty, acting as advisors and counsellors to the students. This role has them helping the students with finding appropriate houses and budgeting, to tutoring. Basically, they help the students with the different problems they may encounter while learning to adjust to city living.

The centre's staff consists of Frank Pinkman, co-ordinator; Eva De Gosztonyi and Neil Sherwin-Shields, faculty members and Shirley Warren, secretary. De Gosztonyi teaches the introductory classes in education, while Sherwin-Shields teaches the math and English. The two have extensive experience working with Native people and know northern Saskatchewan very well. Between the two, they deliver the majority of the classes to the first- and second-year students; however, professors from the University of Saskatchewan do come out for a few of the classes, one of whom is Dr. Walter Currie, former assistant director of the Gabriel Dumont Institute.

Since the SUNTEP centre in Prince Albert is only in its second year, the third-year classes that will be offered have not been finalized. Once the students complete the program, they will have a Bachelor of Education degree, specializing in two areas, of which one will be Native studies and the other is optional. The students are encouraged to select language, preferably Cree, as their second area of specialization.



Best costume award winner Rick Wagamese and newer addition to our staff, Annie Charles

Wehtamatowin's Howl-o-een

by John Cuthand

It's not often one begins an article by apologizing for it. We're normally a professional group of highly skilled people, but when the full moon rises on Hallowe'en night, well, things sort of change a bit... Actually, quite a bit.

Vic ("he's-so-cheap-he-squeezes-a-nickel-till-the-beaver-burps") Cathers, our communications consultant/administrator, hosted a Hallowe'en party October 30. We, of course, had to bring our own food and other sundries. It was a Wehtamatowin office party plus, bearing a marked resemblance to a Fellini movie.

Radio section co-ordinator Wil Campbell showed a complete lack of imagination dressing as a "conference" Indian. He lacked the traditional 5 pounds of turquoise and Bingo card, symbols of the professional conference-goer, however. And who ever heard of an Indian dressing up as an Indian? So we gave him the "most boring costume" award — a book of tap dancing lessons.

"Most-blasted" (read between the lines) went to Larry Laliberte, for his sparkling performance as a

"Klinger-a-Ja-M*A*S*H" figure. He received a book of health food recipes, including instructions for wheat germ milkshakes.

"Best costume" went to radio "announcer-operator-programmer-host" (he's versatile!) Rick Wagamese, for his truly awesome performance as a woodpecker (!?) — or was it a bird of paradise? Chicken? Turkey? ...We never did figure it out, but it was a characterization of something. Anyone who can "bird dance" to the "Police" while wearing over-sized bird feet deserves full marks. We also gave him the bird!

As the hours passed and the mood mellowed, spasmodic dancing erupted to the strains of Wehtamatowin's newly acquired, state-of-the-art stereo system — 60 watts per channel of raw, kinetic energy. (Vic replaced two windows Monday morning — and shampooed the rugs!)

At 3:30 a.m., Vic was seen ushering staff and not-so-honoured guests down the street to another (non-existent) "terrific party"!

Devious!



Conference Indian (most boring costume) and Chris



April Boyd, our video programmer, sums up the evening.....

South East Area Holds Annual Meeting



Nap Lafontaine, SOUTHEAST Area Director

by Mary Jean Noels

Katepwa Beach—The South East Area of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) held their annual assembly on August 14 at the Katepwa Beach Hall with approximately 80 members in attendance. There was a social hour at the beginning of the assembly for the members to visit with each other. A pot luck dinner was also served to all before the meeting was called to order.

The meeting began with the introduction of the elders, who were given a tribute by the Area Director, Nap Lafontaine, for the many years they have spent in the organization of our area. Elders in attendance were Victoria Martin of Lebret; William Desjarlais, Joe Racette and Marie Klyne of Balcarres; Mr. and Mrs. J. Richard and Mr. M. Milburn of Fort Qu'Appelle; Mr. J. Klyne, Mr. L. Sayer and Mr. A. Bellerose of Lestock; Mr. and Mrs. Edward Desjarlais, Mr. J. Houle of Rocanville; Mr. and Mrs. E. Blondeau of Moosomin; Mr. P. Pelletier of Qu'Appelle and Mrs. Margaret Ducharme of Welwyn.

Lafontaine also talked about economic development and how the area is affected by it. He also spoke on aboriginal rights and how the local people will have to organize and decide on their priorities for settlements of aboriginal rights. One priority of the area is the Lebret Metis Farm and a committee has been established to draw up a new proposal for the provincial government to consider. We are all hopeful that the farm will be turned over to the area.

There was a series of reports given by the staff on housing, LEAP construction, Ka Pa Chee training centre, SUNTEP, Native Employment, Native Alcohol Council, economic development and the area education committee.

The assembly all agreed that the priority issues of the South East Area are the Lebret Metis Farm, education, jobs and training and the support for the settlement of our aboriginal rights.

The meeting was adjourned by the Area Director thanking everyone for their participation and support over the year.

Buffalo Narrows Native Women Organize a Local

by Vye Bouvier

In Buffalo Narrows, a Native women's local has been in existence for almost a year. The membership is 25, and the executive consists of Eileen McAllister, president; Jean Murray, vice-president; Doris Woods, secretary and Linda Gardiner, treasurer.

The organization is seeking funding for a Native Women's Resource Centre which would serve numerous functions. The Native Women's Resource Centre would:

- develop leadership skills
- unite Native women in working collectively on community problems
- promote better living standards for Native people, through promotion of better housing, educational training and economic development opportunities
- act as a referral agency. The Centre will direct people to resources regarding health, law, financial aid, educational training, etc.
- provide youth and parent counselling services
- work with offenders at court

The Local meets once a week. If you wish to have some say in the role that the Native Women's Local should play in the community, all women are welcome to the meetings.

Native Employment Centre Hard Pressed for Staff

by Joan Beatty

Regina—The Regina Native Employment Centre, sponsored by the Riel Local, is having a hard time meeting the increasing demand for its services in finding jobs for Native people in Regina. According to Laura Garlough, director for the centre, with a staff of seven it gets pretty difficult sometimes to handle all the demands made on the centre.

As of September 30, the centre has 2,255 registered clients, 741 permanent placements and 227 training placements. The centre began their operation two and a half years ago with funding from the Canada Employment and Immigration Commission (CEIC).

The counsellors not only find jobs for their clients, but often find themselves having to deal with other social problems. Garlough said the people that come seem to have more trust in their own people because they know the culture and understand the social stigma attached to being a Native person. She said many of the counsellors have been through some tough times themselves and know exactly how the client is feeling and what he is going through.

When the need is there to refer them to another agency or training centre, the counsellors try to get them in touch with other Native people who will work with them. Garlough said often when they are first referred to an agency they freeze up and refuse to go until they find out it's going to be one of their own people they will be seeing. She said it has taken time to build up the confidence of the clientele.

Besides working with the clients, the counsellors have also visited over 700 employers in the past six months to try to find placements for their clients. According to one of the counsellors, Pauline Anderson, the response from the employers varies although a majority of them are good. "We try and keep in regular contact with the ones that give us a good response and are friendly," Anderson said the biggest problem they encounter in trying to place their clients is lack of education and skill training. "Besides that, no one has jobs right now," she said. Anderson said the clients, especially the ones from the surrounding reserves, will return home and keep in contact with the centre. The rest, who come from Regina, talk to them on a regular basis, she said.

Native Employment Counsellors



The counsellors, besides making the employers aware of their services, also visit schools, community colleges and other agencies, explaining the purpose of the centre and stressing the importance of getting the proper education and training to be able to compete in the job market.

The staff of the Native Employment Centre themselves take refresher courses and attend related training sessions to make them more sensitive to the problems of Native people finding jobs and how they can work together with groups like the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) in attacking the problem as a whole. "We will be taking in a session on the new National Training Act and the training packages AMNSIS has put together," said Garlough. She said many of their clients' aspirations and ambitions are shortlived because of the requirements of the jobs, housing and other related problems. "We know many of our clients will benefit from these new efforts and initiatives being taken," she said.

Although Garlough is apprehensive about the review being done by the federal government on the

Outreach policy, she will have the opportunity to express her views as to how the program can be made a lot more effective. She has been submitting her recommendations to the Regional Manpower Office since she took over six months ago, but understands the limitations of the present Outreach policy. "Every agency we have dealt with has given us nothing but positive feedback on the work we are doing here. I think all anyone has to do is look at our statistics to show the kind of work we are doing and the kind of response we are getting from both the employers and the people we are servicing," she said.

Garlough said the biggest need right now is more staff. "Our work load and clientele is increasing every day and seven people is just not enough to meet the objectives of the program. It's proved itself to be a successful project, but now we need more people," she said.

Garlough credits the success of the Native Employment Centre to the hard work and dedication of her staff and the support they receive from Riel Local, AMNSIS and the local Manpower centre.

Garlough and her staff welcome everyone to come and visit the centre. If you need assistance in finding a job, writing a resume, or counselling as to ways of getting into the job market, do not hesitate to contact them. They are located at 2505-11th Avenue, Brent Building, in Regina; phone number: 527-8535.



Riel Local President

by Larry Laliberte

Regina—"Once a settlement is reached, there is no coming back; it is of utmost importance we are prepared for the constitutional sittings," Don Ross, Area Director for Western Region III, said in a recent Riel Local monthly meeting. The section 37 conference is tentatively scheduled for early spring between Native groups and the federal and provincial governments. Ross said the negotiations will determine the validity of aboriginal and land rights.

Ross reminded the membership these negotiations have been going on since the birth of the Metis nation, and the constitutional sittings will mean final agreement will be reached. "It's a one-shot deal, so we have to be well organized for those meetings." Unity between our people, Ross said, is going to make all the difference. He told the members their support is of vital importance. The membership list will have to be updated so the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) can determine who will be part of those settlements.

Other business discussed at the meeting included the freeze imposed on many programs by the provincial government, the new National Training Act, Saskatchewan Urban Housing and Education programs. Ross said the government imposed a freeze on many programs because they had to review the provincial budget. "It's been six months since the

Importance of Constitutional Talks Stressed at Riel Local Meeting

Progressive Conservative (PC) government got in, and their excuse of having to review is getting old. They are not a new government anymore. They should know by now the financial situation," Ross said. He also said the last election has set back the Metis Association by the cutbacks they made on many programs. The Economic Development program has been cut off, forcing AMNSIS to lay off its fieldworker. "When the New Democratic Party was in office, we had a working relationship with them. Now, with a change in government, that working relationship has to be re-established," Ross said.

The Saskatchewan Housing Corporation (SHC) has yet to award the contract for construction of 35 units through the Rural and Native Housing Program. Redimier Construction, a holding company by the South West Area and Riel Local, has submitted the lowest bid of all the construction companies. Of the six bids submitted, three are private sector owned companies and three housing construction companies established by AMNSIS. The Local is anxiously waiting to hear who gets the contract. According to Ross, Redimier Construction should rightfully get the contract because it submitted the lowest bid. SHC's criteria is to give the contract to the lowest bidder and one that will hire Native people. However, since the PCs are supporting and encouraging private business, they just might let one of the private housing construction companies have the contract. "If so," Ross said, "we could make a lot of political noise."

A five-year agreement had been signed to purchase 1,000 housing units for Native people. The housing groups have one year left to lobby for the remaining 250. Ross said it may be necessary for Gabriel Dumont Housing to get together with other Native housing groups to prepare a proposal showing the definite need for more housing. The waiting list

at Gabriel Housing increases every day, he said. The housing groups will have to get together before the government hands down their new budget to ensure they're included, Ross said.

The Non-Status Indian and Metis (NSIM) education program will be discontinued after this school year, said Ross. "This again is another provincial funded program that the PCs didn't just put a hold on, but stopped altogether." Ross said the students will have to organize and let their position be known. The Saskatchewan Urban Native Teaching Program (SUNTEP) will also not accept any new students at this time because of lack of guaranteed funding. The students who are presently in the program will be funded until they complete the teaching training course.

The Riel Local is also hoping to establish a Native Welfare Department. "Native people on welfare are constantly harassed by social workers. I don't see why we can't handle that department and service our own people," Ross said. A meeting with Pat Smith of the Social Services Department has been scheduled to address that issue.

Dwayne Ross from the Community Development Program gave an update on the Community Service programs. He said their group is teaching a class at Ranch Ehrlo, a residential treatment centre for juvenile boys. They also established a tutoring service available to anyone from grades one to 12. They also plan to host an Arts & Crafts Workshop.

A Christmas Hamper Fund is in its initial stages. Many of Regina's merchants have been approached to donate to this worthy cause.

Before the meeting ended, Ross reminded everyone to attend the Wayne McKenzie Roast on November 20. Tickets are available at the Riel Local office.

Well, friends, it looks like you've caught me with my pants down! What can I say? This outfit fit fine last year but it looks like momma is going to have to make a few alternations before Christmas Eve. As a matter of fact, we've all had to make a few adjustments this year. If your household is anything like ours, you're probably going crazy trying to get everything in order for Christmas. At the same time, you're probably wondering where you're going to get all the money to do everything that has to be done. Things like the annual Christmas cake, plum pudding, Christmas goose, the traditional tree and trimmings and then, of course, the gifts.

I'm sorry folks, but I don't have any of the answers for you. If nothing else, I guess you're going to have to do as we're doing and try to make do with everything and anything we already have on hand. For instance, we're settling for a couple of fat fryers in place of our usual Christmas goose. Momma found a cake recipe that doesn't require any brandy or candied fruit. The kids are busy stringing popcorn and making some real nice decorations for the tree and I've been out in my workshop for the past couple of weeks trying to find a way to recycle everything from cardboard boxes to old car parts to transform into original and useful gifts.

Do you want to know something though? We're all having a ball. I thought this was going to be a poor Christmas because we didn't have any money. Surprisingly enough, it's turning out to be one of the richest Christmases we've ever had. It's funny, but I remember feeling the way I do now, a long time ago. We didn't have any money then either. All these years when I thought Christmas didn't feel like Christmas anymore and I couldn't figure out why, I thought it was lost forever. It was lost, in the Christmas booze, aluminum trees and fancy gift wrapping. It was lost in the letters to Santa Claus, the pre-Christmas sales and the post-Christmas bills. What we lost is just the thing we were foolishly trying to find.... The Spirit of Christmas. Unfortunately that is not something which can be found in a bottle of Four-Star or a Sears catalogue. It can only be found in the one place we forgot to look.... within ourselves. I guess when you're as broke as we are this year and don't have anywhere else to go you are forced to look inwards for the answers. Well, that's what we did ... and EUREKA ... we found it. The thing we'd thought was lost forever; the Christmas Spirit. I can't remember feeling as close as we feel now as we all work together, sharing our time and ourselves in making Christmas as joyful as possible for each other. For the Spirit of Christmas is the Spirit of Sharing; the Spirit of Loving and that Spirit is within each of us if we only take the time to reach deep within and simply claim it.

It is going to a grand Christmas for Christmas has finally come back home.

I'd like to give you the gift of Christmas, but as I've already said, that's one thing we all have to claim for ourselves. But if it'll be of any assistance, I'll show you some of the way in which we found ours.

To begin with, every little girl dreams of owning a beautiful doll house. Our little Dawn is no exception. She's been asking Santa Claus for one for the past four years but always seems to understand when she wakes each Christmas morning to find that it hasn't been left under the tree ... again. I've watched her house her dolls in every conceivable container over the past four years. The other day she was using one of my old shoe boxes and as I watched her it occurred to me that I'd been overlooking the most obvious solution. I could make her a doll house as beautiful as Mr. Sears ever could and I could make it out of the very cardboard boxes she was playing with right now.

Of course, when it came to my seven year old son Shawn, I wanted to give him something extra special as well. I struggled with the problem and then felt really silly when his grandfather came up with the answer. He suggested a gift he had made for me once. That gift was by far the most entertaining and enjoyable gift I'd ever received. It was a little wooden, dancing puppet and Dad made it for me for my sixth Birthday. I think everyone who ever visited our home must have played with it for hours and it's still in the same shape it was then, except perhaps a little dirtier.

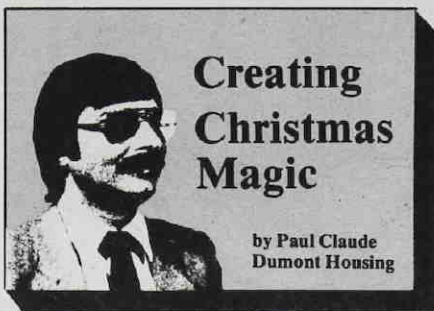
This puppet will give your special child years of pleasure. When he finally does set it aside to play

with other toys, it's almost certain that you or your spouse will be picking it up to try when you think that no one else is looking.

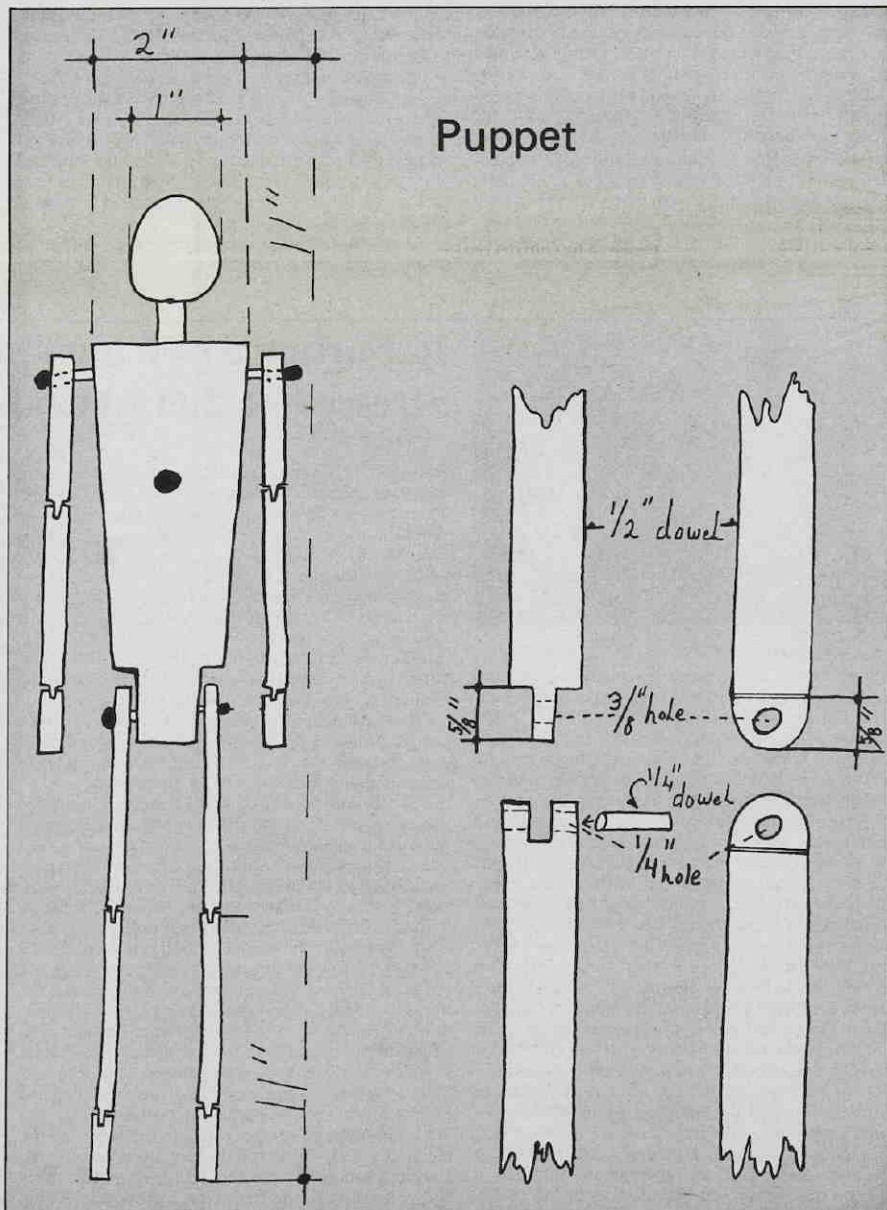
This puppet can be made with any scraps of wood you might have around. Simply modify the style and

be achieved any other way. As long as the joints are constructed so that they all move freely (except for the head and neck), this project cannot fail to be a booming success. The head and neck should be attached solidly with the same white carpenters glue as was used in the last project. The arm and leg parts are joined and attached with small screws, pieces of dowelling, small pieces of rod, etc., etc. Just remember that all joints have to be free-moving if the puppet is going to operate properly. Once the puppet has been assembled it's up to you whether you want to finish it off at all. It is just as appealing left this way, however, I chose to paint a face and clothing on it. I added a small piece of dowelling for a nose and painted the rest of the face with coloured felt markers. The last and most important part is the secret which makes it dance. This is a piece of dowelling about a foot long which fits into a pre-cut hole in the puppets back. Attach this piece solidly, using the white carpenters glue again.

To truly appreciate the charm of this toy, you have to watch it dance. Take a piece of board about eighteen inches long and hold it between your chair and thigh. Now, hold the puppet by the rod in its back just above the free end of the board so that its feet are almost touching. Now, simply vibrate the board and watch your dancing puppet come to life as it dances its heart out for you while it magically transforms every other heart in the room to marshmallows and hot buttered bannock.



size to suit your available materials. The only thing that you're going to have to be extra careful with are the joints as they are the secret of this more than special toy. You can either cut the pieces with a small hand saw or do as my father did and whittle the parts by hand. Although timely, this whittling will lend a certain quality and character to the toy which can't



BOOKS



As reviewed by
The Gabriel Dumont
Institute

INDIANS At Work

Indians at Work, by Rolph Knight.
New Star Books, Vancouver, 1978

*An Informal History of Indian Labour in British
Columbia, 1858-1930.*

reviewed by Christel Barber

This book counters the common misconception that with European settlement and industrial development all Native people retreated to an isolated reserve existence. Without denying the Native cultural traditions and disregarding the colonial position into which Indian peoples were placed, the book suggests that Indian workers became occupationally much like their non-Indian counterparts.

Rolph Knight's study draws together archival material, company records and local history, but is interwoven with personal accounts which transmit a personal perspective of Indian labour in B.C. from the gold rush to the beginning of the great depression. The epilogue outlines those forces which drove many Indians into the ranks of the semi-permanently unemployed during the last two decades.

The Magic Fiddler & Other Legends of French Canada

*The Magic Fiddler and Other Legends of French
Canada.* Text by Claude Aubrey. Translation from
the French by Alice E. Kane.

Peter Martin Associates Limited, 1976

reviewed by Christel Barber

Are you bored with the 20th century? You don't care about anything? Then here is a suggestion for you. Why don't you try "courir de loup-gareau", that is, play werewolf. To do so means to experience an extraordinary sensation, explains author Claude Aubrey in his book, *The Magic Fiddler*. Aubrey's book contains a number of legends which are drawn from current folklore of Quebec and Ontario.

A prominent feature of these legends is the concern with the Devil and his meddling with the affairs of the church, the parish priest and the taboos leading to the salvation of law-biding communities.

Some of the stories originate in lumber camps, others on Indian reserves such as Lorette and Caughnawaga. One of the most famous legends is *La Corriveau* of Beaumont, Quebec. This woman, the wife of a habitant, is believed to have killed her husband and for punishment was shut up in a cage hanging from a tree. Another legend tells about Rose Latulippe, the beautiful, who was a terrible flirt. Dancing, merrymaking and fiddling played a prominent part in the lives of the people featured in Aubrey's legends; but merrymaking came to a halt with the advent of Lent, and those who did not heed the warning to cease dancing on the eve of Ash Wednesday ended up as victims of Satan Incarnate — unless they could outwit his cunning.

Claude Aubrey deserves credit for his initiative in producing this remarkable set of legends which should become familiar to many readers.

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Regina Indian/Native Education Council

What Is It?

Extracurricular activities for children in grades one through 12 who are having trouble in school.

Activities will include study of culture and crafts, films, sports and social contact with other community members.

Tutoring and a studying environment will also be provided.

Where Is It?

At The Regina Friendship Centre
1689 Toronto Street, Regina

For More Information Contact:

Greg Daniels at 522-1695
Randy Keeshig-MacLeod at 525-0561

**The Regina Indian/Native Education Council
is a non-profit, non-political, non-sectarian
community service.**

(See the next issue of *NewBreed* for more details)

Cultural Education Conference

November 26 & 27, 1982
Hospitality Room, Saskatoon

Opening Remarks

President, AMNSIS
Chairperson, Dumont Board
Minister of Education

Panel

Cultural Education: What is it?
How can it be accomplished?

Moderator

Lyle Mueller, Dumont Institute

Panelists

Rod Bishop, Area Director, AMNSIS
Tony Lussier, Professor, Native Studies
Program of University of Saskatchewan

Maria Campbell, Authoress
SUNTEP student

ADM (Continuing Education)

Mileage for one vehicle, meals and accomodation for two delegates per
Local will be provided. For more information contact: Tim Pynch at the
Dumont Institute (306) 522 - 5691



by Sara Ballantyne



Handwritten Cree text in red ink, arranged in four lines.

Main column of handwritten Cree text in red ink, continuing the article.

Second column of handwritten Cree text in red ink, continuing the article.

Left column of handwritten Cree text in red ink, continuing the article.

THE WAR YEARS





Vital Morin

"There was steady bombing and shelling on the front lines. There was still shelling when we got there. We had to dodge bullets at times. While we were advancing we stayed in old shacks of buildings. When you're in the front lines, you seldom have a chance to stop for long."

by Vye Bouvier

On July, 1942, I went to enlist at a recruiting office at Meadow Lake. I was seventeen years old.

I took three months of basic training in Regina. I had one year of advanced training in Camp Borden, Ontario. I was with the Canadian Armored Core (CAC). I trained on tanks, trucks and Bren gun carriers.

On July, 1943, I went overseas. I was stationed in Aldershot, England. At that time, the army was running short of infantry reinforcements. I trained as a private in infantry. I was in the Regina Rifle Regiment.

On D-day, June 6, 1944 allied infantry landed on the Normandy coast. I was with the Canadian troops. An allied air attack prevented counter-attack.

The first city we captured was Caen in Northern France. We kept pushing on. We had a tough battle at Falaise; another tough battle was at the Leopold-Kanaal in Belgium.

When we got to the city of Ghent in Belgium, I got sick and landed in a hospital for two weeks. I lost my company when I got out of the hospital. My company had moved on to Holland. I was sent to Nijmegen, Holland. I went back into the Regina Rifle. We stayed in Nijmegen for two months, patrolling German lines.

Twenty-four hours before the infantry moved in, there was steady bombing and shelling on the front lines. There was still shelling when we got there. We

had to dodge bullets at times. While we were advancing we stayed in old shacks or buildings. When you're in the front lines, you seldom have a chance to stop for long. For food we had bully beef (corn beef) and pilot biscuits. When the unit behind caught up with us we had hot meals from the mobile kitchen (truck).

The infantry division was escorted by tanks. We were on foot "mopping up", picking up prisoners. We had training in first aid, we couldn't stop but we did the best we could. The Red Cross people would pick up the wounded and the dead.

Around February, 1945, we advanced into Germany. Kleve was the first city we captured. We took over little towns and picked up German soldiers as prisoners. There was resistance and we were shot at.

From Kleve we were sent to Huchwolde Forest. We were advancing right up front when I got captured and became a prisoner of war. Seven men were captured from our platoon. We were transported by truck and by train for three days to a prison camp. Four of us remained together and we were kept in Stalag 11B Prison Camp. The camp had 40,000 prisoners of war.

We were interrogated in the prison camp. They didn't use any force on me. I was asked what regiment I was in, how big it was, and who had been on our right and left flank.

The camp had people of all nationalities. There were-Canadians, French, Dutch, Russians, Belgians

"Memories of the war haven't had too bad of an effect on me. I guess I was too young and full of 'piss and vinegar'."

"My experience as a soldier and the travelling that I did has helped me to work with other Native people in struggling for our rights. As far as I can remember I have been involved in the political movements of Metis people."

and Americans. The people who spoke the same language were in the same compound. We slept in long bunk houses. The treatment in our prison camp was not too rough except that we didn't get enough food. We had one meal a day of vegetable soup and one piece of rye bread. I can't eat rye bread anymore. Once in awhile we'd get sauerkraut. I can't eat sauerkraut either. I am 5' 10" and at that time I weighed about 100 pounds.

The war ended on May 7, 1945. We were rescued by British troops. They rounded up as many prisoners as they could find and sent us to the nearest airport by truck. I was flown back to England on a Lancaster Bomber.

I recuperated in a hospital on the outskirts of London. When I got out of the hospital I was given one month's leave. I went to Scotland, Edinburgh and Glasgow. I went to see old castles at Edinburgh. The architecture in those cities was interesting. One building would have one dozen to half a dozen chimneys.

In London the soldiers got an invitation to a supper on the palace grounds at Buckingham Palace. We shook hands with King George VI.

I came across on the Ile de France. It was a luxury liner which brought home the prisoners of war and the wounded. It took us six days to cross. We landed in Halifax on July 1, 1945. There was a hell of a big crowd. General Henry D.G. Crerar got all the attention.

We took the train back to Regina. I got one month's leave to come back home. After that month I went back to Regina to proceed with a discharge. I got an honorable discharge on October 11, 1945. I received four medals. I got a voluntary service medal, a France and Germany medal and star and a 1939 and 45 star.

I didn't get compensation as a prisoner of war. To be eligible you had to be a prisoner of war for ninety days. I was short two days. I sent an application to the Department of Defense (DND) in Ottawa. They sent a letter to my wife expressing their sympathy that I was dead. I had been classified as dead in Ottawa. I was eligible for a pension. I applied at the Department of Veterans Affairs (DVA) in Saskatoon and got it.

My experience as a soldier and the travelling that I did has helped me to work with other Native people in struggling for our rights. As far as I can remember I have been involved in the political movements of Metis people. In the early sixties Jim Brady and Malcolm Norris were involved. Malcolm was with Mines and Resources and he has been to Ile a la Crosse.

I think when I saw the difference in the way that the people in the North and the South were living I wanted to do something about it. We were fifty years behind in our living conditions. We had no roads and no power. A really bad road went to a mainland across the lake from Ile a la Crosse. In the summer we would use a barge to freight things and in the winter a bombadeer. We pressured the government and in 1958 a gravel road to the village was completed.

Memories of the war haven't had too bad of an effect on me. I guess I was too young and full of "piss and vinegar".

Joe Amyotte



by Larry Laliberte

Regina—It was in the summer of 1940 when a recruiting officer from the Canadian Armed Forces (CAF) approached Joe Amyotte and asked him to enlist. That was during the depression and jobs were hard to come by. Joe, being young and ambitious, decided it would be better than being unemployed. At that time Joe was living in Balcarres, Saskatchewan with his newly established family, so he made the necessary arrangements to make sure they would be looked after. After saying his farewells, Joe started off for Regina where the CAF had a Recruiting Office.

After a physical test and a few forms later, Joe was on his way to Dundurn. This was August, 1949, a start to a five year military experience. Joe began his military training. After four months, he was transferred to a base near Vancouver, British Columbia. From January 1941 to May 1941, Joe received training in the calvary regiment preparing to go overseas and fight in the Second World War.

It was in May 1941 when he received word he was going to Hong Kong. He was given 24 hours to pack his gear and go home on a eight day pass before going to Hong Kong. While vising his family the CAF authorities in Ottawa made a mistake and sent a different troop to Hong Kong. Joe says the troop that went to Hong Kong wasn't even fully trained. Joe and the rest of the regiment were on their way to Toronto via train when the foul-up was discovered. By the time the mistake was noticed the Winnipeg regiment was already on its way to Hong Kong, much too late to rectify the matter. Despite the fact the Winnipeg troop wasn't fully trained, they were not stopped from going.

Joe was then transferred to Nova Scotia where he began training again; this time in artillery and infantry. The regiment he was posted with had approximately 1,200 men, divided into four companies, A, B, C, and D. Each company consisted of around 300 men, including the higher ranking officers. Joe recalls that company A had the most Native men, however he felt comfortable in his own company because his army associates were not prejudiced.

He was in Nova Scotia for over two years when, one day, during a tactic field maneuver, he got severely injured. According to Joe, a truck he was in got into an accident. He fell off the vehicle and sustained injuries to his shoulder and knee. After the accident he could not pass the army medical.

Once he recovered, Joe was transferred to Saskatoon where he joined the CAF's Regiment Police Force. His duties included that of an official policeman. He was still considered an active member of the CAF, however, his assignments were more limited. Joe remained with the Regiment Police Force for over two and a half years until he got an honorable discharge in November, 1945.

He then returned to his old job as a carpenter. In 1963 Joe became involved in the Metis organization and in 1966 he was elected president of the Metis Society of Saskatchewan, now called the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). Joe held that position until 1969. He remains active in the Native movement and is very well respected for his contribution he has made to the Native people and their struggle for independence.

He received word he was going to Hong Kong. He was given an eight day pass. While visiting his family the authorities made an error and sent a different troop to Hong Kong. He and the rest of his regiment were on their way to Toronto when the mistake was discovered.

Remembrance Day Flashbacks

Norman MaCauley

MaCauley's gun crew was responsible for 'cleaning out' German machine gun nests at close quarters. They saw heavy fighting.

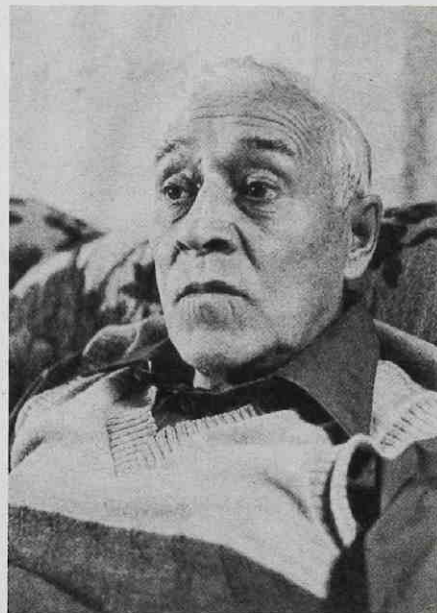
by John Cuthand

In June of 1940, Norman MaCauley and two companions walked from La Ronge south to enlist in the Canadian army. The world was at war, and men were needed for the fight against Nazi Germany. Though MaCauley and other Native servicemen did not know it at the time, Native veterans would form the core of Native leadership following the war.

La Ronge was an isolated, small village then. MaCauley's life until that moment had been spent in the north. His father was a self-reliant freighter who taught young Norman the value of hard work. His long walk south, then, came as a harsh introduction to the outside world. He was trained as a bofors gunner under the Fourth Canadian Division in England prior to seeing combat in the bitter battles of the European theatre. He landed with Canadian troops at Cannes, France, in the wake of the Normandy invasion. His unit saw fighting in their push through France into Holland and Belgium. MaCauley's gun crew was responsible for cleaning out German machine gun nests at close quarters. They saw heavy fighting. In the final days of the war, he was positioned on the outskirts of Berlin. Politics slowed, then halted, the Canadian advance. In the final hours, it was Russian troops who stormed the last German citadel.

When the war ended, many Canadians were de-commissioned and sent home. MaCauley stayed on, working for the Canadian postal corps in London, England. In London, he met and married his wife. She was English, and used to city life. When he returned to Canada, he worked first in Winnipeg, then Vancouver, preparing her for a life as alien to her as England was to him.

With the same pluck as shown by his war years, he has lived a varied and full life. He was an independent freighter, tourist camp operator and owner, government employee and consultant, and member of the Legislative Assembly.



Today, Norman and Hattie MaCauley live in semi-retirement in La Ronge. At 65, the war is a painful memory. Many friends died. He agrees his war service prepared him for the inevitable changes that swept the north from the post-war era to today.

I feel sure in my own mind somewhere that it wasn't meant for the Indians to wind up this way. Because from hearing old stories or history, if you want to call it as such, the people in gone by days were a happy, joyous people; yet, when you look back on our education, what we call education today, there were no schools in them days, no senior citizens homes, no correctional institutions. There wasn't even a Mountie around, no such thing as a policeman. The society stood firm, very firmly on the old honour system. In the book (the Bible) is says "honour thy father and thy mother." There's nowhere it says to love them, not to my knowledge ... maybe it does. But the Indian, part of his education was to always love one another. It doesn't matter where he is at, what tribe is he with, the people were his. They ask you by name, some older people ... just by your name they knew exactly what tribe you belong to, exactly what part of the world you were from. Some of them knew by the clothes, the style of clothes you wore, and they treated you accordingly. If you were travelling and you came by a camp or a village, there was an understanding, a rule of all Indian people that a travelling man never used his own equipment in camp, or in the village, because he might need it on the trail. So right away he was never asked if he were ready for a meal, the meal was set before him. And out of politeness, kindness, respect, he never turned down anything, never turned his nose at any find of food.

— Peter Sidney, October 1977, Whitehorse, Yukon
from the book *POTLATCH, Stories, Songs and Ways*

The Indian Special Constable Program

by April Boyd



The Indian Special Constable Program (ISCP) was especially designed to equip Native people with the training and skills needed to become law enforcement officers of the Royal Canadian Mounted Police (RCMP). Indian, Inuit, Metis and Non-Status Indians have been accepted into the tough training program from all parts of the 'Depot'. Since the RCMP are federal employees, their jurisdiction covers the entire country. There are now Native Special Constables stationed all over Canada.

**The training program is tough.
Fifteen weeks of driver training,
human relations, physical
education, self defense, firearms
training, the study of the Criminal
Code, cross cultural training and
first aid.**

Saskatchewan played the lead role in establishing the program, partly because the major training centre for RCMP is situated in Regina. It was the first province to implement the program in 1975. Other provinces followed Saskatchewan's lead, yet they went ahead with the hiring of Metis and Non-Status Indians into the force. In Saskatchewan, the program was exclusively for Treaty people.

Saskatchewan Indian leaders were concerned with the high statistics of incarceration, recidivism and criminal offences affecting Native people. Federation of Saskatchewan Indian (FSI) leader at the time, Chief David Ahenakew, initiated meetings with the federal and provincial governments to begin assessing what types of solutions could be provided to the reserves that would deal with the problem. In 1974 an agreement reached between FSI, and provincial and federal governments saw the initiation of the Indian Special Constable Program; eight Indian recruits then went into training in January of 1975.

The program was initiated by FSI in order to improve policing conditions on the reserves and to improve relations between the RCMP and Indian people; and to begin training an Indian police force, with the long range goal of Indian people running their own affairs. The role of the Special was perceived as a liaison between Indian people on reserves in conflict with the law, and the RCMP.

Before the program began, there already existed four positions with the RCMP under the Guide and Interpreting Program. They were based in La Ronge, Stony Rapids, Ile a La Crosse, and Cumberland House. FSI wanted a more stable, regular, and improved form of policing on the reserves. Three major approaches were brought to the negotiating tables during meetings with the FSI, and the two levels of governments:

I

THE BAND CONSTABLE CONCEPT:

This concept would have held Indian Affairs as the agent responsible to police the reserves. This plan had several drawbacks, not to mention the colonialist mentality. The Band Constables would only be able to enforce band by-laws, which meant that they had no authority off the reserves. Many people felt there were discrepancies in the hiring and firing policies of individual bands. There also was no job security for the individual attempting to improve conditions on the reserves.

II

THE TRIBAL POLICING CONCEPT:

The reserves wanted their own police force, but lacked the adequate personnel and hardware, for example: cars, uniforms and detachments. Since there were 69 bands in Saskatchewan who would require this equipment, Indian Affairs said no to the funding.

III

3B OPTION PROGRAM:

In order for band constables to have any form of authority other than band by-laws, it seemed that the policing system sought for had to be an integral part of an existing police force. The RCMP said they would provide the experienced personnel, training, detachments, management, and hardware, etc. needed to train Native policing units, and help in getting the program operative. This proposal allowed Native policing units equal authority in dealing with serious problems. The agreement was made. From the negotiating tables to the Indian Special Constable Program as it exists today, the RCMP have been supportive.

The program jointly funded by the federal and provincial governments is now open to anyone of Indian ancestry. Originally applicants had to be Treaty. This has changed. There are five Metis and Non-Status Indian members either presently in training, or have completed it.

To date there are 1,400 RCMP personnel in Saskatchewan stationed at 122 detachments. The most recent government Native population figures 1976, read 55,000 Status Indians, and from 86,000 to 130,000 Metis and Non-Status Indians. In terms of land there are 136 Indian reserves in the province, with 69 Indian bands.

There are 38 Special Constables in Saskatchewan, five of which are Non-Status or Metis. Ten women Specials are also stationed around the province. The ladies are stationed at Balcarres, Indian Head, Southey, North Battleford, Spiritwood, Pelly, the Poundmaker/Little Pine detachment, and two are in Prince Albert.

Some of the regular member Special Constables have completed 'conversion' from the Special Constable Status to Constable. There are approximately 10 Native Constables. These numbers indicate that out of 1,400 RCMP personnel in Saskatchewan, 48 are Native people.

THE TRAINING PROGRAM:

The training program is tough. Fifteen weeks of driver training, human relations, physical education, self defense, firearms training, the study of the Criminal Code, cross cultural training and first aid. The trainees are taught the importance of adjusting to situations and to be aware of their reactions under pressure.

The training the Specials receive is shorter than the training the Constables receive; more emphasis is placed on law and the Criminal Code than on physical fitness. Each Special must work on physical fitness in their own time.

The Specials are considered regular members of the force. Their jurisdiction is the same anywhere in Canada as any Constable. After their initial fifteen weeks of training the Specials spend six months in recruit field training. They then receive the ongoing in-service training. The term 'Special' was defined by Sgt. C. Cameron, Native Policing Co-ordinator, as the Native Special Constable having "cultural qualifications that a Non-Native Constable doesn't have."

NewBreed Journal was invited by Sgt. Cameron and Constable Jack McLean, Assistant Native Policing Co-ordinator, to sit as an observer in one of the cross cultural classes held at the Depot. The course is three days solid, and taught by Dr. VanDyck, a cultural anthropologist.

The Specials were asked to analyze the film *Cold Journey*. The story was about a Native person experiencing cultural conflict over which way of life he should choose, either his parents' traditional ways, or the white mans' ways he learns in residential school. The young man portrayed eventually hung himself in a cell. VanDyck brought out the human aspect of cultural conflict.

VanDyck dealt with different types of solutions for problems of culture conflict and the pressure resulting from alienation. Many of the Specials have experienced alienation because of the great adjustments needed in coming from a rural area and becoming identified with a uniform. Constable McLean has been in the force 7½ years. He spoke of his experiences.

"If I quit once, I quit a thousand times," he said shaking his head. "The program has been going on for seven years now. The ice has been broken. There have been a lot of changes."

Dr. VanDyck stressed, "You are going into the detachment as an RCMP...whether or not the individual or the detachment is right or wrong you are going to be looked at as part of it. There is discrimination from the Non-Native community, from the Native community or the detachment. Any Indian or Inuit Special Constable, any policeman experiences stress. Any Indian or Inuit Special will experience a broader range of stress because they are in the shoes of a policeman dealing with cross cultural problems."

The Native Policing Unit held a recruiting drive last spring on 33 reserves, and it appears people are happy with the program. The retention rate is over 50%. Specials who have left the program explain the difficulty of making the change to the new life-style, and some have found it even harder to work in their home areas.

Commenting on the life of a Native law enforcement officer McLean said, "You have to prove yourself in the community and with the people you're working with too. You have to have a proven desire and the ability to do it, but it rests on your own initiative and the 'individual'."

SUMMARY AND COMMENTARY

Through the Indian Special Constable Program, the RCMP have been supportive in training and equipping Native people from all over Canada with the skills and hardware needed to create operative Native policing units.

Saskatchewan Indian leaders have been talking self determination for a long time. It's an established fact that we have the highest incidence of incarceration, recidivism, and criminal offences in terms of percentage of population in Canada. We have the highest statistics of suicide, infant mortality rates, poorest housing, medicare ... The list is endless. Self determination seems a long way off when we face these staggering figures.

The question remains, is the Special Constable Program simply a method of putting Native people into 'whiteman' uniforms and teaching them to enforce the oppressors' laws; or is it a practical solution to training and equipping our own Native policing units? Do our people need to be policed by ourselves? Do we need to protect our people from themselves? The answers to these questions lie with each individual reader, and the commitment of each individual reader to the betterment of our people.

Either we can condemn the program as a bandaid solution, or we can support those individuals who have taken the bull by the horns; those Specials who have applied themselves to their training, and have the dedication to face problems of alienation and culture conflict.

These Specials have a job to do. They will experience discrimination from their own communities and from the non-Native police. They know this, but they have the strength of character and courage to take the flak.

by April Boyd

Constable Jack McLean, Assistant Native Policing Co-ordinator:

Constable McLean grew up on the James Smith reserve, and since he was small his goal in life was to become a policeman. He chose a career with the RCMP rather than city police because he preferred the rural environment. His career began in 1975; McLean was in the first graduating troop.

His first detachment was Punnichy for four years; he then went to Prince Albert for one year. He accepted the responsibility of Assistant Native Policing Co-ordinator, in 1979, and he's been in the city ever since. He is the only Native Assistant in Canada.

McLean has seen many changes in the program. "At first it had to prove itself. In different places there were different problems. It could be personalities, or positive or negative attitudes about Native people. It varied in the province, depending on where you were posted," he said. "At first it was difficult."

It was the change in life-style that McLean found the hardest to adapt to.



Profile: Eva Thomas, Special Constable:

Eva has always wanted to do police work, but she never had the opportunity. Before she was accepted into the force, she had worked with Indian Affairs and the Saskatchewan Cultural College in Saskatoon. She submitted her application to the RCMP in January, 1982, and was sworn into the force June 22, 1982. She began training that day. Eva's first detachment is in Prince Alberta.

The Specials live in barracks with the Depot, and train together as a troop. The training is strenuous, and living in barracks is a big change for many of the Specials. "It's difficult to adjust to...most of us are married," Eva said. "It's hard on everyone. We're trained as a troop. We have to learn how to work

together here. It prepares us for the detachment area. We learn self-discipline; how to cope; how to time yourself to do things, and how to take criticism. It's just discipline. It's making us stronger."

The training curriculum ranges from law, self defense, first aid to practical things like learning how to type. Since the Indian Special Constable curriculum is more condensed than the Constable course, Specials have to work on their physical fitness on their own time. The law and Criminal Code units are emphasized. "It's not the same routine everyday," Eva explained. "The main thing is to be able to cope and take the criticism. It really shows. You meet people after class time; and they're a different person."

"You gain respect for your community and for yourselves," she said. "It takes a lot of training to get into the training. It's a great feeling to know that I've been accepted; to be able to complete the training is another thing," she stressed.

Eva is concerned about the cross cultural problems facing Native people today. She clearly sees the great amount of work it will take for two cultures to begin to work together and understand each other. She talked about what Native people understand police to be, and her understanding of her job. "We're trained to be a part of the public, not to show them who we are. We have to obtain public approval."

Native people remain Eva's priority. She hopes to establish a good relationship with the Native communities through her job. Eva says she will remain a Special rather than convert to Constable status because she wants to remain working with her people.

Eva is from Shell Lake, Saskatchewan. Her parents are Lloyd and Helen Starblanket from the Sandy Lake reserve. She has a six year old daughter, Crystal. "It's the family life I miss the most," she said.

Eva graduated October 7, 1982 after a tough stay at the Depot. From *NewBreed Journal*, Eva, we wish you the best of luck in your career!

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Profile: Allan Beads, Special Constable

Allan is one of the five Metis and Non-Status Special Constables in the force. He had applied in 1979, but at that time the course was exclusively for Treaty people. He was planning on entering the force as a Constable. "I was going to go as a regular because I wanted to finish my Grade 12." Entrance requirements have been changed; Allan was sworn into the force June 22, 1982.

"It's very hard, but a person has to apply themselves," he said about the course. "It's very interesting. Nothing is dull. Your whole life-style is changed."

He has been studying first aid, cross cultural problems, law, human relations, and how to use machines, like radios, firearms, and "lots of self defense." "I felt I should have been in better shape," he said. "Just playing hockey and sports all the time doesn't make you in shape. You've got to be able to do things alone, physical training is on your own time," he explained. "Before you get in, get physically trained. It takes the pressure off of you so you can get more into the academic training," he advised.

NewBreed Journal asked Allan about his feelings on being a Native law enforcement officer, "It is as important as a person feels. It's an individual effort of what really goes on when you get out there. If you can speak your own language, it helps a great deal." Allan feels that Native people can deal with each other more easily, "If you see a Special Constable, you feel more relaxed."

Allan is looking forward to completing his training. He would like to convert to Constable status, the benefits like medicare, insurance and pension, remain the same, with an increase in salary. His graduation was October 7th and Allan's first detachment is in Beauval.

Allan's parents, Sarah and Walter Beads, are from Chitek Lake, Saskatchewan. Allan is 22 and married. "My family is in Saskatoon right now," he said, referring to his wife Sarah, and their three year old son, Curtis.

Allan's advice to anyone thinking of making a career with the RCMP is realistic. "When you're younger you can grasp things easier, like what is taught here. It's also easier if you've been out on your own for awhile, rather than coming right out of high school."

NewBreed Journal wishes you the best, Allan, and we're quite sure you will be an asset, not only to the community as a Special Constable, but to the Native hockey teams in Beauval this coming winter.



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Young Women in Detainment

by Vye Bouvier

This article is the last of a series titled "Women in Saskatchewan Prisons". The term "prisons" is used in the historical sense, the definition of which is "a place where persons are confined". The word "prison" is more commonly used in talking about sentences of longer than two years. Although the Roy Wilson Centre is not a prison, this last article is a continuation of the series about women in confinement.

The boarding school atmosphere of the old convent does not resemble a prison. The girls have a regimentation similar to a boarding school. There is a school, sports and extra-curricular activity. There the similarity ends. The girls are not sent to the Centre by their parents and most do not have a home to return to when they leave. The huge metal entrance to the Centre is locked from the inside and the outside. To have the freedom of leaving the building whenever they wish, the girls are expected to earn brownie points through a "step system".

The Roy Wilson Centre is a huge old brick building which is located in the community of Sedley. Sedley is a small community which is a forty-five minute drive from Regina.

The girls that are residents at Sedley are between thirteen and sixteen years of age. Half of them have been to court as delinquents. The other half have not had any conflicts with the law. The majority of the girls come to the Centre from an urban environment. Seventy to eighty percent of the residents are of Native ancestry. There is no Native staff at the Centre.

This article is in two sections. The interviews are with the Director of the Roy Wilson Centre, Frank Dorenstauder and with six young women who are residents of the Centre. The girls chose pseudonyms of their liking.

JO-ANNE:

I was born in Carlyle, Saskatchewan. My mother is from White Bear Reserve. When I was eight months old, I was adopted by an English mother and an East Indian father. My parents separated and I moved to England with my mother. I attended a private school in England. I was thirteen when we came back to Canada for a holiday. During the holiday, I ran away from home. I was placed in the Native Girl's Centre in Regina by Social Services. I was there for six months. I kept running away. I ended up in Dales House which has tighter security than the Native Girls' Centre. I was sent here after that. I am in grade nine. After I leave here, I plan to go and live with the mother who adopted me. My hero is John Lennon and I play the guitar a bit.

CHRISSEY:

I've lived in Regina my entire life. Once in awhile I visit my aunt on the reserve. I ran away from home because my parents were drinking. Between the ages of nine and eleven I was in and out of different foster homes. And then I was in Dales House and Kilburn Hall until I was fourteen. I ran away from Dales House thinking that I was being sent to the Roy Wilson Centre. I did get sent here for running away. I've found the Centre is not as bad as I thought it would be. When I leave here I am going to live at my cousin's foster home in Regina.

WONDER WOMAN:

I'm from Poundmaker Reserve. I was raised by my grandparents. After their death, I went to live with my aunt and her family. When I was twelve I moved to Alberta to live with my mother. I had problems with my step-father. I started running away and drinking. A social service worker sent me to a group home in Onion Lake. When that didn't work I was sent to Kilburn Hall in Saskatoon. From Kilburn I went to Ranch Ehrlo in Regina. I was sent here from a group home in Regina. I haven't thought about what I'll do when I get out of here. I am in grade seven.



JENNIFER:

I'm from Cowasie Reserve. My parents moved to Regina when I was a child. We lived there until I was seven years old. My parents separated and my brother and I went to live with my uncle on the Pasqua Reserve. During the summer holidays we would visit my father and our step-mother and step brothers and sisters. After my father and his family moved to Prince Albert, my brother and I went to live with them. I went to school in Prince Albert. When I was fourteen my mother got sick. I moved to Regina and lived in her apartment while she was in the hospital. My brother stayed in Prince Albert to work. I got into drugs in Regina. I was sent to Dale's House. I ran away and I was sent here in December. I am in grade nine. I want to continue taking high school classes on the Pasqua Reserve. I plan to go to the Calder Drug Treatment Centre when I leave here.

SHEILA:

I'm from Little Pine Reserve. I was adopted in Saskatoon. At the age of eleven or twelve I ran away to Edmonton. I got scared and came back. I was slapped into one foster home after another. I've also lived in Kilburn Hall and Dales House. I'm almost sixteen. I've been here for two years. I'm in grade ten and I was to continue going to school. After I get out of here I'm going to a drug treatment centre.



BOBBY:

I was born in Strasbourg. I spent the first seven months with my mother. She was twenty-five when she decided I would live with another family as a foster child. Her mother had died and she had to look after a farm with her dad and her brother.

I was in the Spring Valley - Galilee area from the time I was seven months until I was four years old. At the age of five I was adopted by a woman who was a farmer and who was originally from Germany. She had three kids of her own. Her husband had died and she was raising us on her own.

When I was eleven my mother re-married. I also began to notice that she treated her "natural" children better than she treated me. I ran away at the age of thirteen. I was placed in a foster home.

I ran away to Vancouver with a boyfriend. When I came back I was placed in Dales House. I was in Kilburn Hall before I was sent here. I am in grade eight. I have a foster home to go to when I leave. It is with a cop I met while I was running. I am looking for my mother.

INTERVIEW WITH FRANK DORENSTAUDER Director of the Roy Wilson Centre:

The family background of a good number of the girls that come to the Centre is alcoholism, physical abuse and improper provisions for the necessities of life. Parental control is lost when the children reach adolescence. The girls are driven into the streets by a bad home situation.

The girls get into drugs, alcohol or solvents. Some steal to buy drugs. Some get into shoplifting or hooking to survive. The whole thing presumes a lack of parental support. Some Native girls in white foster homes have the additional problem of having an identity problem.

When a girl "runs" or won't stay in her parental or foster home she comes under the supervision of the Youth Services of the Social Services Branch. A girl who runs from her parents is placed in a foster home or a group home. A "group home" is a residence for four or five adolescents who are having problems. A girl who runs from a foster or a group home is placed in a larger house such as Kilburn Hall in Saskatoon or Dales House in Regina. These places serve the function of being "assessment receiving houses".

The Roy Wilson Centre can take up to a maximum of twenty girls. The girls are referred to the Centre through Special Placements in Youth Services. If a regional worker feels that a girl could use the institution he or she submits a request for special placements requesting admission of the girl to the Centre. An individual in Special Placements screens the placements and the request is reviewed by the Roy Wilson Centre.

The average time that a resident spends here is nine months to one year. The school program runs on an annual basis. Discharges coincide with Christmas breaks or June holidays. By preference the girls try to work through the school year.

The Centre operates three basic schooling groups. There are the junior, the intermediate and the senior levels. Most of the students have had a difficult time adjusting to the regular school system and are two years behind the grade level of their peers. The classes are largely remedial, stressing reading, math and language skills.

Homemaking skills are learned through helping in the kitchen with food preparation. The girls are asked to spend time with the person who does the laundry. The girls get to know their detergents and learn how to sort clothes. They also learn how to fold and mend clothes. These activities do not take place during school hours. But learning is done in and out of classrooms.

The Centre provides clothing, food and schooling. The girls get a small weekly allowance of \$2.50. We encourage artistic expression such as drawing and painting in the girls who are interested. We hope to introduce drama and dance. We are working on a program to develop Native awareness. At present we have one Cree class a week.

Parents of the girls are encouraged to visit. If they are coming from a distance, they can stay a couple of days. Visiting days are Sundays and weekends.

In addition to the school program the Centre runs a treatment program. The girls get individual counselling. Each girl is assigned two workers who work together. The workers are on different shifts but a girl has a staff person responsible for her at all times. Each worker has an average of four to five girls. Group meetings are held in the evening to discuss the day's activities. The girls discuss how they are doing in their programs.

A "Structured Living Unit" (SLU) is used when a girl is endangering someone else, is threatening to hurt herself, is damaging property or has returned after running away. The SLU is a segregation cell-which cannot be used over twenty-four hours. The SLU is there to protect the girl, the staff or other residents. A member of the staff is always with the girl in the SLU. Before entering the unit the offender is given the opportunity to deal with the situation in another manner. The SLU is used only as long as necessary.

Pinay to Head Regina Native Women

Regina—The Regina Native Women's Association recently held their annual meeting, which saw the election of Donna Pinay as the new president. Leona Blondeau was elected as vice-president; Elsie Lampard as the treasurer and Bernice Saulteaux as secretary. New Board members include Doreen Wyatt, Phyllis Bellegarde, Debbie Pinay, Norma Welsh, Betty Legare, Brenda Dubois and Thresa Stevenson. All positions are for one-year terms.

According to Executive Director Ivy Scales, about 70 people turned up for the annual meeting. Scales also said the new Board will be meeting shortly to discuss in detail what their priorities will be in the coming year. Scales said one objective will be a fund raising drive for the purchase of their own building.

Time to Get Down to Business

Regina—After waiting six months for the Devine government to unveil its blueprint for the Saskatchewan economy, the people of this province have been subjected to two days of old campaign slogans, free enterprise clichés and a variety of marketing techniques, but little substance, opposition leader Allan Blakeney said recently. Blakeney was referring to the "Open for Business Conference" held in Regina in early October.

"An industrial strategy is supposed to tell people how a government proposes to maintain a high level of economic activity, in order to provide jobs and opportunities for the largest possible number of people," Blakeney told a Regina news conference.

"But during the Open for Business Conference, all we got was a promise from the Devine government to reduce economic activity even further, by withdrawing the public sector from the resource industry.

"If a government doesn't have enough faith in a provincial economy to invest in its future, why should anyone else?" Blakeney asked.

"The issue this winter is jobs. The need to get our economy moving again to create jobs. I see little in this government's so-called industrial strategy designed to create jobs this winter."

"By my count, the premier and his ministers made 32 'announcements' during the course of this conference. That might seem like an impressive list, until you read it."

"Of the 32 so-called announcements, nearly three-quarters were re-announcements of decisions included in the March budget; reductions of decisions included in the March budget; things the federal government is doing or announcements of further reviews, studies and meetings.

"That kind of list, no matter how enthusiastically delivered, is cold comfort for the 28,000 people in Saskatchewan who are out of work," Blakeney told reporters.

"Now this government has to get down to business; the business of creating jobs for Saskatchewan people this winter."

Copper Zinc Discovery Near Deschambeault Lake

Deschambeault Lake—It was recently announced by Energy and Mines minister Colin Thatcher that a discovery of a potentially significant copper zinc deposit has been made at Bigstone Lake, near the northern community of Deschambeault Lake.

"While the discovery is at an early exploratory stage only, it looks extremely favourable," Thatcher said. "If further drilling proves successful, Bigstone Lake could renew investor interest in Saskatchewan base metals and help diversify our mineral resource industry."

The project, a joint venture by Granges AB of Vancouver and Saskatchewan Mining Development Corporation (SMDC), is located about 52 miles west of Flin Flon, Manitoba.

'Long, cold winter' facing northern towns

Prince Albert (*The Herald*)—The provincial government's continued northern development freeze may be a precursor to the "long, cold winter" to come, Mike Blockman, chairman of a local government group, said recently.

The Saskatchewan Association of Northern Local Governments met with Department of Northern Saskatchewan (DNS) minister George McLeod, and was told the government is not yet prepared to lift the freeze on northern capital funding.

"McLeod said there isn't a lot of money around," said Blockman, while pointing out that the capital expenditures freeze has been in effect since the government's election in April.

And if any new funding is forthcoming, the north will have to wait for the government's first budget now rumoured for November.

"But that might not be much of a budget," said Blockman. "Most of the employable northerners are unemployed now."

The New Democratic Party government promised to pour \$55 million into revenue-sharing projects for northern government. However, Blockman said McLeod would not tie his government to that figure.

"As you know, DNS is gone. And the only things that will be left are economic development and municipal services.

"We expect that the government may keep on municipal services. We don't know what will happen to economic development."

WANTS ONE REGION

The local government association gave McLeod its formula for revenue sharing and arguments for creation of one regional government made up of representatives from northern governments.

Under the previous government's Options 80 program, the north would have been broken into five regions, governed by quasi-autonomous boards made up of elected and appointed officials.

Again McLeod could not say what the future of Options 80 proposals are, said Blockman. "But he promised to consider proposals on northern government."

The northern local government group was formed in August in an attempt to present a united voice to the provincial government. Currently, the organization, with 30 member local governments, is attempting to bring larger northern communities like La Ronge into its association.

While McLeod refused to fund the organization, Blockman said he does recognize its opinions on northern issues.

Even if the development freeze is lifted this November, the 1982 construction season is all but over, said Blockman.

Stiffer Penalties in Uranium Act

Saskatoon—Saskatchewan's new Uranium Mining Experimental Control Regulations, in final review stages, will increase penalties for violations by mining companies "twentyfold", Rick Sents of the Environment Department told a Canadian Institute of Mining and Metallurgy meeting recently.

The province's new Environmental Assessment Act requires environment protection features be built into every mining project at the design stage and plans for decommissioning when the mine closes.

Tokar and Morin Re-elected to NMC

Prince Albert—In the recent Northern Municipal Council (NMC) elections, Al Tokar and Louis Morin were both re-elected as councillors.

Al Tokar of Camsell Portage won a narrow victory over Philip Stenne for Area 1. Louis Morin of Turnor Lake won with a clear majority over three other candidates.

Morin, well known to northern residents, thanked everyone for their support and said even if they will be in for only a few months before the NMC is phased out by the government, he would do his best to represent everyone.

Government Called to Clarify Employment Policies

La Ronge—Lawrence Yew, NDP MLA for Cumberland, has called on the Devine government to clarify its employment policies for northern Native people, particularly with respect to the Nipawin hydroelectric power project.

In an October 6 letter to the minister of Labour and minister responsible for the Saskatchewan Power Corporation, Yew stated that northern residents are very concerned about future employment and training opportunities.

"The lack of date of a policy statement from the Devine government is causing northerners to become increasingly wary of the Tory government's attitude and employment practices with respect to the Nipawin project," Yew said.

"They are concerned that the Devine government and SPC have softened the earlier assurances that northern Native people would be hired and trained throughout all phases of this major construction project."

"They are concerned that the Devine government has actively fostered an anti-union attitude at the project, thus depriving Saskatchewan unionized contractors and union members of full employment opportunities.

"I call on the minister of Labour to clarify the Tory government's policies and to give unequivocal assurances that the Devine government will provide full opportunities for northern Saskatchewan residents and unionized construction workers," Yew concluded.

Special ARDA Agreement Extended in Saskatchewan

Regina—A two-year extension to the federal-provincial Special ARDA Agreement has been signed by Herb Gray, minister of Regional Economic Expansion (DREE) and Industry, Trade and Commerce, and Gary Lane, Saskatchewan minister of Inter-governmental Affairs.

The agreement has its origin in the Agriculture and Rural Development Act (ARDA) of 1961, which dealt with disparities in employment opportunities and social conditions of rural Canadians. "Special ARDA" assists persons of Indian ancestry in the establishment of commercial ventures (examples include trucking operations, motels, service stations and cafes), and provides funds for training and infrastructure improvements related to individual projects.

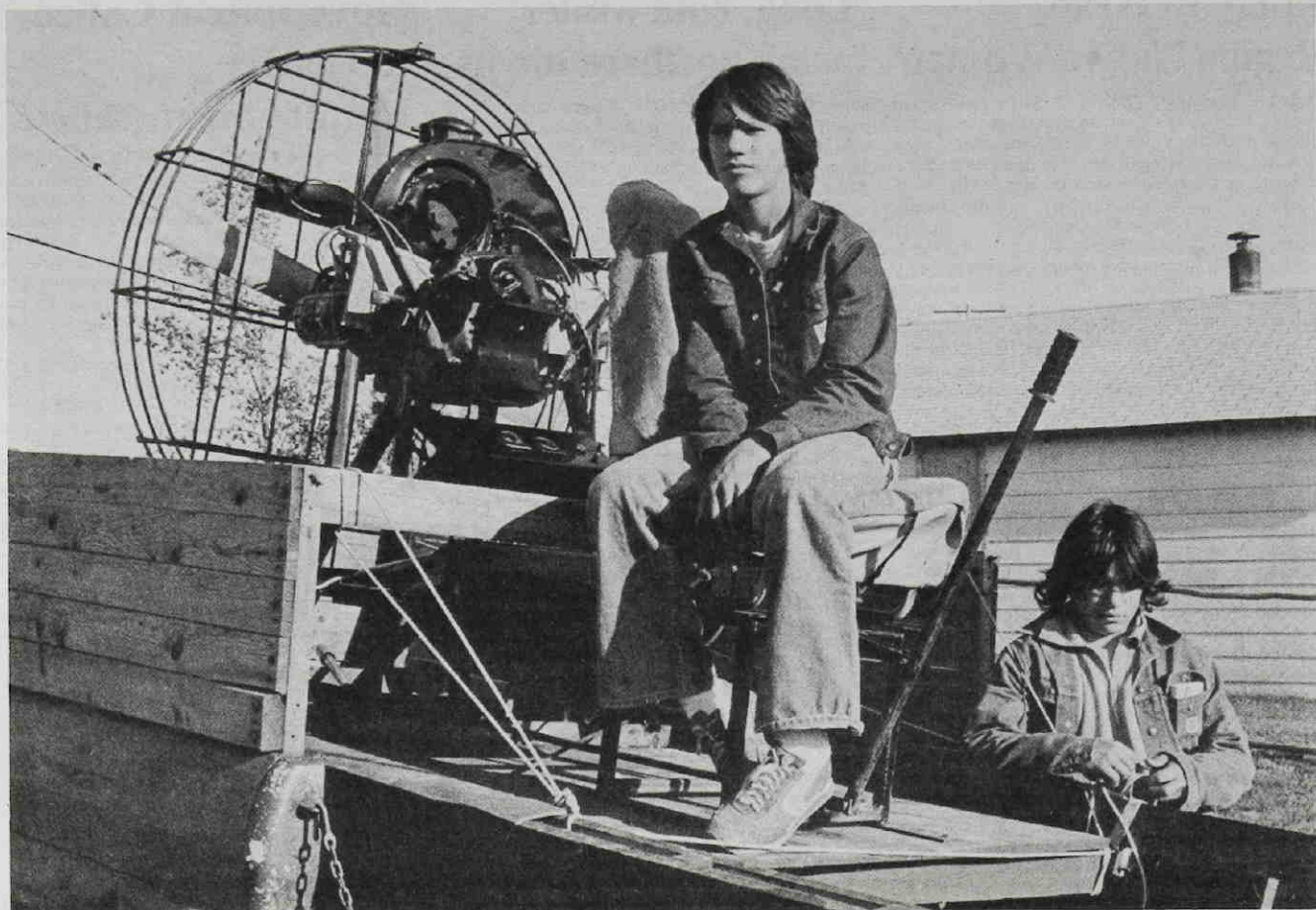
Mr. Gray and Mr. Lane expressed satisfaction with the success of the program since its inception in 1971. The federal government, through DREE, has committed over \$28.6 million in providing improved opportunities for people of Indian ancestry in rural and northern Saskatchewan. In addition to direct financial contributions, the government of Saskatchewan has made a substantial contribution of staff resources in the development and implementation of projects, and in making loan funds available.

"The extension of the Special ARDA agreement is further evidence of the federal government's policy generally, the DREE's mandate, in particular, to combat economic disparity wherever it exists in Canada," stated Mr. Gray.

Mr. Lane noted that the signing of the agreement extension confirms the interest of the newly elected government of Saskatchewan to continue successful federal-provincial programs. He also mentioned that although the provincial government had sought a new five-year Special ARDA agreement with the federal government, Saskatchewan was prepared to accept a two-year extension in order to ensure that the program did not lapse.

Dr. Spence Honoured

Regina—Dr. Ahab Spence of Regina was recently appointed to the Order of Canada by Governor General Ed Schreyer in Ottawa. Spence, an Anglican minister and co-ordinator of Indian languages at the Saskatchewan Indian Federated College, was recognized for his work among Native people.



Darcy Morin beside rice harvester his father has just built.

WILD RICE

by Vye Bouvier

Vital Morin tries out the rice harvester he has assembled.



THE RUSH

Just before trapping season in northern Saskatchewan, a lot of trappers are out harvesting wild rice. The growing of wild rice has in the past few years become a part of the seasonal cycle of trapping and fishing that is the livelihood of most trappers.

Nine hundred wild rice permits have been given out since the Department of Natural Resources began issuing permits. Up until 1979, approximately 60 permits had been issued.

A "Seed Assistance Program" for the growing of wild rice was in existence as early as 1964. The government, then through the Department of Agriculture, bought seeds from Manitoba which were distributed to northern Saskatchewan people.

The Economic Development Branch (EDB) of the Department of Northern Saskatchewan (DNS) revived the "Seed Assistance and Distribution Program" in 1979. That year, 21 people received seeds of an average of 48 lbs. each. Most of the recipients were in the central and eastern part of northern Saskatchewan.

In 1980, 200 new growers received from 50 to 500 lbs. of seed. These growers included the people of northwestern Saskatchewan. The funds used to buy these seeds came from DNS and the Saskatchewan Indian Agricultural Program (SIAP).

The Seed Grant Program was originally designed to allow the recipient to achieve commercial production in the third year of production. This assumed that all the green rice produced during the first two years was to be reseeded.

The program allows for new growers to obtain seeds from old growers. A condition of the Seed Grant Program is the Seed Grant recipients have to give back the same quantity received.

THE ORGANIZATIONS

The expansion in the production of wild rice created a need for an association

of rice growers. In March, 1980, the Northern Saskatchewan Wild Rice Producers Association was formed. As a non-profit association, the organization could not work on the financing, marketing or the processing of wild rice. A new organization was required to work on these concerns. A general meeting of wild rice growers was held in La Ronge in October, 1980. A committee of eight men were formed to study different forms of organization. The men on committee were: Lawrence Lacendre, Kaz Parada, Jerry Parsons, Doug Chisholm, Ken Auckland, Ried Stringer, Dennis Christianson and Jerry Tinker.

A co-operative was recommended as the best form of organization for the majority of wild rice producers. In March, 1981, the Keewatin Wild Rice Independent Co-operative was incorporated.

In May, 1981, Pab Orcajada, an agrologist with the Economic Development Branch of DNS, completed *A Feasibility Study on the Installation of a Wild Rice Processing Plant in Northern Saskatchewan*. The study was prepared for the Northern Saskatchewan Wild Rice Producers Association. The study recommended that the wild rice industry be governed by a co-operative organization. The study also recommended that a wild rice processing plant be installed in northern Saskatchewan. Another recommendation was that the marketing functions of all wild rice produced in northern Saskatchewan be done through or undertaken by the Co-operative.

In September of 1981, a manager's/administration grant was provided by the provincial government to enable the Keewatin Wild Rice Co-op to hire a full-time manager and to provide for office, secretarial and travel expenses relating to management operations for a one-year period. Alex McFie was hired as the manager in October, 1981, and an office for the co-op was opened in La Ronge.

The Keewatin Wild Rice Co-op arranges the transportation and marketing

of the rice. The co-op also keeps a seed list and processes loans for growers who wish to purchase harvesters.

The co-op's funding from the provincial government expired this fall. The co-op applied to the provincial government for continued funding and are awaiting a reply.

An agreement was signed between the Keewatin Wild Rice Co-op and Agriculture Canada on September 1, 1982. In the agreement, Agriculture Canada guarantees 95 percent of the total funds borrowed by the co-op to a maximum of \$500,000 to pay advances to growers.

Formal approval of the program was not received until well into the harvest season. The program couldn't be implemented and funds had to be borrowed from banking sources. This fall, growers received a first payment of \$1.00/lb., with a second payment forthcoming from the domestic sale of processed rice.

The Keewatin Wild Rice Co-operative is just one of the grower organizations in northern Saskatchewan. The co-op has a membership of 168, predominantly new growers. The northern Saskatchewan Wild Rice Growers Association is an organization for growers who want something other than a "one-man, one-vote" co-operative structure. The 30 members of this association would rather see shares in a processing plant sold on the basis of delivery, in that those who delivered more would have more say in the operation. The 30 members of this association are the larger rice growers in northeastern Saskatchewan. The association was formed in the fall of 1980 to enable the members to exchange information, to present a united voice to government and to work on marketing.

The Northern Saskatchewan Wild Rice Growers Association and the Keewatin Wild Rice Co-op are not working together on obtaining funding for the processing plant. Differences in organizational structure makes it difficult for the two organizations to work together.

THE PROCESSING PLANT

The La Ronge Wild Rice Corporation is a member of the Northern Saskatchewan Wild Rice Growers Association. The corporation consists of La Ronge Industries, a private company, and Kitsaki Industries Wild Rice Corporation, which is a corporation of the La Ronge Indian Band. The La Ronge Wild Rice Corporation has applied for a provincial government loan and a Special ARDA grant for the purpose of setting up a wild rice processing plant. The Keewatin Wild Rice Co-op has also made a proposal to the government about the installation of a processing plant.

The feasibility study on the plant submitted an estimate of \$350,000 for the cost of setting up the plant in northern Saskatchewan. Both the former and the present provincial governments have made no commitments on the funding of the plant.

Since March, 1982, there has been no Special ARDA agreement between the federal and provincial governments. Recently, the Special ARDA agreement was extended over two years. However, no details have been worked out and presently no new applications are being accepted.

In reply to the two organizations' requests for the building of a processing plant, the previous government planned to have a study done on a marketing board structure. The government's explanation for this was that a program acceptable to the two rice growers' associations would have to be found. The New Democratic Party (NDP) had not begun the study when the Progressive Conservative (PC) replaced them in government. The PCs have accepted the NDP policy on the marketing of wild rice.

REGULATIONS

To prevent new developments from taking place while a marketing strategy was being planned, the previous government placed a freeze on buyers' licenses and on applications for leasing crown land to be used for processing plants. This freeze is still in effect. Wild rice buyers' licenses are issued by the Department of Tourism and Renewable Resources (DTRR).

At present, five dealers have buyers' licenses for the purchase of rice in northern Saskatchewan. The five dealers are La Ronge Industries, Keewatin Wild Rice Co-op, Reid Stringer of Smeaton, Dale Strom of Prince Albert and Clifford Milko of Winnipeg. There is a 5 cents/lb. royalty to be paid by buyers on the rice purchased. Under the Wild Rice Permit and License Policy of the provincial government, a dealer must be licensed to buy wild rice. The regulations on buyers' licenses are under review over the winter.

The *Wild Rice Permit and License Policy* was issued by the Resources Branch of DNS in June, 1981. This policy gave trappers the exclusive right to wild rice permits for one year. This allowed a trapper to protect the resources of his livelihood and to generate some extra income. This provision was eliminated on October 1, 1982. An addition was made to the policy at this time. The number of acres of rice field for each individual was set at a limit of 1,000 acres.

PRODUCTION AND MARKETING

This year's total harvest was much less than the one million pounds expected. The total harvest is expected to be 500,000 lbs., which is the same as last year's crop.

The Keewatin Wild Rice Co-op produced 25,000 to 30,000 lbs. of rice this fall. In 1981, about 35,000 lbs. of rice was sold through the co-op. Most of this year's crop was sold to a buyer from Ontario. About 2,000 lbs. is to be processed and sold domestically. Some rice is retained to be sold as seed.

La Ronge Industries' 1982 production was 300,000 lbs. This amount includes the rice sold by La Ronge Industries for the Kitsaki Wild Rice Corporation and for other private growers. In 1981, La Ronge Industries produced 200,000 lbs. This year, the processing and marketing is to be done for La Ronge Industries by a company in the United States which was recently formed by La Ronge Industries.

La Ronge Industries' 1982 crop was substantially less than last year's. According to Kaz Parada, the manager of La Ronge Industries, production this year was 30 percent lower than the previous year for most growers in northeastern

Saskatchewan. The quality of rice was poorer than any other year. The rice heads were greener and not as big. The growth of the rice plant was slow and an early frost damaged the crop in some areas.

NORTHWEST GROWERS

The bigger growers in northeastern Saskatchewan have been in operation since 1964. The growers of the northwest area are all new to the industry. The biggest grower in the northwest would have a rice growing area one-sixth the size of the biggest grower in the northeast. The 1980 Seed Assistance Program encouraged the people of the northwest area to start growing rice.

After buying seed, the next big expense is the purchase of a harvester. Harvesters today sell for about \$8,000. The harvesters, which are adapted air-boats, are assembled and sold by dealers in Saskatoon and one in La Ronge. Growers from the northwest area bought harvesters this fall. The Economic Branch of the government in northern Saskatchewan provides loans for the purchase of harvesters. Growers with a livelihood in fishing and trapping find it difficult to obtain financing to buy a harvester.

Last summer, Vital Morin, a grower from Ile-a-la-Crosse, assembled a rice harvester for \$2,000. The parts were obtained from various sources. The engine was from a Volkswagen, the aircraft propeller was ordered from a mechanical harvester builder in Winnipeg. Vital and his sons made the 16-foot plywood boat with a fibreglass bottom. They also made the wooden rudder from 1/2" plywood. The front of the boat is shovel-shaped and has a mesh platform attached to it. The platform was put together by a sheet metal worker in a nearby village.

NEW DIRECTIONS

The feasibility study done by DNS emphasized the importance of a processing plant as a requirement for development. Without a plant, there is no control on marketing. A plant would also eliminate the high cost of transporting the green rice to processing plants in Manitoba or Minnesota. There is 50 percent recovery in the processing of green rice. A member owned processing plant would decrease the cost of processing, which at present is about 20 cents per pound.

The government's sluggishness is forcing wild rice growers in Saskatchewan to a desperate search for markets and to look elsewhere for a means of funding a processing plant. This is being done with very limited financial resources. The wild rice industry has the potential to become the livelihood that sustains a traditional lifestyle.



METIS HISTORY



The following is the fifth in a series of articles on Metis history by Ron Bourgeault, researcher for the Association of Metis and Non-Status Indians of Saskatchewan.

EUROPEAN NATIONALITIES

In the course of this article, we will look at the roles of the different European nationalities within the fur trade, and what class positions the different nationalities most commonly found themselves in. It is a much too common belief that all the Europeans were the same in their exploitation of North America. There were very distinct and deep differences among the Europeans. In fact, it was just an extremely small minority — the ruling mercantile class — that were at all responsible for the exploitation. The Indian and the European as labourers met under conditions of exploitation. They had no idea of each other's material history. They just saw each other under the exploitive conditions they were forced to work in.

At the beginning of the fur trade, the Hudson's Bay Company recruited all of their officers and servants entirely from England. It was not until the 1750s that the Hudson's Bay Company began to look elsewhere and started to recruit Scots, slowly turning over to them the running or managing of the fur trade in North America, but maintaining for themselves the ownership. To the English middle classes the fur trade of the Hudson's Bay Company was the least desirable

colonial position in which to find oneself. It was seen as being more socially acceptable to obtain a position elsewhere in the British Empire, either India, the Caribbean or even Colonial Canada, than to live in isolation trading furs with Natives. The English came to see that it was much better to turn the operation of the business over to someone whom they could trust, yet whom they considered to be beneath them. In this case, it was the Scots. It was also seen as being politically important, in that it allowed Scotland to be drawn into the English Empire in an inferior position, but at the same time maintaining Scottish loyalty.

The recruiting of Scots during this period could only be accomplished when England gained complete control over Scotland both economically and politically. However, the Clan system or tribalism in the Highlands of Scotland was a major barrier. The Scottish Highland Clans, led by Chiefs, were a particular tribal form of social and economic organization which were resisting the political

and economic movement of the English north onto Scotland and from the Lowlands of Scotland into the Highlands.

The feudal framework which the power of the chiefs gave to the Highland way of life enclosed a tribal system much older in time. The ties of blood and name were strong among the people, and pride of race meant as much to a humbly in his sod and roundstone house as it did to a chieftain in his island keep...

and

A Highland Clan... is a set of men all bearing the same surname, and believing themselves to be related the one to the other, and to be descended from the same common stock. In each clan there are several subaltern tribes who own their dependence on their own immediate allegiance to the Supreme Chief of the Clan or Kindred and look upon it to be their duty to support him at all adventure...¹

England could not gain complete control over Scotland until the clan system

Researched & Compiled by
Ronald Bourgeault

was totally destroyed. Only then could Scotland be completely conquered.

TAKEOVER OF THE LOWLANDS

The movement of the English against Scotland occurred first in the late 1600s and early 1700s. However, it was not through military means, but through a slow, political and economical takeover of the Lowlands. The English got control of the old Scottish feudal structure, i.e. lords and other lesser nobility, and created a middle and upper capitalist class (petit bourgeois and bourgeois) that were loyal to English imperial interests. English money or capital established Scottish businesses with these old feudal Scots as joint and junior partners. Still other Lowland Scots were allowed to come into English businesses, but in a minority position, never really as equal partners. Many more were just used as managers in both Scottish and English companies. Of course, at this time in history these businesses were just merchant trading enterprises (mercantile capitalism) like the Hudson's Bay Company, East India Company, the slave trade and many more smaller merchant concerns. The result of this was that the class formations in Scotland — middle and upper — were always weaker and inferior to the English. Basically, the Lowland Scots were economically conquered by the English. As a result, there has not been any national independence in Scotland. In its own way, Scotland has always functioned as a colony of England.

This Scottish new middle and upper class saw it within their class interests to surrender to the political, economic and cultural superiority of the English. The first step towards guaranteeing the continued loyalty of the Lowland Scot was the Anglicization of the culture. In essence, the upper classes allowed themselves to be "made over" to be little Englishmen and at the same time denounced the backwardness or inferiority of their own lower classes. They further, on behalf of English interests, repressed their own lower classes and forced them to come under the domination of the English².

The Highlands of Scotland, that low, mountainous area just north of the Lowlands, was a different question. The clan or tribal system led by the chiefs presented a resistance to English capitalist penetration of their society.

...What is properly called the Highlands of Scotland is that large tract of mountainous ground to the north-west of the Tay, where the natives speak the Irish language (Gaelic). The inhabitants stick close to their ancient and idle way of life; retain their barbarous customs and maxims; depend generally on their chiefs as their sovereign lords and masters; and being accustomed to the use of arms for some years, they forget the use of them³.

They wished to preserve their tribal organization and culture against the upper classes or bourgeoisie and partly English culture, of the Lowlands. It is not just a question of preserving culture for the sake of culture; it was a resistance against the exploitation of their people that they saw coming with the movement of capitalism from the south. For it is the exploitation that is responsible for the destruction of a society — in order to gain control, it must destroy the social organization that is resisting it. The English and the Lowlanders were after the Highlands for three reasons: to extend their political domination over all of Scotland; to evacuate the population — the clan system and crofters (small land owners) — from the Highlands so that sheep might be used and the wool used in the industrial mills of the Lowlands and England; and the growth of the bourgeoisie (upper classes) and industrialism in the Lowlands and England needed a source of wage labour to work in their mills, factories

and mines. That labour was to partly come from the Highlands of Scotland, and could only be obtained by the destruction of the clan system. In 1745, the first resistance of the Highlanders was made at the Battle of Culloden, in which the Highlanders were mercilessly butchered by the English army and their Lowland allies.

At Culloden and during the military occupation of the glens, the British government first defeated a tribal uprising and then destroyed the society that had made it possible. The exploitation of the country during the next hundred years was within the same pattern of colonial development — new economics introduced for the greater wealth of the few, and the unproductive obstacle of a native population removed or reduced. In the beginning the men who imposed the change were of the same blood, tongue and family as the people. They used the advantages given them by the old society to profit from the new, but in the end they were gone with their clans.

The Lowlander has inherited the hills and the tartan as a shroud⁴.

also

*The defeat of the '45 brought an extension of London influence over the Highlanders of Scotland similar to that which the outcome of the civil war * had brought to the dark corners of northern and western England a century earlier. The clans were disarmed, hereditary jurisdictions and military service were abolished. Estates were confiscated and sold to monied Lowlanders... (and) Highlanders were forcibly educated in English⁵.*

TRIBAL TO CAPITALISTIC SOCIETY

The aftermath of the conquering brought extreme suffering to the masses. The forcing out or eviction of the population from the Highlands has been referred to as the Highland Clearances. Former Chiefs were turned into large landowners and became loyal to their new masters — their former enemy. In order to get control of the land they turned on their own people and forced them out. The Chiefs were turned into a new middle class or petit bourgeoisie loyal to the Lowlanders and the English. If this new middle class didn't become landowners they became doctors, lawyers or economic managers or administrators, e.g. accountants, clerks, etc. for the upper class. However, the mass of the Highland population was forced into the southern cities to become the wage labourers in the mills, factories and mines.

The defeat of the Highlanders was followed by the total destruction of the class system. Chiefs who had taken part in the rising were replaced by others and all alike were transformed into landowners. The tribal courts of justice, tribal costume and even bagpipes (classed as 'an instrument of war') were suppressed. Secured in the possession of the tribal lands, the chiefs or turned-lairds (lords) began the systematic eviction of the crofters (small landowners). In the eighteenth century vast tracts were turned into sheep farms⁶.

also

What was happening in the Highlands can only be characterized as genocide; for when 'the warehouses of Liverpool and Glasgow (were) literally bursting with the prodigious mass of grain stored in them; countless numbers of Highlanders were being driven from their native heath or dying from starvation... For if some of the disposed Highlanders ended up in the factories and coal-mines of Glasgow and the West of Scotland many of them died in and around Glasgow as well as in the Highlands...⁷.

In one short time period of a few generations the Highland Scots and their society were forced to leap from a tribal system to a capitalist or bourgeois society, a change which had taken centuries for other peoples.

The English merchant class or bourgeoisie of the Hudson's Bay Company — and for that matter, other merchant companies as well — were quite smart in their co-optation and exploitation of the Scots. The English allowed a few of the collaborating Scottish bourgeoisie into their class ranks as shareholders and owners of the Hudson's Bay Company. For example, Lord Selkirk was both a large shareholder and sat on the governing committee (board of directors) of the Hudson's Bay Company. This Scottish ruling class within the Hudson's Bay Company in turn recruited their officer class from the loyal middle class of the Lowlands and Highlands. Again, many of the officers from the Highlands were ex-chiefs or descendants of chiefs. The resident officers (chief traders and chief factors) were absolutely important to the management of the fur trade. It was to them that the merchant bourgeoisie entrusted the management of their affairs in Ruperts Land. This officer of middle class in return were quite honoured to have such a respectable position. It was a career and access to the middle class, which they might not be able to do if they remained in Scotland.

The Hudson's Bay Company recruited its labour mostly from the northern islands of Orkney and the Outer Hebrides, as well as from the Highlands. There was a tendency for unskilled labour, e.g. boatmen, general labourers, etc. to be recruited in the Islands and skilled labour, e.g. coopers, blacksmiths, carpenters and armourers (gunsmiths) to come from the Highlands. Even amongst the Highland labour there were divisions or differences created in order to exploit the labour. The Orkneyians were considered as being not truly Scottish, but something more backward, ignorant and in effect still primitive. The Orkneyians were paid less and came to be used as a good source of cheap, unskilled labour. Through the middle class, the Hudson's Bay Company constantly attempted to recruit Scottish labour on

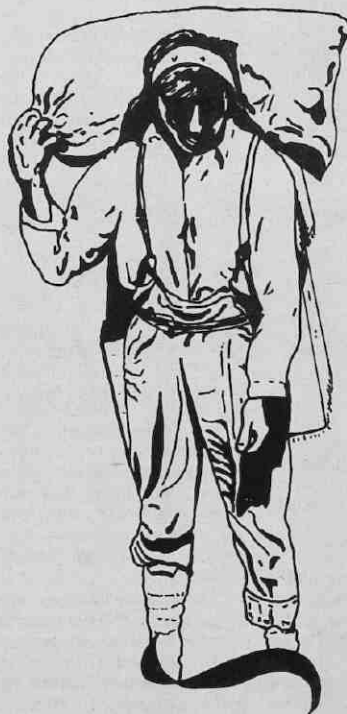


illustration by Al Sinobert

the basis of its loyalty to British interests. Those referred to as the "Rob Roys", or any elements of Scottish nationalism within the working class opposed to English domination were screened out. Nevertheless, the very basic nature of the exploitation of labour led to the breakdown of loyalties into class conflict. For example, during the 1780s and 1790s, there were organized mutinies or strikes by the Scottish transportation workers over working conditions, treatment and wages.

NORTH WEST COMPANY

In contrast to the Hudson's Bay Company, the North West Company was organized in a different manner. Internally, the European nationality/class make-up was much different from that of the Hudson's Bay Company. With the conquering of the French in North America — part of the overall and ongoing European wars of mercantilism over who was going to control the resources and markets — the English transplanted an English and Scottish merchant class and settlers into the new territory. The Scottish merchants were from that same middle class in Scotland that were loyal to English interests. Those who were put into Quebec were done so in order to establish and strengthen English colonial rule over the French and guarantee control of the colony. The merchants eventually developed into a loyal resident ruling elite within Canada and especially within Quebec. Just as with Scotland, so did the English create a French elite within Quebec that would be willing to be governed by British colonial rule. The difference within Quebec, as opposed to Scotland, was that the French elite were not drawn into capitalist businesses along with their British rulers. Rather, the British used the Roman Catholic Church, along with a middle class professional elite, such as lawyers, politicians, etc., that were willing to participate in colonial rule over the mass of the population. One other difference was that the French resisted assimilation through education in the English language. The French language became a form of national resistance.

Out of this merchant middle class emerged a group composed mainly of Scots from Montreal who took over control of what was left of the old French fur trade. At first, they operated as a loose organization of merchant traders or peddlers. However, eventually they came to see the necessity of organizing themselves into a company. They saw that if they pooled or joined their money or capital within a company organization, that their class interests would soon grow and prosper. Hence, the North West Company came into being, but it was not as well organized as the Hudson's Bay Company. The merchants that organized themselves into the company were a loose coalition or grouping of middle class merchants and bourgeois or upper ruling class merchants. There was not a clear-cut class development of a ruling class that owned and controlled the wealth and a middle class that did the administration as with the Hudson's Bay Company. They were, in effect, unable to organize themselves, their money or capital and their administration into an effective company. As a result, the merchants of the North West Company never really developed into a distinct ruling class like their English counterparts in the Hudson's Bay Company. They in effect remained "underdeveloped".

"COUREUR DE BOIS"

The role of the French in the North West Company was not the same as that of the Scots in the Hudson's Bay Company. Although in a sense both Quebec and Scotland were conquered nations, the French did not occupy the same class positions in the North West Company as the Scots in the Hudson's Bay Company.

Very few French, if any, were ever allowed into a middle class position and absolutely none were allowed into ruling merchant classes of the North West Company. They were used almost entirely as labourers, and mostly unskilled at that, in such positions as voyageurs, hunters, general post workers and sometimes as translators and traders. Hence, that romantic notion of the *coureur de bois*, or runners of the woods, as dancing through the woods in search of Indians and fur, as if it was part of their culture, is destroyed. There was nothing cultural about it and nothing romantic whatsoever.

After the fall of Quebec, French labour was found to be most valuable to both the Scottish merchants of Montreal and the Hudson's Bay Company, with their penetration into the interior. After generations of living and working in the bush — many of the French labour force was left stranded in the interior after the fall of Quebec — they had acquired the necessary labour skills of surviving in the "bush". These skills, of course, came to be the necessary labour skills to be exploited by the mercantilists — both North West Company and Hudson's Bay Company — in their movement into the interior after fur.

The great degree (of) the Canadians (French) approach the Indians in their manners and way of life, being in their infancy accustomed to hard living and great fatigue as well as to use the Indian language constantly seems to be a much greater inducement for the Indians to resort to and trade with them, than the excellence of their goods or the lowness of standard; in both which your Honours exceed them. But I have learnt that the Canadians when they hear an Indian is well gooded, will take a sled load of goods if (as) in winter and a canoe if summer and go 100 miles or even more, being all excellent hunters and travelling thro' the woods with the facility of an Indian... 8.

Because of these skills, some were used or exploited as traders by the British (English and Scottish) merchants in their exploitation of the Indian as a producer of fur. These little French bush traders were never allowed by both fur companies to rise into the middle class. They were always used or employed as petty individual traders in the bush.

Inasmuch as the labour skills of the French were valuable to the mercantilists, they also posed a problem. French labour did not necessarily wish to work for the British — either the North West Company or the Hudson's Bay Company — because of their reaction to colonial rule over Quebec. Their labour skills of survival meant that in order to live they did not have to sell themselves or their labour-power to the merchant traders in return for a wage. Rather they were able to put their ability to work into the land in the production of fur or food, etc., which they would trade for whatever they needed. In other words, French labour was able to put their labour-power into the land as a peasant in the production of a commodity called fur. Land was therefore able to become a subject of their labour just as it was for Indian labour.

During the 1770s and 1780s the French in the interior that were hired were sent by both companies further inland and to the north. Once there, they were prevented from "getting out" and kept from getting any tools or production, e.g. gun, traps, etc. that would allow themselves to work the bush.

The allowing of a gun and net to the Canadians (French) when their time is expired appears to be one cause of their becoming Indians which we determine to be inimical (harmful) to the Company's interest when at Gloster 9.

Once this was accomplished they were moulded into the wage labourers that the companies needed.

In a way, the French were being reconquered economically. What the companies needed was a guarantee that the French in the interior could be used as a source of wage labour. Were they being kept from assimilating into the Indian labour force? What we have here is the intentional creation of material or economic differences between Indian and French labour. It was very easy for the companies to create ideas about race or racism in order to keep the people separate. And Mr. Money Bags did it all for profit!

HIGHLAND SCOT LABOURERS

The Highland Scot labourers, although they were being forced out of a tribal society, were slightly different from the French. They had absolutely no labour skills that could be applied to the land in the production of fur, since the natural situation in the North was entirely different from that of Scotland. The Scots' total ability to work had to be sold by themselves to their masters, the Hudson's Bay Company, in return for a wage on which they lived. While in the fur trade territory, they were dependent on the company, as they had nowhere else to go. By the 1780s and 1790s, they were forming into a real wage labouring class that began to resist the exploitation of their labour. Mutinies or strikes were occurring every summer against the Hudson's Bay Company over wages and working conditions. The Hudson's Bay Company, in order to break the militancy of this labour force, began to mix the new French labourers with the Highland Scots on the boat brigades. The Hudson's Bay Company mixed the two of them together and exploited their differences.

... We are inclinable to employ Canadians (French) in our service because they are ready qualified for inland duty. The only difficulty is in securing their fidelity... and this we think may in a great degree be effected by mixing them with our European (Scottish) servants... 10.

It also kept the French from organizing themselves, leaving their jobs and going back into the bush. In this particular situation we see the beginning of the intentional creation of racism within the working class, in order to divide and weaken it.

With the coming of the European and the exploitive economic system of the fur trade, the formations of class, race and racism start to take place. At the very top of the class ladder, owning and controlling the economy, were the English, with a few upper class Scots. Although living apart from the everyday running of the fur trade, they were responsible for everything that happened politically, economically and socially. Underneath them were the Scots, who were again divided among themselves. Lowland Scots were mainly the officers or managers; Highland Scots, skilled labour, and Orkneyians were the unskilled labour. Beneath the Scots as a whole but more or less at the same class position as the Orkneyians were the French, brought into the fur trade mostly in unskilled labour positions. Finally, beneath all the Europeans was the Indian population and the exploitation of Indian labour. The inter-marriage of resident Europeans and the Indian population created another group of people, the Metis, or half-breeds, which with the fur trade's need for cheap wage labour, created another racial division.

To be continued.

* In 1640, the English civil war began, referred to as the bourgeois democratic revolution, in which feudalism was overthrown and capitalism established in its place. The civil war was the first in the world and lasted more or less 20 years.

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Lecture Tour

"Saskatchewan has always known an active Metis resistance ... early struggles were over the fur trade.

It became so intense, British troops were called west to Red River ... to re-establish 'Bay' control."

by John Cuthand

The opening shot in the prolonged debate over Metis history may have been quietly fired during a province-wide lecture tour sponsored by the Gabriel Dumont Institute.

The tour, conducted by Metis researcher Ron Bourgeault and Saskatchewan writer Murray Dobbin, portrayed a past very different from conventionally accepted history. Bourgeault, whose study centres on the fur trade era, stated Native people were exploited by the Hudson's Bay Company with the tacit approval of the church. When they organized politically, they received unrelenting opposition from London and later Ottawa. Bourgeault based his findings on seven years of aboriginal rights research coupled with the independent research of AMNSIS.

Though a searing indictment of the Hudson's Bay Company, Bourgeault's remarks drew little adverse reaction from those present. In Ile-a-la-Crosse, a Metis community with over 300 years of history, local elders nodded in agreement.

Bourgeault's premise is that in controlling the fur trade through monopoly, the Hudson's Bay Company for all intents and purposes ruled the Indian and Metis population. This was accomplished in part through exclusive distribution of tools of work plus trade for food and clothing. Though the Metis became the backbone of the fur trade, the profits of their labour went to England.

The Hudson's Bay Company was formed in 1671 by royal charter. An elite group of English businessmen and aristocracy formed the company then known as "The Company of Adventurers trading into Hudson's Bay". Their incorporation brought with it exclusive rights to land bordering rivers pouring into Hudson's Bay — an area of land representing one-third of the North American continent.

Once caught in the wage/trade economy, Metis workers were exploited ruthlessly, Bourgeault observed.

"The Bay intentionally created a large source of cheap wage labour," Bourgeault concluded. "We found company records of Metis workers receiving 6 pounds per year, compared to 18 pounds paid European workers per year." He added the creation of Metis political organizations could be traced directly back to the first Metis reform movements against the Bay.

Metis reformists supported by workers held strikes in Norway House, Portage La Loche and the Red River as early as the 1840s. "Saskatchewan has always known an active Metis resistance," Bourgeault said, "The early struggles were over the political/economic control of the fur trade." He added, "It became so intense, British troops were called west to Red River by the British Colonial office to re-establish Bay control. There is nothing

romantic about the fur trade. It was a political fight."

Bourgeault concluded only when the colonies became unprofitable in British terms were moves made toward confederation. The Bay, under the provisions of royal charter, were land owners exercising again an exclusive seat in confederation negotiations. The exclusion of the Metis from the decision making process led to the creation of a Metis provisional government in Red River. The provisional government succeeded in winning considerable concessions enshrined in law through the *Manitoba Lands Act* of 1870. The Act created the "postage stamp" province of Manitoba. Despite these concessions, Canadian troops openly hostile to the Metis literally attacked and harassed supporters of the "New Nation". It is these centuries of oppression, Bourgeault states, which culminated in the bitter Riel Rebellion of 1885. "The Riel Rebellion was not an isolated event in history," he said. "It was the inevitable showdown resulting from 300 years of oppression."

Bourgeault's historical perspective sheds new light on questions raised by conventional historians on the sanity of Louis Riel. Bourgeault says Riel's political

adversary, then prime minister Sir John A. MacDonald, knew Riel was sane.

"We have found considerable evidence through papers kept by Queen's University that MacDonald in secrecy dispatched an eastern doctor west to Regina to determine Riel's sanity. The doctor's medical report stated Riel, in his judgement, was sane." Bourgeault remarked, "Had this report been made public, Riel's considerable allies particularly in Quebec may have prevented his execution. Riel was such a powerful figure that had he been allowed to live, Metis resistance would have continued. As it was, MacDonald faced a hostile Quebec and a threat in the west. By crushing one, he could deal with the other. But MacDonald did not want to create a martyr. That is why Riel was hung and the notion of his insanity promoted. In saying Riel was insane, the Metis cause could therefore be dismissed out of hand."

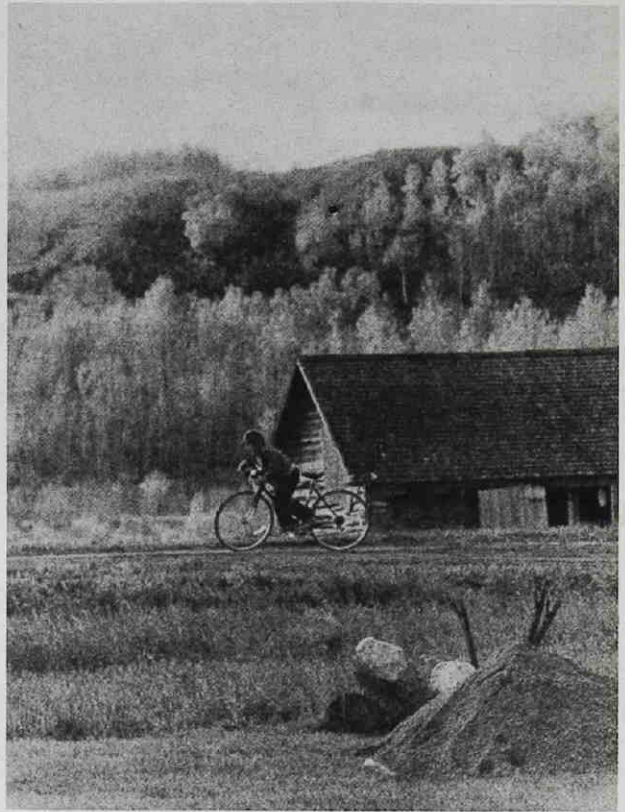
MacDonald stated prior to Riel's execution, "Riel shall hang, though every dog in Quebec howl in his favour." Immediately following the execution, 50,000 Quebecers rioted in the streets of Montreal. Again, Canadian forces were called in to quell disturbances.

"Immediately following (Riel's) execution, 50,000 Quebecers rioted in the streets of Montreal."



Gabriel's Crossing

by John Cuthand



Visitors to Maria Campbell's home have been known to leave in the middle of the night, spooked by a presence they can't define. Others, not so bothered, sleep soundly.

The Campbell homestead lies 6 miles south of Batoche at Gabriel's Crossing. The crossing is a broad meadow bordering the South Saskatchewan River. It is flanked to the north and south by steep prairie-capped bluffs. Willows grow thick along the swift and silent river's edge. Poplar and aspen groves frame the low, rolling, high grass prairie. Healing sage grows in abundance. Prairie chickens drum from thickets and a hawk tinged white with age cruises the river's course in the early mornings. Highway 312, an aging, multi-patched secondary road, crosses the river over the high concrete and steel Gabriel's Bridge. Traffic is light. The bridge is unobtrusive and the land hypnotic.

Aside from the road and bridge, little has changed since Gabriel Dumont plyed his ferry here a century ago. His tranquility was broken in 1885, when Canadian soldiers, caught in the bitter conflict

of 1885, burned his home to the ground. He returned to the area years later, but never settled on this spot again. The Riel Rebellion was a short, bitter war that left a long, bitter memory.

Maria Campbell follows an independent spirit. She values history and draws strength from her past. The Crossing for her is a power spot, a healing place, writer's retreat and a home.

A porcelain bust of Dumont occupies an honoured place in the modest Campbell home. A fiery red poster of revolutionary Che Guevara is displayed prominently beside the kitchen wood stove. The family library is large, filling a living room wall and part of an adjacent kitchen wall. At night, when the children are asleep, the kitchen table becomes a centre of conversation.

At night, too, the Crossing acquires an awesome, almost mystical quality. In the summer, bathed by a sole porch light, cat

spiders weave webs from trellis to porch, covering the house in a surrealistic gossamer veil. Maria refuses to disturb the spiders and their craft. She gently chides they too have their place in nature's scheme of things.

One day, her grandson, "T.J.," was collecting frogs in a quart sealer. She scolded him, reminding him the frogs would get mad at him and refuse to help him if he ever needed them. The frogs were quickly let go. In the Cree way, frogs are storytellers. Legends, therefore, cannot be told until the frogs have ceased their singing with the coming of winter. Nor can they be told after the frogs start singing in mid-spring.

Maria Campbell is a storyteller of the old tradition. She weaves words with precision. With five books and accompanying honours, she carved out her life's niche. Her work and her presence here can only be understood in the context of the land, its history and spiritual meaning to Native people.

She is keeper of the land and leaves no doubt she isn't. She tells a story of a curious couple who passed by one day. They were very obnoxious. One made a snide remark about her furniture. She responded bluntly and at length. "Didn't your mother ever tell you how to behave in other people's homes?" Denied the traditional serving of tea and receiving a stone-cold reception, the couple beat a hasty retreat within the hour.

Maria is candid. Generous with friends but devastatingly blunt with arrogant people. Between being spooked by night or given a cold reception, they usually don't last long at the Crossing. Those who do become involved one way or another with her shared dream.

The Metis have traditionally built their dreams and made their stands along rivers. In the same manner as Dumont briefly found solitude and peace by the river's edge, Maria hopes to build a similar retreat. The Crossing has already become a recognized sanctuary for people sick of city life. Meetings have been held and, true to Dumont's heritage of hospitality, the Crossing again rings with laughter, political conversation and even tears. The Crossing has always been a meeting place.



At Gabriel's Crossing, over coffee, Maria talked of her reasons for coming. "I've always wanted to come out here and live," she said. "I grew up northwest of here, but my family come from the Batoche area, originally. Ever since I was a small girl, Batoche has always been where I felt my home was... I never spent any time here as a child, and there's no reason for me to feel like that, except I heard so much about it. I always felt someone had just chased me out the day before, and I should get home. Of all the places I've travelled and lived, this is the one place that gives me the most peace. I can level out here. I've never been able to do that any place else."

She spoke of passing here many times, hoping to find a 'for sale' sign on the property. In the spring of 1981, the land was finally offered for sale. She scraped together all the money she could and put \$500 down to hold the land. Incredibly, she made the rest of the down payment within 15 minutes of the bank's deadline.

This summer, she, daughters Cindy and Roxanne, and Roxanne's two children, "T.J." and newborn Michel, moved to the Crossing permanently. Their friend, Darlye has been a big help in building and maintaining the homestead.

Maria's brother, Ben, owns a small logging operation. Her father is a master log builder who directed the reconstruction of Fort Edmonton. With their help and that of friends, she believes the Crossing can be completed on schedule in 1985. She is adamant, though, that the project be done in its entirety without government grants. "When Gabriel's Crossing officially opens in 1985, there won't be one penny of government money in it," she stated. "People are going to look at it and say, 'That's ours'. The funds will come from donations. It will be completed by people physically helping us build."

Gabriel's Crossing is a sharing place. In dreams, she has seen the buildings as they will be. There will be a learning centre, where craftspeople — potters, fiddlers, writers, carvers, etc. — will share their skills with others. There will be homes, a meeting hall and more. The Crossing will be governed communally by a council, in the tradition of Batoche a century ago.



Maria, for reasons she still doesn't understand, felt compelled to erect a sign at the Crossing's entrance. The sign reads, *No alcohol or drugs allowed. If you must drink, go six miles north* (alcohol is never permitted). She didn't think anything of it until her daughter, Cindy, phoned from British Columbia. Cindy had been on a train crossing the Rockies. A friend produced a book of early Canadian photos. As she flipped through it, she came across a photo of Gabriel's Crossing, circa 1884. The photo, which the family had never seen before, showed the same wording on a sign, minus the reference to drugs. Cindy missed her train, and Maria was left speechless.

If there is a spiritual presence — and those who've left in the middle of the night attest to it — it has helped. Writers, despite rumours to the contrary, barely scrape by on their earnings. Every time finances became a problem, Maria found the funds, usually at the last minute.



A Word to the Bored is Sufficient

by Russ Kisby

Why are you fidgeting so? Why are you so restless? What's that, you say? you're bored?

Well, what did your mother say when you claimed there was nothing to do? She told you to go clean up your room and she was on the right track: the only cure for not doing something is doing something.

What's that? You're grown up now and besides, your room is neat? And you're still bored. Then maybe you deserve to be. For boredom, after all, is only laziness in disguise.

What? You don't consider yourself lazy? It's just that you don't want to do anything—because, because... you don't really know why?

Well PARTICIPaction knows why. You don't want to do anything because it might take too long for your actions to be rewarded!

Ours is an age of instant. We want everything now! Especially our gratifications! So you're probably afraid doing something healthy — like taking up a sport or a fitness activity — will take forever before you start feeling and looking good! The effort doesn't seem worth it, because the reward won't come right away!

Well, you're wrong.

The point is not to reach a place where all will be glorious — like some final sunset scene in a movie as the lovers face the future hand in hand.

That's not fitness.

Fitness — like life — is process! Take your satisfaction as you go, as you learn the sport, as you discover your muscles and tendons, as you gradually get better at something, while you're fumbling around with that racket or glove or bat or whatever! The satisfaction is in the doing — and the doing is now!

What's that? You agree — but you won't try because you're afraid you'll look silly?

So what?

Bored people are boring, as the saying goes. Bored people lack the inner resources to achieve or enjoy and wind up swaying idly on the front porch of life.

But the person who says "Enough of this moping — I'm going to do something!" is the person you see running past you with a smile on his face, enjoying the NOW of his life!

Russ Kisby is President of PARTICIPaction, the Canadian movement for personal fitness.

Congratulations to Evelyn Boyd & Albert Sinobert who married on October 15/82 with the assistance of a JP and a Native elder of the family. Close friends and relatives attended the ceremony which was held at their residence in Regina. A traditional feast was held followed by square dancing and jigging, music for which was supplied by Evelyns' brother Henry LaPlante and his trusty fiddle. Good food, good music and good conversation made the evening a memorable one for all who attended.



Dew Littlemoose

I guess no one really cares
That Dew Littlemoose died at Caen
I guess they don't care either
That I loved that man-
I guess he was about
The dearest person I ever knew
And I guess they don't care either
That Dew and I used to-
Watch the fish at dawn
Making rainbows against the mist-
And that the mist rises slowly
On certain days-
And that it's all different colours-
(Dew told me that)
We used to lie on the meadow
And watch the wind glide past
Caressing each head
Until it bowed
And whispered back.
Dew had a certain way
Of watching a butterfly
That made me hold my breath
So I wouldn't frighten it-
Dew used to say-
"You're about the prettiest girl I know
And I'm gonna marry you."
I guess I probably knew
It wasn't true,
About being pretty that is,
But somehow it didn't matter-
Because there were other things
Fluffy clouds on a summer day-
Purple haze in autumn -
You know where it sort of hangs
Against the far off tree tops-
And I always thought
Dew would be there,
I guess we never thought
About such things as war-
Or dying or such-
And I guess it's a long time ago
And I guess no one really cares-
No one that is
But me.

*Aleata E. Blythe
Makwa, Saskatchewan*

*In memory of Dew Littlemoose who
died at Caen, 1944*

And Muskeg Went to War

(Isador Ledoux is a 99-year-old
Metis with Treaty status from the
Muskeg Reserve)

Conscript!
They conscripted a lot of Indians.
Among them were the people of Muskeg
And Muskeg went to war.

I was in England, you know.
I went to France and Belgium.
And I went right through the whole thing.
Three years.

After the Rebellion
the Indian Department
(had) cut off all help
of the Indians.

— *Isadore Ledoux*

Soldiers from Ile-a-la-Crosse

And he says he remembers the First World War.
Lots of people left from here he said.
But most of them are not living now
from the First World War.

They never told the people what they were fighting for.
And he says most of you know lots
of people from around here
got killed at the war.

— *Joe Maurice (translated)*

Towards a New Past Vol. II

Found Poems of the Metis People
Dept. of Culture and Youth
Government of Saskatchewan

Never

One son not conscripted
he "hired himself"
was sent to France

She asked him if
there was another war
would he go back again?

He told her
"Never."

— *Domitile Regnier (translated)*

All The Work

It was quite hard for us.
Because the women
had to do all the work
and things like that.

So we even stooked.
I was old enough.
I was only I guess thirteen—
fourteen at that time—

And I was helping Mom
stook for the farmers.
Because they didn't have no men
to do anything like that.

— *Rose Fleury*

One For The Old Soldier

Cherry St. & Old Joe
drunk
babling on about the war
& women & how kids
just didn't seem to have to be
as tough these days
a shame, he said
we'd have made
such good men back then...

we sat & drank his whiskey
day after day sometimes
we'd relate an exploit of our own
he'd laugh like hell
& pour another round
staccato memories
(a thousand women
a hundred fights
in about as many countries)
against a backdrop of tears
(a wife that died a vegetable
legs that just didn't
seem to want to work anymore
& dreams in shallow graves)
so many days he talked & talked
slipping slowly into
fitful, lonely sleep.
& then we stole his money

when Old Joe drank
himself to death
I cried
for me, for us
& for old warriors that shouldn't die
alone.

perhaps we had too many dreams
to listen
or perhaps too young
to care or even understand
but if I knew then what I feel now
this poem would not have had to be
and I'd have grown up
on Cherry St.

a shame, you know
we'd have made
such good men
back then

*Rick Wagamese
Regina, Saskatchewan*

I'm Not Going

Of course I've been always one of those fellows that is deadly against wars. So naturally any war is not pleasing to me.

But I remember one morning my four brothers came to my place and they told me: "Well, we're going in to join, so you might as well come along with us."

And I said, "You fellows can bloody well go—but I'm not going."

So I stayed home.

Well, they were trying to tell me that people that joined would after the war have good jobs and all this kind of stuff and that if I didn't join I'd never get a job.

And so they were making people believe all these things.

But as I'm one of these people that kind of have my own decision, my own mind made up, I decided not to go—the hell with the rest, regardless whether I had a hard time or not—I wasn't going to go.

Because I've never been of the opinion that wars are any good and I can't see anybody that's a good Christian—can abide by going to wars.

Because I'm deadly against it and that's what I had against the Second World War.

Because I remember the First World War. I remember the war was fought with the Germans. It was supposed to be that the Allies had won this war and to me I couldn't see that they had won anything.

Because about twenty years after here they had to go and fight—Hitler which was the German leader—again.

So it goes to prove that I think the people shouldn't go fighting wars because they never get anything out of it anyway as far as I'm concerned.

— Mederic McDougall
St. Louis, Saskatchewan



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Northern Cookbook, Hurtig Publishers

Moose Steak

- 1 1/2 pounds moose round steak
1/4 cup flour
1/2 teaspoon salt
1/4 teaspoon pepper
4 tablespoons cooking fat
3 tablespoons onion flakes
1 teaspoon celery seed
2 cups canned tomatoes
2 tablespoons Worcestershire sauce
3 tablespoons flour
1/2 cup cold water

- 1. Trim all fat from moose steak and wipe with a clean damp cloth.
2. Dredge steak in seasoned flour.
3. Melt fat in heavy fry pan, add steak and brown on both sides, then remove and keep warm.
4. Add onion flakes, celery seed, canned tomatoes and Worcestershire sauce to fry pan and stir till well mixed with the drippings from the steak.
5. Add the steak, cover, and simmer until the steak is fork-tender, about 1 1/2 hours.
6. Thicken the sauce with a paste made from the flour and water, stirring constantly while adding it to prevent lumping.
Serves 4.

Ways of Using Cranberries

- 1. Use cranberry sauce or a combination of cranberry sauce and applesauce as a filling for sweet rolls and coffee cake.
2. Cranberry icing — add whipped cranberry sauce to standard recipe for butter icing and mix to a spreading consistency. Cut cookies in interesting shapes. Bake and cool. Decorate with the cranberry icing.
3. Add chopped fresh cranberries to Waldorf salad.
4. Place drained pear or peach half on lettuce and fill the center with whole cranberry sauce.
5. Add sweetened, chopped cranberries to vanilla pudding.
6. Cranberry-Apple Pie — use equal amounts of apples and cranberries; proceed as with regular apple pie.
7. Cranberry Upside-Down Cake — substitute whole cranberry sauce for pineapple slices and proceed as usual.
8. Cherry-Cranberry Cobbler — use cherry cobbler recipe but substitute cranberries for half of the cherries.
9. Applesauce-Cranberry Cake — use applesauce cake recipe but substitute cranberry sauce for all or at least 2/3 of the applesauce.
10. In a meal loaf, substitute cranberry sauce for the liquid called for in the recipe.

ONE NORTHERN AUTUMN Part II

by Marjorie Kendall

In Part I we meet eight year old Marilu Two Moons along with her little brother Tommi, her mother Bess, and dad Alex who spends much of his time out in the lake fishing. Marilu loves animals and every fall the whole family goes camping to nearby marshlands to watch the wonder and the beauty of all kinds of water birds migrating south for the winter. It was an exciting day for the children. Their mother would pack enough food so they could stay three or four days.

One afternoon Marilu and five year old Tommi wandered off by themselves going from puddle to pond completely unaware of time and distance. They finally came to a dry ridge where Tommi automatically curled into a little ball and fell asleep. Marilu was just as tired but a stirring and rustling in the dry grasses behind them kept her awake. She couldn't see anything. Too curious now to sleep, Marilu rose to her hands and knees and began creeping slowly toward the rock. All of a sudden a shrieking explosion of a terrible something sent her slamming back to the ground.

Now read on to find out what it was ...

Her eyes never for one instant left his.

How long the two stared at one another is hard to guess, but the sun's rays no longer warmed the grasses. The sour smelling earth around her cooled. It felt tight against her skin. Her legs and arms itched. Her mouth was dry. Flies whined and buzzed around her head. They tickled her nose and stuck to her damp forehead. She wanted to scratch. She wanted to scream. She wanted to run. She wanted her mother. She wanted the flies to go away. She wanted a drink of water. She wanted... she wanted... oh... she wanted to be anywhere else but where she was, and while a plump grey jay on a nearby willow branch angled a curious eye at her every discomfort, she started to cry.

Even before the first teardrop landed on her mud-caked shirt front, the thing moved, and the jay flew away.

Ready for whatever was to happen next, Marilu stiffened all over, but when the blood-red head at the end of its long, snaky neck only slid forward and down; and the huge body to which the neck was attached shuddered and thumped to the ground, a strange and sudden sadness washed through her.

"Why, you poor thing," she thought, staring at the mud bubbles welling around its half opened, groaning beak. "You're hurt!"

All fears for herself instantly forgotten, she struggled to her almost numb hands and knees, and began crawling toward him.

Crooning softly all the while that she meant him no harm, pausing now and then to study his reaction to her voice, she crept closer and closer. Constantly repeating that he was not to worry, that she was his friend, that she would never, never hurt him, within a few metres of where he lay, she rose to her feet.

Watery tadpole eyes followed every move she made.

Still crooning, still telling him not to be afraid, that she would not harm him, Marilu took a first tottering step forward.

Awed by its great size and pure whiteness, she told him softly, "Oh, you're so beautiful... so very, very beautiful."

Walking clumsily but cautiously around to the back of him, she looked him all over.

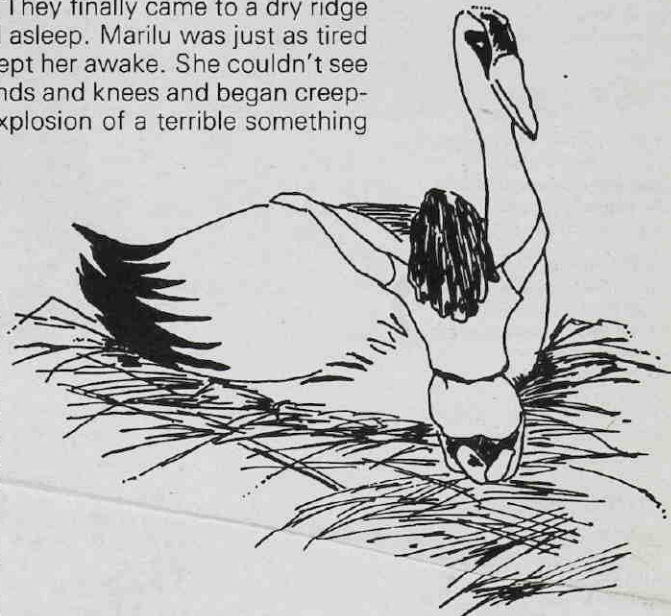
"You must be a bird!" she decided, still talking to him. "Some wonderous kind of a bird!" and edged even nearer.

"Please, may I touch your gorgeous feathers?" she asked.

"Don't be afraid. My name is Marilu Two Moons, and I'd like to make friends."

Stretching the fingertips of her left hand timidly toward a wide expanse of tightly folded wing, she caressed first one long, slender feather, then another, and when the bird remained still, lightly trailed her hand the full length of him. A slight trembling caused her to pull away, and when the huge body shifted sideways, she made ready to run. With one hand poised over the wavy back, she held her breath. Unmoving, she waited. Just when it seemed her chest would surely burst open, the trembling stopped. Marilu stepped back, turned her head, and in one long, whispery swoosh, emptied her swollen self of air. Leaning dizzily against a thick bank of matted bullrushes behind her, she chanced to look down, and to her horror, saw something that caused her to stiffen all over again. The bird's last movement caused one of his legs that had been lying buried in the mud to stick out at a crazy angle from beneath him. Not only was the limb broken, but Marilu could see it was badly splintered as well.

"Oh!" she mouthed roundly, instantly, and, falling to her knees beside him, groaned, "Ooooooh... you pooooor, pooooor thing. That's



why you're stuck in the swamp, isn't it? Your leg is so badly hurt, you can't get to your feet to fly!"

And as if somehow to soothe the terrible pain she knew he must be feeling, she rubbed her hands gently against the side of him.

"Ooooooh, what can I do to help you?" she asked piteously. "What can I dooooooo..."

Just then she heard her father's voice from somewhere beyond the dense wall of reeds surrounding her. He was calling desperately, "Marilu... Marilu... Where are you? Are you all right? Answer me so I can find you! Mariluuuuuu!"

Tommi had been too frightened to speak anything but gibberish when he finally reached the campsite, and his mother and father couldn't understand what had happened, or where their daughter could be. Each decided to follow different paths searching for her.

"Here I am, Daddy!" Marilu called, not too loudly, lest the sudden sound scare the bird. "Over here by the big rock.... But," she hurried to warn him, "be careful! There's a wounded bird here, and he's terribly frightened!"

Following the sound of her voice, her father hurried forward. When he parted the tall grasses, his throat tightened with fear.

"Come away, Marilu!" he choked, and reaching out as though to pull her aside, insisted, almost angrily, "Quickly, or you'll get hurt!"

Her father's sudden appearance startled the bird. He floundered as though to rise, but fell back against the rock. His head and neck flopped loosely to the ground.

"No, Daddy!" the little girl protested, loudly now. "No!" and almost in tears, she wailed, "He won't bite me or anything. We're friends... see?"

And, burrowing her head against the softer feathered shoulder of one wing, caressed and murmured and crooned that he please, please, not move, that he not fear her Daddy, that her Daddy would never hurt him, that he only wanted to help him.

Raising her head again, she looked at her father with wet, pleading eyes, and pointed to the earth at her knees.

"See, Daddy," she sobbed. "He's got a broken leg and can't fly! We have to help him get better!"

Taking a slow step forward, Alex leaned over to get a better look at where Marilu pointed. Again the great body shuddered. Tightening her hold around him, Marilu murmured, "Don't be afraid, my great friend. This man is my very own father. He's come to help us. Don't be afraid... Noooooo... noo... oo... oo Don't be afraid," and stroked him.

When the bird seemed quiet again, her father bent over even further.

Letting out a long, low whistle, he exclaimed, "That's a mean break!" and shook his head hopelessly. "We'd need a doctor for this kind of hurt, Marilu, and there's none around here."

"There's one in town!" encouraged his daughter. "We could take him there, couldn't we?"

"Now, just a minute, young lady!" her father stood upright, and with both hands on his hips, looked down on them both. "We just got here!" he reminded her loudly, and, "That's a whoppin' big bird," and, "He'll take up a lot of room in the truck! We have no way of..."

From her kneeling position, Marilu turned soft, teary eyes big as small rainclouds up to his and interrupted pleadingly: "Don't leave him here alone, Daddy... There are wolves in the night, and he'll be ever so afraid..."

Alex, who had never learned to resist his daughter's tears, patted her on the head.

"Okay," he sighed. "Okay... I'll make him a box or something, and we'll take him home."

The rest of the evening, while Marilu sat beside her great and trembling friend, and Tommi stood watching from a safe distance, Alex busied himself collecting strong willow saplings to weave a giant cage. Her mother went into the forest gathering tender young spruce boughs that they'd use to line its bottom.

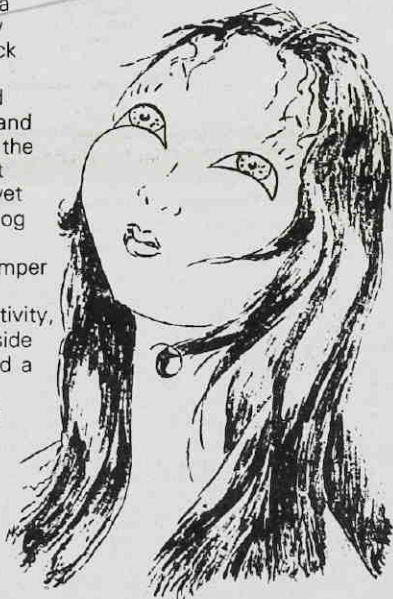
Getting the bird into the rude construction was no easy matter, but with a great deal of care and patience, the family managed. Having lifted the now almost lifeless form onto a pallet of boards spread with spruce boughs, Alex and Bess then placed a large, bell-shaped form that was the woven cage directly over and down around it. The board ends of the pallet were worked through wide slits left at the bottom edges of the cage, and secured with lengths of short rope.

"Whew!" breathed Alex, when the job was completed, and the bird settled within. "That's done!"

"Now," he muttered, straightening his back and wiping the sweat from his brow with a wooly jacket sleeve. "NOW to get this load into the back of the pick-up."

With her mother and father pulling, and she and Tommi pushing, they slid the clumsy affair through what seemed miles of slippery wet grasses and onto a rickety log ramp that her father had placed against the back bumper of the truck.

Throughout all this activity, the bird drooped sadly inside the cage and hardly turned a feather. Except for two watchful eyes, Alex would have thought it was dead.



Driving back toward the village, the father looked thoughtful. The cooped-up creature they had discovered was, he was certain, a whooping crane, and because he remembered reading that very few birds of that kind were left in the world, trying to save his life seemed almost a duty.

"As soon as possible, I'll ask Dr. Fisher," he nodded to himself. "He'll know what to do."

Although it was late night when the tired group reached their village and home, Alex prepared to drive to the small town five miles distant, to see and talk to the doctor.

Before leaving, however, he called the children and warned them not to speak of the bird to anyone. "Not anyone," he repeated. "Understand?"

"But why, Daddy? Why?" both Marilu and Tommi asked, anxious to immediately share their exciting experience with all their friends.

Their father looked very stern.

"Because, little ones," he said, getting down to one knee and placing an arm around each of them. "The bird is hurting and may be awfully sick. When you're feeling that way, you don't want anyone coming around making lots of noise, and asking foolish

questions, do you? It would only make you feel worse, wouldn't it? Well, it's the same with our injured friend. It may make him feel sicker than he is. So, you be very quiet about everything until he gets better, okay?"

He smiled expectantly at them both, hugging them to his chest. "You can do that for him, huh?"

"Oh, yes, Daddy! I'd do anything to help him get better. And I'll see that Tommi doesn't say anything either, but," and she pulled away to toe the sand with her moccasined foot, "can I show him to all my friends when he's well again? Can I?"

Alex rose to his feet, grinning affectionately. "I'm sure you can, love. I'm sure you can."

V

Dr. James Fisher jammed his steel rimmed glasses a little tighter on the wide bridge of his beefy nose with one thumb, and flicked the "off" button on his desk lamp with the other. Pushing aside the stack of papers he had been working on all evening, he rose stiffly from his leather backed chair, and looked at Alex as though he had not heard right.

"A bird?"

And Alex, seated on the edge of a casual office chair near the desk, nodded.

"Yes, Doctor, a bird."

"You want me," Dr. Fisher shook his neatly cropped but still bushy white head as if in utter disbelief before going on, "to come look at a bird, Alex? In the middle of the night? A bird?"

"But it's not just any old bird, Doctor," insisted Alex, leaning forward and describing a wide circle with his hands and arms, and raising his voice with urgency. "This one's a 'whooper'!"

Removing his glasses, Dr. Fisher stood rubbing them with a clean white handkerchief taken from the inside pocket of his white cotton jacket. His tired blue eyes watered. He wiped them, too, and turned once more to Alex.

"Are you absolutely certain the bird is a crane? A whooping crane?"

Vigorously, Alex bobbed his head. "Yessir. Absolutely."

The doctor thought a moment, then "hmmmm-ing" and "uummm-ing" deep in his chest, walked quickly over to where his black leather bag rested on a small table near a side door.

Opening the bag, he looked over his shoulder and asked Alex to go out and start the truck while he gathered together some supplies he might be needing.

Driving with both hands tightly gripping the wheel, and concentrating very hard on the many 'ess' curves and loose, rolling stones all along the dirt road to the village, Alex said very little.

Dr. Fisher again took off his glasses and rubbed each lens with the same handkerchief.

"Darned road," he grumbled. "Can't even keep m'specs clean on it."

A little later, satisfied the offending glasses must be clean, he re-adjusted them to his face, shoved the wiper out of sight, turned to Alex and in an almost commanding voice, said, "Okay... so tell me all about the bird."

And Alex did.

And when he finished his story, Dr. Fisher tugged thoughtfully at his left earlobe. "Sounds like it might be a whooping crane after all."

As an afterthought, he added, "I suppose Marilu has become quite attached to it."

Alex's soft lips tightened flatly against his small, white and very evenly shaped front teeth. "Yeah," he almost groaned. "That part really worries me, Doctor," and his wispy black eyebrows veed deeply at the top of his longish nose. "If it is a 'whooper', someone will surely come to take it away."

He shook his head from side to side.

"Marilu will be pretty sad if that happens. Gosh, she even wants to sleep with him in the garage."

Turning to look at the doctor, his darkly wind-bronzed face broke into a small, shy grin. "She's got a name for him already... Calls him Saugitan."

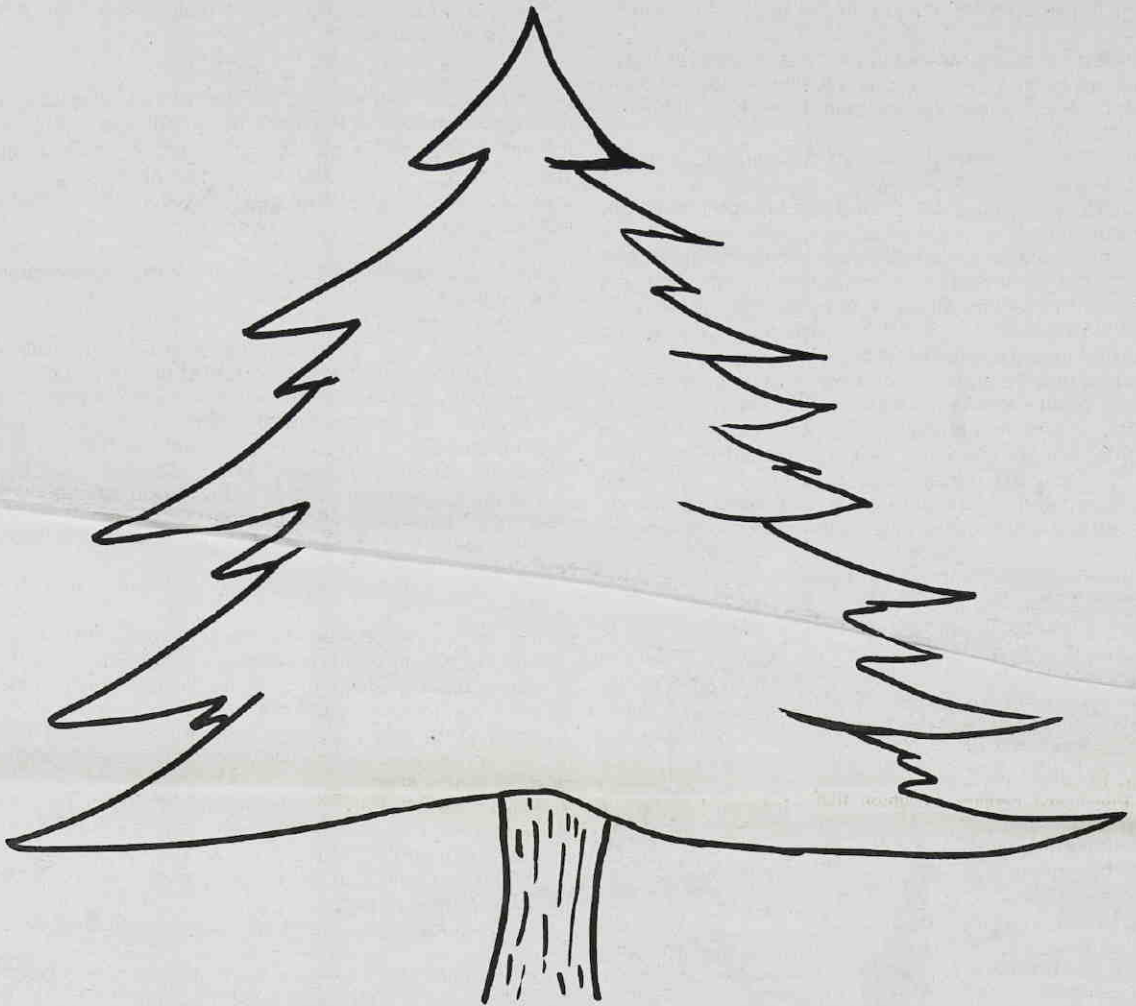
"Saugitan?" The questioning look on the doctor's face caused his bristly eyebrows to shoot up above the rim of his glasses. "Saugitan," he repeated, rolling the word around a few times in his mouth. "What's it mean?"

Alex could not help but smile at the look on the other man's face.

"I forgot you don't speak Cree," he chuckled, and went on to explain that 'saugitan' in the language of his people, meant 'something that is treasured, or loved', and "Say what you will, Dr. Fisher, if nothing else, Marilu plans on doing just that."

VI

Continued Next Issue



If you are eight years old or less, just colour and decorate the Christmas tree above. Make it as special as you can and then send it to me as soon as you have finished. If you are nine years or older, write me a letter and tell me why you think Christmas is so special, and what you can do to bring the Christmas Spirit home to your family and loved ones. Or, instead of a letter, you can send me a Christmas story that you wrote yourself. The winners of both age divisions will receive: First prize - \$25.00; Second prize - \$15.00; Third prize - \$10.00; and First prize winners will have their work published in the December issue of this newspaper. Momma's going to help me pick the winners and she said to be certain that your age, full name and address is included with the envelope you send. You better get started right away as I'll have to get your entries by December 10. Then I can be sure to get your prizes out to you for your Christmas shopping. Send your entry to: Chuck Endrill, c/o Newbreed Journal, Ste.210, 2505-11th ave., Regina, Saskatchewan

Continued from pg. 2

issue. It will be the maintaining of existing services that will become a struggle. Air Ronge, due to its location, is in the same boat.

Present reduction at the Flin Flon mine and the long-term forecast suggest that Creighton will also be increasingly facing the same problems.

The dissolution of DNS will impact on the government staff jobs and services presently centered out of Buffalo Narrows.

The past expansion and boom times are over and we are all left with expensive municipal services to maintain — water and sewer, fire protection, expanded road and subdivisions, recreation facilities and programs, municipal dumps, equipment and expanded staffs to provide and maintain these and other local government duties.

The new government has remained strangely silent in their talk about new northern municipal legislation about the dollars they are prepared to offer us. The past government stated \$55 million over 5 years and offered a formula so each of us could calculate what we would have to operate on. The present government has so far offered us nothing. Without knowing the dollar figure, how can we possibly decide what legislative powers we can afford to undertake?

The communities in SANC have all the same problems that the rest of us have. Is there a need for two organizations? Won't we all be in a weaker bargaining position if we do not face these issues united? It will not be easy in these economic times for northern communities (that only have two seats in the legislature) to negotiate for the dollars and powers needed. Long-time northerners are well aware how easy it is for the politicians to forget completely about us if the uranium or other resources are not promising to fill the southern pot.

If SANC members clearly see the need for the organization to continue can they also see the advantage of joining the newly formed Saskatchewan Association of Northern Local Government (SANLG), and taking an active role in this organization. We are all facing the same hungry wolf. We don't have a chance to do it individually or divided.

One thing is very clear. Every community has needs to land-use beyond its present municipal boundary. There is a sizable population in Uranium City and La Ronge and perhaps Creighton that actively uses the surrounding land to make a living from. The populations of these communities also use this land for recreation. Any development by government or the private sector on lands surrounding these present boundaries does affect the communities whether it is a park in La Ronge or a limestone mine in Pinehouse. Northerners make active use of and are dependent on the surrounding Crown land. This is a major issue for the smaller communities.

We believe that some form of regional government that has powers solely in the planning and development fields must be put in place. We must also clearly define what we mean by zone of influence around the communities.

Every community must make a strong commitment at this time towards working actively for a strong Northern Municipal Act that will allow us to deal with the major issues that get more pressing each day.

Sincerely,
George Smith, Overseer
Pinehouse, Saskatchewan

Gabriel Dumont Institute of Native Studies and Applied Research

The Saskatchewan Urban Native Teacher Education Program (SUNTEP) has openings for two SUNTEP Faculty positions in Regina and Saskatoon. This will be a term appointment to March 31, 1983, with possibility of extension.

The SUNTEP program is a Bachelor of Education degree program offered through the Gabriel Dumont Institute of Native Studies and Applied Research in co-operation with the University of Saskatchewan and the University of Regina.

Minimum Qualifications: Bachelor of Education; Five years teaching experience or equivalent experiences in the area of human services; knowledge and/or training in areas of Native Studies and Cross-Cultural Education.

Primary Duties: Teaching Native Studies and Cross-Cultural Education credit and non-credit classes; supervision of students involved in the school practicum.

Salary Range: \$21,773 - \$37,250

Inquiries: Phone Rita Bouvier, 343-3655

Forward applications including three references and transcripts of post-secondary training, stating preferred location, to: Gabriel Dumont Institute of Native Studies and Applied Research, 300-2505-11th ave., Regina, Saskatchewan attention: Ms. Rita Bouvier, SUNTEP Director
Closing date for receipt of applications is November 15, 1982

CUSTER'S REVENGE?

SUNNYVALE, Calif. (AP)—Atari Inc., outraged by sales of video game cartridges that have angered Indian and women's groups, says it will go to court in an effort to keep them off the market.

The company, a leading manufacturer of the popular games, "does not condone or approve of this use of its home video game technology" and plans to file suit to block the games' distribution and sale, said Michael Moore, president of Atari's consumer electronics division.

"Atari, like the general public, is outraged by this conduct," Moore said, adding that the company intended its products for "wholesome family entertainment".

The games, which sell for \$49.95 in the U.S., about \$10 to \$15 more than most other video games, were unveiled last week by the Northridge-based company.

"Our object is not to arouse, our object is to entertain," said Stuart Kesten, president of American Multiple Industries, in an interview. "When people play our games, we want them smiling, we want them laughing."

One of the games, Custer's Revenge, gives players points for "joining" a female figure representing an Indian maiden and a male figure without pants, representing Custer.

In another game, Bachelor Party, players try to help a figure representing a bachelor escape from rows of figures representing women.

American Indians have protested the cartridges, particularly Custer's Revenge, and women's group say the games condone sexual violence and rape.

Kesten said the games will not be pulled off the market because he does not consider them pornographic.

The cartridges will be available nationally within two weeks, and Kesten said he expected to sell half a million by Christmas.

"We just couldn't see adults playing with space ships any more," he said.

The game's creator, Joel Miller, denied in an interview in New York that Custer rapes the woman. "He's seducing her, but she's a willing participant," he said.

The X-rated cassettes are the first known adult games created for use on Atari equipment. American Multiple, a year-old company, until recently only made plastic storage cases for video and audio cassettes.

Chairman:
Pierre Daigneault
Councillors:
Moise Morin
Lawrence Morin
Jerry Gardiner
Clement McCallum
Leon Morin

Trappers Present:
49 from Block N-14

Visiting Politicians:
Clem Chartier, Vice President of AMNSIS
Doug Anguish, NDP MP
Fred Thompson, NDP MLA

Elected:
Delegates to the Annual Trappers Convention in Prince Albert. Elected were Pierre Daigneault and Vital Morin.

Voted In:
Seven new members. No trappers were deleted from membership.

Suggested Season Dates for Beaver & Muskrat:
Gazelled Dates *Local Dates*
Beaver: Oct 31/82 - May 20/83 Oct 15/82 - May 20/83
Muskrat: Oct 31/82 - May 20/83 March 1/82 - May 20/83

Moose Permit Policy:
Season Dates: Sept. 1/82 - March 1/83; 20 licenses were issued. Trappers with highest pelt revenues were issued free permits.

Accounting for Fur Council Grant:
It was used for: purchase of traps and .22 caliber shells; supplying material to trappers to repair cabins; an emergency fund for air fare for trappers.

Suggested Use of Fur Council Grant for Next Year:
To aid trappers in purchase of rice seed; to supply materials for repair of trappers cabins.

No resolutions were made for the upcoming trappers convention.

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KAWNLIN DUN BAND

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Relocation Co-ordinator

Summary: Reporting to the Chief and Band Council, researches and investigates all potential developments for the Kwanlin Dun Relocation site, recommends most appropriate action necessary to forward the Relocation Project; carries out administrative procedures related to the project and performs other duties.

Qualifications: University graduation with several years progressively responsible experience in the areas of building roads, housing and water and sewer design and construction. Proven experience in managing multi million dollar construction projects is desirable. Ability to work and communicate well with Native people is essential.

Salary: Negotiable, depending on experience and qualifications.

Forward application and resume to:
Chief Johnnie Smith, Kwanlin Dun Band
118 Galena Road, Whitehorse, Y.T., Y1A 2W6

Closing date: November 26, 1982

Additional information may be obtained from the Kwanlin Dun Band Relocation Office: (403) 668-2423, or Band Office at 667-6465.

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