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BATOUCHE 85

The Batoche Centenary Corporation, #5, 501 45th Street West, Saskatoon, Saskatchewan S7L 5Z9 (306)933-1800



NATIVE URBAN RECEPTION CENTRE

Dear *New Breed Journal*:

The Native Urban Reception Centre would like to inform, the Regina Community, that upon the success of our Grand Opening held March 12, 1984, our doors have remained and will remain open.

Our office hours are 8:30 a.m. to 5:00 p.m., Monday thru Friday. We the staff of the Native Urban Reception Centre strongly urge any individuals interested to utilize the service we provide. Our office is located on the second floor of the, Regina Friendship Centre, 1689 Toronto Street. To make an appointment to visit one of our counsellors or for more information call, 525-6149.

We appreciate the support that the community has given us and we look forward to serving your needs. □

Sincerely
G.B. Phee
Director
Regina, Sask.

DAY CARE SHOULD BE ELECTION ITEM

Dear *New Breed Journal*:

On May 28, 1984, Judy Erola, Federal Minister responsible for the Status of Women, is meeting with all Provincial Ministers responsible for the Status of Women. **Day Care Is On The Agenda.**

We must try to assure that this agenda item is taken very seriously and must assure that this is not a one shot effort. Follow-up discussions are necessary.

PLEASE:

- 1) Write Judy Erola, Minister Responsible for Status of Women, House of Commons, Ottawa, Ontario K1A 0A6 and ask her to press for follow-up. Tell her **Day Care Will Be An Election Issue!**
2. Write your provincial minister responsible for the Status of Women and press for follow-up discussions. □

Sincerely
North Central Child Care
Association
Prince Albert, Sask.

RAIL LINE TO LA LOCHE?

Dear *New Breed Journal*:

Earlier this month I had the opportunity to ask the federal government to examine the possibility of extending the rail line north from Meadow Lake to La Loche, as the first step toward establishing a quality and affordable transportation system which would assist in the economic development of this area.

The representative of the federal government (Mrs. Eva Cote, the Parliamentary Secretary to the Minister of Transport), during an hour long debate on March 9th in the House of Commons, replied that they would be receptive to this kind of an idea, but they would want to consider it carefully before taking it any further.

This, of course, means that much more work will have to be done, but I am delighted that the process has begun. If we are to succeed in convincing the government to begin work on a development project of this size we must first get the Department of Transport to do a socio-economic study of the transportation needs of Northwest Saskatchewan, and an impact study of what such a system would mean to the area.

Then, of course, the plan would not stop with the railway, but would grow to include better roads, connecting to the railway, and for those areas where a road was not possible the development and use of all-terrain vehicles for transportation purposes.

If you would like to comment, make suggestions, or ask any questions, please feel free to write to me. Letters addressed to a member of Parliament can be sent postage free. □

Yours sincerely
Doug Anguish, M.P.
The Battlefords -
Meadow Lake

GOOD JOB

Dear *New Breed Journal*:

Congratulations on your ever improving publications - *New Breed* with special mention to your feature writers Ron Bourgeault - 'Metis History' and Clem Chartier and article, Constitutional Update February 1984.

Enclosed cheque for \$10.00 renewal.

Mrs. Harvey Bell
North Battleford, Sask.

The following letter was sent to Wayne McKenzie recently and since this film being produced will have nation wide effect, your input is important. Please contact Mr. Schmalz at the number or address below if you have any ideas or suggestions for him.

METIS PARTICIPATION WANTED

Dear *Mr. McKenzie*:

This is to let you know that next year CBC Radio will broadcast a special series on Riel and the Metis. It will consist of five, one-hour programs and will appear on the full national network. I will produce the series in Regina.

One of my concerns is that the programs accurately reflect Metis experience, and since I am not Metis myself, I would welcome you drawing to my attention issues you think particularly relevant--political, social, cultural, historical, religious. I'm interested in talking to descendants of those involved in the events at Red River and Batoche, and if interviews already exist learning where I might locate them. I'm interested in talking to anyone who can tell me about Metis music, stories, folklore, beliefs. Are there storytellers I should be aware of? songs, musicians? Are there people who should be heard, not because they have accomplished what our society says is important, but because they have significant experiences to relate?

Could you please let the Metis of Saskatchewan know of this project and of my interest in hearing from them. Thank you.

Sincerely
Wayne Schmalz
CBC

2440 Broad Street
Regina, Sask.
S4P 4A1
Phone: 347-9540

GRATITUDE

Dear *New Breed Journal*:

I want to thank a stranger, a young man, who moved me deeply with his simple act of charity.

I had attended the Globe Theatre and was waiting in my wheelchair for my husband. Two men ambled along, obviously Native Indian or Metis. They were not quite steady on their feet and when they stopped to talk to me, I was a bit worried. But instead of bothering me, one of them reached into his pocket and then offered me some money: "Here, take it". When I did not want to accept it he said quietly: "But it's all I have".

He finally agreed to pocket his money again. We parted and he rejoined his companion who had walked ahead. He has given me a gift of generosity which I shall long remember. □

Elizabeth P. Brandt
Regina, Sask.

INTERESTED IN METIS DANCING

Dear *New Breed Journal*:

I am interested in traditional Metis dancing. I have taught Metis dancing, but would like to learn more.

I would appreciate any information from groups or individuals regarding the history and development of Metis dancing. I would especially appreciate tapes of music danced to. If anyone has any video tapes as well, I would like to hear from you. □

Yours sincerely
John Waniandy
Box 218
Kinuso, Alberta
TOG 1K0

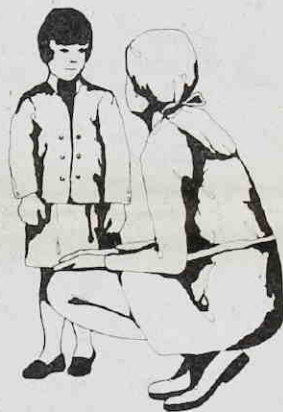
MORE WORK NEEDED ON FETAL ALCOHOL SYNDROME

Dear *New Breed Journal*:

I write to applaud your well-researched and informative article on Fetal Alcohol Syndrome (March Issue). Your title is well chosen. The subject is of considerable interest to us. Of our seven children, two are adopted. Both are Indian from Saskatchewan reserves, and one was profoundly affected by Fetal Alcohol Syndrome. Our little son has done well despite his multiple handicaps, but we see the problem expanding as the depression continues and families turn to alcohol as a way of handling problems.

It may be grim comfort to Native families already afflicted, but as Fetal Alcohol Syndrome spreads - as it will - more white families will be affected. Perhaps greater visibility will lead to better prevention as more people understand the link between drinking alcohol in pregnancy and the Fetal Alcohol Syndrome child that is born as a result.

All community leaders should work to encourage young families to live fuller lives without using alcohol. Social events should be a good way to start. Perhaps its a rather bitter irony that the top half of the page continuing the Fetal Alcohol Syndrome article should also contain the results of the "Women's Beer Guzzling" competition at the Weyakwin Winter Festival.



I do not intend this as an insult to the organizers who also included many terrific skill-testing events. But beer guzzling? Maybe next year the organizers can substitute something else that doesn't involve alcohol.

We are very sad that the young mother of our beautiful son scarred him before birth - scars that will affect all his choices in life. He may never be able to drive a car or operate machinery. His choices in the work force are severely limited. But he can read, and writes poetry and knows well how to express his love for all his family and his joy in all his living. His world could have had such wide horizons. Don't limit the horizons of babies not yet born.

Let us as community leaders try to help our communities celebrate life; comradeship; achievements and milestones; and support them in grief and loss, without using the drug alcohol.

Your paper has a high standard of excellence in reporting and this article about which I have written is only one of many we have read with great interest.

My husband, Miro, was the MLA (NDP) for Cutknife-Lloydminster 1967-78, and we both worked a lot with Indian and Metis people.

Before my marriage I was Public Education Officer with the Alberta Alcoholism and Drug Abuse Commission.

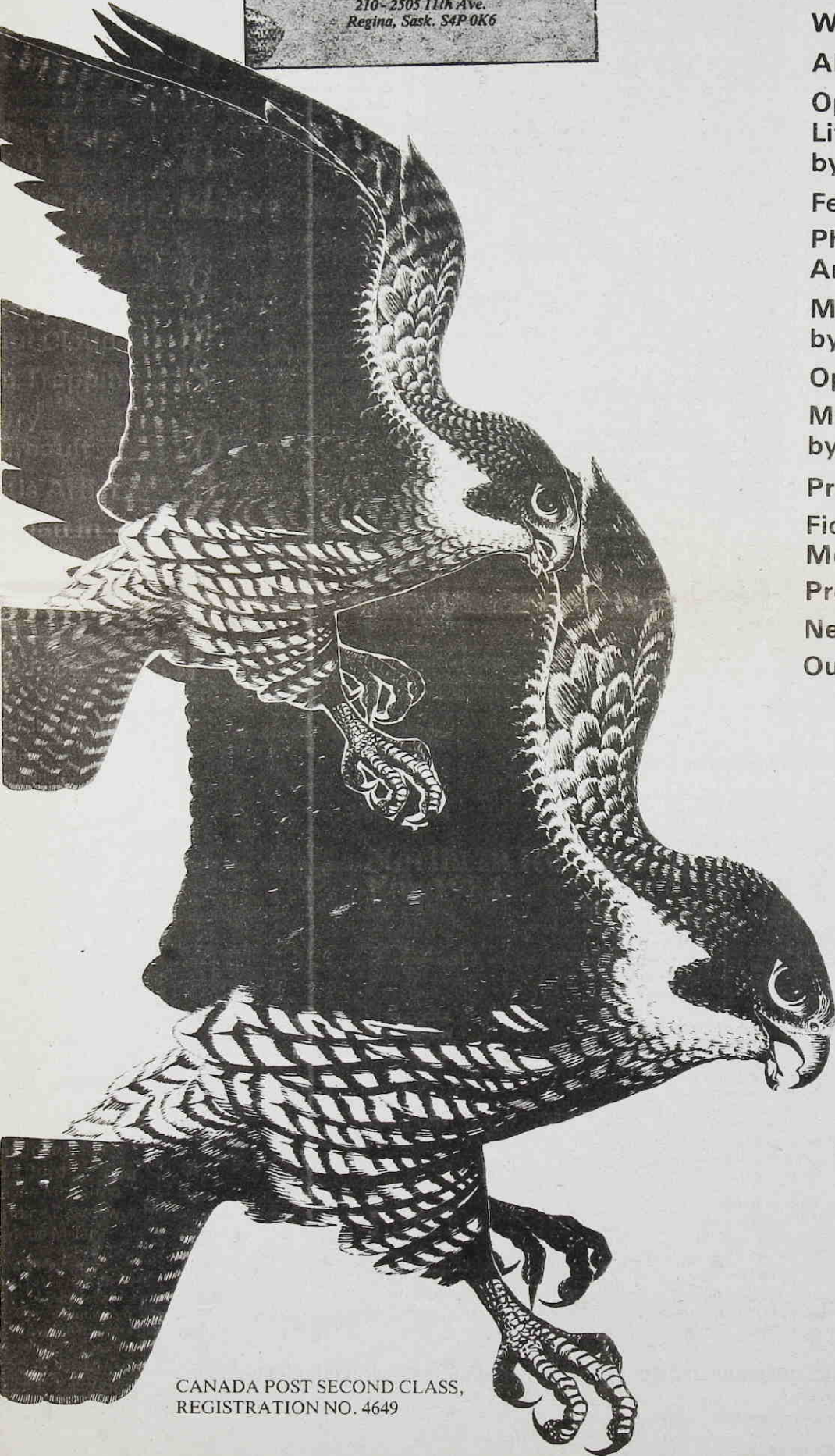
Although we now live in Victoria, we are still involved with childbirth education, so Fetal Alcohol Syndrome is something we include in our classes.

Keep up the good work.

Ruth Stark-Kwasnica
4927 Wesley Road
Victoria, B.C.
V8Y 1Y8

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Community Reporters Wanted
NewBreed Journal is looking for community
 reporters. If you are interested please contact:
 Editor, *NewBreed Journal*
 210-2505 11th Ave.
 Regina, Sask. S4P 0K6



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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 photo and will be returned upon request.

CANADA POST SECOND CLASS,
 REGISTRATION NO. 4649

Achimowins

by Joan Beatty

by Joan Beatty

I recently had the chance to go home not too long ago and it is quite surprising how early spring has come. The lakes were already pretty well broken up and the leaf buds were out; and it was dusty. We had a wiener roast one evening and our summer friends, the mosquitos were also around, uninvited.

But then we were attempting to get to Winnipeg for the Metis National Council meeting where **Ferdinand Guiboche** also had a press conference regarding his self government at Camperville, and we ran into one of the worst snow storms I had ever seen. We had to stay in Brandon because the winds were so high and you couldn't see for the blowing dust and the snow. Early Friday morning, we drove out of there, sometimes travelling as slow as 30 miles an hour but we finally made it into Winnipeg. Shortly after we left, they closed the road off. Travelling back on Saturday, there was only one lane traffic in some areas and I bet there were over 30 vehicles in the ditches, including huge trucks and cars. Some of the power lines were down with the power poles snapped off at the top all in one long line. Apparently quite a few of the communities in the area were without power for a few days. Anyway, I think we were quite lucky that we didn't get hit with the full force of the storm here in Saskatchewan except for the high winds. But we still had a tax extension period of one week because of it.

So much for that storm and on to another! It's quite interesting to watch how the Liberal leadership race is unfolding and how our own Native people are getting more and more involved. AMNSIS President **Jim Sinclair** says he is personally backing **Mark McQuigan** because he is the one that helped the Metis people get into the constitution and that he has a track record of trying to help out other minority or ethnic groups in Canada. He is also the only one, so far, who has talked about the Native people and his commitment to work with them in public or include them as part of his platform. Personally, I think it takes alot of jam to do that because I don't see how he can ever hope to win or gain anything as a result of it because of the feelings of the majority of people



cerns. **John Munro**, Indian Affairs Minister is being backed by the Indian groups in Canada to the point where they are giving him campaign funds. That's quite a switch but on the other hand there were protests in Winnipeg by some Indian people because of when you really get down to the nitty-gritty issues of Native people. In fact, I think he will lose support because of his stand. On the other hand, he's not going to win and the other candidates have enough backing from others so that we're not one of their big con-

the fire traps that their children have to attend classes in. So at least, if nothing else, Native people are becoming more visible and must be counted in Canadian politics. I believe we have to work from both within and from the outside in order to make some changes for Native people.

Well, **Vye** is out in the trapline right now with **Janet Fitz** from LaRonge and it will be quite interesting to see how she made out. She should be back by the time the paper gets out and she will have a report for us in the next issue.

Inside, **Peter Bishop**, one of the SUNTEP students from Prince Albert does a report for us on Native politics in Saskatchewan. It's interesting and it's quite well written. I am sure **Peter** wouldn't mind receiving a few comments on it.

SUNTEP Saskatoon also had their graduation exercises recently and our newest writer, **Jean-Paul Claude** attended the festivities. Apparently everyone had a good time although a few were miffed over some of the organizing that went behind it but I guess that's the students prerogative. **Paul** had a good time anyway.

We also have a profile on another artist, **Angelique Merasty** this month and her work on birch bark biting. I guess it's really catching on and she apparently is starting to get more recognition and publicity on her work and selling it. I remember when we were kids and we used to be out at fish camps, trapline, whatever, and that's what we used to do for entertainment. We used to make all kinds of designs with the bark but now I guess it's art. Maybe I can still get rich!

We also have a profile on another artist, **Terry Fisher**, who is a very nice young person. He is currently working for Sask Tel in Regina and does his art work as a side line. Apparently, he is also a good wrestler and you can tell by his muscles but he is so soft spoken that one finds it hard to visualize him wrestling others to the ground. We hope you enjoy the article on him.

Next issue, we have a feature interview with **Sid Dutchak**, Minister of Indian and Native Affairs and we hope to get an update of any thing new that will be happening for the Native people in this province.

That's about it. Happy Mothers Day to everyone and remember to write to us. □

A Special Kind of Sunshine - Native Big Sisters Wanted

Have you ever wanted your own special friend? Someone who would listen to you and do things with you and show you things you didn't know. Someone you didn't have to share with anyone else. Someone who could help you believe in yourself and say, "You're special".

Big Sisters of Regina creates a special kind of sunshine by bringing together one child who feels this way and one woman who understands this feeling. The result is a friendship that grows on trust and the sharing of secrets, adventures and fun.

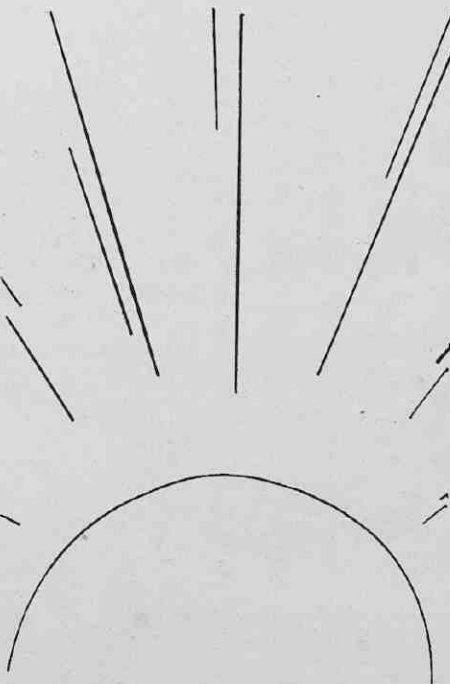
Something special happens when one adult and one child are matched together in friendship to share, care, trust and grow. Why not make Big Sister's special kind of sunshine a part of your life?

For more information, contact:

Sally Sebastian
218-1933-8th Avenue
Regina, Sask. S4R 1E9
Phone: 569-3115

or

Mon., Wed., Friday, afternoons
at the Indian-Metis Friendship Centre
Phone: 525-5459, Ext. 15



Government's Latest Journey into Alice In Wonderland

by Wayne McKenzie,
Executive Director AMNSIS

The Provincial Government's latest journey into the Alice In Wonderland fairyland is called Welfare Reform. It seems the Department got rid of the Wicked Queen (or was it the Wicked Witch of the West?—No, that was the Wizard of Oz) only to replace her with the Mad Hatter who seems to believe that if you hide what you are doing with one hand while shedding tears for your victims, the single poor, the public won't really see what you are doing.

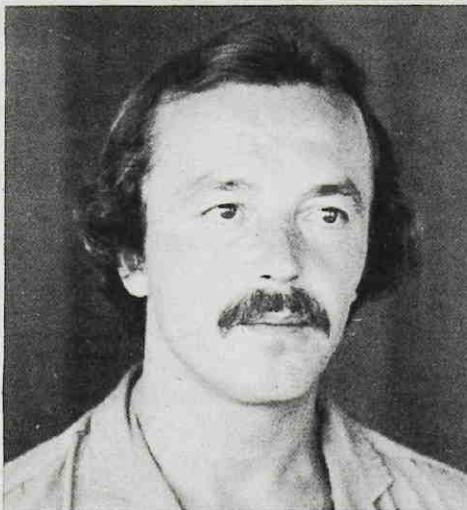
Well, the Mayor said it all when he said some of the proposed policies were dreamed up by somebody in a small narrow room with the lights out. Now, if we could only get the Mad Hatter to stay in that room. Maybe he could be isolated there with his leader, the Tin Man and an oil can. Maybe he could train his leader to say something other than "Saskatchewan is Open for Business" or "Saskatchewan refused to participate in the Depression". With the help of Alice, they might even find a heart for the Tin Man.

This government has mismanaged government affairs, the tax system and the economic strategies that have been put in place over a decade. The result—stagnation and deficits in three years which exceed the combined deficits of all previous Saskatchewan administrations in the past 80 years. Of course, the friends and political supporters of the government have prospered, especially the elected Conservative, their Ad agencies and the oil companies.

So what do you do? You blame the poor for the poor economic state of affairs. If only the poor weren't such a drain on the public purse then things would look up. The solution, pick on the poor by reducing their welfare so they starve, make them use up almost all of their capital assets before they can get welfare

and be sure they don't gamble and if they do, take their winnings away from them. Then ignore the obvious reason the poor are on welfare, lack of jobs and economic activity, and force them to take training, even if they don't need training. And if they refuse, then what? Why, cut off their welfare. Meanwhile, all of this is going to save the tax payers \$6 Million, or is it? The proposed training is actually going to cost \$9 Million more, so where are the savings?

Now don't get me wrong, I am not against training. I have, and our organization has, advocated and



lobbied for more money for economic development and for training which adequately prepares people for jobs. Both must, in my view, be controlled and administered by Native people if the training is to accomplish its goal of helping people become employed and self-sufficient.

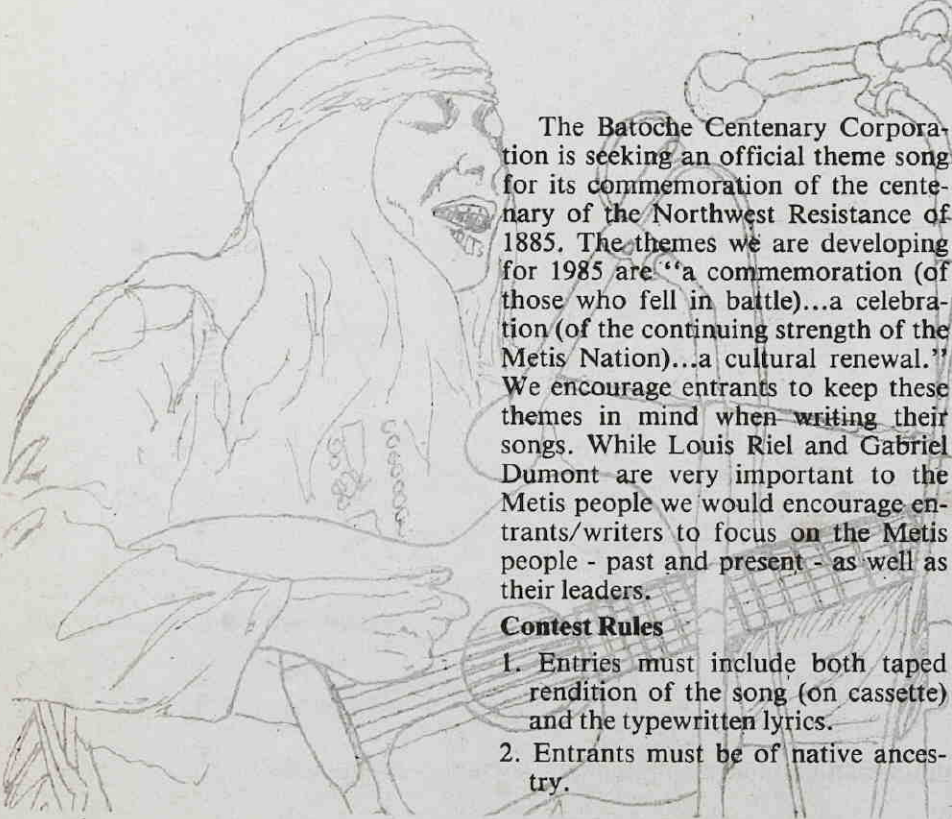
The government's proposed Welfare Reforms are a sham. They are going to provide training, counsel-

ling and other assistance to help poor people break the welfare cycle. These ideas are packaged as something new. Politicians, Social Workers, Native leaders and the poor have been advocating these reforms for years. In fact, successive Provincial and Federal Governments have claimed for the last 25 years that this is exactly what they have been doing and there is no question they have provided these services. The results, however, have been limited in terms of promoting independence for the poor. This government's proposed training programs won't accomplish this either, even if they could train an additional 6,000 persons, which they can't because the financial resources, facilities and skilled teachers simply aren't available.

The ideas themselves are worthy of support. But first the government must recognize the reality of the situation it has created. Where are the jobs for these trainees? In government? No, the government is busy laying people off and creating more unemployment. In the private sector? Hardly, since everyone knows a good businessman retrenches, not expands his operations when the demand for what he produces is weak. So what will the government train the welfare recipients to do. Do they want better educated welfare recipients? Well, I'm in favor of that. They will then likely be better able to force the government to treat them like human beings rather than as undesirable statistics. However, for the government to imply this is going to save the tax payers money or reduce the welfare roles is grossly dishonest. The only thing that will reduce welfare roles is jobs and economic expansion which is owned and controlled by the poor.

The Province may be open for business, but so far it's the poor who have gotten the business. It is not a coincidence that the majority of those poor are Native people. Now, if we could only get the Mad Hatter and the Tin Man into that small narrow room with the Wicked Queen and her blackboard, maybe they could teach each other about the dimensions and lighting requirements of small narrow rooms. Meanwhile, the rest of us could get on with the job of carrying out some realistic policies and programs which address the needs of Native people and other poor in a way which lets them take control of their own lives.

"Batoche Centenary Announces Song Contest"



The Batoche Centenary Corporation is seeking an official theme song for its commemoration of the centenary of the Northwest Resistance of 1885. The themes we are developing for 1985 are "a commemoration (of those who fell in battle)...a celebration (of the continuing strength of the Metis Nation)...a cultural renewal." We encourage entrants to keep these themes in mind when writing their songs. While Louis Riel and Gabriel Dumont are very important to the Metis people we would encourage entrants/writers to focus on the Metis people - past and present - as well as their leaders.

Contest Rules

1. Entries must include both taped rendition of the song (on cassette) and the typewritten lyrics.
2. Entrants must be of native ancestry.

3. Contest deadline for entries is August 15, 1984.
4. Entries will be judged by a panel which will include recognized native musicians. Judges' decision is final.
5. The winners will be announced August 31.
6. The prize is \$250.
7. The winning song will be recorded by an artist chosen by the BCC and will be distributed as the official theme of Batoche 1985. The songwriter would receive the normal royalties and his/her name would appear on the record.
8. All entries must be sent to:

Metis Song Contest
Batoche Centenary Corporation
No. 5, 501-45th Street West
Saskatoon, Saskatchewan
S7L 5Z9

Constitutional Update

Reinstatement of Indian Women

by Tom Dore

On March 8, 1984, the Prime Minister, in his opening address to the 1984 Constitutional Conference on Aboriginal issues, stated that the Federal Government would soon be introducing legislation that would eliminate the discriminatory provisions of the Indian Act as they relate to Indian women who marry non-Indian men.

A further press release was issued on March 8, 1984, at the same conference by the Honourable John Munro, Minister of Indian Affairs and Northern Development which outlined that in addition to the removal of Section 12(1)(b) of the Indian Act which provides that Indian women lose their status

upon marriage to a non-Indian, the Federal Government would also embark on a program that would provide for the re-instatement of Indian status of all those women who lost their status by marriage to a non-Indian. The reinstatement policy is to include not only the women who lost their status but also the



first generation of children born to that woman regardless of the status of the father of the children.

The announcement calls for the re-instatement to band status, not general list (Indians with no band affiliation status). The re-instatement will not be automatic and it is expected that individuals so affected must apply for re-instatement after the program becomes law.

For those who feel they may be eligible for re-instatement it would be wise to now start gathering the materials necessary to support your application.

This documentation might include:

- A) For women who lost their status
 - 1) A marriage certificate (available through the Provincial Department of Vital Statistics)

- 2) A copy of the order of enfranchisement issued by the Federal Government or other documentation from the Federal Department of Indian Affairs that would show when the person was removed from their band list. Such materials would be available through the Membership Section of the Department of Indian Affairs and Northern Development in Ottawa.

- B) For first generation children
 - 1) Birth Certificates (available through the Provincial Department of Vital Statistics)
 - 2) Documentation that would establish that the child's mother lost status as an Indian upon marriage in essence the same documentation

needed by the woman who lost her status upon marriage.

The program of re-instatement has not been implemented to date. There have been sufficient public announcements that would indicate that it will come into effect in the future. Should it come into effect, it would be beneficial to have the supporting documentation in advance.

Should you have further questions do not hesitate to contact either of the legal counsel, Rob Milen or Tom Dore, at the AMNSIS head office in Regina. Phone: 1-800-667-5625, 806 Victoria Avenue, S4N 0R6. □

Alberta May Let Metis Come Under Federal Jurisdiction

Edmonton - The Alberta government might consider letting the province's Metis come under federal jurisdiction. Premier Peter Lougheed said recently.

But the government would have to be satisfied of "complete community support" among Metis support for the proposal, the premier told the legislature.

At a minimum, he said, various communities closely tied to provincial program for Metis should clearly approve a transfer.

Lougheed also said a Metis decision on whether to ask for services from the federal government would affect not only improvements in programs but provincial payments for existing programs.

He said a transfer of jurisdiction would raise several serious questions like land claims.

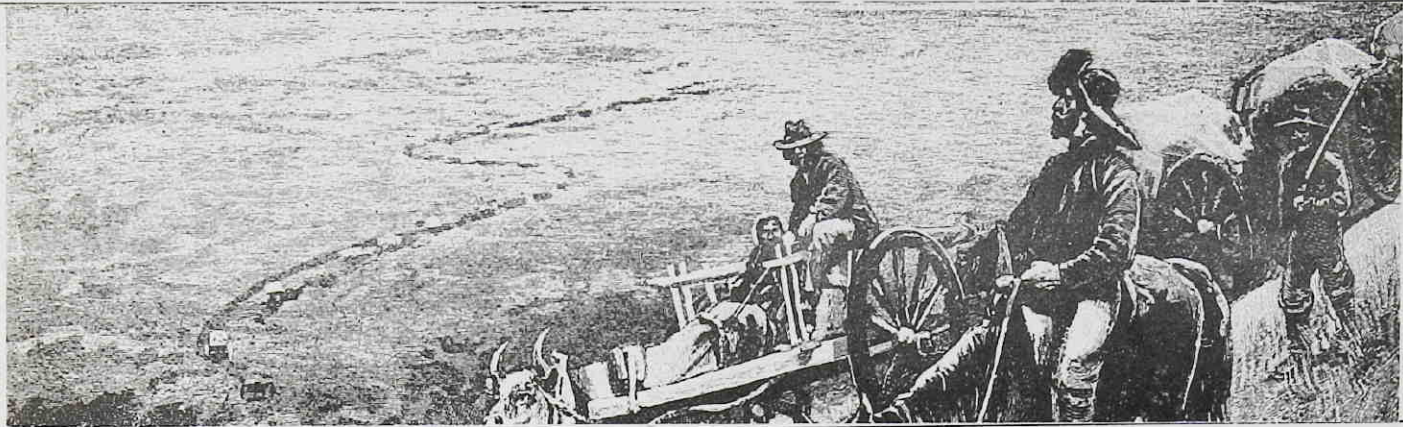
It would also raise the question of who would qualify as a Metis, he said.

The definition of Metis — basically people of part-Indian ancestry — could lead to problems like the federal and provincial governments providing

services separately to different people in the same communities, the premier told reporters later. It could also affect the response of other provinces to the proposal.

Meanwhile, Lougheed said, it would be difficult for the government to improve services or to continue paying for Metis services after 1984 if the Metis Association of Alberta is asking that its members come under federal jurisdiction.

He said the government has not given the Metis a deadline. But provincial leaders would like to know the Metis position before the next first ministers' meeting on aboriginal rights, possibly next March.



The Metis Association of Alberta is a member of the Metis National Council, which has asked that the federal government assume responsibility for providing services to Metis people.

Lougheed said the Alberta government had not received prior notice of the council's request.

He and Native Affairs Minister Milk Pahl told officials of the Metis Association Saturday the government would consider improving services to Metis in the province as long as Metis were asking for federal jurisdiction.

Lougheed did not expand on that point in the legislature or in later questioning by reporters, saying

only that "obviously it would not make sense" to expand programs that might be taken over by the federal government.

It was not immediately clear how much money might be at stake for the Metis.

Provincial budget documents show several million dollars going to Metis organizations for various purposes but a spokesman in the Metis Association office said Monday that most money for the organization and for programs in areas like housing comes from the federal government.

It was also not clear whether a provincial decision on funding would affect services like health.

Lougheed told the legislature the government would pay for existing programs for Metis through "calendar 1984." Speaking to reporters later he said he had been talking about the 1984-85 fiscal year, which ends next March 31.

The 1981 federal census said there were nearly 40,000 Metis in Alberta but some Metis leaders have put the figure at double that.

Metis live in all parts of the province but there are also eight municipality-like Metis settlements covering 500,000 hectares (1.24 million acres) in central and northern Alberta. □

NWT Metis Association May Join Metis National Council

(Native Press)

NWT - The NWT Metis Association (MA) is considering joining forces with the Metis National Council (MNC) and pulling out of the Native Council of Canada (NCC).

The NWT Metis might be better represented by MNC on a national level than by the NCC because most NCC members are non-status Indians, said Larry Tourangeau, MA president.

While he felt NCC had represented NWT Metis adequately at the recent First Minister's Conference, Tourangeau had doubts the representation would be as good in the future.

He said at an NCC meeting after the conference, the organization's members complained NCC had spent too much time representing Metis and not enough time representing non-status Indians.

NCC members noted another organization, MNC could represent the Metis but there was no organization other than NCC to represent the interests of non-status Indians, Tourangeau explained.

A move by the NWT Metis to join MNC "stands to reason," said Tourangeau. "We are the Metis of the NWT and we see a counter group called the Metis National Council across the prairies. It's only reasonable a person should be talking to them and finding out what their stand is."

However, MA is mainly concerned with land claims negotiations right now. If joining MNC would affect the land claims settlement, Tourangeau said MA would wait until claims are settled.

The MA also wants more clarification as what MNC can do for NWT Metis.

Tourangeau said NCC would like the NWT Metis to stay with them.

But he feels this is mainly because of funding. "What it really boils down to is if they (NCC) lose the Metis of the NWT, the government will have to take a serious look and say maybe we can't give you as much (money) as we do...so dollars are a big factor."

Tourangeau plans to invite MNC representatives to a MA board meeting.

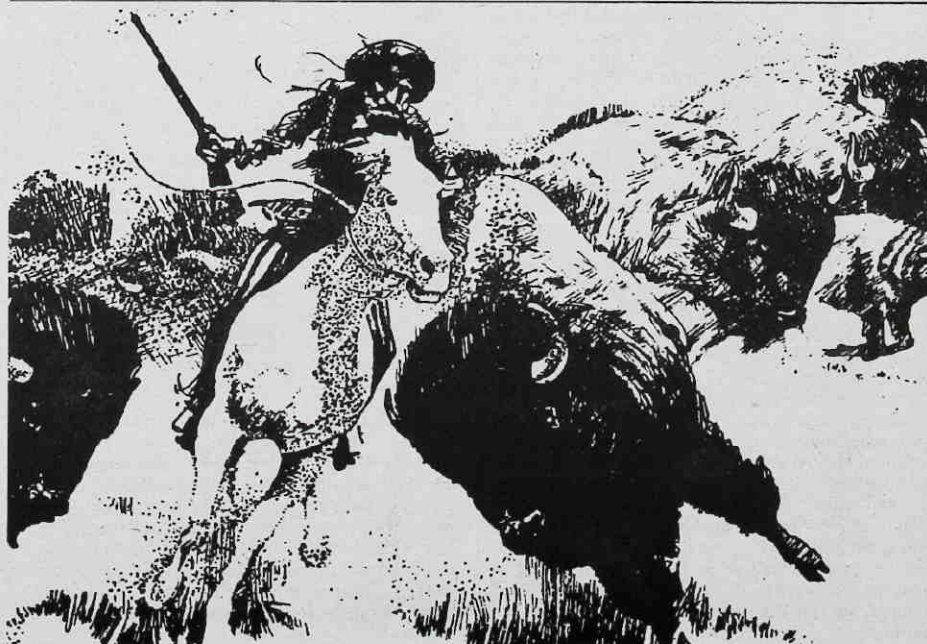
Any decision to join the body will have to be approved at the Metis annual general assembly.

MNC was created in 1982 as a breakaway groups from NCC because of feelings that NCC spent more time representing non-status Indians than of Metis.

The organization won a seat at the First Minister's Conference in 1983 and is currently taking part in the constitutional talks with the federal government.

MNC hopes to have the Metis right to a land base and to self-government entrenched into the constitution.

Metis of the Prairie provinces, Ontario and Northeast British Columbia are represented by MNC on the national level. □



Metis Oral History Collection Launched

Saskatoon - The Batoche Centenary Corporation (BCC), in conjunction with the Saskatchewan Native Women's Association (SNWA), has launched a comprehensive oral history collection to, eventually, cover the provinces of Saskatchewan, Manitoba, Alberta, eastern British Columbia, southern Northwest Territories, and western Ontario.

One of the principal aims of the collection would be the recording of Metis social, cultural and economic history, as they pertain to the past, present, and the changes in between. It would include race relations, political attitudes, religious practices, national consciousness, employment and mobility patterns, family life etc. The field of oral research aims at supplementing documented history with factual material.

A major feature of the program would be its attempt to focus on women throughout the collection and in its objectives. This focus is inspired by the exclusion of women from historical and social accounts which has distorted history. This is not to suggest that men would in any way be excluded; just that a deliberate and planned effort would be taken, as part of the policy of the program, to ensure that women play a major role as interviewees and contacts in the Metis communities. "For these reasons, the Saskatoon Native Women's Association have sponsored the program," states Mary Morin, President of the SNWA.

Other important objectives of the collection would be to focus on a number of Metis families chosen on the basis of their prominence in community, also, a limited number of important communities would be chosen to expand the 'information base' format to a more comprehensive focus on the social history of the community itself. Thirdly, time and resources would be spent in the gathering of what is termed 'folklore' which is not meant to be strictly factual but is a major component of any national culture. The collection would identify extraordinary individuals whose contributions are such that subsequent special interviews would be conducted on video-tape to permit its use through broader media. Such individuals would include those who are articulate or knowledgeable about certain aspects of Metis history, and are experienced practitioners of Metis cultural arts. The actual identification of these individuals would be a major accomplishment that could be followed up with a separate program. Lastly, the collection would identify sources of documentation of Metis history (including official documents, letters, government correspondence, etc.) and of artifacts. Where access to such materials were permitted, these would be part of the final materials of the program. Where access is denied, and in the case of artifacts, a record of the existence of these and the informing of the appropriate institutions, would form an adjunct to the program.

It is widely accepted by researchers in Metis and Indian social history that there is a severe lack of documentation of that history. This situation - accounted for by various reasons related to Metis peo-

ple's colonial status - is unique in groups and nationalities in Canada and has had a crippling effect on those Metis writers and historians who wish to record their people's heritage. The technique and methodology of oral history - now recognized by a growing number of academic historians as a legitimate historical tool - works especially well to the recovery of Metis history. Indeed it is one of the few approaches capable of filling the gap created by scarce documentation.

The importance of carrying out the oral history program is to establish a research base before that base disappears. With the oral tradition as important as it is for Metis people there is the feeling among the Metis that their history is literally dying off. Our elders cannot wait much longer. More specifically, the need for this research base has been inspired by the growing demand by Metis and Indian people, especially educators, for a massive effort to produce curriculum materials. It is with this major objective in mind that the collection is being implemented.

"The Metis Oral History collection provides training and experience for five Native women, in the art of oral history collection, who in turn could train other women in this role, a much needed skill," Ms. Morin said. In close cooperation with the Gabriel Dumont Institute in Regina, the collectors would be provided with materials on the general history of the Metis people, the specific history of communities in which they would be working, and the identification of interviewees. □

S.T.E.P. Phase II Funding Refused

by Jean-Paul Claude

Regina - On April 2, 1984, the Gabriel Dumont Institute of Native Studies and Applied Research was notified that their proposal for promised funds for the second phase of the Saskatchewan Training for Employment Program, (S.T.E.P.) Phase II, had been denied.

A telex to re-evaluate the proposal was immediately dispatched from the office of Mr. Wayne McKenzie, the Executive Director of the Association of Metis and Non-Status Indians of Saskatchewan to the Minister of Canada Employment and Immigration Commission (CEIC) in Ottawa.

In part, the telex read "The members of our organization, the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), feel betrayed by your government and by your department, CEIC. As an Aboriginal leader who has been confident that he could trust the verbal commitments made by the former minister for CEIC, Mr. Lloyd Axworthy, I feel personally betrayed."

Mr. McKenzie commented that when the original S.T.E.P. agreement was signed, it was acknowledged by the government that those funds which were approved, \$706,000.00, were far from sufficient. However, there was an understanding that the necessary funds would be granted after another proposal had been made the following year.

"We were told that they would give us an initial sum of money," McKenzie said, "and knowing that it wasn't enough, they told us to basically support the program and that we could come back next year and apply for what we called S.T.E.P. II."

Two programs were initiated under the first phase of the S.T.E.P. program, including the Recreation Technology Program in Regina with 17 students and the Human Resource Development Program, in Lloydminster and Ile-a-la-Crosse with a total of 33 Native students enrolled.

Mr. McKenzie stated that phase two of the program would have provided for five additional courses with over a hundred students getting off welfare and beginning to develop careers. "The money would have allowed us to open new schools in the North and in urban centres, to train people properly so they can become competitive when the recession ends. They would have skills which would allow them to compete for jobs not only in Saskatchewan but right across the country. The training we provide is certified training, not training to collect welfare when you are finished."

The basis of Mr. McKenzie's objections were twofold. First, that the training needs of Native people are not being met, and secondly, that the way in which the decision to refuse the S.T.E.P. II funds was made, represented a conflict of interest on the part of the Provincial Government.

Mr. McKenzie indicated that the Provincial Government, which competed for the same funds as AMNSIS and whose proposals were successful, will



likely not use the training dollars to improve conditions for Native people in Saskatchewan.

"The Provincial Government has been competing for poor peoples' money and as a direct result, we have not been getting our fair share. What they are doing with their project funds is constructing buildings while we are involved in building people by giving them the proper training and arranging for the funds to support that training. It is part of our economic strategy to build people rather than businesses.

"What they are doing with their money is expanding the Kelsey Institute in Saskatoon and constructing another such institute in Prince Albert. We have had government sponsored upgrading programs for more than fifteen years and we still don't have jobs. The kind of training they are doing will never provide anyone with any degree of self-sufficiency.

The Provincial Government, McKenzie said, "was involved at the time with sitting down with the Federal Government for the purpose of evaluating the proposed programs. They are involved in what I think, although it can't be proven, in a conflict of interest. They have been allowed to sit and approve their own programs."

McKenzie indicated that although the outcome of Step II proposal can not be speculated on, one thing is evidently clear, the need and the importance of Native people having a say in their own lives.

"This is all the more reason," McKenzie said, "why we should fight for self-government which would give us the power to negotiate with Provincial or Federal Governments. However, the case now is such that the Province is always presented as the middleman and it can dictate to the municipalities. This is why we can't become a municipality as a people. We have to look at having a government with more powers than a municipality so we can negotiate directly with any government, be it municipal, provincial or federal, on issues which affect our lives.

The allegations made by Mr. McKenzie were flatly denied by Mr. John Law, Acting Deputy Minister of Advanced Education and Manpower. He said while the Province had been successful in securing \$1.9 million for their proposal for a High Tech Course at the Kelsey Institute in Saskatoon, they had also vigorously supported AMNSIS's S.T.E.P. II proposal.

Mr. Law also indicated that while the bulk of those training funds would be used to develop the High Tech Program, purchase computers and other high technology materials, a certain portion of those funds would be used for necessary renovations so that the new equipment can then be properly housed and secured.

Mr. Law also said he did not know where Mr. McKenzie was getting his information from but he has obviously been misinformed. "The decision as to what programs would be approved and what funds were to be allotted was one made solely by the responsible Federal bureaucrats. We had the same input at that level as AMNSIS did, which was none." □

Yew's Remarks

The following is an excerpt of MLA Lawrence Yew's remarks during the recent budget debate in the Legislature.

"In Northern Saskatchewan in 1978 there were two recorded suicides in the whole north. With the drastic cutbacks in housing and jobs the pressure on individuals, families and communities rose. The lack of income to pay for the existing \$50-60,000 mortgages along with government threats to move them out of their houses, is causing a lot of grief and stress.

In one community in the recent past there were 10 suicides. In other communities where there was some economic options and opportunities there were none. But it is recognized that there is a general increase in this outrageous statistic.

When you look at the historic background of this one community with 10 suicides, one recognizes the tremendous respect and pride that this community has always had. As a matter of fact it is still fighting hard to get jobs in developments outside their community. If this 1% suicide rate were applied to Regina it would mean that during this same period of time, Regina would have had 2000 suicides. In Regina this would have meant a national emergency, in Northern Saskatchewan we can only talk to deaf ears and a ridiculously backward budget. A budget that gives millions of dollars to the rich and nothing to the unemployed.

While a vast majority of our people are out of work, around \$700 million dollars of economic value from our minerals and forests and wildlife are taken out from northern Saskatchewan every year. Couldn't some of these dollars be used for the promised jobs and training institute?

I would invite some of the Tory Government Members to come to Northern Saskatchewan with me, to visit the northern communities, to visit with families where no one has worked since this Tory Government took office.



Let them explain to my friends in Cumberland House, how this budget will create jobs for them, jobs now, and jobs in the future.

Let them explain to the young people in La Ronge or Stanley Mission, or Sandy Bay, Wollaston Lake or Southend Reindeer Lake, just how this Depression Budget, this job Abolition Budget, will create more job opportunities for them.

Let the Tory Members, Mr. Speaker, come with me to visit the families driven to desperation by Tory policies. The families on welfare -- whose number has increased by some 50% or 60% since this Tory Government took office.

Let them try to explain, Mr. Speaker, just how their hundreds of millions of dollars in oil royalty breaks for Big Oil is good for Northern people.

Let them try to explain to my constituents, my neighbours, why the salaries for Cabinet Ministers in this budget have increased by 57%, while services and funding for the north have been cut.

My constituents have learned a hard lesson over the past two years Mr. Speaker. They have learned that a Tory budget is a bad news budget for them. And this budget is no exception. Let me just note some of the budget cuts, Mr. Speaker.

- Northern Job Training Funds - cut by 11.78%
- Northern Technical Training Institute - cut
- Fire Suppression Funds - cut by .45%
- Northern Parks Services - cut by 2.85%
- Northern Economic Development Services - cut by 28.86%
- Northern Economic Development Grants cut by 85%
- And Northern Municipal Services - cut by half a Million Dollars; cut by 25%
- Core Funding for AMNSIS - cut 20%

That's this Tory Government's priority for the people and the communities of the North, at a time when unemployment is as high as 90% in our communities, at a time when our people are in desperate circumstances.

This budget does not even mention providing adequate services, just cuts. Less priority. Less funds. Less hope. □

PC Budget Continues Policy of Ignoring the North and Its People: Yew

Regina - The recent budget introduced by the PC government in Regina continues that government's policy of ignoring the needs and concerns of Northern Saskatchewan and its people, the New Democrats' Northern Affairs critic in the Saskatchewan Legislature, Lawrence Yew, said.

"Unemployment is the number one problem in northern Saskatchewan, where we have over 90 per cent unemployment in many communities," Yew told the Legislature during debate on the PC budget.

Yet the PC budget holds out no prospect of increased job training or new employment opportunities for northerners.

"While a vast majority of our people are out of work, about \$700 million worth of our minerals, forests, and wildlife are taken out of the North each year. Couldn't some of these dollars be used for the promised jobs and training institutes that are so badly-needed in Northern Saskatchewan," Yew asked.



Yew listed some of the cuts in spending for the North which are included in the PC government's 1984-85 budget:

- ★ Northern job training funds cut by 11.78 per cent;
- ★ Northern education staff cutback by 20 per cent;
- ★ Money for the promised Northern Technical Training Institute has been eliminated;

★ Northern Municipal Services cut by 25 per cent;

★ Core funding for native organizations cut by up to 20 per cent;

★ Northern Economic Development Grants cut by 85%!

"In addition, many of the community projects which had been hoped for in the North, were nowhere to be found in the PC budget," Yew told the Legislature.

There was nothing in the budget for the bridge to Cumberland House; the new hospital for La Ronge, or the nursing home long promised for La Ronge. There was also nothing in the PC budget which would see the quality of water improved in northern communities. All of these items should have been spending priorities for the PC government, but they were ignored.

Yew told the legislature that even the few projects which are proceeding in the North are not providing the job opportunities which they should for northern residents. He gave as an example, the Nipawin Hydro Project. Yew charges that even though there are 14-hundred people employed at the site, only 7 are residents of northern communities such as: Cumberland House; Sandy Bay; Sturgeon Landing; or Pelican Narrows.

"This kind of performance is a disgrace, and shows that the PC government in Regina has abandoned the people of the North," Yew concluded. □

Welfare Reform Countdown

Regina - The Saskatchewan Department of Social Services is gearing up for the May 1 start-up date of their recently announced welfare reform package.

The Minister of Social Services has stated that the first employer contracts to provide jobs to welfare clients have been signed in Prince Albert.

The city of Prince Albert led the way by agreeing to provide 26 new jobs within the year. Four other Prince Albert firms will also receive funds under the guidelines of the \$9 million Saskatchewan Employment Development Program. Saskcraft Handi-Craft will receive funding for providing 3 new jobs, the Prince Albert Exhibition Association for 3 new jobs, Sianod Enterprises for 6 new jobs, and the Prince Albert Historical Society will receive funding for creating 3 new job opportunities.

Under the funding arrangements of the Saskatchewan Employment Development Program, the employer will receive an hourly wage rate, equal to the provincial minimum wage, plus 12% for related mandatory employee benefits. They will also receive project expenses related to key supervisory or skill

personnel in certain circumstances.

"We are encouraging employers to 'top-up' wages beyond our program contributions," Social Service Minister Gordon Dirks said. "We will consider subsidizing certain project-related overhead expenses incurred by sponsors in the local government and non-profit sectors."

Mr. Conrad Hild, Communications Assistant for the minister of Social Services said that an additional 31 job creation contracts have been approved in Saskatoon. These contracts will provide another 104 jobs for welfare recipients in that city.

Mr. Hild said the response to date from Saskatchewan employers has been extremely encouraging. "In the first three weeks after the program was announced, the department received 180 applications from around the province. If and when these applications are approved, they will have the potential for creating 700 new jobs for welfare clients". He added the department (Social Services) is expecting 2350 new jobs to be created this year as a direct result of this job creation initiative.

In addition, Mr. Hild stated that another 3500 new training positions will be created in an effort to retrain welfare recipients for available or newly created employment opportunities.

Mr. Hild commented that while these employment and training opportunities are specifically being created for the single and employable welfare clients, all welfare recipients will be encouraged to participate in these initiatives in an effort to break the welfare cycle they might find themselves in.

As of February of this year, Mr. Hild said there were 5438 single and employable persons receiving social assistance in Saskatchewan. The government anticipates the creation of 5850 new employment and training positions this year and it is hoped the majority of the clients will be off welfare by December.

Those single and employable welfare clients who are not able to find work or secure one of the new positions by May 1, will have their benefits re-evaluated and in many cases reduced.

Mr. Dirks stated that while there are no assurances that any of these employment or training positions will continue once the funding period has elapsed, he is hopeful that many of them will be ongoing.

"We anticipate a significant number of jobs created under the program will be extended beyond the project funding period," he said. "I am confident that this program will turn out to be a very productive initiative." □

Saskatoon - Suntep Graduation

by Jean-Paul Claude

Saskatoon - Three years of personal struggle, sacrifice and committed effort came to an end for eighteen SUNTEP students in Saskatoon on Friday, April 27, 1984.

The graduation exercises were attended by family and friends of the graduates as well as many distinguished guests. The guests included Reverent Stan Cuthand of the Saskatoon Cultural College, Rita Bouvier, the Director of SUNTEP-Saskatoon, Lloyd Njaa, the Assistant Dean of the Elementary Program for the College of Education, Cecil King, Director of the Indian and Northern Education Program, Brian Aubichon, Co-ordinator of SUNTEP-Saskatoon, Kenn Whyte, former Director of the Gabriel Dumont Institute of Native Studies and Applied Research, Doreen Docken, one of the graduates and Wendy Gallagher, a second year SUNTEP student. Master of ceremonies were Naomi Seib and Richard Cope.

Mr. Kenn Whyte, presented the key note address. He spoke of the joint efforts of everyone involved with SUNTEP being responsible for its great success. He said the accomplishments of the graduating students were not only for themselves but for all Metis and non-status people in Saskatchewan. The struggle that they experienced in achieving this goal was not unlike the struggle of their forefathers who fought hard for economic self sufficiency. "Learning to be successful for a Metis must be a partnership with the past and the hopes and dreams of their forefathers. Only in this way will the individual succeed and the Metis community continue to exist and hopefully prosper."

Mr. Whyte concluded his address by encouraging the graduates to continue applying the high standards and principals which have been part of their SUNTEP experience.

"I urge you to keep these principals in mind. I believe they are very important. Continue your work with the same dedication and determination you've had these last few years. Practice patience and tolerance; they'll be needed. Use your knowledge wisely and continue your hard work. These qualities which



A Suntep student receives his diploma

you have developed and displayed here will allow you to succeed in the teaching profession, and meet the challenges that Native people face today."

Brian Aubichon, the Co-ordinator of SUNTEP-Saskatoon, said the graduation was unique because there were three classes of students being honoured.

First were those receiving their Bachelor of Education Degrees, including Irene Clark, Marie Maurice, Penny Kadachuk, Rose Bishop, and Edmund Lussier. There were also graduates who were awarded their Standard 'A' Teaching Certificates. These included Bernice Cook, Doreen Docken, Brian Gallagher, Valvee Georges, Lorraine Joannette, Ingrid MacColl, Marie Morin, Lillian Morin, Hilda Rose, Helen Ross, and Warren Gervais. The final group of students being honoured were Delores Johnson and Connie Thompson who received their third year standing at SUNTEP.

The valedictory address was delivered by Ms. Doreen Docken, a Standard 'A' graduate who acknowledged the many valuable lessons inherited through her SUNTEP experience. She spoke of not only the more practical knowledge gained through her academic studies but also such things as the ability to get along with others, the meaning of the word 'professionalism', and the ability to appreciate the rewards which come as a result of application and perseverance. She said that the greatest reward realized by the SUNTEP graduates was learning about themselves and their people, most of all the opportunity to better their lives and the lives of their future students.

Ms. Docken concluded her address by quoting a poem entitled 'Mixed Blood'. In closing she wished all her fellow students the best that life has to offer. "My fellow graduates, I wish we could all meet many, many years from now and share the memories of a life fulfilled with love, laughter, and the attainment of dreams."

The ceremonies concluded with a toast to all the graduates from Ms. Wendy Gallagher, a second year SUNTEP student. "To you the graduates. To your past success and new adventures that lie ahead. May you meet them with the great determination and success which you have displayed in the past."

The banquet was followed by a dance where the joy of this momentous occasion was freely expressed and should be by everyone. Music was provided by Misdeaf of Prince Albert. □

Student Credit Support From Fellow Students Key to Success

by Jean-Paul Claude

Saskatoon - Many of the graduating students felt that the most valuable lessons learned were not derived from textbooks or lectures but rather from the total experience of Suntep. They learned such things as how to manage a budget, surviving in a sometimes frightening urban environment, and learning to trust other people were high on their list of acquired skills.

Bernice Cook, a Standard 'A' graduate, said that the most valuable thing she gained at Suntep was the precious family of fellow students who demonstrated their loyalty over and over again. She said that there were many times when she felt she couldn't go on and was determined to drop out of the program. "When-

ever I was thinking of quitting," Bernice said, "one or more of my classmates would be right there, supporting me and encouraging me to continue. It was sincere and it always worked. I also tried to be there for any of them when they were feeling defeated and



Lillian Morin, Bernice Cook are two-Suntep '84 Graduates lost. Together, we made it through to the end. I don't think that anyone of us would be here tonight if it wasn't for the support and loving friendship of our fellow students and peers. I know that I wouldn't. We had to relearn something that many of us had lost with our childhood dreams; trust."

Lillian Morin, another Standard 'A' graduate, found that because of Suntep she was able to rediscover her lost identity. "I'd been through alot of difficult times and I used to be ashamed of my heritage. I would tell people that I was Ukrainian or Hungarian; anything but Native. I'd lost my identity but thanks to Suntep, I've found it again. The greatest thing I got from this program was to get to know myself and to know what I am," Lillian said. I got to really know Lillian Morin. I like her and I feel wonderful."

Brian Aubichon, Co-ordinator of Suntep, said students who are in our program are encouraged to become independant decision makers and thinkers. "They are encouraged to make major decisions which will affect their lives. From this process they come to know themselves better. They become competent in a process of self-examination whereby they are able to identify their own strengths and weaknesses."

Mr. Aubichon said he was pleased to hear the students felt that this goal had been achieved. "This kind of feedback is vital to the instructors' continued success in developing and delivering a valuable, relevant and meaningful program." he said. □

AMNSIS Snubbed Again

by Jean-Paul Claude

Saskatoon - Congratulations and best wishes were extended to the Saskatoon Suntep graduates on Friday, April 27 by many distinguished and honoured guests. Feature speaker was Ken Whyte, former director of the Gabriel Dumont Institute of Native Studies and Applied Research. However, no representative of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) was among those called upon to address the assembly.

Although Mr. Jim Sinclair, AMNSIS president, was unable to respond to an invitation due to a previous commitment, other members of the AMNSIS executive body who were in attendance were not asked to speak.

This was viewed by some as unusually insensitive due to AMNSIS being the parent organization of the Gabriel Dumont Institute of Native Studies and Applied Research which offers the Suntep program. AMNSIS also provided the impetus that resulted in

the realization of the Suntep program.

Mr. Frank Tomkins, AMNSIS provincial secretary, who was present remarked that it was the second occasion he had attended where AMNSIS was not acknowledged.

"It's rather disappointing when students graduate from a program such as Suntep, which is under the Gabriel Dumont Institute and under the umbrella of AMNSIS and yet we have no AMNSIS representative speaking on behalf of the organization. I was also disappointed I was not called upon to pinch hit for any other invited AMNSIS guests who might have been unable to attend tonight." Mr. Tomkins said he was especially disappointed at not having the opportunity to address the assembly because the evening was extra special to him as his daughter, Connie Thompson, was a member of the graduating class.

"What I had intended on doing," Mr. Tomkins said, "was read a short congratulatory note which was sent to Connie from her grandfather. I believe that it would have expressed the heartfelt sentiments of all the parents who have come out tonight to share this graduation celebration with their daughters and sons."

The note read as follows:

"To Our Beloved Granddaughter, Connie;

Our sincere congratulations to you on this day of your graduation. If you observe tears welling up in our fading eyes, it will be our unspoken expression of our unlimited joy and pride. May your success and accomplishments pave the way to success for your loved brothers and sisters in the future.

We share our pride and happiness with your entire family, especially with your loving father, who is our own beloved son.

May success and happiness follow you through life, is the earnest prayer of your loving grandma and grandpa.

Ki moshom and Kohkom"

Mr. Tomkins concluded by saying he was more than a little depressed and disappointed at not being allowed the opportunity to share this message.

There was no official comment from either AMNSIS or the organizers of the Saskatoon Suntep graduation exercises although several attempts were made to contact them. □

Cultural Awareness Day, Successful

by Jean-Paul Claude

Regina - Invaluable!!! Exciting!!! Fantastic!!! These were some of the words used to describe the Cultural Awareness Day held at the Turvey Centre in Regina on Thursday, April 12, 1984, sponsored by the Regina Native Womens Association.

The event was funded through a grant from the Secretary of State in an effort to raise the consciousness of Regina's young people to the positive aspects and contributions of the Native culture.

Eileen McAllister, the originator and co-ordinator of this special event explained that, "Our objective was to make people, especially youth, aware of Native people and their culture. We thought that by getting students from all areas of the city together, we could make them more aware of each other in a positive way."

"Formerly, cultural days were held in selected schools with high Native enrollments", Ms. McAllister added. "We felt that this program would be valuable to all students, regardless of their cultural background. It cannot only in still a sense of pride of culture in the Native student, but a greater sense of awareness and understanding in the non-Native student was well."

The children and adults who attended the event were treated to an exciting array of Native songs, dances, legends, art, handicrafts and traditional foods.

The fact that this event was a total success was due in no small part to the heart warming talent and ageless appeal of the host for the day, Winston Wuttunee, a well known, professional Cree entertainer from the Red Pheasant Reserve.

As Mr. Wuttunee led the assembly through a program of traditional Native songs and timeless legends, he paused often, as is his custom, to explain the intricate meanings of the legends with historical, spiritual and personal insights. His method of telling a story is as traditional to the Native cultural as the legends themselves. It is often difficult to come away from a performance or a conversation with him, without feeling as if you had not only seen the man, Winston Wuttunee, but also been touched by the Spirit as well.

To illustrate, when told that many children not able to attend the event would be reading this report, Winston commented, "Children everywhere, I wish you were here. We are having a great time. Remember to help your grandparents, be quiet when adults are speaking and raise your face to the sky often, so the Creator can see you smile."

Mr. Wuttunee said he was proud to be involved in this event and shared the enthusiasm of the organizers and what they were trying to achieve.

"The only reason people are afraid of each other is because they are not yet friends," Mr. Wuttunee explained. "Ten years ago, while attending a multicultural conference in Saskatoon, I suddenly realized how beautiful it would be if people everywhere could really know each other. It was so beautiful to see the pride of all those people in their own cultures, but



Winston Wuttunee-Native Entertainer

especially in the interest that they had in all the other cultures that were represented there. There were French, Ukranian, Native, Russian and many more, all spending some beautiful moments getting to know each other a little better than they ever had before." These feelings were shared by young and old alike. Mr. Vern Neuls, a grade seven teacher from Dr. Hanna School, said it this way, "We have to become aware of other people and learn to understand our cultural differences. Only then can we truly appreciate them and overcome our intolerance for those differences."

This idea was expressed even better, as all things usually are, by some of the children who were in attendance. Gus Haritos, a grade six student at Ethel Milliken School, said, "We came to learn about the Indian customs and culture. I think this is important because they are our Saskatchewan neighbors and brothers and we have to get to know each other so we can become friends."

Bill Rice, a student from the same class, added, "This was good. We have to learn to respect the Indi-

an culture and respect how they live. When we learn these things we can understand them better and then can appreciate them better."

Mr. Jack MacKenzie, the Physical Education Co-ordinator working out of the central Board of Education office, felt that the entire event was very successful and he felt these types of events should be encouraged to continue. "When people get together and start to know each other as individuals and people, such as I see happening here today, only good things can happen," Mr. MacKenzie stated.

Arnold Tusa, Legal Secretary to the Minister of Education, while congratulating the Regina Native Women for initiating and sponsoring the Cultural Awareness Day, concluded his statements by saying, "I think it's important for people to grow to understand each other's cultures, heritage and values. Through events such as we have here today, an understanding of each other is made possible which I'm sure will lead to greater co-operation between all people." □

New Urban Native Reception Centre in Regina

by April Boyd

Regina - The Urban Native Reception Centre (UNRC) held its' grand opening March 12, 1984. UNRC is a pilot project. If it proves to work for Native and Indian people, other UNRCs will be modelled after it in Friendship Centres all across Canada.

George Phee, developer and Executive Director of UNRC, says that the priority of the program is to provide a place for each person to express their needs and concerns in order to start working toward their goals, whether it be education, training or employment.

UNRC's special emphasis is to help each person reach their goals. This will be done through special courses provided by the Centre, and by co-ordinating with existing programs.

"The Centre will provide a unique, hands-on, personal touch for people," says Phee. "It's a resource centre."

The three major areas of the courses are: academic upgrading, Life Skills and Adult Employment Orientation, and Pre-Employment Orientation.

Other services the Centre provides are: a Co-ordinator for the Special Needs of Women; Urban Orientation and adjustment (to Social Services, housing, Legal Aid/Policy, Health Services, bus transportation, schools, churches, cultural awareness sessions,



and other non-governmental services); follow-up will be established to offer on-going support for each person; and a volunteer program has been developed to encourage people to prepare for the job market.

"Once a person is accepted into the program," says Roger Ross, the Centres' Assistant Director, "a needs assessment will be done."

This means, according to Phee, that "the program is more individualized. Each person is unique. Maybe a baby sitter is needed...we'll find one. There's always a little of this and a little of that."

After the initial assessment, the person then goes on to fill in the gaps, through the courses and the one-to-one support offered by the Centres staff.

"The biggest problem people experience in coming to town, is lack of self-pride," Phee says. "If you've got the academic, why not apply for that public relations job, that sales job...The initial six months here is needed for self-confidence."

The Centre presently has a staff of four: George Phee, developer and Director of the program; Ed Legare, a counsellor of ten years experience; Louise Kidney, Executive Secretary; and Roger Ross, in charge of Media Services and Assistant to the Director.

The Centre is in business now, with a capacity for 65 clients. They are operating by the "open door policy." So go on down for a coffee. The entire staff believes in the program, and that it will work for each individual, if that person is ready." □

Riel Local On The Go

by Jean-Paul Claude

Regina - The regular April monthly meeting of Riel Local No. 33 in Regina was fairly well attended despite the competition from local bingo halls and casinos. Approximately 30 people came out to hear program heads describe the services which are provided through various Native agencies.

The executive presented a brief outline of their projects to date as well as a number of projects still in the negotiation stage. Among those projects presently on the go are: 1 year contract for Native Employment Centre - \$200,000, Social Service contract for Child Care Study - \$12,000, 1 year Repair and Maintenance contract for Gabriel Housing, A grant for Riel Cresaults Dancers' costumes - \$4,050, 10 week Summer Student Program, and funding for 20 housing units for Gabriel Housing - \$1.1 million.

A number of other projects which are being negotiated for include: 1 year contract for the Pre-Employment Training Program, funding for a group home facility for deprived children, funding to implement a certified Social Work Program, proposal



Clifford LaRocque, President AMNSIS Local No. 33

submitted for 2 community programs to Opportunities '84, proposal to City of Regina for a cultural facility and office building, preparing groundwork for a Native based Alternative School in Regina, and negotiations have been completed and shares are now available to the Riel Centre Co-op at \$100 per share. The purpose of the Co-op is to establish a financial base for the Local to get a building.

Ray Hamilton and Linda LaFontaine presented reports on the employment programs available through the Native Employment Centre and the Urban Native Pre-Employment program.

Terry McPhale NSIM Co-ordinator, was also present to offer some interesting insights into some of the more than relevant educational issues facing the Native community today.

The meeting was more than successful with the participants coming away with a confidence of knowing that their local leaders are working hard on the issues which are of most concern to their community.

Local President Clifford LaRocque closed the meeting by stating that Native government is alive and well at the Local level. "They are active and working hard for the betterment of their people. It is only a matter of time before governments at all levels recognize and acknowledge this fact." □

Agreement Allows For Greater Participation by Metis and Non-Status Students

Saskatoon - Metis and Non-Status Indians should have better access to programs at the University of Saskatchewan under an agreement approved by the University Senate.

The agreement was negotiated by the President's

Advisory Council on Programs for People of Native Ancestry and the Gabriel Dumont Institute of Native Studies and Applied Research of Regina. It provides, among other things, for co-operative effort to develop pre-professional and other program for Metis and Non-Status Indians.

Last year, the Senate approved a similar agreement relating to status Indians. It was negotiated with the Saskatchewan Indian Federated College, of Regina.

Dean Art Knight, chairman of the President's Advisory Council, said the latest agreement recognizes that both parties are actively seeking ways of increasing the participation of Metis and Non-Status Indian students in university programs.

"We're also both interested in widening opportu-

nities for these students to study their languages, culture and history, and we hope to promote research in areas that concern Metis and Non-Status Indian people."

Pre-professional and other programs developed under the agreement will be the result of collaborative efforts by the Institute and appropriate University colleges. When both parties agree, the Institute may deliver courses and programs on behalf of the University. However, before delivery the University must approve the curriculum, the method of examination and the instructors for any courses to be given for credit or other form of University recognition.

The Institute will provide support and counselling services for Metis and Non-Status Indians in programs it sponsors. It will also join the University in seeking resources to extend similar services to all Metis and Non-Status Indians taking University courses.

Government Policy Creating Housing Problems

by Jean-Paul Claude

Regina - Mr. Norman Durocher, co-ordinator and acting director for the Provincial Metis Society Housing Association (PMSHA), recently stated that not only are recent reports of repossessions of poor peoples' homes in the North and elsewhere in the province true, but these situations were also predictable.

"Up until fourteen months ago, when we were stripped of all our technical personnel and nearly all of our support staff, we had been able to prevent these kinds of problems through far-sighted and innovative community programming. This was not only geared to the physical housing needs of our people but it took into account their entire experience and addressed individual problems which might be relevant in each case. We were able to foresee and in

many cases prevent these problems by being totally aware of the needs of the people we served. This took a great deal of insight and understanding which the government (prov.) does not seem able to achieve."



Norman Durocher, Co-ordinator PMSHA

Mr. Durocher said PMSHA had most of its funding cut in the spring of 1983. "We had just completed two years of intensive development work, preparing a number of community orientated workshops and

seminars. We had only begun to deliver this programming when most of our responsibilities and funds were terminated and awarded to the Provincial Government."

Mr. Durocher indicated that some of the seminars and workshops which PMSHA had hoped to deliver at the community level covered such areas as residential home maintenance, home ownership responsibilities, preparing and using a household budget, etc.

"We also subjected our field personnel to an intensive year long training program in preparation for delivering these programs. The Provincial Government," Durocher added, "seems to feel that it is not necessary to teach some one to maintain and drive a car before actually providing them with one."

Mr. Durocher said it took many years before PMSHA was able to convince the former Provincial Government of the need for support counselling services for Native people in how to look after and manage their own homes. "I only hope that the new government can learn this more quickly so we can get back to the business of helping people rather than making them suffer unnecessarily as they try to raise their families in inhuman and sub-standard housing conditions." □

Cultural Awareness Not For Separate Schools

by Jean-Paul Claude

Regina - The Cultural Awareness Day, recently sponsored by the Regina Native Women's Association although a thundering success, was never the less shadowed by one dark cloud. While over one thousand Regina school children had been invited, only five hundred were actually permitted to attend.

Although students from both the public and separate school systems had been invited, only the public school system chose to co-operate with the organizers of the event and allow the students within their jurisdiction to participate.

Eileen McAllister, co-ordinator of this exciting event, said, "The Separate School Board would not participate with us on this. I spoke with Mr. Volk, a

member of the executive body at the Separate School Board office and he told me that he did not feel that the program had any educational significance or value. He also said that the two dollar per child cost to cover transportation and lunch costs would create an unnecessary financial burden for the Board."

Mr. Volk indicated that although Ms. McAllister was quite abusive in her comments, he felt that her anger was misguided. He said that the responsibility for the Separate Schools inability to attend lay with the organizers of the event rather than with himself or his Board.

Mr. Volk said, "The correspondence which we received in respect to this program was extremely sketchy. It was received only one week prior to the stated date of the event, on April 5, 1984. We have a responsibility to the parents of the children in our care to ensure that all activities which their children

are exposed to are of educational value. The fact that the information was received so late and as incomplete as it was, I think it was quite unfair of the organizers to expect us to respond responsibly in time to participate, one week later.

Mr. Volk further indicated the reason why the Public School Board was able to participate was that they had been invited to participate in the planning stages of the program. "That invitation had not been extended to the Separate School Board," Mr. Volk said.

Ms. McAllister replied by saying, "The saddest part of this whole affair is that because of the insensitive attitude of these bureaucrats, the children who attend the Separate Schools in Regina missed out on a beautiful and valuable experience. I think that all city supporters of the Separate School System should feel justifiably cheated and angry." □

Life In The Fast Lane

by April Boyd

Being a product of this technical civilization, and addicted to information of any kind, I have subscribed to cable television. I hate to be considered ignorant about what is going on in the world so I manage my welfare cheque around it, and I do okay.

Every evening, instead of going out to the bars to see who is doing what they shouldn't be doing, I sit at home and hope like hell that a movie will be on TV. This is mainly due to a shortage of money. If I do go out, I wait until late since I don't want to spend all of my money too early and wear out my welcome. I hear more and more people are doing the same thing.

The soaps are a fascinating new world for me. My cousin, Joe, has filled me on what was happening while I was out in the work-day world, all except for the sex scenes. (Some of them are very interesting). Joe leaves the room when they come on, as they are too much for him. Since I don't know what's been going on anyway, they don't bother me as much.

Unfortunately for me, I can only absorb so much information. After watching the soaps and the news, I've gotten my video fix and by the time the movies are on, sometimes my brain kicks into gear again.

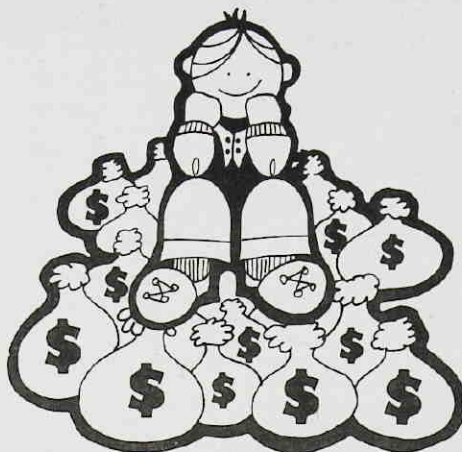
Last night, between changing channels trying to find a movie, (I change them by hand, but I hear they have a new gadget that won't wear out my dial, something called a remote control unit), and dozing off between commercials, (Ever notice how they always turn up the sound on the commercials? I just get comfortable and the damn commercials are on again!), they had a movie on.

From what I gathered, this white lady was in Manpower trying to hire a maid. She did have one, but the maid was French or something and ran off with some sailors. This caused alot of embarrassment for the white lady.

So, she was giving the Manpower woman a list of what she wanted in a maid: she was to be a good cook, a good housekeeper, and white. There was another white lady in the office also looking for a maid. She was carrying one of those small balls of fluff they call a dog, easily identifiable by the blue or pink bows tied onto their ears to tell you if they're male or female. She tells our heroine that you can't find good help these days, no matter if they are pale or ebony black.

I must admit though, TV stations are starting to be more culturally aware then they used to be. They do play movies about North American Indians (one where Raquel Welch plays an Indian woman), and some about Arabs (although the Arabs weren't allowed in the bar).

There is one thing I can't understand. Why do they always show Indians or brown people with blue eyes and black wigs? I suppose part of the problem is with the Canadian Radio-Television and Telecommunications Commission (CRTC). Not long ago they cancelled the operating license of a radio station in Quebec. The station had changed their style of music from "middle-of-the-road music" to rock because their audience liked it more. CRTC pulled the plug because the radio station "refused to adhere to pro-



mises made when it was licensed that it would play mainly middle-of-the-road music."

The station fought the decision, but in a public statement federal Communications Minister Francis Fox said, "If license holders can simply go around changing their promises of performance, then you would probably have only rock stations..."

Since CRTC regulates TV stations too, I guess the same logic applies to programs about brown people. If they aired shows that were more realistic (they

would probably get higher ratings from brown audiences), they would probably lose their licenses too, even though John Wayne is dead, and Wil Sampson* (among others) has been working his butt off to get into movies that will hire real Indians. Perhaps we are the other part of the problem; to us a quote from my favorite TV show, "We have met the enemy, and we are they."

Federal and provincial grant monies for Native communications programs, including the most recent 40.3 million dollars aimed at developing northern Native broadcasting, seems to have snowed most Native communications groups under tons of paperwork and red tape.

Tied to this 40.3 million dollars are regulations and rules about how it is to be spent. Will the money be eaten up by white consultants, administration, research, and the very important trips to Ottawa and back again? How much of it will be used to set up small studios with field production units, to allow for hands-on use by the people that the northern broadcasting package is supposed to be serving?

Sometimes as I doze off between the commercials I dream... Dreams of TV shows with real brown people, directed by brown people, with stories that explore brown peoples' real live situations. Most often though, I'm jolted awake by white cops being kind and generous to a brown person in handcuffs.

Newspaper headlines still show the reality of life - that most white people feel they are chessmasters, moving the pieces of the world we live in to checkmate their own needs. What with the United States government now banning their sales of chemicals used in warfare to Iran and Iraq, and others politicking about sacrificing their sons to be bodyguards for American (or communist) backed dictators in South America, (they can't seem to make up their minds about who), I don't know what the world is coming to.

Maybe I should start going back to the bars. There is enough intrigue there to keep me busy. The only problem is, being addicted to information of any kind, I need my video fix. At least my outdated technical wonder works, and God forbid if it breaks down!

* Wil Sampson is a Blood Indian, a man whose wonderful acting style has changed the Hollywood image of the North American Indian. Perhaps his most well-known role was in "One Flew Over The Cuckoo's Nest", with Jack Nicholson. He has also acted with Paul Newman.

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How Far Is El Salvador From Saskatchewan?

by Lorraine Beardsworth

In May 1979 without warning and in full view of TV cameras, the National Guard of El Salvador opened fire on a crowd of demonstrators at the Metropolitan Cathedral. The people were protesting the arrest of four leaders of one of their organizations. In May 1979 I was watching the news in Canada. I saw the National Guard drop to its knees and shoot into the unarmed crowd and watched as the cameras swung to the wounded and dying on the steps outside the cathedral. The media spent about thirty seconds describing the event without giving any background to the story. Twenty-four people were killed in this incident.

Now there is a civil war in El Salvador and Canadians are still misinformed about that struggle. This is unfortunate because as part of the "New World" colonized by European countries, we can learn a lot about the forces at work in Canada by looking at other former colonies now dominated by the interests of the United States and other foreign capital.

In Saskatchewan uranium mines are threatening the resources needed for present ways of life in northern Saskatchewan. As has already occurred in Uranium City the mines will eventually be closed leaving behind nothing more than radioactive waste and damage caused by years of mining. It is not profitable for the companies involved to protect the workers or the environment. We can be assured that there will be more spills like those at Key Lake before the mines are no longer valuable. Massive forest cuts are threatening the existence of communities like Pinehouse which depend on the forests for water, wildlife, fish, fuel and lumber.

Past history in Canada has proven that resources taken from this land benefit first and foremost the companies that claim to own those resources. While the Hudson Bay Company, for example, has grown to a multinational company trading in goods from large appliances to African furs in Namibia, what benefits do the people who originally hunted and trapped for the "Bay" receive in comparison? Our land is rich. Yet development of our rich resources seems to lead to more poverty. Most northern communities have an unemployment rate of over 90%. Poverty is a way of life. Infant mortality rates equal that of the poorest Latin American countries. Perhaps a look at the history and present struggles of one of those countries will help us understand our own situation better.

Esther Ramirez, a Salvadorean exile now living in Nicaragua, recently visited Prince Albert on a cross-Canada tour. The tour was sponsored by a variety of solidarity (ie. Central American Working Group) and women's groups throughout the country. The visit to Prince Albert was sponsored by the Central America Support Committee, Saskatchewan Working Women, the Women's Work Co-op, the Canadian Catholic Organization for Development and Peace and the Prince Albert Peace and Disarmament Coalition. Esther Ramirez is a representative of the Association of El Salvadorean Women (AMES) who was working with Archbishop Romero at the time of his assassination and who later fled the country. She has spent the last three years working in Nicaragua in the refugee camps there. "It's a miracle if people can get to Nicaragua," she stated. "These are people, mostly women and children, who have escaped a massacre and then have somehow made their way through El Salvador and Honduras without detection." Both countries are heavily militarized. She went on to say that since now there are even more troops amassed along the border, there is no longer any possibility for refugees to cross the border.

U.S. INVOLVEMENT

The United States meanwhile props up a military government who for the last fifty years has committed massacre after massacre either through its armed forces, the National Guard and Police or through death squads. The death squads have been exposed as arms of political parties which make up the military government and extensions of the military. The rulers have always claimed that the death squads are independent right wing extremist groups. The fact that the government has never brought justice to bear on these groups is enough proof that there are either for-

mal or informal links between them. However, Robert White's recent statements that, as American ambassador to El Salvador he had provided information to the American Central Intelligence Agency (CIA) regarding Archbishop Romero's assassin. The fact that neither the CIA nor the El Salvadorean rulers pursued the issue implicates both parties in death squad murders. The U.S. continues to give millions of dollars in military aid to El Salvador each year. The U.S. continues to provide military advisors and U.S. companies continue to sell the government instruments used for torture.

U.S. investments in El Salvador are small in comparison to their international investments. To understand why the U.S. is supporting the butchers in El Salvador we must consider the entire area of Central America. Since the time of the Monroe Doctrine, the U.S. has considered the Caribbean and Latin America its "backyard". It has never recognized the right of the people to their own forms of government and control of their own resources. Throughout Latin America the U.S. has supported regimes which allow them to take maximum profits out of the area. High profits are the result of poor wages, working conditions and few services for workers. Profits leaving the country furthermore mean that that money is not being re-invested in the country to create more jobs and provide social needs. This causes even more poverty and lower living standards. In order to contain the discontent of impoverished workers, repressive regimes are supported. Some of the wealth created by the workers remains in the country but only to maintain the military while the country becomes indebted to buy arms and equipment for its military.

Though El Salvador is a small country of five million people, the U.S. is afraid of losing its control. As in Grenada which is even a smaller country with a population of only two hundred thousand, the U.S. is afraid of the example that could be set for other nations in Latin America. El Salvador could be a symbol of a people restructuring its society so the benefits of its rich resources belong to all the population. The U.S. is very much afraid of this kind of example in its "backyard."

peasants could not rapidly change their production on small holdings to coffee. They required the use of the land for more immediate needs like food. With the laws in place to allow the takeover of the communal holdings, the coffee producing families began to seize all the fertile land. This was not accomplished without resistance from those who had been using the land for their survival. Soon other laws were introduced. These laws gave military forces power to back the coffee producers' demands for land, and the right not only to expel squatters but to recruit peasants, now landless, to work the coffee plantations and to capture workers who escaped from their labour.

By 1901, 76% of all exports was coffee. By 1931, 95.5% of all exports was coffee. At present, 2% of the population own 60% of the land. The remaining land is not productive land.

By 1912 the National Guard was established. Neither unions nor any political party was ever given lawful status in the rural areas of the country. In the cities a facade of democratic elections existed where competing families in coffee production would run candidates.

Meanwhile the rural population became migrant labour on the coffee estates or came to the cities to work for little pay or join growing numbers of unemployed. Any kind of organization to demand better conditions was brutally put down. As El Salvador faced the same worldwide depression in the thirties as we experienced here, there was a growing movement for change in all parts of the country. In 1932 a nationwide revolt broke out. Four thousand workers and unemployed were killed in the revolt. In the weeks following all peasant leaders and anyone with Indian features was rounded up by the military. In groups of fifty they were shot by firing squads made up of the military and the first death squads. When all was done thirty thousand people had been slaughtered.

This began the fifty years of military rule which continues to control the tiny country. The coffee producers ceased to be directly involved in the state leaving that to the military. At the same time Indians ceased to wear traditional clothing and to speak their



CIVIL WAR IN EL SALVADOR: WHEN DID IT BEGIN? WHY?

El Salvador is a land rich in resources. "There was a time, even less than a hundred years ago, when the people of El Salvador were self-sufficient," stated Ramirez. The people now are no longer self-sufficient. They live and die in poverty. Three quarters of the children under five suffer from diseases caused by malnutrition. One out of ten infants doesn't live to the first birthday.

Before 1881 people, mostly Indian and Mestizo (Metis) who lived in rural areas were able to produce food and goods for their needs and for local exchange from land held communally. In 1881 and 1882 a series of laws were created by the ruling class which no longer recognized rights to common lands. Only private property was recognized. Until this time indigo, a plant dye, had been the major export from El Salvador. However the price of indigo had dropped and the wealthy families who controlled the state noted that coffee could become the replacement for indigo. Since coffee takes five years to mature the

language. Preserving a culture which was despised by the ruling class became dangerous.

In the late thirties and forties cotton shortages in the world market caused cotton to be a valuable crop. More peasants were removed from land suitable for growing cotton. A small minority once more became owners of that land. More migrant labour and more unemployed flocking to the cities were the results.

Until 1950 only the textile industry thrived as a mechanized industry. In the 1950's investors in the U.S. were anxious to use the cheap labour provided in the country to produce manufactured goods. Third world countries had become not only a source of cheap agricultural goods but also a source of cheap labour and high profits. By 1967 the U.S. had invested \$45 million dollars in El Salvador, a quarter of it in industry. During this period of industrialization, some reforms had been allowed. Unions though tightly controlled were permitted to exist. Ramirez said that one regulation regarding unions was that they were supposed to notify the government of any

actions. This simply meant that the repressive forces were always prepared for their actions and interfered. When unions stopped informing the government of their actions, they were of course carrying out "illegal" acts. Political parties were also allowed to exist and run candidates in elections. After a few elections however, it became obvious to the Salvadoran people that their candidates would not be allowed to serve in government. If they were not assassinated before the election, the military government would fraudulently declare its own candidate elected. In 1977, a protest about a fraudulent election was fired on by government troops. The protest involved six thousand people. About six hundred were killed. After this incident the people's organizations of opposition could no longer justify exposing candidates and loyalties publicly.

The Catholic Church had played a important role in assisting people to organize. It was one of the few organizations which could speak publicly. Since the 1970's church religious and lay people had also been targets of military repression and death squad murders. The assassination of Archbishop Romero followed by bombs thrown into the massive crowd at his funeral and the murder of four American religious women working in El Salvador brought world attention the brutal reality in which El Salvadoreans live daily.

Popular peoples' organizations were being organized openly and as repression grew, secretly. Throughout the history of oppression unions of teachers, students, slum dwellers, and rural workers had been active. In 1975 these organizations formed a single organization. Later other unions, church groups and community organizations formed other large units. In 1980 many of these popular organizations united to form the FDR (Democratic Revolutionary Front).

In the 1970's it became clear to more and more people that there were no peaceful methods of change available to them. Guerilla movements were beginning to organize in response to the repression. In 1980 the Farabundo Marti National Liberation Front (FMNL) was formed. The FMNL and the FDR are working for common goals with widespread support among the people of El Salvador and their organizations. The FMNL now controls more than a third of the country. In these areas new methods of arranging the society are being born.

"El Salvador is a sovereign nation," stated Ramirez. Central Americans have the right to decide what kinds of institutions and what kind of government they will have. If they are denied channels to exercise this right, they will create their own channels through revolution.

WHAT ABOUT WOMEN?

As a representative of the El Salvadorean Women's Association (AMES) Ramirez spoke on the position of women in cities, rural areas, free zones and those under military control.

Women in El Salvador have suffered the same repression as men. AMES recognizes that the liberation of women will not occur without the liberation of the country. AMES also recognizes that there are particular problems faced by women because of a culture of machismo which is beneficial to the ruling class and which sees women as inferior to men. Without a program to address the inequalities between men and women, the liberation of the country would not necessarily mean the liberation of women.

In rural areas women work only two to three months per year. They receive one third of men's salaries and those salaries are paid to the men who sign the work contract. There is a meager food allowance for the men, none for the women and children working in his crew. Medical care is not available in rural areas. There is no social assistance and housing is inadequate. Because of these conditions many women migrate to the cities.

In the cities women may work as domestics. They earn \$30 to \$60 per month. They work fourteen hour days with a day off once a week or once every two weeks depending on the whim of their employer. As in Canada there are no labour laws to protect domestic workers. There is no minimum wage, no overtime, no right to medical attention and no right to unionize. They are often subject to sexual abuses by their employer.

Factory workers may fare better but employers choose women because they believe that they will not unionize. They also place age limits on employees since eighteen to twenty-five years appears to be the most productive. Pregnant women are denied jobs.

Because of the large percentage of unemployed, women have become street vendors. These women live in the tin and cardboard shanty towns around the cities. With children in tow they sell goods in the

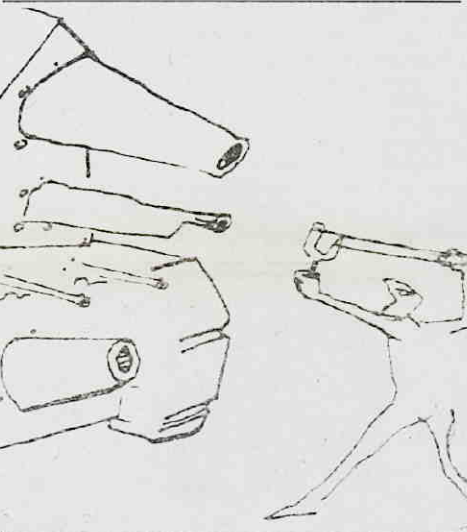
streets of the cities. It is illegal in El Salvador to be a street vendor so these women and children suffer the repression of the municipal police.

Women who have been able to study become secretaries, nurses and salesclerks. These are typically women's jobs and as such are underpaid. Few women become professionals in El Salvador.

Besides the kinds of jobs and the low pay women receive, they face other deeply rooted social problems. Fifty per cent of El Salvador's population is illiterate. Eighty per cent of women are illiterate. Knowledge of their own anatomy, sex education and knowledge of contraceptives are withheld from them. Past bad experiences with contraceptives banned in the U.S. and dumped in their markets has led to a fear of easily available contraceptives. Forced sterilization campaigns have led to their distrust of any kind of contraceptive campaign.

Children are seen as the responsibility of women and many women because of the repression and because of machismo are the sole supporters of the family. Women learn to be submissive early in life and are ill equipped to deal with the roles now thrust upon them. Women and children have suffered from the repression. Torture and imprisonment have been directed as much at them as at the rest of the population. "Women in El Salvador know what it is to be humiliated and oppressed" (Ramirez)

Since 1921 women have participated in strikes and revolts against an unjust system. Women were victims in the massacre in 1932. They have been active in all the organizations and at every level of the organizations that now make up the FMNL/FDR. In the early stages it was largely middle class women, professionals, and students who because of their level of education participated in these organizations. In the



1970's rural women joined the organizations and in 1977 women massively joined trade union struggles and organizations which struggled for the release of political prisoners.

The El Salvadorean Women's Association (AMES) was formed in 1979 on the basis of organizing women within the context of armed struggle. In the free zones of El Salvador, the zones under the control of the FMNL/FDR which presently account for one third of the country, AMES works beside the political-military organizations in all aspects of the new society being born there. The FMNL/FDR has recognized the right of women to participate in all aspects of the society and to contribute to it their full capabilities. They recognize the need to give them the tools which they will need to develop those capabilities. Even in the free zones, though, there are limitations. Although the areas are protected from military troops and death squads, they are still subject to attacks from the air. This creates problems in erecting permanent structures. Women's education has been a prime focus of AMES because of the high illiteracy rate among women. Child care centres have been another prime area of concern. "If we do not provide children with some kind of normal existence and opportunities for normal development we will have many problems in the future." (Ramirez) Women are participating in all facets of life in the free zones. They are working in production, health, education, child care and political life. Though AMES does of work in areas of defense and military actions, women are able to participate fully with the FMNL. Women are also supported in their efforts by the organizations. "Men are also supported in their efforts by the organizations. "Men may be fighting for democracy outside their homes but still maintain the culture of

machismo within their homes. They must be persuaded to recognize the rights of women in their families." (Ramirez) This is a slow process and will be slower in the areas not yet liberated. It is a process which the popular organizations have committed themselves to carry out.

The role of AMES in the other parts of the country is a much more difficult role since all work must be done underground. "We have to be creative," says Ramirez. Since a person can be killed for almost any kind of activity or even just for the way he/she looks, and since so many people are living in terrible conditions, dying of starvation, people are realizing that without an organization of support, they are very helpless. The severe repression has not had the effect the ruling class wanted it to have. People are thinking that since they are being killed anyway, they might as well join the armed struggle.

MEDIA MYTHS

Ramirez was concerned about the lack of information and the deliberate misinformation Canadians receive about El Salvador. One myth centres on Soviet involvement in El Salvador. This myth is propagated by the Reagan administration to justify military aid to a government which would long ago have fallen without it. Ramirez stated that as we have seen, the present situation in El Salvador goes back in history to a time long before the Soviet Union underwent its revolution. "We are being killed and we are fighting back. We don't need the Soviet Union to tell us to do that." Ramirez said indignantly. There is a certain irony that people struggling so hard to liberate itself from tyrannical oppression should be accused of allowing itself to be dominated by another foreign state.

Another myth put forward in our media is that the civil war in El Salvador is being waged by an extreme right wing and an extreme left wing and that the people are somehow caught in the middle. As this discussion has shown the majority of the people are opposed to the present regime. All channels outside of armed struggle have been exhausted. The armed struggle of the FMNL is supported by the majority of the people. The military and the death squads are being used by the ruling class to remain in power.

A third myth is that democracy equals elections. Throughout this discussion it is clear that in El Salvador elections signify nothing more than that Reagan needs congressional support to pass a bill allowing more military aid to Central America. In other words elections in El Salvador are held to provide a good public image internationally. Candidates representing the views of the majority of El Salvadoreans are not allowed to take office. The upcoming election will be a similar farce. The people of El Salvador have learned not to risk their lives by putting candidates forward in elections.

WHAT CAN WE DO?

1. We must inform ourselves about El Salvador and Central America so that we are able to counter the myths propagated by much of our media.
2. We must pressure our government to join other nations in Europe and Latin America who are putting forward proposals to the U.S. to negotiate an end to the war politically.
3. We must pressure our government to condemn the present foreign policy of the U.S..
4. We must oppose American intervention in Canada. The testing of the cruise missile in Saskatchewan is the most blatant example of the way in which the U.S. uses its "friends". Despite widespread protest, our government has permitted our soil to be used to test a weapon which may lead to the destruction of the planet. Is this any different from using the territory in Central America as bases for troops against the wishes of the people in Central America. Our government has provided land at Primrose Lake to the U.S., but who was using the land before it was given away? Did those people have a democratic voice in the decision? If the U.S. was really concerned about democracy would they have insisted on testing the cruise missile after the protests in our country? □

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Photo Profile

Angelique Levac - Birch Bark Artist

by Marlene Millar

Angelique Levac (Angie), a young Cree woman, is believed to be one of two living birch bark artists in Canada. This intricate Native art is produced by biting into a thin foled layer of birch bark leaving impressions of birds, flowers, insects, geometrics and human figures. This ancient art probably began as a pleasant pastime with contests held among the Cree women to honor the more accomplished artists. It is thought the patterns were used in beadwork.

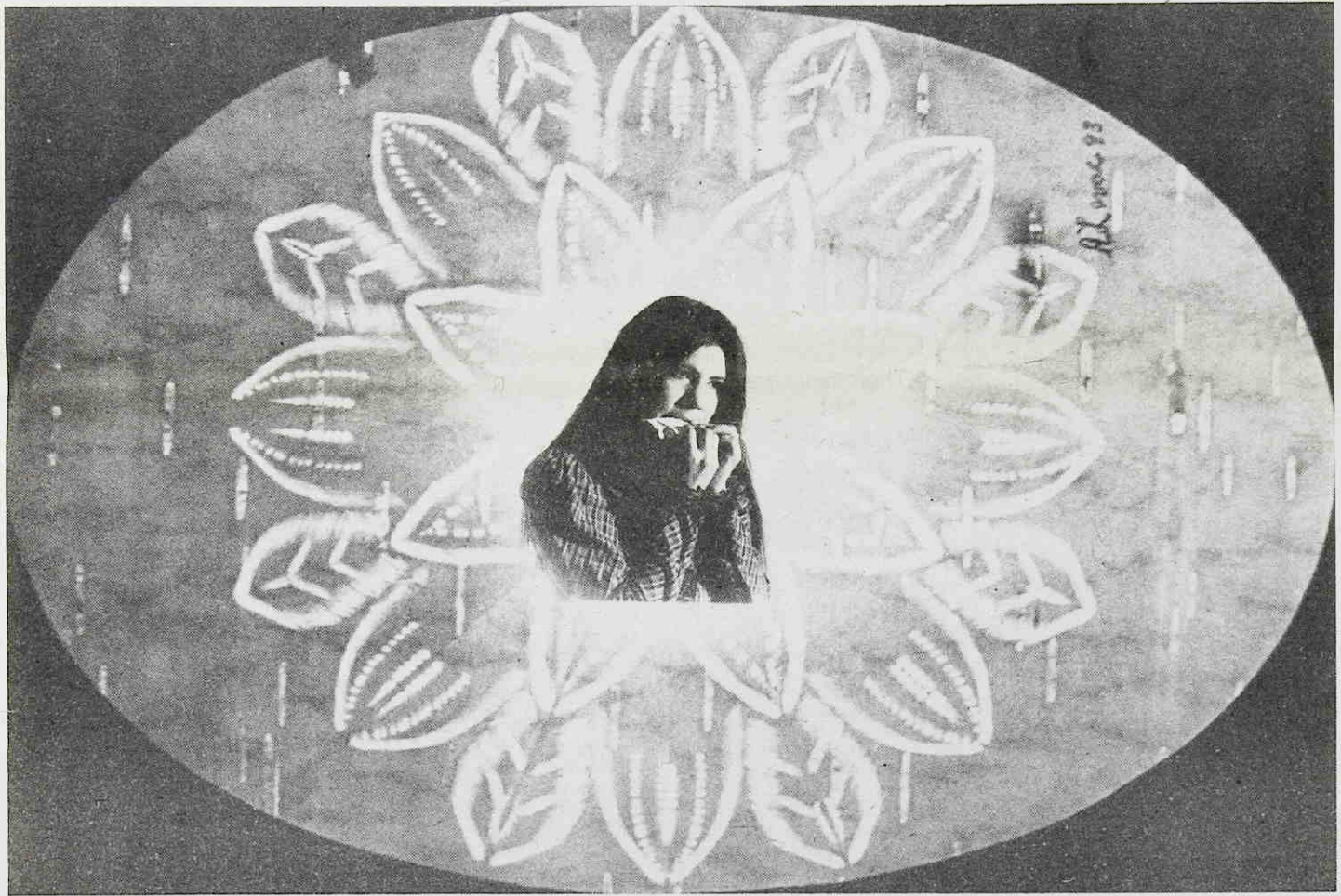
Angie became aware this craft was nearly extinct when she read an article about Angelique Merasty of Beaver Lake, Saskatchewan who voiced her concern that she was the sole living birch bark artist with no daughters to carry on. She was afraid birch bark art would die when she lost the tools of the trade...her natural teeth. Dentures are unsuitable as they lack the sensitivity to feel the birch bark. Mrs. Merasty had few remaining teeth and offered to teach a sincere apprentice.



Angie felt a kindred spirit in Mrs. Merasty, who is also of Cree ancestry. Remarkably, Angelique Levac's maiden name is also Merasty although they are not related. Angie's husband and family supported her decision to meet Mrs. Merasty and learn her craft.

In November, 1981 Angie flew from Uranium City to Saskatoon, boarded a bus to Prince Albert, another to Creighton, and finally a taxi to Beaver Lake, the closest community to Mrs. Merasty's isolated island home. Unfortunately, the ice was unsafe to cross and a disappointed Angie returned home to await freeze up.

In December, she again made the journey to the Merasty home. The ice was thick enough but the villagers warned her that the Merastys were suspicious of strangers and kept a mean dog. Undaunted, Angie began walking across the frozen channel towards the island, as she approached the cabin the dog began to growl and bark. The cabin door opened and Mr. Merasty held the dog while Angie explained the purpose of her visit. At first, Mrs. Merasty didn't believe that someone would come so far to see her but Angie convinced her that she sincerely wished to learn the craft. Angie promised to work hard and was finally accepted.



Angie was excited, "I finally got here. I wanted to see you so bad. I read about you in a book that you only have three teeth left." Mrs. Merasty laughed and showed Angie the remaining teeth. Angie sighed in relief, "I got here in time before you lost the other ones." Angie spent a week with Mrs. Merasty learning the craft of birch bark biting.

On the first day she rode in a sleigh behind a skid-do driven by Mr. Merasty to a stand of birch. Mrs. Merasty taught Angie to choose a younger tree with pliable bark rather than an older tree with dry bark that is very hard on the teeth. Birch logs were cut and taken back to the cabin to thaw out.

The next day Mrs. Merasty demonstrated how to strip the bark from the log. She choose bark that was free of holes or knots and peeled it until a thin velvety layer was exposed and stored these in plastic bags to retain their moistness.

In the following days Mrs. Merasty taught Angie how to fold the bark and where to bite to form the designs. Angie practiced on bark unsuitable for saleable art and found no two designs will be exact. Since



everyone's teeth is shaped differently Angie's bite marks are her trademarks.

Angie returned home to spend many hours practicing and has remained dedicated to the craft. Since her meeting with Mrs. Merasty she has held exhibits and sales. She was interviewed by Brunelda Wheeler on the CBC program, Our Native Land. Mrs. Merasty lives without many modern conveniences, such as a telephone, and does not read, therefore Angie has been unable to communicate her appreciation to Mrs. Merasty for teaching her the craft.

Angie remembers the bleak days of her youth before she turned to Christianity and attributes her success to her faith in God. She is presently enrolled in upgrading courses to complete her education.

Besides the demands of being wife, mother and student, Angie finds the time to produce birch bark art and attends exhibits and sales. Angie's dedication has ensured that birch bark art will continue to enrich our Native culture. □

KIKAWENAW: OUR MOTHER

The entire staff of the New Breed Journal join me, along with all the sons and daughters of the world in wishing you the most blessed and love-filled Mother's Days ever.

Our thoughts and sentiments are echoed in the following bouquet which we dedicate to you.

**Editor
Joan Beatty**

OUR WISH

BY Jean-Paul Claude

If there is one day of the year which touches everyone in our society, without exception, it would have to be Mother's Day. That special spring day when we acknowledge the heavenly touch of the Great Spirit and Mother Earth in the one we reverently call, Kikawenaw.

This should be a day of joy and happiness for all yet there are those who feel only sadness and loneliness, those who have never known a mother or perhaps lost her, may feel no joy on this day of days.

And yet, you can come to know her, for wherever she may be, we are all touched by the same Spirit. Abandon your grief and be one with that Spirit, and you too can come to know, understand and love your own unknown or lost Mother.

MOTHER:

Today, as sure as the sun rose, and just as sure as it will set, I can't help thinking of you. I knew I would, just as I have for the past thirty-seven years. This is not the only day of the year in which I think of you but rather, the day I think especially of you.

It's on this day when I feel especially close to you; when I really know you; when I know I love you.

I often think of what I would say to you if we should ever meet. There are so many things. And yet, each year as this day approaches, I feel my heart beginning to swell as my mind becomes increasingly overcome with one over-powering and all-embracing feeling and thought. Love hardly describes or even does it justice. And yet, that is the only word that we, in our simple nature, have found which even closely applies.

Mom, I am well. I have five beautiful children all of whom I know resemble you in some precious way. The eldest has tasted the fruits of that precious, bittersweet first love which you knew so well. One has your love of beautiful things while another has your strength of character. One struggles

with life as I know you did and the youngest has learnt to appreciate the loving touch of God in everything around him.

There have been other special loves in my life and although they have often failed to understand me and my imperfect ways, it is a comfort to realize that they have known, understood and love you, by knowing me.

I want to thank you for today and tomorrow but more importantly Mom, I want to thank you for yesterday.

For yesterday you were a beautiful young girl. You were in love. God recognized your love, touched it, blessed it and I became.

I don't know what happened but somehow, as young love often does, either his love for you or your love for him faded. As that love drifted away on a dark cloud of fear and sorrow, I remained. I know how you struggled. At times I think I can feel the pain you must have endured in that struggle.

You were too young to manage a child and too poor to care for it as well as you dreamed of doing.

So many times I've wept over realizing your struggle. I want to bear that pain for you. Even though the pain has long subsided, at times I feel as though I did endure it with you. How could I not; I was part of you; I am part of you.

Many had two choice and many chose the second. How many children never share the "LOVE" I feel today as a result of that second choice.

But you had only one choice because you were "MY MOTHER."

Yesterday I awoke to see today and tomorrow I will have something to close my eyes against as I sleep again.

I thank you for allowing me to feel the warmth of the sun and the cool of each spring breeze.

I thank you for allowing me my fear of night and the confidence I feel in the light of day.

I also thank you for the privilege of allowing me to experience my own heartaches, pain and sorrow as well as my pleasures, happiness and joy.

Today I can love you and because of all this.....I thank you for yesterday.

**Your Son
Jean-Paul**

Native Council of Canada Appeals For Support

Native people do not want to be used as an excuse to continue support for trapping, fur farming or marketing by non-Native! We would like to contribute arguments of our own towards the trapping movements. Various organizations, such as the fur Council of Canada and the fur Institute of Canada have been receiving funds from governments and private sources or organizations in Europe as well as Canada, to help combat the issue but these organizations have not even tried to channel any of these funds towards the involvement of Native people. Our bottom line is that in one way or another, we are going to get some kind of commitments from non-Native people, as well as Native people (some of which has already been done) for some of this funding. Anything short of that will mean that we cannot become involved except on a token basis, and we sure as hell don't want that!

For centuries, we have seen the multi-million dollar fur industries of this country and Europe as they have carried on for years, contributing nothing towards the trapper or the Native people, especially lately when we began to see a threat from the anti-trapping movement.

It is time everyone involved put their money where their mouth is---both Native and non-Native, as individuals and as associations or organizations. Companies have to donate funds, organizations have to raise money, governments have to give grants to Local, Provincial and National Bodies to organize a proper campaign on behalf of hunters and trappers. If nothing is done in Europe this summer, there is a possibility that by the end of next fall, the European parliament will pull the same stunt on trappers as they did to the sealers and by next winter, there will be no use to trap for there will be no market in Europe, it happened too fast for the sealers to realize what happened, and it could happen even faster to trappers. The only difference is that we (at least we at the Native Council of Canada) can see it happening to us with absolutely no one doing anything about it to fight back. Let me assure you, even if we have to fight the Anti's in Europe or anywhere else by ourselves, we are going to try to take on this battle. Some people are saying that we should not get excited, that there is not much threat in Europe yet, and that we should be more prepared. What I am afraid of is that people saying these things---are the ones that know very little of what it means to be a trapper or a Native person who heavily depends on this livelihood because that's all they have, except for maybe a seasonal or part-time job. Others that are suggesting that we hold back are fur farmers in Europe who could not care less if trapping was done away with for they would benefit even more. Others are government people who are spineless and are afraid of getting an international "Black Eye" and instead of fighting for the rights of their own people would rather sit on their nice jobs and pay lip-service to concerned citizens like trappers and Native people.

We agree that we should be prepared to go on any campaign. That is precisely what we are asking for funds. We would like to put together material like pamphlets, slide and movie presentations and other campaign material. We would like to prepare people to travel to these various places, and we have to pay for all these expenses. As you all know, not much can be done without money. We know damn well that we have to be prepared! That's life.

THE Native Council of Canada believes that the efforts of certain groups and their recent developments present a serious threat to the economic, cultural, and spiritual well-being of the Native people in the trapping industry. There is a great potential for the termination of the fur and related harvesting pursuits. The impact on Native people would be destructive because traditional harvesting is important to the Native economy in most if not all provinces, as well as the Yukon and Northwest Territories.

Dear Friends:

You have, undoubtedly, seen on T.V., read in newspapers and magazines stories and articles emphasizing the cruelty of the seal hunt and trapping, sponsored by conservationists and animal welfare organizations.

These stories do not reflect the total situation. One important factor not being told is that over 60,000 of Canada's Aboriginal peoples depend on these activities for their livelihood and survival. We feel that individuals such as yourself and the public at large need to know the other side of the issue. We propose to do this by the use of pamphlets, audio visual techniques and presentations to schools, clubs and other groups. As Aboriginal people we are being forced to react to this severe threat to our traditional way of life and, as we see it, our right to survive.

We do not have the financial resources available to mount such a campaign. We are now, for the first time, appealing to the public for financial assistance. Any contribution will be greatly appreciated. We have enclosed a pamphlet that describes in greater detail our feeling on this important issue.

Yours sincerely
Louis Bruyere
President
Native Council of Canada

Editors Note:

The following was received by the Native Council of Canada and it outlines the efforts they are involved in combatting the recent anti-trapping movements starting to emerge.



This land is home and the harvestable resources have always been part of an intricate bond between Native people and other elements of existence. Our value system is such that we do not seek to subdue the earth, but to live within the harmony of the great circle of life in which life leads to death which, in turn, creates and sustains life.

The appearance of newcomers opened up new possibilities in rendering this living "on and off the land" easier in that the bounty we gathered could be traded for new and more durable tools. Yet, it was possible to maintain a connection with those cultural and spiritual roots which see birds and plants and animals as brothers and sisters; each an element within the great circle of life. It was even possible by these gathering pursuits, to contribute to the wealth of the new nation that was emerging even after the development had reached the stages of enterprise of which the Native people knew little, having emerged from a culture and way of life with wholly different imperatives of their own. It is in that whatever remains of the possibility of cultural survival and economic independence largely rests.

These are our concerns, some of the points that need to be raised, and here are some facts that we will be dealing with:

Now, once again, the evolving sensibility of the now dominant society is denouncing our values and the morality of the harvest. Whatever the merits of those moral arguments are with regard to internal consistencies of the world view and attendant culture from which they arise, the fact remains that there exists another world view that we regard as equally valuable and that must survive if we are to survive. We can no longer accept the arbitrary definitions of what is right and wrong by people and movements who have historically and continually denied any value to our ways. As in so many aspects of our existence, we are now engaged in a struggle with people and ways that have no interest in or understanding of our ways. The preservation of our right to engage in these economic pursuits reaffirms, for us, our place in the circle of life. We are engaged in the struggle for the right to survive.

1. A well-developed and conducted harvest by skilled people can be and is respectful of the quarry and helps alleviate the debilitation of natural diseases, etc, and their threat to human beings.
2. The continuation of the harvest is now seriously threatened by groups of people who have little connection with the land and even less understanding of the complex interrelationships of Native people and culture with the land and its renewable resources.
3. The Native people of Canada are organizing to answer this threat to their cultural, spiritual and economic survival and independence.
4. The fur industry was instrumental in the opening and development of the continent to European-generated exploitation and development.
5. The fur resources of the nation are greater now than in the pre-European era due to complex interrelationships of natural propagation, land use and resource management factors.



6. The fur industry continues to be an important source of wealth in Canada, generating some \$600,000,000 to \$1 billion annually. The harvest is also an important source of protein in many areas, particularly Native communities.
7. There are in Canada some 60,000 Native people who are actively engaged in trapping. The cash earned is a major source of disposable income available to these people, their families and communities.
8. The involvement in this harvest is, beyond the economic factors, an important element in the cultural and spiritual well-being of Native people.

9. Despite the claims of some of the more volatile groups, the technology of trapping is in transition to allow a more humane harvest. We need support from as many people as possible. We are accepting any amount of funding that you, your company, agency or department might afford so that we may plan an education campaign in Canada, the United States, Europe and possibly, Japan. The educational campaign material will consist of pamphlets, books, slide presentations, movie productions that are currently available and other displays concerning training issues for various functions.

Simply we wish to tell our side of the story! We again ask for your support---No contribution is too small!

Please direct all inquiries and contributions to the following address:

**The right to Survive
Native Council of Canada
450 Rideau Street
4th Floor
Ottawa, Ontario
K1N 5Z4**

Attention: Bob Stevenson, Co-ordinator

The Age of British Colonialism and Imperialism 1821 - 1870

by Ron Bourgeault

In the last article we saw how the British created a Metis middle class in the fur trade. The role of this middle class was not just done for economic reason, it was also done for political reasons. The British needed an indigenous political middle class that would function in a manner loyal to their interests and at the same time be able to maintain control over the mass of the labouring population.

In essence the wage labour working and middle class that began to form in the late 1700's became more clearly formed after the merger in 1821. The Metis wage labour force became a cheaper source of

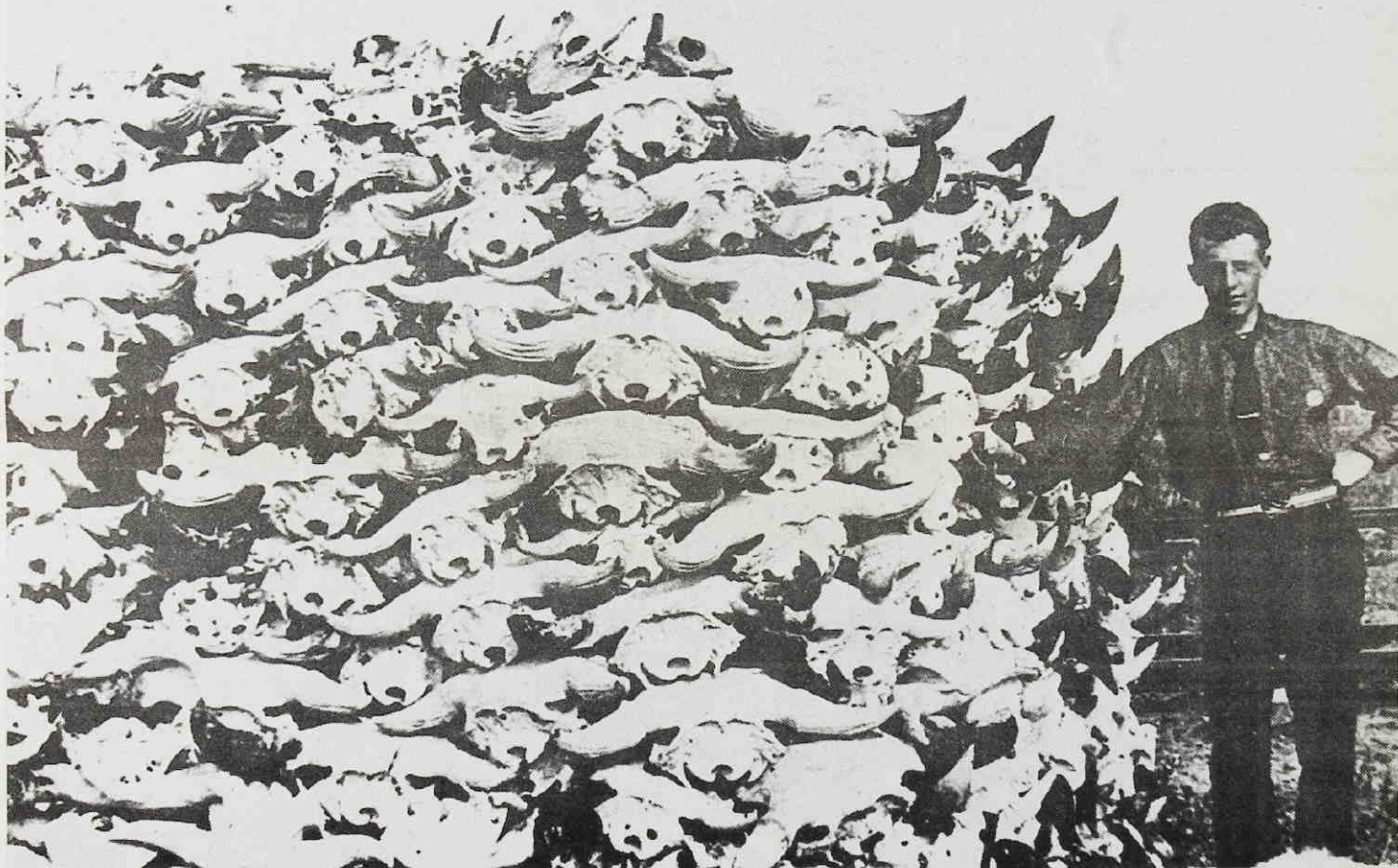
labour to be hired on either a seasonal or yearly basis. The middle class as well exploited allowed Britain to exercise greater colonial control over the fur trade territory.

The Creation of Colonial Government and Institutions over Ruperts Land

In order for Britain to extend greater political and sovereign control over Ruperts Land and at the same time provide control over the middle class and working classes, she created two forms of colonial government. First, there was the Council of Rupert's Land, and second, there was the Council of Assiniboia. Both these forms of government were under the direct authority of the Hudson's Bay Company in London, who were in turn responsible to the British Colonial Office.

Council of Ruperts Land

The Council of Ruperts Land was made up of all the officers - Chief Factors and Chief Traders - of the Hudson's Bay Company resident in the fur trade territory, and overseen by the Governor of Ruperts Land. The position of both the council and the governor was responsible for the management and running of the whole fur trade industry within Ruperts Land; but, they were held responsible to the Board of Directors of the company in London and the British Colonial Office. In this capacity it was this council and governor who were responsible for planning the expansion of the fur trade into the interior, the rate at which Indian labour was to be exploited, the level of wages to be paid to the workers, the prices paid to the Red River Settlers for their grains, the prices to the buffalo hunters and the exploitable rates for which the Metis middle class were to provide transportation etc.



The Council of Ruperts Land operated as the central decision making council over all the fur trade posts. The basic exploitable relationship established over one hundred years, previous of Indian labour working with posts, continued under this new type of colonial organization. In fact the exploitation increased under this new system as the markets in Europe demanded more fur production from Indian labour. This new form of colonial organization was needed to provide better political and economic coordination over the territory. Appointed by the Board of Directors of the Company, the Council of Ruperts Land and the Governor became the absolute authority over the whole territory. Take for example, the instructions given in 1822 by the Board of Directors to the Council establishing their authority and exclusive right of trade.

Enclosed you have copies of a Power of Attorney to yourself and the Gentlemen of the Council.... to warn all Persons from trading in the Country exclusively granted to the Parties named in His Majesty's Royal License, and the Form of the notice you should serve on every British Subject entering the Territory.....

.....
Now We the Governor and Company of Adventurers of England trading into Hudson's Bay.... do hereby authorize you....our Chief Factors to Trade for us, and in our behalf with the Indians within the limits specified in the said Licence for Twenty Years....and we do hereby authorize you for Us....(to) prohibit any person or persons from infringing our said Grant and Licence....and do also hereby authorize and empower you to seize and detain all Furs, Peltries and other Goods you may ascertain to have been obtained by a barter or trade contrary to, or in violation of our said exclusive Grant or Licence....and We also hereby authorize You to serve any process for Us and in Our Names and in our behalf upon every such persons or persons....in the Courts of Upper Canada for any such infringement of such our exclusive Grant and Privilege as aforesaid.....

As an appointed figure on behalf of the Company and the political interests of the British Colonial Office, the Governor of Ruperts Land was the supreme political figure within the fur trade. This position as governor was the same as any other colonial governor within the then expanding British empire; be it

Jamaica, India and even the eastern colonies of the Canadas. The colonial governor (Governor of Ruperts Land) over saw the complete running of the political and economical direction, direction of the colony (Ruperts Land) on behalf of the interests in Britain. In this capacity, the Governor determined which Chief Factors and Chief Traders were to sit on the Council of Ruperts Land. As well, the Governor determined who was to be the governor and council of Assiniboia. Take the situation in which George Simpson was appointed Governor of Ruperts Land. Once appointed, Simpson was to remain in this position for almost 40 years, until his death in 1860, ruling over intense political and economic struggles within the Red River.

We have now to enclose a Commission dated this day appointing you Governor in the territory of Ruperts Land; and to inform you, that your Salary will be one thousand pounds p. annum commencing on the 1st June, 1821.... You will therefore please to obey such instructions....as well as upon other matters relating to the business of the Company.

Council of Assiniboia

The purpose of the Council of Assiniboia was to establish a form of civil government authority within the colony of Red River or Assiniboia. In so providing the capacity of civil government, it's intention was to allow the class interests of the land owning middle class - European and Metis - some sort of representation. In return this middle class - as representatives on the Council of Assiniboia - was to provide political control over the rest of the residents in the Red River.

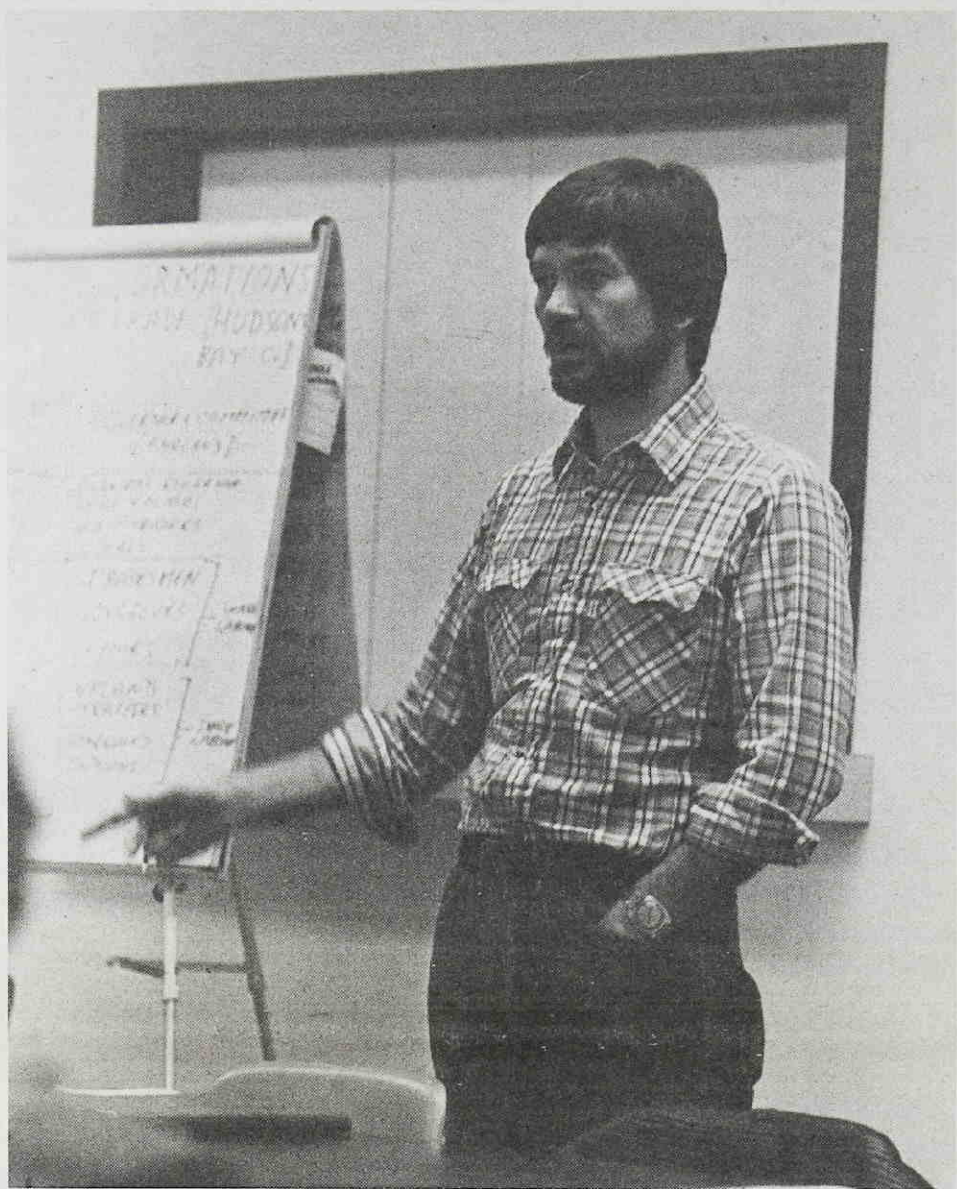
Assiniboia had been settled by a middle class - Selkirk settlers, retired Company officers, Metis elites who were mostly land owners, and the working class labourers - French, some Scots and Metis. Both the Governor and Council of Assiniboia were appointed positions responsible to the Governor of Ruperts Land and hence the Hudson's Bay Company and the British Colonial Office. The Governor of Assiniboia like the Governor of Ruperts Land, was an appointed high officer of the Hudson's Bay Company who sat on both the Council of Assiniboia and the Council of Rupert's Land. The council in turn was appointed, not elected by the Governor of Rupert's Land - in consultation with the Governor Assiniboia - from the most loyal elements of the land owners, both Metis and European, within the Red River. The council consisted of retired fur trade officers, some Selkirk settlers and loyal elite members of the Metis population (English speaking) and as well the appointed Bishop of the Protestant and Roman Catholic Churches. Take, for example, the appointment in 1823 of the Governor of Assiniboia by the Board of Directors of the H.B.Co. and the powers that the council was to have over the Red River.

..... we have appointed Robert Parker Pelly esq. Governor of Assiniboia.... and the Governor and his Council will be invested by virtue of the Charter and our Authority with full powers not only to administer Justice conformable to the Laws of England, but to call upon all Chief Factors, Chief Traders and Servants of the Company within the District, as well as the other Inhabitants to aid and assist in carrying their decision into execution and in preserving the Peace either against the riotous and turbulent proceedings of any portion of the Inhabitants.... It is necessary to put an end to all doubt as to the supreme authority in the District to prevent disputes for the future. It is not, however, intended by these instructions to interfere with the rules and regulations for the management and conduct of the Trade which the Governor and Council of the Northern District (Ruperts Land) are authorized to make; but for the purposes of Municipal regulation, and the preservation of the Peace of the District to declare that the Supreme Authority in case of disputes or emergency is vested in the Governor and Council of Assiniboia.....

The Council of Assiniboia was neither a representative nor responsible form of government. It was not representative in the sense that the council was not elected and, therefore, did not reflect the economic and political conditions of all the people of the Red River. It only represented a small elite of land-owners - both European and Metis - whose loyalty arose from the fact that they were allotted large tracts of land. Of course, it as well, included the clergy who were positioned as representatives of British interests. The council was not responsible in the sense that it was not elected by the people and accordingly did not hold influence over government policy and was not accountable to the mass of the population for its actions. The Council of Assiniboia functions as nothing more than an advisory council under the authority of an appointed governor.

Creation of Legal Authority and Colonial Institutions

In order for both the Council of Ruperts Land and the Council of Assiniboia to effectively rule over the population. The British Government had to create legal means or laws whereby the councils authority could be imposed upon the people. For example, if in the interior Metis workers (voyageurs) went on strike for better working conditions and wages, then the Council of Ruperts Land would be able to take action against the workers and be able to justify their actions as being done under the laws of England. Or, if in the case of Assiniboia, certain actions were undertaken against the authority of the council or the Hudson's Bay Company, then they could be punished by law. In order to implement these colonial laws upon the people there was also created a judicial system under the authority of the Recorder of Ruperts Land. It was the duty of this person to apply the laws of Britain upon the inhabitants of the colony in



order that the colonial control could be maintained. Take the correspondence between the Deputy Governor of the Hudson's Bay Company and the Secretary of the British Colonial Office in 1822 towards the creation of legal authority over Ruperts Land. It also reveals the planning that went on between the Company and the Colonial Office.

By an act passed last Session of Parliament the 1 and 2 of Geo. IV, Cap. 66 it is provided that His Majesty may issue a Commission to persons to act as Justices of the Peace within the territories granted to the Hudson's Bay Company and within the Indian territories in North America therein mentioned, and may also appoint courts of Record for the trial of criminal offences and civil causes within the said Territories.

As it is indispensably necessary that some measures should be taken for the preservation of the Peace of those Countries, and for the prompt settlement of civil causes that may arise between individuals.....

Colonialism and Imperialism

Leading up to and after the merger of the two fur trade companies in 1821 was the further expansion of mercantile capitalism - Imperialism - that created racial and class differences within the fur trade and especially in the Red River. The expansion of this capitalism into the interior also required more Indian labour to be transformed into the production of fur towards the building up of wealth in Europe. As the imperialism, or the expansion of the capitalism, became more exploitable of Indian labour, the Metis and European working class and the Metis and European working class and the Metis and European middle class it required new forms of colonialism that would allow this exploitation to take place.

The new forms of colonialism came to be created in the colonial government and laws that would allow

the domination and exploitation to take place. The increased exploitation of Indian labour required a legal justification for the imposing of the Council of Ruperts Land's authority over the population. The very fact that workers were centered in the Red River required authority to make them work. The intentional cause of unemployment and low wages resulted in crimes of poverty, or the unemployed being forced to steal what they needed to live, which in turn required legal means to punish these crimes in order to provide stable rule of the colony. The whole question of the exploitation of the middle class, and the eventual Free Trade struggle that was to come, required legal authority that bound them to the dictates of British colonialism. All in all, legal means together with colonial governments were created in order to control the lower classes. All done on behalf of the expanding capitalism or imperialism.

Next we will look at the importation of both the Roman Catholic and Protestant churches as agents of this colonialism; and the eventual development towards class struggle and nationalism that emerged during the early 1800's. □

FOOTNOTES

1. H.B.C.A. A6/20, f.68 29 March, 1822 Governor and Committee, Hudson's Bay House, London to William Williams and George Simpson.
2. H.B.C.A. A6/19, f.213 29 March, 1821 Governor and Committee, Hudson's Bay House, London to George Simpson.
3. H.B.C.A. A6/20, f.206 21 May, 1823 Governor and Committee, Hudson's Bay House, London to George Simpson.
4. H.B.C.A. A8/1, f.205 21 May, 1822 J.H. Pelly, Deputy Governor Hudson's Bay House, London to the Rt. Hon'ble Earl of Bathurst, Secretary State for Colonies.

Feature on Native Politics

by Peter Bishop

Relationships Between Government and Native Organization Negative

Notwithstanding the wealth of the nation as a whole, most of the problems experienced by Native people have been associated with poverty, discrimination, alcoholism, sub-standard housing, high-unemployment, high-incarceration, to name a few. Although these social conditions are all too prevalent among poor people in general, this scandalous state has left a virtually unextirpated stigma on Canada's first people that could take forever to eradicate.

Contemporary Native organizations such as the "Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS)," have made attempts at solving some of these problems by addressing their concerns to the various levels of governments, without any measurable level of success. This can proba-

bly be attributed to a number of reasons such as the inability or unwillingness of governments to respond to these issues to any significant extent. There is, however, another dimension to this question and one that probably has the most demoralizing affect on Native leaders and organizations, that being the constant interference of provincial governments in Native politics.

Because Native organizations and their leaders have a history of confrontation with Saskatchewan provincial governments, these governments have chosen to recognize and support dissident organizations that are neither freely elected nor representative of the will of the Native population. In most cases, the dissenting group or groups are more than likely to be headed by Native employees and Native supporters of the ruling party.

1964 saw the political reawakening of Metis people of Saskatchewan. Among the notables of this Metis resurgence, was Malcolm Novis, a shrewd and sagacious Native leader who had championed the cause of the Metis movement in Alberta some years ago.

He had hoped to unite the Native people under a new organization representing Indian and Metis aspirations. In September of that year, Ross Thatcher, the premier of the Liberal government, called a conference of Indian and Metis in Saskatoon! Mr. Novis was highly visible at this assembly and his constant criticisms of government policies made the Liberals feel very uneasy. He failed to move the Indians on Native unity, but nevertheless took a defiant stand on social and economic issues on behalf of the Metis. "The conference turned out to be a political fiasco for the Liberals, as not only had they earned the wrath of the Indians, but they were also humiliated publicly by the Metis." Mr. Novis, who had been an employee of the government, was soon dismissed from his position under orders from Ross Thatcher, when Dave Steward, one of his colleagues, "took the view that the government simply could not afford to have people on salary who were actively hostile to their policies."

After his dismissal, Novis took on the position of Executive Director for the Prince Albert Indian-Me-



tis Friendship Centre, but continued to remain active in Metis politics. In February 1965, he wrote a letter to one of his colleagues informing him of a number of locals that were organized but that there were problems. He stated:

There is a splinter group who are evidently playing footsie with the Liberal government and who have not registered with us. Come the convention in March, we shall bar them from discussion and debate.

This splinter group was based out of Regina and was instigated by Alex Daniels, a placement officer in the new "Indian and Metis Branch" set up by the government. He was also a friend of Allan Guy, a government official. He (Alex) had expressed the view that there should be separate Metis organizations for the South and for the North. While there is no clear cut evidence that the Liberals were behind this faction, it seems certain that they were trying to manipulate the political Southern Metis. It was clear that the deciding factor in the split was politically motivated.

It only serves to illustrate that the government of the day had no qualms about pitting one group of Metis against the other so that their political aims could best be achieved regardless of the consequences.

In 1971, the New Democratic Party under Allan Blakeney defeated the Liberals after a stormy, and often bitter campaign. It was shortly after this period that the Metis Society of Saskatchewan (MSS) was going through some growing pains. Its president, Jim

Sinclair, who perhaps was not as charismatic as Malcolm Novis, was nonetheless just as militant and outspoken in his dealings with this new government. A good deal of the Society's militancy had been based on exasperation with the continuing plight of Native people who were not status Indians as defined under the "Indian Act." Mr. Sinclair didn't win too many friends in the government and as a result, it saw fit to recognize another group of dissidents in 1974.

In an article published in the Regina Leader Post on October 22, 1974, Tom McKegney said:

What is probably more of an embarrassment to the government is the charge they've been courting a second Metis group similar in intent to the MSS but allegedly dominated by civil servants. The premier was careful to deny that the government was supporting the rival "United Association of Saskatchewan Natives (UASN)", although he admitted the possibility a \$2,500 grant could have been issued as developmental funding.

In a subsequent article dated November 22, 1974, McKegney further reiterated the allegations made by MSS by declaring:

The issue of which Native group will be recognized by the provincial government as representative of the Metis is left up in the air in a letter send by Premier Blakeney to the MSS. The

letter dated October 31st...says, no group other than MSS has received core funding from the province but several groups including UASN has received developmental funding...

It appears that this government was also guilty of not only patronizing divisive groups, but granting them financial assistance as well.

This brings us to the present where it is obvious once more that the government in power is again indirectly fostering another rival group under the leadership of Bruce Flamont, a government employee. On "CBC Saskatchewan Today" the other morning, Sid Dutchak, Minister in charge of the Indian and Native Affairs Secretariat, was asked if his government was considering recognition of this group. Although he didn't make any commitments, he did consider the possibility of granting them financial assistance in the future.

In an interview by a Herald reporter, Jim Sinclair says that, "Flamont doesn't have any mandate to represent the Metis. He hasn't won any elections to gain credibility and anyone can claim to be a representative of a group of people....The only danger in Flamont's submission is the provincial government may choose to recognize an organization which is run by Conservative party supporters."

The "National Metis Alliance of Saskatchewan" bills itself as the representatives of the true, legally-verified Metis (Its members lay claim to be direct descendants of the Red River Metis of Manitoba). Mr. Flamont has drawn a fine line as to who is and is not a true Metis in this province. It seems that the propo-

This factional group is very adamant in its wishes to become the official representatives of the province's Metis people to the extent that they have written a letter to Prime Minister Trudeau requesting him to grant them official recognition at the federal level.

Many Metis are upset over this recent turn of events. One such Metis person points out that, "If Flamont wants to be recognized as the representative of the Metis, he should enter an election and let the people he claims to represent decide." He refers to this as being a mailbox organization rather than a legitimate organization elected by the people. Another Metis has responded by questioning the logic of forming two or three Metis associations in Saskatchewan. He states: "This makes as much sense as having two or three different Liberal, NDP, or PC parties in the province. The conclusion that all Metis want another provincial or federal representative at this time is strictly hypothetical and ludicrous." In January of this year, an elected area board of AMNSIS, called for the resignation of Rodney Laliberte from the Native Secretariat Advisory Committee.

The area board, representing 12 AMNSIS locals in this district, said the call for Laliberte's resignation was "due to personal conflict of interest arising from his activity as a board member of the National Metis Alliance of Saskatchewan." In a letter to Sid Dutchak...the board...expressed concern that Laliberte "could use his government position to undermine Metis development, education, and social support service delivery programs while embracing his personal position with the Alliance."

It would not be too presumptuous to say that a good number of Metis people in Saskatchewan entertain these same feelings.

The Association of Metis and Non-Status Indians of Saskatchewan, until now the generally recognized group promoting change, has been involved for a long time in a running battle with provincial governments charging not only that they are not getting results, but some of the policies of this present government run counter to what the organization believes to be the true aspirations of Metis people. The best interests of Saskatchewan's Metis and Non-Status Indians are certainly not being served by the current uproar over the representative status of Native groups. In conclusion, the government's interests towards this new group is a regrettable manifestation of colonialism that can only damage the cause of people of Metis descent in this province because of its condescending attitude towards the Metis movement as a whole.

Members of this group have disassociated themselves from AMNSIS on the basis that Jim Sinclair, who is a non-status Indian, does not represent their interests. It is not clear what these interests are, but they appear to be the interests of the Conservative government as well.

To add credence to this observation, one only has to look at the membership list of their newly-espoused, true Metis. Besides Flamont, its president, there is Philip Gauthier, the vice-president who is also the chairman of the Progressive Conservative Association in the Athabasca riding. John Dorian, an employee of Northern Lights School Division of which Mr. Gauthier is chairman, is also an executive member of the Progressive Conservative Association of Prince Albert. Rodney Laliberte, until recently, was a member appointed by Sid Dutchak to sit on his Native Advisory Committee.

FOOT NOTES

1. Murray Dobbin, *The One and Half Men* (Vancouver: New Star Book Ltd. 1981), P. 216
2. *IBID*, P. 218
3. *IBID*, P. 218
4. *IBID*, P. 219
5. *IBID*, P. 220
6. *IBID*, P. 221
7. Tom McKegney, "Metis Charge Government Attempting to Destroy Society", *Regina Leader Post*, October 22, 1974.
8. Tom McKegney, "Who Represents Metis?", *Regina Leader Post*, November 22, 1974.
9. Lyndenn Behm, "Metis President Dismisses Alliance", *Prince Albert Daily Herald*, Dec. 29, 1983.
10. "Metis Official Says Alliance Lacks Credibility", *Prince Albert Daily Herald*, Jan. 10, 1984.
11. Alex Maurice, "Letters to the Editor", *Northwestern Sun*, Meadow Lake, Jan. 10, 1984.
12. "Metis Board Wants Alliance Member off Secretariat", *Prince Albert Daily Herald*, Jan. 18, 1984.

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Mosaic '84 to Feature Metis Artist

by Jean-Paul Claude

The Riel Local will be featuring the work of a young Metis artist, Terry Fisher, in their Mosaic Pavilion on May 31 through to June 2, 1984, in Regina.

Terry, who is originally from Lestock, lives in Regina where he is employed as a telephone repairman for Saskatchewan Telecommunications. Terry's Metis heritage runs deep. His great grandfather, George Fisher, whose home is being restored as an historical site, was a wealthy Metis merchant at Batoche during the time of the Riel Rebellion.

Terry says his art provides an outlet for his artistic energy however, his ability and inspiration does not always flow as smoothly as the work he is trying to create. Sometimes he must leave his art and take time to relax as no amount of effort will produce the results that will satisfy him.

Terry believes that his artistic ability comes from the subconscious. His drawings often begin as a doodle and then just seem to flow out on their own. Sometimes, a drawing is perfect after the first inspiration if he is what he calls "centered." At other times he has to refine the original idea.

Some of Terry's drawings which are almost immediately identifiable and primarily in black and white, reflect both his love of nature and his Native heritage. One small drawing, for instance, captures the feeling of a fish while in another, Terry has created a very light, fluttery feeling of small birds hovering in mid-air. In another drawing of a fish, Terry has incorporated traditional patterns from West Coast Native art.

Terry says that he doesn't want to restrict himself to traditional Native symbols but is trying to develop his own unique style. While he retains much of the Native culture in his work, he also creates and includes symbols to express his own experiences, concepts, and ideas.

Terry studied art in high school and took a course in Native art at the University of Regina. He says that he is primarily self-taught and that his artistic education is on-going. "You are constantly developing your talent, learning as you go along."

Although he is interested in many different aspects of art, Terry is deliberately trying to pace himself. He knows that he must restrict himself to one type or he will spread his talent too thinly.

Terry has confined himself to working with a brush and black India ink. However, he is beginning to experiment with colour. He says he has to balance

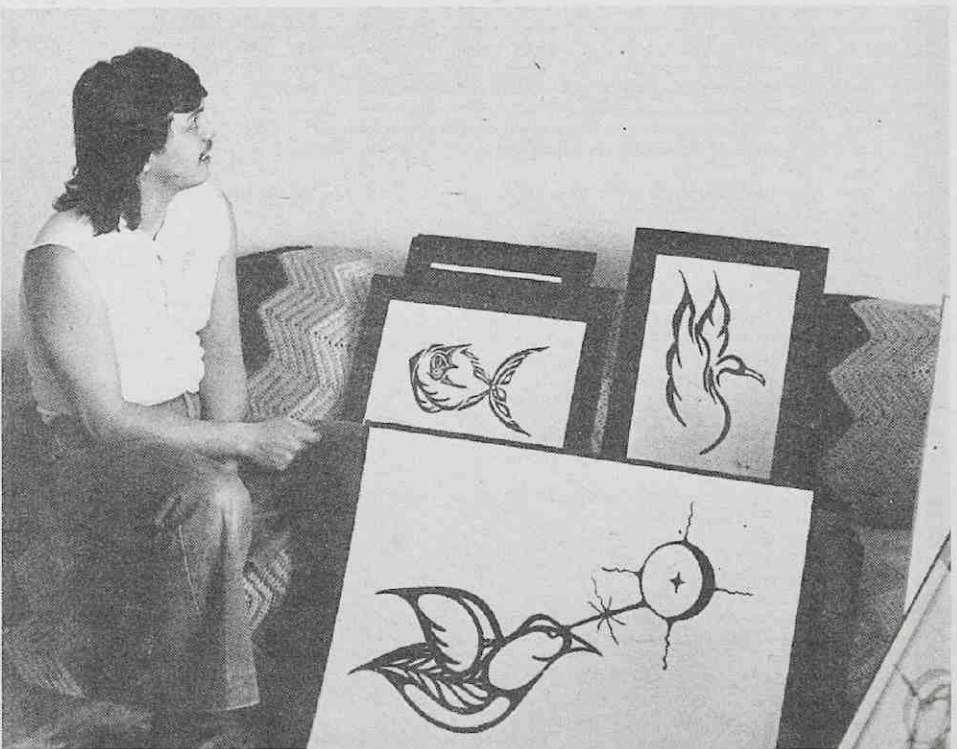
what the picture gains from the use of colour, against what it loses. For instance, the airy feeling in many of his bird drawings is achieved because the drawings are open - the lines do not always meet. This only works with black and white because a coloured area needs to be enclosed.

Terry says he appreciates the feedback he gets from people who view his work. He says everyone sees art from his own perspective and it is very gratifying when somebody comments on his work.

There have been two exhibitions of Terry's work, one at the Riel Mosaic Pavilion last year where he

will again be this year and another at Government House. In July, he will have an exhibit at the Gallery on the Roof in the Saskatchewan Power Corporation's head office. Terry refuses to sell his original art work, although there has been many offers but he will be selling silk screens of his work in the very near future.

Terry hopes to gain more exposure in the near future. He invites everyone out to see his work at any of the exhibits mentioned. Come and see him at the Riel Pavilion at the end of May. □





Dialogue on Education

GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES AND APPLIED RESEARCH

Suntep Recruits Wanted

by Keith Turnbull

The Saskatchewan Urban Native Teacher Education Program is seeking students for the 1984 term, beginning in September of 1984.

SUNTEP is a highly successful Teacher Education program leading to a Bachelor of Education degree to be completed after four years of study.

SUNTEP was developed in response to the needs of a growing Native population in urban areas throughout the province. The program combines technical and professional education with extensive Native Studies and cross-cultural education methods. In addition, there is a strong emphasis on actual classroom experience in schools with children of many racial and cultural backgrounds.

There are currently 138 SUNTEP students. Several of the first graduates are already working in educational situations. School systems in the larger Urban centres are very interested in hiring graduates and as fully-qualified teachers, graduates are eligible to teach anywhere in the province.

The SUNTEP program has proved that, given the right kinds of support and guidance, students who would otherwise not have had the opportunity to become teachers, are able to successfully complete their studies. In fact, SUNTEP has a lower drop-out rate

than the Faculty of Education at the University of Regina. This is due in large part to the support given to students by faculty members and other students.

Students entering SUNTEP are eligible for Canada/Saskatchewan student loans and bursaries, as well as special incentive grants if their need is great, and if they meet Provincial Government Guidelines.

For more information, contact the SUNTEP program nearest you. In Saskatoon, call 343-3655, in Regina 522-5691, and in Prince Albert 764-1797. □

Curriculum Project Underway

by Angie Thurmeier

People have needed the true facts about Metis history and culture for too long. Racist interpretations of history and misinformation have been partly responsible for Native people leaving the schools in such high numbers without completing their grade 12. Education must change so that Native people can feel increased pride in their identity.

The Gabriel Dumont curriculum people in Saskatoon are developing a course and materials for a 5-10 adult upgrading class in Native Studies. Course packets will be available to all Native Studies instructors, and we're hoping that the Department of Advanced Education and Manpower will include our materials

in the Native Studies stream of their standardized history curriculum.

How is this course different? It is based on information gathered from Native people in the community and in the educational system through the Cultural conferences, a P.A. AMNSIS local, Native Studies instructors, student presently in Native Studies courses at the Community College and in Dumont's Native Studies Instructors Program and other adult educators. It is meant to be used primarily by Native learners.

The course will explore Indian and Native culture and analyze the historical and contemporary factors which affect it. The students will examine the present socio-economic system by using situations with which they are familiar. And finally they will identify issues that are of concern today and analyze them in light of information gained through the course and the publications of AMNSIS and the FSIN.

A draft run of the course and materials will be tested by Margaret (Lee) Rejc during her NISP practicum in the Community Colleges 5-10 adult upgrading course, April 24 to June 29th. The materials will be reworked and then hopefully made available publicly, in the fall.

Angie Thurmeier is a curriculum officer at the Gabriel Dumont Institute's Saskatoon office. □



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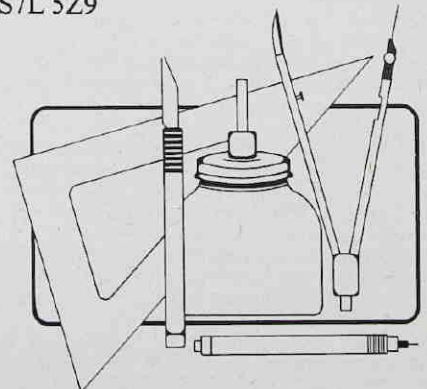
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From the Shelves of Dumont Library



From the shelves of Dumont Library
Book Review by Keith Turnbull

The Forces That Shaped Them

by Mary Ashworth
Published by New Star Books

This is a history of the Education of Minority Group children in British Columbia. The five chapters of the book look at five minority groups and their relationship to the province's education system. These groups are Native Indians, Doukhobors, Chinese, Japanese and East Indians.

Mary Ashworth shows that racism is no accident, but that it is a deliberate political policy legislated by elected representatives and implemented by bureaucrats. For example, laws were passed in B.C. which took away the right of entire groups to vote - based upon their race. (i.e. the Chinese and Japanese) Aboriginal people have been subjected to racist policies for years.

The book shows too, that children are the main victims, and the scars from the wounds of racism may never heal. However, the book also shows the determination of parents to push forward for a decent education for their children. Teachers are becoming more aware of the damage that institutionalized racism can do to their students, and more and more people are prepared to speak out against all forms of racism.

The book shows that the Aboriginal peoples, the Chinese, the Japanese, East Indians and Doukhobors are slowly but surely winning the fight against racist policies in B.C., and are supported by a growing number of "white" people.

However, in these difficult economic times, there are many people who will advocate racist policies in order to keep people of different ethnic groups divided and working against one another instead of against the policy-makers. A good case in point is the

recent cut in Saskatchewan welfare payments to "single employables", which will effect young Native people more than any other group, as they suffer from the highest unemployment rate. The resulting increase in poverty can only cause more social problems, and the young people themselves, who are the victims of government policy, will be blamed.

Therefore, it is important to work against racism and racist policies at all times.

Mary Ashworth's book gives a clear idea of how racism has worked in the educational system of British Columbia. Many of the examples she gives could apply to Saskatchewan and the rest of Canada. Therefore, it is important reading, for students, for parents, for teachers and for everyone who believes that Canada must be a country where every human being, regardless of nationality or ethnic background, has the right true equality. □

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Part 2 - Whose Liberty?

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16mm film; 60 min.;
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A graphic delineation of the political reality of Mexican history, including never-before-seen footage of the uprisings of 1910-14. The dominant lives, ideologies and social forces that have shaped modern Mexico are included.

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In Puerto Rico, over 1/3 of all women of child-bearing age have been sterilized. □

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Wanted

Native entertainers, musicians, singers, for AMNSIS Riel Local No. 33 Mosaic 84, May 31, June 1st and 2nd, 1984.

For more information contact: Kevin L. Daniels at 525-0052.

Deadline May 25, 1984.

Any other AMNSIS Locals can participate by setting up displays or selling raffle tickets etc. for their Local.

Recipes Wanted

New Breed Journal is looking to print your favorite recipe. We are especially interested in traditional recipes that our ancestors may have used long ago, using different kinds of wild meats, fish, berries, herbs, etc., using the various methods of cooking available to them. Of course, we are also interested in modern recipes using both traditional and modern foods and methods of cooking. Send them c/o Editor, New Breed Journal, 210-2505-11th Avenue, Regina, Saskatchewan, S4P 0K6.

Recipes

MAKE YOUR OWN SPECIAL SOUP

By Saskatchewan Health

The nicest thing about soup making is that you don't really have to follow a recipe precisely. Any soup you make will be mightily influenced by the flavor of your stock. A chicken or meat stock can be constituted from materials you've stockpiled ahead of time, things readily available in the kitchen. Save all drippings from chicken or meat dishes. Never throw out cooked meat, chicken or meat bones or even vegetable parings. Toss all of this in a collection in your freezer destined for the stock pot. When the container is full and you're in the mood to make stock, place the contents into a pot, cover with water, add a little salt and seasoning, and simmer for 3 hours or so. You may want to add a few onions, carrots, and for seasoning, you might add 2-3 garlic cloves and some peppercorns. Strain and refrigerate the stock until the fat congeals and can be lifted off. To turn your stock into soup, all you need are raw or cooked meat and vegetable leftovers, flavorings, and perhaps a garnish. □

THICK GOLDEN CURRIED POTATO SOUP

Bring to a boil in a heavy 4-quart soup pot:

- 3 cups (750 ml) water
- 1 cup (250 ml) diced yellow split peas.

Turn down heat and simmer 10 minutes. Then add:

- 1 cup (250 ml) water
- 1 pound (500 g) carrots, peeled and sliced in thin rounds

Cook over low heat until split peas and carrots are soft.

In a medium sized skillet combine:

- 2 tablespoons (25 ml) butter
- 1 large onion, peeled and chopped.

Cook slowly until the onion is very soft (about 20 minutes).

Drain the carrots and split peas (leave cooking water in soup pot!), add onion mixture and place in blender. Puree. Pour this back into soup pot. Add to soup pot 2 medium potatoes peeled and diced, 2 cups (500 ml) chicken or meat stock, ½ tsp. (2 ml) curry powder, ½ tsp. (2 ml) powdered garlic, 1 tablespoon (15 ml) honey. Cook until potatoes are moderately soft.

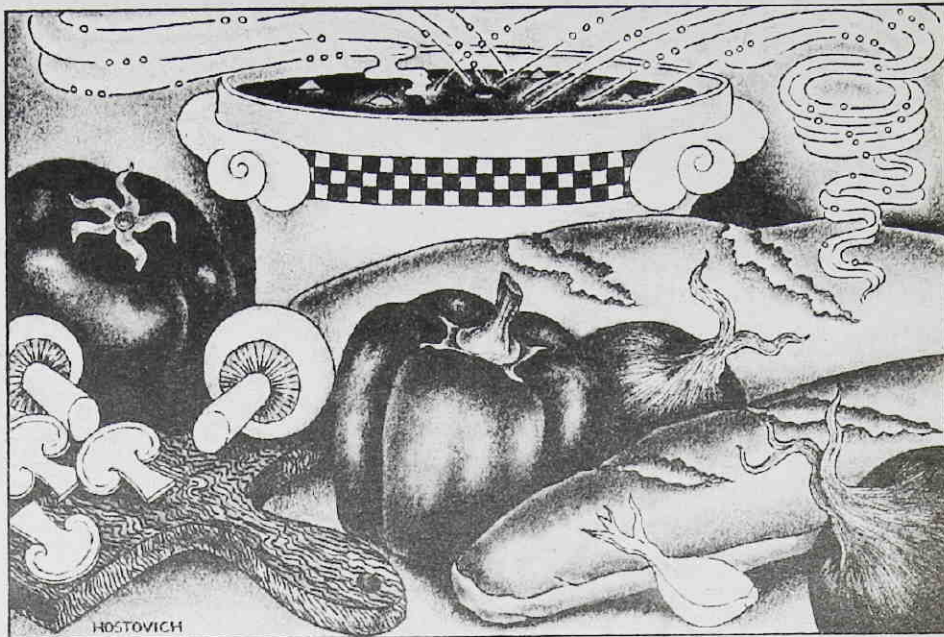


PUMPKIN SOUP

- 1 tbsp. (15 ml) butter
- 1 tbsp. (15 ml) finely chopped onion
- 1 cup (250 ml) mashed cooked or canned pumpkin
- 2½ cups (625 ml) chicken stock
- ¼ cup (50 ml) whole milk
- 1 tbsp. (15 ml) flour
- 1 tsp. (5 ml) salt
- Dash pepper
- ¼ tsp. (1 ml) ginger
- 1/8 tsp. (1 ml) nutmeg
- ¾ cup (175 ml) whole milk
- 2 eggs
- chopped parsley

Heat butter in medium saucepan. Add onion and cook gently 3 minutes. Stir in pumpkin and chicken stock. Bring to a boil. Combine ¼ cup (50 ml) of milk, flour, salt, pepper, ginger, and nutmeg, stirring until blended and smooth. Stir into boiling soup gradually. Cook 5 minutes over low heat, stirring constantly.

Beat ¾ cup (175 ml) milk and eggs together in a small bowl. Stir about half of hot mixture into eggs gradually, then stir egg mixture back into soup. Cook over low heat 5 minutes, stirring constantly. Serve garnished with parsley. (Serves 4). □



MOLASSES BANNOCK

- 2½ cups all purpose flour
- 2½ tsp. baking powder
- 1 tsp. salt
- 1 tsp. cinnamon
- 1 tsp. allspice
- ½ cup sugar or ¾ cup brown sugar
- ½ or ⅓ cup molasses
- ½ cup Crisco oil
- 2 eggs
- ½ cup milk or water (you must watch that you don't use too much)
- ½ cups raisins

Method: Mix first six ingredients into a large bowl, make a well and add the next in this order—molasses, oil, beaten eggs. Then pour the milk and raisins in as you mix. The batter will be sticky like muffin batter.

Put into a well-greased 9x9 in. pan or your own bannock pan and bake in a 425° oven for 30 minutes.

VEGETABLE SOUP

- 4 cups soup stock
 - 1 cup diced meat, cooked or uncooked
 - 2 cups diced vegetables, fresh canned or dried
 - 1 tablespoon rice or barley
 - ½ teaspoon salt (if desired)
1. Combine all ingredients.
 2. Simmer until meat and vegetables are tender.
 3. Season to taste. Serve hot. Serves 4-6.

CREAM OF POTATO SOUP

- 1½ cups stock
 - 1½ cups mashed potatoes
 - 1 teaspoon finely minced onion
 - ½ teaspoon salt
 - 1/8 teaspoon pepper
 - ¼ teaspoon celery salt
 - 3 cups milk
 - 3 tablespoons fat, melted
 - 3 tablespoons flour
 - Green onions
1. Combine the mashed potatoes and stock together, blending well. Put through sieve to remove any lumps.
 2. Add the minced onion, salt, pepper and celery salt and heat thoroughly.
 3. Make a sauce of 3 cups milk, 3 tablespoons fat and 3 tablespoons flour.
 4. Add the sauce to the potato-stock mixture, stirring until well blended. Heat and serve hot. Top the soup dish with rings of green onions.

CABBAGE SOUP

- 4 cups soup stock
- 4 tablespoons butter
- 1 large onion, sliced thinly
- 1 cup shredded turnip
- 2 cups shredded cabbage
- ½ teaspoon salt
- ¼ teaspoon pepper
- ½ cup commercial sour cream (if desired)
- Paprika (if desired)

1. Melt butter in a heavy saucepan on top of the stove.
2. Add thinly sliced onion and let simmer until onion is translucent but not brown.
3. Add shredded turnip and cabbage and heat for 3 minutes, stirring constantly.
4. Add soup stock, salt and pepper. Bring to a boil, reduce heat and simmer for 15 minutes.
5. Serve hot. Float a spoonful of sour cream and a dash of paprika on top if desired. Serves 4-6.

ONION SOUP

- 4 tablespoons butter
 - 6 medium onions, sliced thinly
 - 1 teaspoon flour
 - ½ teaspoon dry mustard
 - ¼ teaspoon garlic salt
 - 4 cups soup stock
 - ¼ cup sauterne or dry white wine
 - ½ teaspoon salt
 - ¼ teaspoon pepper
 - 1 teaspoon Worcestershire sauce
 - 4 slices French bread or hard roll cut ½ inch thick
 - ½ cup grated Parmesan Cheese
1. Melt butter in a heavy saucepan on top of the stove.
 2. Peel the onions under water, then drain and slice thinly.
 3. Lightly brown the sliced onions in the melted butter.
 4. Mix flour, mustard and garlic salt together. Add to the butter-onion mixture and stir until smooth.
 5. Add soup stock, wine, seasonings and 2 tablespoons grated Parmesan cheese, stirring until smooth.
 6. Bring to a boil, reduce heat, cover and let simmer for 15 minutes until onions are tender.
 7. Sprinkle slices of French bread or roll with grated Parmesan cheese and toast lightly in the oven or under the broiler.
 8. Serve one slice cheese toast in each bowl of soup. Pass additional grated Parmesan if desired. Serves 4-6.

A Woman in Moosetown - Part II

by Vye Bouvier

I love the bush. The birds had returned and I could sit on the back step with a cup of coffee. I really don't want to be anywhere else this morning.

My mother comes out to beat the rug on the steps. "Julia, would you get the mail today? Your father's gone muskrat trapping". "Sure, it'll be great to see someone else", I reply. "Not that I don't like seeing your face", I hurriedly add, as my mother lets out a laugh. "Why don't you come with me? You haven't been to the village since Sunday mass two weeks ago". You couldn't talk my mother into anything like you could her daughter. "No, I'll go in on Friday". "It's a sign of getting bushed", I warn her.

I was getting bushed myself. I had trouble caring whether other places existed outside of the village. This was reality; the island, our log house, Marie, my mother, Marcel, my father, Sandy, my sister and Abbie Hoffman the husky. Abbie had been named after a famous woman runner.

I got my sweats and runners on. The snow had melted on the lake and the ice was a wonderful surface for running. The space, the sun, the blue-green of the ice, it was magic! This wasn't California, but wouldn't it be wild to have a marathon on the ice! "Runner's World" has stories about running on beaches and over hills, but never on ice with a surface like this.

Hauling water for a sponge bath after a run was tedious but easy for a runner. And then, I write a quick letter to a friend. What to say? Life goes on, on La Petite Isle. I chop wood, I haul water, I sometimes cook, I run, I read, I listen to CBC radio, I write letters and I talk with my family. Life goes on.

Merde! I've gotta rush off on the old ski-doo. The mail truck would be pulling into the village about now. "Marie, do you have something for the mail?" "Yes, I'm sending for seeds. And, I wrote a letter to your cousin. I couldn't read the handwriting in his last letter. Your late aunt would have been proud of George". "Bye". I wave at Marie as I make a noisy departure.

I don't know if I can survive the excitement of meeting people during mail hour. It's the time to so-

cialize for the people of the village. Adults and high school students are there in their wheels. The kids stop by after school to pick up mail for their parents and to see if that pair of jeans came in from Simpson Sears. You could even fall in love at the post office. Three thirty was the only rush hour that the village knew. I would pick up the mail shortly after "rush hour". Then, you were able to chat with the two or three other people who were checking their mail boxes.

Today, as I left the post-office, Umberto Gerandaci was walking slowly up the path. My hero, Umberto. I could never live in isolation although I could fantasize about it. But, Umberto, he was a hermit. He had trapped in this area and now he was spending his last years living twenty miles from Moosetown, on the River of Strangers. His log home was on Seesep Bay, north of the village.

I shout, "Hello!", to Umberto, who is hard of hearing. He smiles and says, "How are you doing?". I say, "I'm fine. I hope to go up your way before break-up. Would you mind if I dropped in?" His smile was that of someone who had no one to resent. "Yes, yes, drop in for some brandy". I had heard about his brandy from Marcel. "Thanks, I'll be seeing you then". This man was fascinating. He looked like the rest of us in this village, who are of Cree and French ancestry. He had dark eyes and had a dark complexion. His hair was white and his stoop indicated a life of hard physical labour. He was no different from the older Metis of the village. Just looking at him, you could forget that he had been a little boy across the ocean and that he had spent his youth surrounded by people who spoke Italian. Mama mia! he was a hermit in more ways than one.

After the post office, if you really wanted to visit, you stopped in at the Black and White Store. Here you could buy anything from rubber boots to avocados. This is where the older and not so old generation greeted each other and caught up on news. I bump into a friend of Marie's. "Tansee egwa ki maman?" (How is your mother?), she asks. "Piyagwun" (the same), I reply automatically. "Egwa kiya?" (and you?) she fires back. "Piyagwun", I reply. I become monosyllabic in conversations which are small talk.

The new magazines have attracted a lot of attention. I line up. A voice startles me, "looking at dirty books, aay?". I recognize Claudette's voice. "Actually, I was looking for "Bushlife" magazine. What

are you looking for?" It had always been a test of wits for my childhood friend and I. Our parents and grandparents had been friends since childhood. Our friendship was inevitable. "Say, Claudette, let's get together soon. It would be great to see your children too." "Your island or my island?" she teases. "How about the post office?" I say as I walk away.

Marie was waiting for her mail. Mail only came twice a week. The gravel roads were rough and the government didn't feel the population was important enough to get faster mail service. It was the same with health and education. The mentality was: you do not make millions, therefore your teeth can rot away before a dentist pops in on the village. Material for your schools is dictated by the greater population because there aren't enough of you to have a culture. It was quantity not quality as usual.

I unloaded the mail and the fruit and vegetables from my pack. I gave Marie her "Chatelaine" and "Organic Gardening" magazines. And there was an invitation to a wedding. It was impossible to have a small wedding in a village where everyone is related. I had a letter from a friend who was involved in Metis politics. As well, Anne had written from Saskatoon. I read Anne's letter first, preferring the heart to the mind.

Sandy came in with the loyal Abbie, who followed her everywhere. "Julia, did you get me some gum?" she asks. "Jesus, I forgot. oops." "You said a swear!" she was delighted. "You know, I bought apples and bananas, and I bought you an activity book." "Thanks Julia", she kissed me.

Now, I could read this letter. Anne had gone to see one of the foreign film series. I remember sitting through a season of the foreign film series, every little film in the series. My friend, Robert and I had to come up with "the worst film I've ever seen" rating to keep us interested. And Anne had gone to a Femme Fatale concert of jazz women musicians. Anne missed me and that mattered more than the other stuff which I didn't miss.

Gerard, who was a political science professor, at the University of Farmers Province was from a village fifty miles north of Moosetown. Gerard was an old friend and he was writing to me to urge me to attend the constitutional conference. This gave me a jolt. Up here, what went on in Ottawa was remote. The federal government should be renamed remote control. □



The Saskatchewan Urban Native Teacher Education Program

offered through the Gabriel Dumont Institute, is a fully accredited program leading to a Bachelor of Education degree, to be completed over four years of study.

Student Recruitment is now underway for the 1984 fall term.

Guidelines used to Screen Applicants

- .Metis or Non-Status Indian
- .A firm commitment to becoming an effective teacher
- .A desire to work with children and adults in an educational setting
- .Ability and willingness to work hard to complete the program
- .Interest in learning about Native culture and in serving Native and Non-Native people

- .Minimum of complete grade 10 education
- .Previous involvement in Education (teacher aid, parent-teacher groups, school board)

For further information, call or write SUNTEP in your area.

Prince Albert
54-10th Street East
Phone: 764-1797

Regina
Gabriel Dumont Institute
121 Broadway Avenue East
Phone: 522-5691

Saskatoon
Rm 12, McLean Hall
University of Saskatchewan
Phone: 343-3635



GABRIEL DUMONT INSTITUTE
OF NATIVE STUDIES AND APPLIED RESEARCH



A New Face For Dumont New Breed Meets New Director

Keith Goulet was born in the community of Cumberland House, Saskatchewan in 1946. The son of Veronique and Arthur Goulet, he remembered while he was growing up, the community as a whole identified itself as Cree first-then Metis or Treaty. Therefore he has always maintained that sense of pride in being a Cree person and has had a strong bond with the community as a whole. In fact, Goulet says it wasn't until the formation of Native organizations that a move towards a national Metis identity was stressed. This is not to say there was no prior distinction between the two groups, he emphasized, as the Cree word for treaty Indians referred to their unique relationship to the land. However, Keith believed the split as we know it today between Metis and Treaty simply was not as important.

Goulet was asked whatever inspired him to continue in school and achieve the success he now enjoys. "Most of us in the community were raised to work hard," he answered, adding "for example, in my own family when most other kids were out swimming, we were chopping wood and making our winter preparations. I often hear about Indian culture having a lack of discipline. In our family this was not true. There was quite a lot of discipline in terms of work and work attitudes. We were taught very young to work and to learn to succeed in difficult situations. I saw this a lot in our community."

When recalling this move from Northern Saskatchewan to the city of Prince Albert for his grades 11 and 12, Keith did not feel he suffered as much from discrimination as he did from different education standards. "My marks dropped about 20% for almost 1/2 a year, then they slowly came up again but never to the level they were before coming south." Although part of the reason was because of the different environment, Keith attributed this drop to more highly developed education standards and a more structured curriculum which was the situation "back then." "The situation, even today, for a northern student when moving south is not easy by any means," Goulet stated. "A person falls flat on their face quite often through the process. I think the key advice (to students making this move) is - if you fall, get right back up again and slowly fight it out. In time a person slowly chips away at the system and learns to make it. The main point is never to give up, no matter what the odds are. Sometimes the odds are pretty devastating and you want to turn back on things. At certain times that may be necessary but I think in most cases a person just has to keep on fighting."

When asked whether northern students coming south for an education were obligated to return to their home communities, Goulet replied, "based on my own experience, I've always worked in Northern communities. My first job was teaching in a small Ojibway community in northern Ontario. I also taught for two years in James Bay for a small Cree school board in Moose Factory. The communities always encourage you to come back. I know that even after I finished my terms, a lot of people would say 'why don't you come back and teach in the community?' At that time I knew there was a need in Cumberland, there was a need in La Loche but I decided something more was needed on a larger scale. I had to move beyond a small classroom."

It was at this time Goulet became involved in 'politics' and the fallacy of 'Indian cross cultural education'. "I always consider politics in relationship to practice. Your 'politics' stem from what you actually experience. My experience has been in the area of education," he stated, adding, "I have always challenged the system. When I was in university I would challenge professors left and right. By the early 70's, I was fairly critical of Indian education and Indian educators and I'm still very critical today of what is taken up as Indian education. What I see, not only in Indian educators but educators in general, as a major problem is the belief that cross-cultural education will solve all of our differences. All the problems we do see (as Indians) cannot simply be referred to in

cross-cultural terms. I think people have to recognize the social issues such as unemployment are the primary source of such things as prejudice and a loss of respect, dignity and pride. There is a tendency in Indian education to define the problems as merely being cross-cultural."

"There are social problems, one of the biggest being unemployment," Goulet continued, recalling, "I was doing research on unemployment and discovered a lot of the concepts taught in cross-cultural education were very similar to those found in unemployment. For example, people who are consistently unemployed for long periods will suffer a loss of time



structure. This simply means the person will not come in on time, miss appointments, etc. This occurs because the person is coming from a differently structured unemployed environment to an employment situation. The concept of "Indian Time" is totally misplaced as taught in cross-cultural (i.e. that it is a cultural trait to be consistently late). I think the idea of Indian time is due to the fact Indians are predominantly unemployed but this (loss of time structure) can happen to any unemployed Chinese, French or English person."

Keith returned back to school in the early 70's, not only to improve himself, but to find the means to address the many issues he experienced 'in the field



of teaching. He recalls: "I had already taught in the North for several years and I thought my knowledge about schooling and my knowledge about Indian students was just not adequate enough. In James Bay we had already done things like week-long goose hunts and setting up trap lines, as well as try implement changes in the curriculum. But even by that time I knew that those things were clearly inadequate for long-term change and long-term impact for our people." Keith agreed as well that the early 70's was a period of awareness for many Native people, the formal political groups such as the Federation of Saskatchewan Indians and Association of Metis and Non-Status Indians of Saskatchewan being established at the time. As well, more Native people were enrolled in post-secondary institutions, from as far away as Northwest Territories, and this allowed for a variety of opinion with regard to future Native development.

Despite his current views on cross-cultural education, Goulet felt he would have no problems assuming his position as Director for the Gabriel Dumont Institute; "I still agree with the idea of cross-cultural education but I believe it has to be combined with an examination of social issues. Political awareness can be achieved through examining both. I think a person has to clear that although there are solutions to social problems/issues that the cultural differences are equally important and must also be resolved. My basic philosophy is 'don't talk to me about workers' rights unless you also talk to me about Indian rights. But also don't talk to me about Indian rights without addressing workers' rights. And women's rights etc.' You cannot simplistically separate all those aspects which are perpetuated by one system. You have to move in and address and resolve them all at one time. Sometimes you'll be a little backward on certain situations given certain historical conditions but you try very hard to resolve them at the same time and not leave any one issue dead."

Keith was asked what motivated him to apply for Directorship of Dumont after all this time. "I really didn't think about applying until I attended the Dumont education conference in North Battleford last February," he answered, adding "I was listening very carefully to the people and what they required. I had the experience necessary and though it was time to move on a larger base rather than only Northern Saskatchewan. At the same time, I know I have my historic roots in Northern Saskatchewan so I'm not completely leaving it, it'll always be with me. Moving around northern Ontario and Saskatchewan has left me with the experience of not only trying to unify the aspects of learning, but people in general. This decision to move (south) is because I feel I have the necessary skills and experience to do a decent job. I've worked with three Native boards, with control ranging from local to regional to elected/appointed boards. I've also had the practical experience of teaching and working with students. I've also been a student myself and I'll never forget that."

Keith's immediate goal upon assuming his position as director this summer will be getting to know the current staff, right from the students to clerical to management. This, he hopes, will help him to place everything in proper perspective regarding needs and level of involvement at all levels. He added that the long term goals will be the ones established in this year's new mandate by the local people. He agreed that he will be relying on constant input from the local level. "My job is basically to find out what the people want. And if things are not clear to me, my job is to go find out some more. A person can always find out more. Basically, however, I will be building on the existing framework (of Dumont) and on what's already been established. If there are any changes, they will be included in my initial report to the board. As well, when the first evaluation of the new mandate is due, the people at that time will make the decision as to where they want (the Institute) to go."

He mentioned as well that although he will be utilizing the existing communications and field liaison parties, he does not want to be locked to his desk. He would like members of AMNSIS to know he will be travelling out to the communities as much as possible to ensure a healthy communication between Dumont and the Locals is established and maintained.

Keith Goulet is presently completing his Masters of Education Degree and will be assuming his duties as Director of Dumont in August 1984. □

By Arlo Yuzicapi

FOR KIDS ONLY

send contributions to:
ARLB YUZICAPI
c/o AMNSIS Region 2
30-10th St. E
PRINCE ALBERT, SASK.

Pollution: What You can Do The GARBAGE RIDDLE

If you had to get rid of 1,400,000,000 pounds of garbage, where would you put it? One answer might be to dig a hole at least 400 acres wide and 10 feet deep and bury it. This 1400 million pounds of garbage is approximately what this country throws out per day and we're running out of places to bury it. Kids across the U.S. and Canada are becoming aware that today's garbage is going to be their headache in the future, if they have space to live. The following tips can help, especially if the whole family, classroom and community becomes involved. REMEMBER: "Things don't disappear, they just change into pollutants."

1. Buy products in returnable bottles.
2. Wash and re-use jars + lids for storing & freezing.
3. Save paper & cans. Bigger cities should have recycling centres where they can re-use the paper and make the tin into aluminum.
4. Bring still usable clothing, toys, books etc to AND HAND STORES for \$ or donate to the Salvation Army.
5. Think twice before throwing anything out. If you can't use it, think of other places that can. For example, egg + milk cartons, paper tubes, spools, X-mas cards are always welcome in schools, day-cares, and hospitals for crafts.
6. Get your class involved. Sponsor a RECYCLING TIP CONTEST. Have your teacher help you write letters to the city and government to help prevent pollution. GO TO THE LIBRARY for more ideas.
7. DON'T LITTER. Anything that is not organic like food or paper does not disappear naturally.

BE GOOD TO MOTHER EARTH !!

(parts from "It's Your World, Don't Pollute It")

Lavinia Dobler ed. SCHOLASTIC BOOK SERVICE 1972

TRY THIS...

An egg will sink when placed in water. Here's how to make it swim.

1. Fill a glass of water.
2. Add 6 or more tablespoons of salt and stir well.
3. Place an uncooked egg, with shell on, and watch.
4. What happens?

Fr. CHICKADEE APRIL 84

Kids,

This page is yours and I can't do it all by myself. I need your

PICTURES, RIDDLES, & PUZZLERS. Please!

Drawings should be with a black pen to show up better. **SMALL STORIES** welcome too. Please tell me a little bit about yourself when sending in something, ...

name, age, town, grade & school, mom + dad etc.

Thanks Arlo

BIG and Little

• Circle all the little words you can find in these big words. There is one little word that can be found in each one of the big words. What is it?

example:

heart

beard

earth

search

early

clear

learn

appear

Fr. CHICKADEE MAR 84

SCRAMBLERS

Unscramble these words. Big people can try this too.

REBAGGA _____

RETHA _____

ETRILT _____

LUPLOET _____

ERYCLEC _____

PS. THE ANSWERS ARE ON THIS PAGE

Increase in Tourism Promotion

Regina - Tourism and Small Business Minister Jack Klein said that the provincial budget presented recently in the Legislature will give the long-neglected tourism industry its greatest expenditures in the province's history.

Klein said the new budget will provide a 95 per cent increase in tourism promotion expenditures over last year. Tourism and Small Business will be spending an additional \$1,865,000 in 1984-85 in marketing Saskatchewan's tourism attractions.

"This is the start of a new era from tourism in Saskatchewan. Henceforth, tourism will be treated as a business -- creating business opportunities and jobs for the people of this province," Klein said.

This year, for the first time, we will begin participating in a serious way in the lucrative tourist industry.

The minister said tourism contributes \$950 million in tourism expenditures to the provincial economy and 30,000 jobs. "While clearly it is a major contributor to our economy, it can be so much more with the support and attention it is now going to receive," he said.

Klein said in order to progress from a provincial park support division, which tourism has largely been for the past few years, to a bona fide participant in the economic growth of this province, his department will address three major components of the tourism industry, namely:

- Marketing - the selling of the product;
- Development - offering the proper facilities; and
- Servicing - the actual person-to-person contact.

Among the projects to be launched this year to encourage more people to visit the province, will be a major promotional program to attract the general public from Ontario, the western provinces, North Dakota, Montana and Minnesota. Special efforts will be directed at outdoor adventure tourists from Alberta, the U.S. Upper Mid-West, the U.K. and Germany and programs will be introduced to attract the conventions and business meetings market in North America.

Promotional efforts will be developed to address potential customers and travel influencers directly, through travel shows, sales blitzes and familiarization tours.

Klein said another \$300,000 in funding will go to Tourism Marketing Assistance program for a total of \$694,000 for the new program, which provides non-profit organizations with incentives to attract new visitors from a radius of more than 100 km. □

Northern Roadwork For 1984

Prince Albert - Northern road improvements scheduled in the 1984-85 provincial budget include the following:

- grading on Highway No. 106 (Hanson Lake Road) from 32 km. north of the Provincial Park boundary to Big Sandy Lake (19.78 km).

- resurfacing 10.2 km. on Highway No. 2 north of Montreal Lake.

- oil treatment on Highway No. 106, for 26.8 km. north of Smeaton, and for 3 km. east of the Puskwau River.

- oil treatment on 23 km. of Highway No. 155, from 53 km. north of Buffalo Narrows to south of LaLoche. □

Lots For Sale Or Lease

Regina - Saskatchewan Parks and Renewable Resources is offering 146 cottage lots on Crown and park lands for sale or lease to the general public.

Parks and Renewable Resources Minister Bob Pickering said today that a public draw will be held Wednesday, May 30, to assign the lots located in nine recreational subdivisions.

Lots are available for sale in two subdivisions at \$5,200 per lot, the price including a one-time development fee. Renewable 21-year leases are also offered on these lots and all others in the draw at an annual fee of \$105 to \$380, plus a one-time development fee of \$1,000 to \$4,700, depending on the subdivision chosen.

Successful applicants must meet certain building requirements and commitments once they have purchased or leased their lots. They must also adhere to local municipal and other regulatory guidelines when building cottages on the lots.

Lease lots in the public draw are available in the following subdivisions: Uskatik (46 lots); Little Swan River, south of Hudson Bay in the Porcupine Forest (24); Napatak, on Lac La Ronge (62); Donald Gunn, in Good Spirit Lake Provincial Park (7); Greenwater Lake in Greenwater Provincial Park (1); and Ramsey, on Weyakwin Lake north of Prince Albert (1).

Lots for sale or lease are available in La Plonge subdivision, east of Beauval (4); and at Keeley Lake, northeast of Meadow Lake (1).

Applications for the lot draw will be accepted until 5 p.m., Monday, May 25. Preference will be given to Saskatchewan residents with any unallocated lots being made available to non-residents. Each application must include a deposit of 10 per cent of the development costs on the preferred lot in order to qualify for the public draw. □

Cumberland House Loses Injunction Bid

Cumberland House - Cumberland House has lost its bid for an injunction to stop construction of the \$700 million Nipawin hydro-electric project.

Mr. Justice Sirois of Court of Queen's Bench said the court did not feel it had the jurisdiction to grant the injunction because the Saskatchewan Power Corporation (SPC) was "cloaked with the mantle of Crown immunity."

The Cumberland House residents believe construction of the Squaw Rapids dam caused environmental damage in the Cumberland area, and they say further damming will cause even more damage.

They now have the choice of proving SPC is acting illegally, or suing for damages. □

Two Faced Gov't

Regina - The mass firings which took place in a number of provincial government departments recently, put the lie to the talk about job creation in last Wednesday's PC government budget, New Democratic Leader Allan Blakeney said.

"Less than 24 hours after the PC budget proclaimed job creation as the government's top priority, nearly 400 people were fired in various government departments and at locations around the province. What a two-faced government!" Blakeney said.

"It's obvious now that the Budget Speech was written to say the 'right things' about jobs and job creation during prime time television, even though the rhetoric held no relation to the reality. The PC government expected that the aftermath would be overlooked by the Opposition and the news media.

The human cost of such mass firings is beyond calculation. Those dismissed will have tough time finding new employment, because there are already 40-thousand people unemployed in our province. Families will be disrupted. Hopes and dreams for a solid future will be dashed. □

New SHC Policies Announced

Saskatoon - Sid Dutchak, minister responsible for the Saskatchewan Housing Corporation (SHC), announced two new policies directly affecting the role of the housing corporation and the housing authorities.

The minister said that effective immediately Saskatchewan Housing Corporation would designate a member of each local housing authority as a liaison person to act as a monitor during construction and turnover inspections of all projects.

As well, Dutchak said this liaison person would also be invited to participate in the design, site selection and development of projects that are being planned in centres throughout the province.

These policy changes would be effective immediately on all projects directed by the province, he said.

The minister said he was aware of the difficulties being experienced in the construction of some public housing projects and he hoped this would address the concerns raised by many of the housing authorities.

In centres where a housing authority has not been established, it is expected a local member of council would play a similar role until a housing authority is in place. □

Native Curriculum Review Finalized

Regina - Education Minister, Pat Smith reports that the Native Curriculum Review Committee has released its final report. The committee has identified three priorities:

- 1) Integration of Native content into the core curriculum;
- 2) Development of instructional materials to support curriculum changes, and
- 3) Development of separate Native Studies and Native Language programs.

Arnold Tusa, MLA for Last Mountain - Touchwood and Legislative Secretary to the Minister of Education, also announced that the Native education consultation process, which began in 1983, has been broadened to include recommendations on a provincial Native education policy. □

Native Consultation To Be Broadened

Regina - Arnold Tusa, MLA for Last Mountain-Touchwood and Legislative Secretary to the minister of education, recently announced the Native education consultation process begun in November, 1983 has been broadened to include recommendations on a provincial Native education policy.

Further to the release of the final report of the Native Curriculum Review Committee, Education Minister Pat Smith referred matters of policy to Tusa for the development of recommendations for the fall of 1984.

Over the last six months Tusa has been consulting with Native parents, students and educators on Native education. He has held over 125 meetings in 25 communities. A number of additional meetings are planned over the next few months.

Tusa invited all those with an interest in Native education to share their comments with him for incorporation into policy recommendations for the minister. □

Dirks Announces Agreement with FSIN

Regina - Social Services Minister Gordon Dirks recently announced the signing of an agreement between the Saskatchewan government and the Federation of Saskatchewan Indian Nations (FSIN) to enhance Indian child welfare in the province.

This agreement recognizes the need for the development and provision of services to assist Indian families in the adoption or fostering of Indian children presently registered for adoption with Saskatchewan Social Services," Dirks said.

The minister said the agreement will make it possible for the department and the FSIN to work together to jointly identify Indian homes which will provide adoption and foster parent services to treaty Indian children presently in the care of the department.

Under the agreement the provincial government is providing the financial resources to FSIN which will enable the organization to employ two trained social workers for the purpose of working with Indian chiefs and band councils. □

Blackfoot Indian Band Paid \$1.675M Compensation

Gleichen, Alta - Indian and Northern Affairs Minister John Munro and Chief and Council of the Blackfoot Indian Band of Alberta today signed a settlement agreement for \$1.675 million dollars in financial compensation for cattle promised to the Indians who adhered to Treaty 7 in 1877.

"We are here today in order to fulfill an outstanding obligation," Mr. Munro said "It's an old promise made by the Government of Canada to provide cattle to the Blackfoot Indians. Although this promise is taking a new form of fulfillment, I am pleased to be able to ensure that it is kept. There is no longstanding grievance between the Band and Canada on this matter, just a long passage of time."

The Settlement was ratified by members of the Blackfoot Band in a referendum on March 22, and Chief Leo Pretty Youngman expressed his pleasure with the number of band members who took the time to vote. Ninety per cent of those who voted were in favour.

When is a friend a Lodger?

by Pat Roche (The Globe and Mail)

St. John's, Newfoundland - The habits and hospitality of Native people in Labrador — nobody's business but their own in the past — have landed in a public fuss. A move by the Newfoundland Government that would in effect penalize the Native people financially for offering lodging to their friends has stirred protests, and the opposition is growing.

What started the dispute is the Government's controversial boarding policy. The policy reduces welfare payments to those who have income-earning non-relatives living with them — the income earners are expected to pay board to the head of the household. Critics say the policy clashes with the culture of Labrador natives.

In the Labrador villages of Sheshatshit and Davis Inlet, the Social Services Department has fired four employees who refused to enforce the policy — they argued that the concept of paid board and lodging is foreign to the Innu Indians who make up most of the population there.

Last week, 18 organizations and interest groups expressed their support for the fired workers. They sent a telegram to Labrador's representative in the provincial Cabinet, Joe Goudie, Minister of Rural, Agricultural and Northern Development.

Seven Labrador town and community councils signed the telegram, along with the East Labrador branch of the Newfoundland Medical Association, the Labrador Inuit Association and the Naskapi-Montagnais-Innu Association.

Beatrice Watts, chairman of a committee formed to deal with the matter, said she hopes Mr. Goudie will use his influence in the Cabinet to help change the policy and reinstate the fired workers.

Earlier, the committee made the same request in a letter to Social Services Minister Tom Hickey, but got no reply.

The dispute is scheduled to reach the Newfoundland Supreme Court next Friday, when Peter Brown, ousted manager of the Social Services Department's district office in Sheshatshit, will ask that Mr. Hickey be ordered to reinstate him with pay.

In an 11-page affidavit filed with the court, Mr. Brown denies that he and the other dismissed employees had refused to obey the law. At a press conference on March 9, Mr. Hickey had said: "The policy that these people refused to carry out is more than a policy of the Department of Social Services. It is a regulation approved (by the Cabinet) under authority of an act of the Legislature."

Mr. Brown's affidavit contends that reducing welfare payments to families sharing their homes exceeds the scope of the regulation, and that the minister therefore has no authority to order the employees to act.

Two social workers fired in the dispute are following union grievance procedures, and the fourth dis-

missed worker, Dorothy Mills, is still working with Native people. In addition to her former Government job, Mrs. Mills is a volunteer with the Mennonite Central Committee, a Winnipeg-based non-profit association connected to the Mennonite church, and a committee representative said she will be kept in Davis Inlet to provide needed services. The Mennonite organization does not take orders from the Government, the representative indicated — "we take our signals from the community and the Native people there."

The board and lodging dispute, notes Beatrice Watts, is of interest to more than the two villages involved, because the concept of paying for hospitality is also alien to the Inuit culture.

Mrs. Watts, who is the mayor of North West River and president of the Labrador Native Women's Association, maintains that at the heart of the issue is a failure by the Newfoundland Government to acknowledge the existence of two non-European cultures in Labrador.

CEIC Undergoes Awareness Seminar

Richmond, B.C. - Lack of Knowledge by white society of Native cultures and Native issues was the incentive for a meeting of 44 B.C. employees of the employment development branch of CEIC, held March 12-15 at the Delta Airport Inn, Richmond. The first two days were devoted to a cultural awareness program, conducted by George Watts of the Provincial Regional Forum. The program gave the EDB members a better understanding of Native issues and culture.

"I am overwhelmed by my lack of knowledge of the Native people," said Wendy Peltier, of Prince George. This was the view of many at the opening of the meeting. Speakers from various Native communities and organizations addressed the audience of Native and non-Native members. The speakers were unanimous in saying that self government would be better achieved through Native people returning to their roots.

Frank Calder spoke on the First Ministers Conference, saying he was disappointed at how little progress was achieved. Calder says that more Native people should get involved in politics and become trained in negotiating. "Unity among Native People," was the goal expressed by all the speakers. Ron Hamilton, West Coast artist, said that because of lack of knowledge, "White Society" finds it difficult to understand Native culture. He talked of the Potlatch, one of the Native customs which was once banned by government. Hamilton says the customs are gradually being brought back and he adds it is important that the young Native generation keep the traditions alive.

Native Business Get Money

NWT - Native people who want to get into business will now be able to apply for money under a new federal program which has been developed by Native people.

Some \$345 million has been allotted under the Native Economic Development Program (NEDP) to support Native economic development over the next four years, it was announced last week.

The program under which Status and non-status Indians, Metis and Inuit will be able to apply for funding, will provide money for new investments as well as co-ordinate other federal government programs which support Native economic development.

There is a lot of economic development money in the federal government which Native people have not used, NEDP can help to make sure Native people have access to these programs, said Doug Ward NEDP communications co-ordinator at a press conference in Yellowknife recently.

The program is a unique experiment because it has been developed by Native people and Native people

are in charge of it, said Georges Erasmus, who is a policy advisor for NEDP.

"\$345 million is not a hell of a lot of money," he said. "It is an experiment with the concept of a government funded program where you have Native people in charge. If the program works...it will be a model for others."

NEDP is run by a 20 member advisory board which includes Native people from across Canada. The board was appointed last fall and recommended the main elements of the strategy following a review of Native economic development prospects in Canada.

The program is organized into four parts (elements) to support Native economic activity.

The first element is a plan to provide capital to Native economic and financial institutions. This would be a one shot deal so that Native financial institutions would be able to spur other businesses by providing equity, venture capital, loans, management and technical advice to other economic projects.

Under the second element of the program, people from NEDP will go out to certain communities to help them in deciding what kinds of businesses could be developed, economic development planning, human resource development and development of community-based projects which have potential to be financially successful.

Communities which will receive help under the second element of the program are expected to represent a cross-section of Native communities in remote, rural and urban areas of Canada. The communities will be selected after more consultation.

Element three will fund special projects such as scholarship programs, research and marketing projects or special studies programs.

Encouraging other federal departments which have economic development programs to work together and to make sure the money is being used by Native people is the fourth element of the program.

Although material which has been developed to promote NEDP is complex and difficult to understand, Ward said people would be available to explain how the programs works to those Native people who are interested.

"We would be more than happy to do whatever we can to explain in terms relative to the individual," he said.



Band Officially Open Hotel

Jasper, Alta - Ten years of trials, set-backs, hope and hard work culminated in success for the Sawridge Band recently when they officially opened the Sawridge Hotel in Jasper, Alberta.

Chief Walter Twinn spoke at the formal dinner attended by Governor-General and Mrs. Edward Schreyer and two hundred guests. Chief Twinn said he could recount the trials but wouldn't because, "tonight is a happy night." He congratulated members of the Band, Band Council, and Management for the work they had done.

The hotel, only seconds away from downtown Jasper, has 154 rooms, with every modern and luxurious facility. It was built at a cost of \$20 million and is owned by the members of the Sawridge Band.

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