

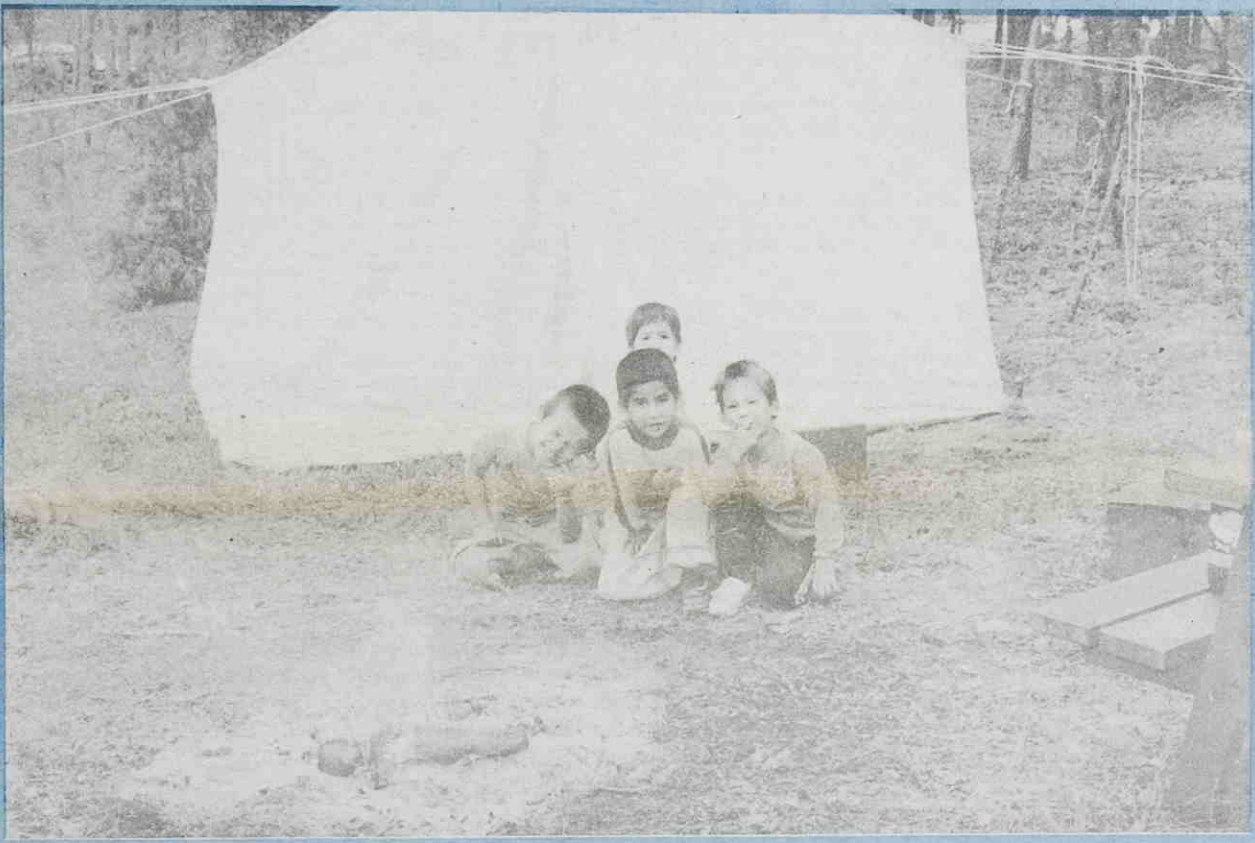
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NEW BREED

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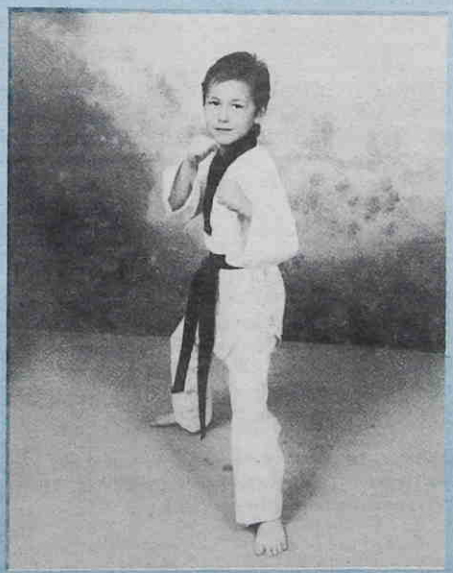
SOUTH BAY GATHERING



In this issue

1. South Bay Gathering
2. A Walk on The Wild Side
3. Comment on Riel Apology
4. Native Family Victim of Racism

OUR HERO



Hello People;

I hope you are all well and enjoying the beautiful weather. This has been a busy month for us at New Breed, we've covered many miles and talked with lots of people. We've also moved to Saskatoon or I should say we are moving, because while I am typing this, the moving van is on its way with our Treasurer Gillis Lavalley at the wheel, along with Dan, our reporter and an assortment of strongmen. They have to be strong the office is up three flights of stairs. Our new address is Suite 3-173 2nd St. South, Saskatoon.

This move means that we are more centrally located and therefore more accessible to all the area's and the people. Please drop in for tea when you're in the city, we'll be happy to see you.

A special thank you to the Trappers, Fishermen, Wild Rice Growers and the Metis Society for the gathering at South Bay. The Northerners struggle for land, self determination and safe development is a hard one and needs the united voice and support of all Aboriginal peoples throughout the province. This collective effort is best expressed by Nap Gardiner in his commentary on building a strong grassroots.

Which brings me to something I wanted to discuss with you. It comes from observations I made at the gathering and also observations made over the years. We are always frustrated with the powerlessness of having no voice or input on government policies that directly affect us. "Government doesn't listen", we say time and time again. I guess the question I'd like to ask is, do you really believe they are ever going to listen? And why should they. Do we pose any kind of threat to them politically or other wise?

An example of "them" not having to listen, is the recent NDP nominations held in the Athabasca riding, where the power, if we came together, is in the hands of Aboriginal people. The Candidate, a Native, lost. Think carefully about that...do we really want "them" to listen?

We are not completely powerless, we do have choices.. but we must be prepared to make them collectively or "they" will continue not to listen. I am not saying that Clem had to be the Candidate, or that the party had to be NDP. What I am saying however, is why can't and why shouldn't we have brown MP's and MLA's on our land? Who is stopping us.....Ourselves..Why?

And that brings me back to Self Determination. In the dictionary it is defined as 1) The principal of free will; decision of one's self 2) Decision by the people of a country or section as to its future political status. In the case of Athabasca riding, are we prepared to take power and give "them" a damn good reason to "have" to listen, or are we going to give power away. If we give it away, can we honestly say we want self determination.

Have a good October, much love. Maria

The Chairman's Message

To further update the readers of New Breed, here is my report on the latest developments of the Saskatchewan Native Communications Corporation (SNCC).

The SNCC Board has decided for reasons of more efficient reporting and other factors such as costs, that we in co-operation with the Missinipi Broadcasting Corporation, will use a pool of Northern reporters in a freelance capacity, rather than hire one full time northern reporter. As well, the title of southern reporter will be changed to Reporter/Writer.

In the area of Desktop Publishing, we have also taken steps. We are looking at all possibilities of acquiring a Desktop Publishing System. We will be using the technical expertise of Thomas Semaganis and hopefully beginning to publish in this manner by the next issue (November).

There have been steps taken with regard to the Metis National Communications initiative. Maria Campbell and myself met with Clint Buehler (Native News Network Editor), Larry Desmuelles (Metis Association of Alberta President), and Wil Campbell (Producer. "My Partners. My People"), in Edmonton on September 9, 1989. We agreed to a proposed infrastructure. From there, we in turn invited Clint Buehler to the SNCC Board Meeting in Saskatoon on September 23, 1989. The Board was receptive to the initiative on the condition that we have input in the formation stages.

On September 11-16, 1989 Gillis Lavalley attended the National Aboriginal Communications Society Annual Assembly at Whitehorse Yukon on behalf of myself and the SNCC Board. In his detailed report to the Board on September 23, Gillis stated that he had ensured that SNCC should be considered to have direct input in a proposed needs assessment study being undertaken by the Federal Government on southern based communications societies in Canada.

In conclusion, on behalf of the Board we would like to reiterate our invitation for your suggestions and input on improving our paper. It is our solid belief that there is always room for improvement. Thank you.

Gary LaPlante

NEW BREED

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NEW BREED is published ten times a year. Articles submitted to New Breed and used for publication shall be paid at the rate of \$1.25 per column inch (13 pt.). All articles must be signed, however, your name will be withheld upon request.

The views expressed are not necessarily those of the Corporation and free expression of opinion is invited. We reserve the right to edit and publish whole or parts of articles submitted.

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

If you are interested in submitting materials, please contact:

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NOTICE OF REDUCTION IN FREELANCE RATES

Please be advised that the SNCC Board of Directors has reviewed the freelance rates paid by the New Breed. It has been decided that these should be reduced to reflect the circulation and in comparison to the rates paid by larger daily papers. Effective July 1, 1989 the freelance rates are as follows:

\$1.50 per 13 pica column inch
\$1.73 per 18 pica column inch
\$2.66 per 28 pica column inch.

The maximum amount paid per article will be \$75.00 and \$100.00 for a front cover story. Photo rates are \$5.00 per photo and \$20.00 for a front cover photo.

New Breed

South Bay Gathering

ECONOMIC DEVELOPMENT IN THE NORTH

By: Angela Morin



On August 31 to September 2, 1989, South Bay, which is near Ile a La Crosse, was home to a large gathering of Northern people. The gathering which was sponsored by the Northern Fur Conservation Area Trappers Association and the Metis Society of Saskatchewan M.S.S. focused on promoting Northern based economic development options.

Jim Durocher, the president of the Metis Society of Saskatchewan, in his opening remarks stated, "Economic development policies that are controlled in the South have deprived us of the land and resources which provided our livelihood in the past. The only solutions that will work are the solutions that Northerners define."

Richard Turkheim, a representative of the Saskatchewan Native and Northern Affairs Secretariat, also addressed the gathering. He noted that the North had strong economic development potential and discussed the need for, "Unity, leadership, communication within leadership and a solid plan to make progress in some of the renewable resource areas." He commended the Metis Society of Saskatchewan, on their land resolution policy and suggested that "Native people must take their own initiative and develop themselves economically and socially before Native self-government becomes a reality." He furthered his discussion of strengthening the Northern economy by suggesting that, "Native people must look at more things like partnerships and joint ventures with folks, with whites from the outside... There has to be more preparedness to let people in."

Turkheim's statements received harsh criticism and anger from members at the gathering.

Dennis McLeod, Mayor of Stanley Mission, stated that Turkheim has suggested, "It is going to be good for us to let people in here and grow and work hand in hand." McLeod disagreed with Turkheim's suggestions, stating, "The only political power existing in Northern Saskatchewan is the power received from our villages and hamlets... if we lost that political power... What kind of power would we have?" McLeod's comments were directed at the fact that Native people in Northern Saskatchewan have power in that they outnumber the amount of Non-Native people in Northern Saskatchewan. McLeod, envisioning the scenario of a greater Non-Native population in Northern Saskatchewan stated, "We would be in the same position we find the Native people in Southern Saskatchewan, where we'd be fighting for welfare programs and God knows what else." McLeod went on to say, "There are enough people out here who can develop the skills that will develop the North without having to let more people in."

Vital Morin, also responding to Turkheim's statements suggested that the government was dishonorable in their economic development mandate for Northern Saskatchewan. Vital stated, "The

government has taken away our way of life...by telling us how to live our lives." Vital suggested that economic development in the North has been promoted not for the benefit of Northerners but to satisfy the need for employment and economic development in the South. Mr. Turkheim responded to Vital's statements saying that if the government was dishonorable in its intentions then the recent signing of the Cumberland House Agreement was dishonorable and economic initiatives to help (Northern) municipalities expand their zones of influence, the basis around them from which they can better develop economically and socially is dishonorable."

Gerald Morin the provincial secretary of the Metis society of Saskatchewan responded to Turkheim's statements by saying, "the recent Cumberland House Agreement was negotiated, not because of a political willingness, but because government was taken to court." Gerald Morin also responded to Turkheim's statements with regard to the expansion of municipal boundaries. "In 1983, he said, the provincial government shrunk all of the corporate boundaries surrounding Northern communities and in some cases boundaries where shrunk up by 90%. Boundaries were shrunk to the point where Northern community boundaries were reduced up to the residential sub-divided lots. This allowed multi-national companies such as NorSask and Weyerhaeuser to virtually clear cut to back lots." Morin went on to say that this policy had the effect of insuring that "Northern communities are held economic prisoners, because we can't participate in economic development, because we are shut off from the land and resources."

The policy of shrinking Northern municipal boundaries was met with outrage by Northern mayors and as a result Morin said, "the provincial government several years ago made a few minor concessions, by expanding a few corporate boundaries. However the expansion of these corporate boundaries still has not been transferred to the Northern communities." Morin stressed the importance of municipal corporate boundaries in the development of Native economic self sufficiency, saying, "Municipal boundaries provide the community with a source of revenue from taxes and also provide the municipality with access and control of municipal land base."

The governments lack of participation at the gathering is a sad commentary on Native - government relations as they exist in Saskatchewan and on a broader basis across Canada today. Phillip Chartier, treasurer for M.S.S. expressed personal dissatisfaction, "I am disappointed that the ministers who should be responding to our needs did not care enough to come and listen to our concerns." Chartier stated that ample time was given to the ministers, however, "They chose to send their minnows up here rather than face the Northern people."

Participants at the gathering agreed that future gatherings are vitally important in enhancing future Northern economic development planning. With this in mind it was decided that future gatherings will be held and hosted by East and West side communities alternating on an annual basis.

"Native people must look at more things like partnerships and joint ventures with folks, with whites from the outside... There has to be more preparedness to let people in."

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South Bay Gathering

NFCATA Seeks Greater Control Over Northern Resources

By Angela Morin

South Bay gathering: The Northern Fur Conservation Area Trappers Association (NFCATA) wants greater input in the development of management and conservation policies for Northern Saskatchewan, however, a recent letter addressed to the NFCATA revealed the Provincial government will be implementing strict resource user policies with no consideration or input for traditional resource users. The new Resource Users Regulations were met with harsh criticism from the participants at this gathering.

In light of the NFCATA's desire for greater input, traditional resource users were outraged with the policy in particular, dictating that annual meetings will be chaired by the local conservation officer. Nap Johnson, a trapper for many years stated, "Northern trappers should decide who will chair their meetings...and the trappers themselves must take their concerns directly to the top." He went on to say that government's management schemes have had a negative effect in the north because they have not been developed by and for northerners. "If the government would only listen and co-operate, use our experience, then we would be able to save the forests and northern lakes."

Johnson said the government should adopt Indigenous management systems, "Since the government gave orders on how to fight forest fires they've burnt out all the areas where we use to get our furs. If the white man didn't take over and give orders we would still have green areas in the north today. He suggested that one way was "instead of fighting fires at 9 or 10 in the morning when the sun is hot and the fire is going full blast and we can't get near it and we're sent back to camp at 5 p.m. we should fight it in the evening. The fire dies down in the evening, everybody knows that."

Johnson went on to cite further mismanagement in the dept. of fisheries, "We used to have a lot of fish and when they let fishing go on in the fall when the fish are spawning. They take all the females, well, there's nothing to reproduce. Now all the lakes are fished out because they don't want to listen to our ideas."

Another policy outlining the disposal of trapline equity, stating that it is the departments responsibility to select the new trapper, angered many trappers, who say the traplines belong to them, many are traditional and they should be able to pass these on to Sons, Son in laws." It is not up to government to determine who will get the trapline", said one trapper. "I will never let anyone come and take my line, it belongs to my son."

In response to the policy on inadequate fur harvesting in a fur conservation area,

which states "Trappers that are inactive for two years in individual zones will be replaced", Johnson says that this policy will make it compulsory for him to trap this year. He was unable to trap last year due to illness. He also expressed concern for those trappers whose traplines have been burned out, they can't trap them, the animals have all gone. What will happen to them in two years. "Be called lazy and have a new man placed on their line by government".

Unfortunately there was no representation from the Wild Fur Administration branch, to address the concerns of Nap Johnson and other NFCATA members. However, Bill Smith, from the Department of Fisheries, attempted to address some concerns from NFCATA members.

Smith, attempted to dispel the belief, that species limits are based solely on biological information. This assumption has caused northern trappers to discredit and negate specie limits, because they believe that their actual experience and knowledge will be a better indication of specie production. Smith stated "specie limits in the area of fishing are based on biological information and the actual historical production that we have received from those lakes." Smith, went on to say, that specie limits are necessary because, "economic pressures are being put on the fishermen and on the lake...which gives them an incentive to throw away or catch one species of fish and target another. When this happens we have to protect the one that is being targeted...while fishermen may feel that it's another pressure among many...that we are doing it on purpose to cause them to lose their traditional lifestyle and give the fish to tourists. What we are trying to do is prevent the overharvesting of one

species and the eventual loss of a fishery." Smith however did concede that the government was "too liberal 25-30 years ago" with respect to the management of fisheries.

Smith defended the Dept. by stating that, "I don't think we have ... never within my time put out a policy without getting input from the users". Smith's, inability to comment on other resource departments, however, reflects a compartmentalized view to northern management, prompting him to suggest that their should be an integrated approach to resource conservation and management.

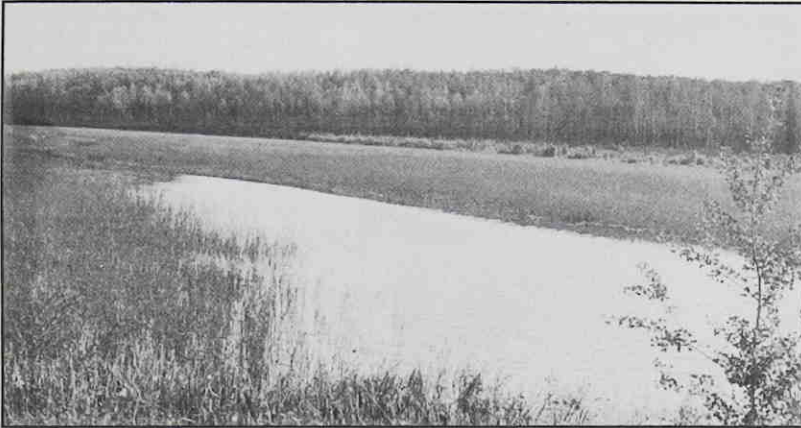
While Native people in South Bay, undertook their own initiative to provide a forum on northern resource management, it was poorly attended by government representatives. While the government has negated and ignored the importance of Native input in policy development, existing resource-user conflicts demand that a native holistic approach is necessary for conservation and management of northern resources. Conflicting mandates of southern based governments in the area of employment and economic development, for southern based industries, such as uranium mining and forestry has resulted in the government overlooking the needs and concerns of northern people. Ironically while the government through it's continual enforcement of southern based management and conservation policies, claims superior knowledge of the north, a moose confiscated by the Department of Parks and Renewable Resources, to be donated to the gathering, was improperly preserved and as a result the moose was ruined. Certainly this incident alone would indicate a greater need for Native input in northern resource policy development.



South Bay Gathering

A Walk On The Wild Side

By Daniehl Porttris



One of the flabby posters from Agriculture Canada characterizes our Canadian lake wild rice as "...a walk on the wild side." This wonderful grass seed was given one hard, hungry winter to an Algonquin mother by Muskrat, who never had any trouble feeding her pups through the harshest winters. The woman was taught by Muskrat how to plant and harvest and cook it and, since then, "manomen" (the Siouan name for it) has remained a reliable staple for the Indian peoples. Remarkably enough, it has grown and remained as nutritious as ever through the hundreds of years that the Native peoples have harvested it, even without the miles of government red tape dedicated today to maintaining wild rice's "uniform quality through a national grading system."

While up at South Bay gathering, hosted by the Northern Fur Conservation Area trappers Association, our reporter interviewed two Metis men who produce wild rice commercially. Daniehl Porttris files this report.

James Smith is an experienced Metis trapper from Pinehouse Lake. Ten years ago he decided to get into growing wild rice as a way to add to his livelihood. "At the time, says James, it seemed like a good deal because the provincial government had a seed program where they provided free seed to anyone who wanted to try their hand at it. This was of course, on condition that they were long time residents of the Northern Administration Area."

Once seeded, the wild rice will grow by itself year after year unless it is flooded out. The harvest can also be diminished by ducks, muskrats, wind or the quality of the water changes year after year; in other words the long term prospects are at the best of times unpredictable. "Something I learned fast", laughed James, remembering his early years as a wild rice grower.

"The rice did good that year but I had

no harvester. To buy one was \$7000.00 money we just don't have in the north, so my Dad and me, we built one. It cost us \$4000.00, not counting labor."

The money needed to set up and the unpredictability of the harvest itself is just one part of the overall uncertainty; there is also competition for the consumer dollar with California paddy rice, which is sold and known as Black Gold. This domesticated, short grain type of black-hulled rice sells on the shelf for approximately \$2.20 a pound. It is cheap because it is grown in controlled paddies and is harvested by combine.

Other problems for wild rice growers, are in the area of marketing and distribution. According to James, there is a minimum one million, three hundred thousand pounds of wild rice sitting in storage in LaRonge today. "There is a definite need to develop a pipeline to get that rice to the people who want it", he says.

Wild rice is considered a gourmet item as well as a health food item. The demand is there, in Europe, Japan, the United States; at the moment the producers are at a loss as to how to reach that market. In the meantime, storage fees and losses are rapidly eating up any further income." James estimates that at the present price of 65 cents a pound, a producer is lucky to clear 20 cents, and that with a minimum three thousand pounds.

Long term security isn't there either, he says "in a couple years, the government will have it all! It's not possible for a producer to get more than a five year licence, there is no title to the land, the fields can be taken away at a whim. All of this creates little incentive for the new generation to take up wild rice production." James loves the north, he is a northerner but the way things have been going he sees no future for the next generation: unless people organize to make change. This after all is their country.

Lawrence Morin comes from the west side, Ile a La Crosse, he produces wild rice at Kazan Lake. He first started with wild rice as the director of Keewatin Wild Rice Co-operative, eight years ago. Keewatin was started at a Trappers meeting. It started with six hundred members who asked Agriculture Canada for a seed program; an agreement was reached that members after six years of harvesting, had to give six bags of rice to a new grower to seed new areas. As the membership expanded there was a new agreement; whatever wild rice is taken to LaRonge to be processed, the profit is suppose to be invested in one new harvester for each established grower. This harvester Agreement is backed by Agriculture Canada and the Co-op.

After five years, said Morin, Keewatin invested \$80,000 into the the LaRonge processing plant as \$1500 shares; any return is supposed to become a second payment to the growers. There has never been a payment yet. Now with the establishment of the Wild Rice Council, producers have to put in an additional 8 cents a pound to support the council. As well, the market is depressed and processed rice is just sitting there in LaRonge, eating up income in the form of storage and insurance fees."

Morin says, there is a definite need for a committed marketing representative who can develop a workable, long term strategy. Preferably, that person would be one of our own people coming out of our own training program. Possibly Gabriel Dumont Institute could address the need for sales representatives and accountant/ administrators. The producers need an exact accounting of how many pounds have been produced and sold. They would like to see the middlemen removed so that they could see at least a five cents per pound second payment. Whatever profit there is should be invested into Metis development. Lawrence would like to see 10% of whatever profit invested in Batoche, the Metis cultural shrine. The rest could be invested into seed and harvest programs. For the long term, there should be a westside processing plant in Beauval. Only with these things, a long term development strategy and strict accounting "by and for our own people", can wild rice producers hope to develop long term security for the industry.

In the meantime, though, once started it should be worth it. Expenses are high and the work is all hand work and hard, but producers are there and they are on the land. There are no guarantees but it's one more way to add to a person's livelihood. And Lawrence and James are a couple of Metis who wouldn't trade it for the city.

South Bay Gathering

NUCLEAR POWER

Boom or Bust?

by Daniehl Porttris

One of the most contentious issues facing our people is whether or not to support nuclear power development in the north. It has been opposed strongly by the Northern Trappers Association, the Metis Society and Native Women. Despite this fact, various individuals and organizations are constantly trying to float schemes that purport to bring "environmentally safe" nuclear energy and its benefits for development into northern Saskatchewan.

A debate was held at the Northern Trappers summer gathering at South Bay, Ile a La Crosse, on Saturday morning September 2, 1989. The two

main speakers were Ken Dillon, of Inland Associates and Alan Quant, of NO CANDU!, with Ken Dillon given first kick at the cat.

Dillon is one of the people most vocally in favor of nuclear development. A Cree-Metis born on the Serpent River Reserve near Spanish, Ontario, he served for a time as an NDP/MLA in Manitoba, was a legislative assistant to at-that-time Premier Ed Schreyer and also served two years as the president, of a Manitoba trade union. He is now with Inland Associates, a consulting firm that is testing the waters for Western Project Development. Western is trying to get a Candu reactor for northern Saskatchewan.

Dillon says he experienced the devastation that hydroelectric development can bring. He has seen the flooding of South Indian Lake, cause by hydroelectric development on the Nelson River, in Manitoba and he doesn't want to see it happen in northern Saskatchewan. Here in Saskatchewan, the government has projected a 3% per year increase in power demand for our province. As Dillon sees it, there are three options open for meeting that demand and Northerners should form a committee to choose the most favorable one. Those options are: 1. more hydroelectric dams; 2. more coal-fire generating stations; 3. nuclear power.

Nuclear power, Dillon believes should reduce the greenhouse effect, create jobs, ensure long term energy supply and raise the general prosperity of the people of Saskatchewan. He doesn't believe that the risks involved in nuclear energy are too high; citing experts from the Atomic Energy Commission, he says that the nuclear industry has one of the best safety records of any industry in the world. The problems associated with the disposal of nuclear waste can and will be dealt with by advancing technology in the nuclear industry and the problems that have occurred are simply the growing pains any fledgling industry is bound to encounter. He is confident that there is support for nuclear development in the north.

Paul Sylvester, a Dene from LaLoche, asked, "if Western Project Development, can't sell us this project, are you just going to build it anyway, like Key Lake and Cluff Lake?" Dillon replied that, as far as he knew, there was no question that there would be a Candu somewhere up north; the only real question was simply where and when support could be found.

Even when looked at as short-term prosperity, the Northern peoples experience goes against any high expectations.



Alan Quant of NO CANDU!

Allan Quant is seventy-three years old and a longtime activist, who is fundamentally opposed to nuclear development. He spoke after Ken Dillon and, using some of the nuclear industry's own experts, insists that the development and continued existence of the nuclear industries are dependent upon misinformation and blackmail. For example, within the industry itself, there is no agreement on a so-called acceptable limit for exposure to radiation. Some of the problems that are already being experienced he says will influence the gene pool for generations to come, even permanently. Many northern people have seen with their own eyes the devastation of communities like Uranium City: birth defects, distortion of the local economies, suicide and social paralysis, pollution of the environment, ecological destruction and the loss of a way of life. Compared to these, the promise of a few short-lived jobs during the construction of a nuclear power plant can hardly be seen as progress for these communities.

On the other hand, the benefits of maintaining the land in its present pristine, uncontaminated condition are many. Quant used the organic food industry as an example: the worldwide demand for organically-produced food is growing and it represents an open-ended development opportunity. Northern Saskatchewan is one of the last real land areas where it is still possible to produce uncontaminated food. Northern Saskatchewan and its people could become a source of naturally-grown wild rice, wild mushrooms, blueberries, cranberries, herbs and medicinal plants. This would be a continuous and growing source of income when combined with the traditional pursuits of hunting, fishing and trapping. And who knows better that the people on the land where and how to harvest these natural products?

Seen in this light, he says the nuclear industry is not only a poor bet for the creation of long term prosperity, but a definite negative in terms of the other potential industries that it would destroy. Even when looked at as short-term prosperity, the Northern peoples experience goes against any high expectations. Natives have always held the "Gundha Din jobs" (Harry Daniels' term for unskilled labor jobs) and Alan Quant pointed out that Candu's modular construction even eliminates a large number of those jobs. Most of the skilled positions are held by imported Southern workers who are only there for the high wages. These workers have no stake in the Native communities and they generally segregate themselves and their children. The Native people are not welcome in their places and often are not even allowed. The racism that Native people experience in their own land is intense. Over the long term, this development creates generation of children who perceive themselves as less worthwhile, than those children of technicians and professionals, who

run these plants and who eventually run their communities. Yet these agencies, Quant says continue to push nuclear energy as the wave of the future. People are being blackmailed by threats of being left behind if they don't accept nuclear development in their communities.

Jim Bennett of the Canadian Federation of Independent Business says energy mega projects are "job destroyers".

"When a large energy project parks itself

near a community, small business is often hurt. Trained people leave for higher pay and the shops in town go out of business. Then in two or three years, when the project is complete, these people are out of work with no jobs to come home to."

"Billions of dollars have been poured into the nuclear industry and yet no industry has so little to show for such generous treatment. It is a declining industry and deserves to be completely phased out, yet the public is expected to subsidize it year after year", said Allan Quant, who insists that it's just a thinly-veiled program to supply uranium for bomb. "This industry was born to supply uranium to the Manhattan Project and the Candu reactor is still the best source of weapons-grade plutonium."

Buckley Belanger, the young mayor of Ile a La Crosse, spoke in support of the need to hear out what the nuclear industry people are saying. He feels that if people understood better what the industry is doing, they might feel better able to make the right decision. He believes that simply opposing nuclear development doesn't seem to be the right way to approach things. As a politician, he recognizes that a Candu reactor will probably be put somewhere and he feels that the northern peoples must be the ones to benefit from any jobs there are. The long term economic needs of twenty-five thousand people must be considered in any plans to utilize the land. He compares the limited northern economy to the carcass of a moose that must feed more and more people all the time.

That comparison did not sit well with James Smith of Pinehouse. "The economy is based on the land and that's not like a moose carcass; it will always be there and, with proper use, can serve forever. Land is what is needed, not so-called economic development that destroys the land and contaminates everything else." James felt that there must have been some kind of Chernobyl-like accident near Regina. "Our leaders have been born without heads!", he said.

Philip Chartier, Treasurer of the M.S.S., told the assembly that the M.S.S. executive was prepared to take whatever resolution comes from the floor and push it with government. Gerald Morin, Secretary of M.S.S., pointed out that the General Assembly of the M.S.S., had passed a resolution opposed to nuclear development. He was, he said personally opposed to nuclear development of any kind.

A motion was brought to the floor by Peter Bishop and seconded by Euclid Boyer that: "Be it resolved, that we people gathered here at South Bay on September 2, 1989 are opposed to the construction of a nuclear reactor anywhere in Saskatchewan." The motion passed unanimously.

Random Notes & Commentaries

Comment on Riel Apology

by Daniehl Porttris

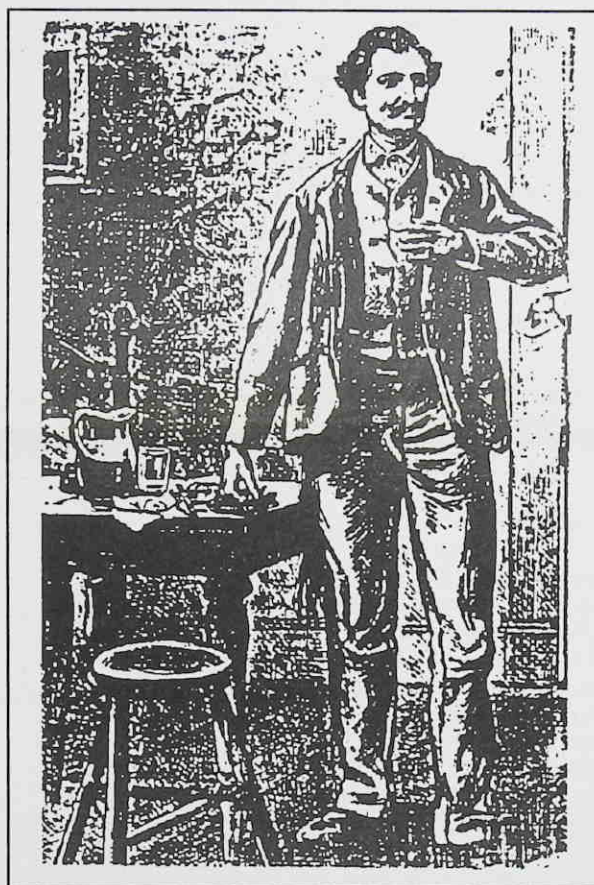
Here it comes again, a new flurry of activity around the question of Louis Riel's role in Canadian Confederation. The Aboriginal Caucus, of the Progressive Conservative Party of Canada, makes front page news by passing a resolution calling for the recognition of Louis Riel as a Father of Confederation. Not to be outdone, the Liberal Party calls a press conference in Ottawa for September 22nd to announce amendments enabling aboriginal delegates to participate in their leadership convention. According to their communique dated September 20, 1989, "The Liberal Party will be the first National Party to guarantee collective Aboriginal involvement, through the establishment of an Aboriginal Commission."

Once again Louis has become a political football. Not surprisingly, the teams kicking him around are the same two parties that gained so much from his death in the first place. Isn't it time that the Metis pulled the plug and developed a real program for the complete rehabilitation and exoneration of Louis Riel? The evidence is there in the historical records, Louis Riel was brought to trial and hung in the most illegal fashion imaginable, even according to the laws that existed in Canada in 1885.

Here's a quick survey of circumstances facing Riel and the Metis after the bloody putdown of their legitimate military action. As one of the conditions of the Manitoba Act of 1870, the Canadian government had guaranteed the personal safety of Riel and his followers. Instead, a warrant was sworn for the arrest of Riel for the "murder" of Thomas Scott and it was used, to drive him into exile in the United States. He was soon enough granted American citizenship. Was there any reason for Riel and his fellow prisoners to believe in Canadian justice in 1885? Certainly not! They were prisoners of war, without the protection of the Geneva Conventions. And war it was! International law recognizes the right of the Metis to organize themselves to press for the settlement of their claims to the NorthWest. The

Metis had a legal, unsatisfied claim which, by the British North American Act and the Rupert's Land Transfer Agreement, the Canadian government had legally pledged to satisfy. To call Louis Riel, an American citizen and reluctant warrior, a traitor is surely a classic example of the thief crying "Stop Thief!" It's a clear case of the Canadian government and its own "justice" system subverting British law.

The most blatant subversion was the trial itself. Riel was given less than a month,



with no funds, to prepare a defence. Instead of being tried in Winnipeg, before a jury of twelve peers, he was trussed up like a convicted felon and paraded through the streets of Regina, the notorious seat of Dewdney's Territorial Government. Riel's inviolable right to a fair trial was further denied by the judge, Lieutenant-Colonel Hugh Richardson, who hand-picked six hostile jurors from his own list of thirty-six possibles. Richardson, was a stipendiary magistrate, appointed by the reigning political powers in Ottawa, an "consequently, a servant of the party in power; moreover, Richardson was the legal advisor to the Territorial Governor." It was clearly a kangaroo court.

In case that wasn't enough, Richardson's charge to the jury was highly

It's a clear case of the Canadian government and its own "justice" system subverting British law.

prejudicial and it alone would be cause for a mistrial. He made a few observations to direct the verdict and made the judgement for the jury, that a rebellion had occurred. In some ways it may be commendable that the jury recommended mercy. It's not hard to imagine that these individuals may have resisted being buffaloed into such a blatant miscarriage of justice. There were public statements by politicians and officials like MacDonald and Dewdney that Riel must hang. If there was any fairness to the trial and execution of Louis Riel, it's certainly not apparent from the historical record.

No thank you. Recognition of Riel as a Father of Confederation is not good enough. A pardon? For What? Louis Riel has nothing to be pardoned for, except maybe a willingness to trust in the Queen's justice.

What we, as Metis, should be demanding is complete exoneration for Louis Riel. The court verdict could be immediately overturned, because it is technically illegal, morally flawed and its outcome totally reprehensible. If the politicians have any faith whatsoever in the system of law, it should be demonstrated by an immediate investigation and new trial, if necessary. If the conviction and execution of Louis Riel is recog-

nized for the completely illegal act that it was, the compensation to his descendants, is in order. Louis was owed money by the government of Canada, for his service as a Member of Parliament, for lands illegally taken from him and for compensation due to the wrong done him by the courts and the government. These particular claims are just as accountable as the claims of Japanese war detainees. All that is missing is the political will. We as a Metis must develop that political will in our politicians.

(Note: The writer owes credit for historical information to the pamphlet "Louis Riel: Justice Must Be Done", Copyright 1977 AMNSIS Aboriginal Rights, which he received from Calvin Racette, Gabriel Dumont Institute)

The evidence is there in the historical records, Louis Riel was brought to trial and hung in the most illegal fashion imaginable, even according to the laws that existed in Canada in 1885.

Random Notes & Commentaries

Opinion

Nap Gardiner

I have an opinion. I am Metis.

I want to suggest first off that this newly organized Metis Society of Saskatchewan must be given the opportunity to establish plans reflecting the aspirations of the grassroots Metis. Most will agree without grassroots support and understanding no organization will ever achieve any measure of credibility. This requires much communication by the leadership towards the grassroots and visa versa. This is usually easier said than done. The society has elected regional directors to tend to this feedback. There again, it remains up to the strength of the locals to be able to participate fully in a dialogue. Time and time again the locals are apathetic. This leads to disgruntment and impatience.

Where is this organization now? It has been a short seven months. How much support have we, as grassroots Metis given to the development and growth of MSS, of course we claim we are Metis and that we all recognize the basic differences between us and the dominant society. What do we want? Self-government, land base and right to self determination. Maybe, not so fast, let's just see how far we have gone in making a constitution. A strong working document that will ensure proper procedure and recognition of the Society. Do we know how many metis there are in the province? We all know economic development in Northern Saskatchewan is a priority.

MSS has taken bold steps to identify priorities not too long ago. The Board and MSS affiliates met for workshops to discuss a renewed direction and confidence building. Just recently the Metis Society assisted in establishing a gathering in South Bay near Ile a La Crosse to discuss all areas of concern that face northern people today. I commend them.

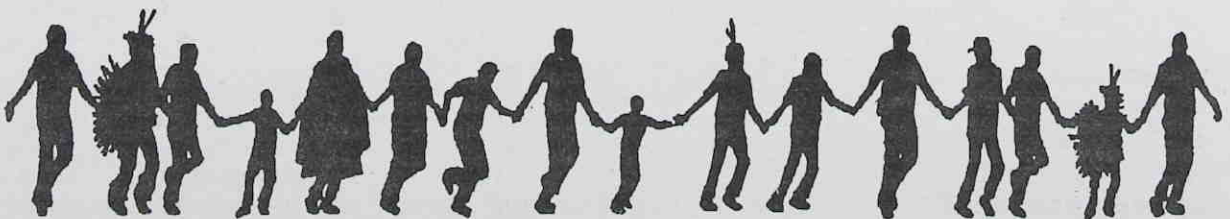
We all have our personal loyalties, sometimes it is difficult to accept change. Unfortunately in this case we must. All levels in this organization, must be willing to prosper an attitude that is positive. There really is no need to dwell on the fact that many have come through very difficult periods the past couple of years. The debates of Metis and Non Status separation have left a bad taste in many mouths. It is understandable that many wounds will take time to heal. I admire those that have had the courage to take on these challenges and working them through. Certainly I am not one to say that I was in the forefront of the rebuilding process then, however, I can say this, I am willing to do what I can to stimulate healthy growth of the Metis Society of Saskatchewan. We all have something to offer to this uniqueness called Metis.

Perhaps some of us out there should make up our minds as to whether or not we want to support the growth of this organization. Let's decide whether we are Metis or not and not dwell on the fact that perhaps we could be better off applying for B-C31 Status. It has long been said that the ones that survive the most difficult of times will be the ones to emerge the strongest.

Now that I have done that, I am going to offer a few suggestions to the leadership of the MSS.

- Have your meeting at the grassroots level whenever possible.
- There are a great number of Metis that live in the urban areas and in the larger Northern communities that may be able to assist in developing policy and direction, perhaps a gathering of Metis "intellectuals" in a think tank situation would narrow the gap of expertise that is hard to come by.
- In Northern Saskatchewan, there are many players; Metis, Treaty Indians, Northern Local Governments, Development
- Companies and of course the Provincial Government. Every effort should be made to promote a working relationship amongst all of these. I can see no movement on land, self-government unless there is co-operation. An example is using educational funding to it's fullest. There are numerous aboriginal people that require education. Whether we are Metis, Status of C-31, we need aboriginal educated people and yet we sometimes find programs that correspond through political affiliation ie. F.S.I.N., MSS, Provincial Government that could be amalgamated to produce the same results but perhaps with larger resources. Other improvements through a co-operative effort could be made in health, economic development, etc.
- Youth must be develop to understand issues. Young people are our future leaders and unless we start including youth in our deliberations, our vision may be blurred.
- Womens groups should be given all support necessary to succeed in their programs. There is the old adage, that if you assist and educate woman, you educate the whole community. Northerners are the first to recognize that it is the women that make things happen in their communities.
- Local presidents should be gathered at least once annually to give them the opportunity to talk directly to the leadership.
- Appointments of qualified people to MSS affiliates.

Being a busy man, I don't always have the time to contemplate issues that face aboriginal people. I do know, however, there are a great number of you in the province, Metis, who can start giving your view, your opinion. Certainly, one must take a chance to express oneself to achieve not only well being, but in turn the well being of others that perhaps do not have the capability to articulate in an easy way. Somewhere I read, the Metis of Canada, in the Louis Riel and Gabriel Dumont days, had the most democratic system. As far as I could understand it was basic human dialogue. So lets work hard together at the local level because that is how we can make our organization strong. Let's build strong grassroots.



MEDFO/SNEDCO

By Daniehl Porttris

In 1983, the federal government set up the Native Economic Development Program (N.E.D.P.). Its mandate was to provide the money necessary to help aboriginal groups across Canada who were working towards economic self-sufficiency. The original funds amounted to \$345 million, to be divided among Indian, Metis and Inuit groups. Funds were dealt out as the various applications and proposals were received.

The Metis Economic Development Foundation (MEDFO) was set up by A.M.N.S.I.S., in early 1987 to access some of these funds. MEDFO started up with the promise of 3.6 million from N.E.D.P. So far they have received 2.5 million. With this money they have provided consulting services for the purposes of evaluating and assisting Native entrepreneurs to set up business plans. MEDFO's help is mainly in facilitating ideas, getting them beyond the ideas stage and helping these businesses approach financial institutions for capitalization.

With the aim of taking these businesses beyond this point, MEDFO assisted in the establishment of the Sasknative Economic Development Corporation (SNEDCO). SNEDCO commenced operations in the fall of 1987 with a promise of 5.5 million from

N.E.D.P. Five million of this was earmarked for capitalization for the Corporation and the other five hundred thousand was for initial startup and operating expenses for approximately two years. Jim Demchuk was hired as chief executive officer and president of the Corporation; he had previously worked for the Saskatchewan Economic Development Corporation for eight years, leaving the position of Vice-president of Loans.

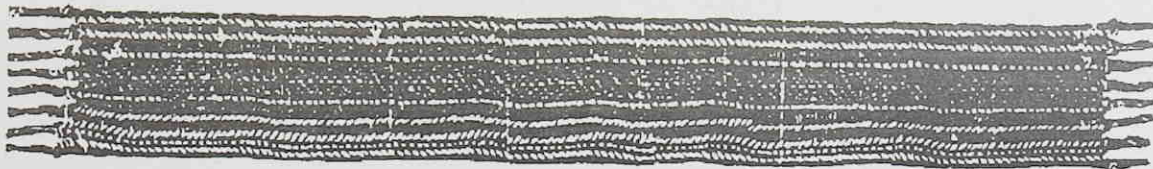
SNEDCO is a province-wide development corporation, established to provide commercial loans to Metis and Non-status Indian entrepreneurs for business ventures. It is not a government agency; it is meant to be totally owned by the Native clientele that it serves. Since it opened its doors in 1987, SNEDCO has approved funding of over \$5 million for some one hundred Native projects. These projects are expected to employ over two hundred and fifty Native people and to assist in creating at least fifty new Native-owned businesses within the province of Saskatchewan.

Like other businesses that MEDFO has assisted, SNEDCO is expected to make a return on its investment. There is not and will not be any more money forthcoming from the government. To this end, SNEDCO charges

commercial rates and they have no subsidy programs, according to Mr. Demchuk. They are the financing end of MEDFO but their aim is still profitable self-sufficiency. Mr. Demchuk is proud of the record of SNEDCO and points to examples of businesses SNEDCO has assisted around the province: Western Photographers, Regina; Kamsack Car Care, Kamsack; Smiley's Repair Shop, Buffalo Narrows; Joico (Beauty Supplies), Saskatoon; Northern Fencer, Meadow Lake.

Mr. Demchuk insists that it was also expected from the start that SNEDCO would need to diversify to take advantage of economic opportunities as they presented themselves. SNEDCO saw the opportunity in residential real estate in Regina, an industry in which few Native people work. In October 1987, SNEDCO incorporated a wholly-owned subsidiary, Page Realty, to compete in the real estate market and to provide professional real estate services to the Native community. So far, Page Realty employs three Native individuals, two of whom have been trained by Page, in direct sales.

Part 2 of this look at MEDFO/SNEDCO, will be carried in the next issue of New Breed.



Gary Tinker Receives Support from North Battleford

by Gary LaPlante

On September 2, 1989, the North Battleford Indian and Metis Friendship Centre under the organizers Ralph Kennedy (president) and Daryl Larose (Executive Director), invited Gary Tinker and crew to come to the Grand Opening of the Battlefords Friendship Center Bingo at North Battleford. Gary Tinker, also referred to as the Dream Weaver of Pinchouse Sask., is the young man disabled by cerebral palsy, who is walking to Regina to raise awareness and support for disabled people of the North.

The purpose of the invitation was to show support for Gary and to raise funds for his endeavour. While Gary and crew were

having lunch, a special bingo game was set aside for Gary and many donations were collected from those present. Special presentations and donations were made by the North Battleford District Chiefs, North Battleford Indian Health Center, Battleford Sports, Health and Culture Inc., a North Battleford City Alderman, and the Tropical Inn and Day'n'Nite Deli of North Battleford. Total proceeds amounted to well over a thousand dollars.

People in attendance were enthusiastic and emotional at having a chance to show their appreciation of Gary and his efforts. There was much applause for Gary. The evening was

a success by all accounts. The only disappointing result was the lack of acknowledgement given to the NBIMFC and organizers by the local media in North Battleford, says one organizer.

Nevertheless, everyone appreciated that Gary went out of his way to attend the event. According to Daryl Larose, "we just felt that Gary being disabled, and yet had the courage to try. We wanted to show him that there are people out there who respect what he is doing, and this is our way of showing our respect, and also to encourage and support Gary in his walk."

South West Area Meeting;

By Daniehl Porttris

September 9, 1989: David McKay, the new interim Area Representative, convened a meeting of about fifteen Area members to discuss future directions for the area. The meeting was held at the new Metis Society sub-office, which is situated at 2229 Broad Street, Regina. The meeting was hoping to inject new ideas into planning for economic development, for housing and the possible incorporation of new locals within the S.W. Area. Dave opened the meeting with a general talk, emphasizing the need for quick and decisive action to get things going. He also insists that more people need to feel like part of the Metis organization, that their ideas and contributions be recognized and acted upon. For this reason, he proposed the creation of groups or committees to look into specific problem areas.

Ed Pelletier is the Area representative on the MEDFO board of directors. He gave a report on his first four months, which included two executive and one full board meeting. The next board meeting, was scheduled to be held in Prince Albert for September 14. Ed said, he would like to see decentralized representation

where directors and executive come from all over the province, rather than the narrow representation presently running MEDFO. He said, "We need to re-establish our credibility with our members!"

Dave McKay suggested that we need some kind of Native business lobby and, if politics could be set aside, MEDFO might possibly work, hopefully in a more business-like manner. Ed's final recommendation was to put together a lobby group from our Area to work up a specific program that he can take to the Board as "the concerns of the S.W. Area". With specific concerns to work on, he feels his portfolio would be stronger.

Bruce Flamont pointed out the need to distinguish longterm from immediate problems and to act accordingly. He feels, "we need decentralization of authority in specific areas, and we need volunteers to take up tasks associated with specific portfolios". Discussion followed about what those portfolios should be. The people there chose six areas that they felt needed to be looked at.

Those areas and the volunteers that are interested in working on them are:

Housing: Bob Cantin, Norman Durocher, Tom Ireland, John Chino.

Economic Development: Bill Klein, Ed Pelletier.

General Mailing List: Gillis Lavalley.

Recreation and culture: Selma Chino, Bill Klein.

Land: Bruce Flamont.

Education: Daniehl Porttris, David McKay

These volunteers are charged with the responsibility of organizing a meeting of interested people so that they can bring some ideas and direction to the general meeting of area members. Anyone else who is interested in these or other specific areas should contact David McKay at (306) 693-6966.

Note To Subscribers

We would like to extend our sincere apologies to our readers for any delays that they have experienced in receiving their copies of the New Breed. With the changeover in staff, we have experienced some difficulties in compiling the complete list of subscribers. Those people who are new subscribers or have renewed their subscription since January 1989 have sometimes been filed and forgotten by previous staff, leaving our present staff with the unpleasant task of sifting through a lot of old correspondence. This massive job is presently being attended to by our circulation manager, Daniehl Porttris. Because we are interested in providing the best service possible to our readers, we are asking those who have any complaints about their subscriptions to write or phone us at their earliest convenience. Those subscriptions that we have already found are being assigned start-up dates of October 1989. Any other arrangements that you would prefer, can be dealt with by contacting our circulation manager at (306)653-2253. We regret that we will be unable to refund any subscription money, except in the form of issues missed in the previous months.

We ask for your continued patience in this matter. We are providing a complaint form to speed up the process of correcting these problems. These complaint forms will be dealt with immediately when we receive them.

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Jeremy Weigl Young Metis Blackbelt

By Daniehl Porttrris

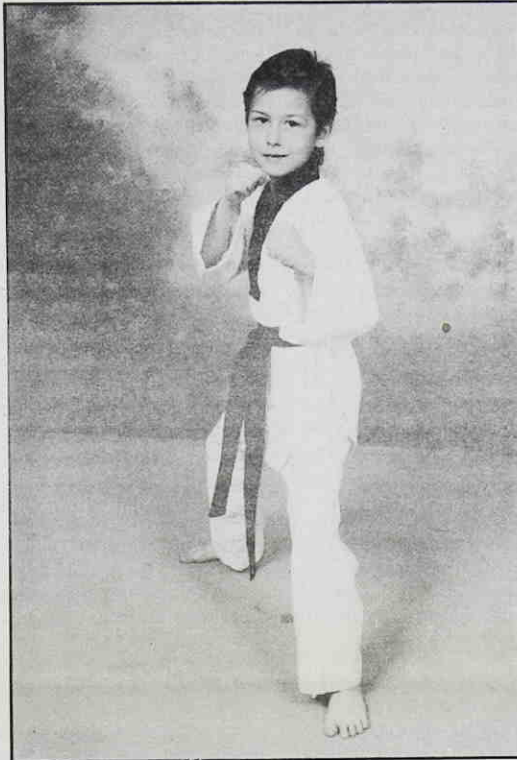
Jeremy Weigl is a determined young man. In his nine years he has already accomplished what many youth his age are just beginning to work towards. Jeremy is a certified 1st dan black belt in taekwon-do, certainly the youngest black belt in Canada at the time of his certification in February, 1988.

Pam Richard, Jeremy's mother says, he was younger than the American boy certified by the Guinness Book of World Records. Pam has contacted the Guinness Records but, as yet, there has been no reply.

In his first International tournament in Regina, when Jeremy won the gold medal in his class, he was a green belt. The smallest combatant in the tournament, he was fighting boys that were always larger than him. In his second International tournament, he walked away with a bronze.

Jeremy has decided to take a break from taekwon-do, to try his hand at other sports. Until he is at least sixteen years old, taekwon-do rules don't allow him to advance beyond the first dan. Master Kim, his longtime instructor, often calls to encourage him to return to the gym to stay in shape or to ask him to take part in demonstrations. According to Master Kim, Jeremy has a future as a taekwon-do Master.

Jeremy does well in school, maintains a B average and plays baseball and football during their respective seasons. Last summer he pitched for the Regina Baseball Association Giants, helping them to win the city playoffs. This fall, he is playing football with the Razorbacks; despite his relatively small size, he has made the squad as a defensive safety/occasional cornerback. So far their record is 1-5-0, a bit frustrating to be sure but "you can't be winning all the time."



When asked why he likes taekwon-do, Jeremy replies that it's fun, better than being bored and he likes to have something that he's working toward. As well, it's good exercise and it's something to show his friends. His mother, Pam, mentions that there have been times when boys came to the door asking for fights but, Jeremy is modest, not a bully and he hasn't been hurt nor has he hurt anybody. He wants to teach taekwon-do to his four-year-old sister, Jennifer, so she can protect herself if she ever has to. Jeremy has also taught a white belt class at school.

Jeremy has accomplished a lot during his nine years and we should be proud of him. As a Metis youth, he represents much that is desirable in our people, young and old: the ability to set goals, to work toward them and to accomplish them while maintaining a modest confidence in his ability to accomplish more. He has and will continue to enjoy the support of his family, as well as the rest of us who look toward the youth to move the Metis people into the twenty-first century.

"Wisdom"

Paul Sylvestre: Dene Elder from Turnor Lake
By Linda Middlemass

Years ago the way of living was much better than the way is now. When things go wrong elders get together and discuss the situation and would try to make it better or work it out amongst themselves without outsiders to decide for them. Use their own mind, that is why Elders are very strong minded people. They knew how to make good decisions. Look at the way of life now, outsiders come in to make decisions for us. When people like that come and leave something, their other hand reach out for payment from you. When outsiders give you something, they in return want something or some kind of payment. For example when Government first started building houses many of you said that you are getting a new house build for you for free I knew that was not possible and look at it now I was right. Same with the land, our forefathers have been planting and building on our land and now Government have taken over. When we want to plant a garden we have to buy a piece of land which originally belong to us.

I believe that isn't right. The land years ago was beautiful, people had big gardens with all kinds of vegetables. Now you go in the forest bulldozer have cleared away trees for some kind of building that the outsiders will be putting up for roads for pulp mills, even the air is so polluted sometimes, you can't even see where you are going from the plane. If you really take a good look at the way of life now, believe me this is not how our forefathers would not want us to live.

The Fight For Saskatoon

By Robert Lafontaine

Saskatoon - With the illness and death of long time Metis activist, Clarence Trotter two and a half years ago, Metis politics in Western Region 11A has erupted into a bitter personal and political battle that has resulted in the virtual decimation of Local 11, the emergence of a competing Local, the Central Urban Metis Federation Incorporated Local 165, and a deep division within the Metis community.

Nora Ritchie, President of Local 11 and Ron Camponi, recently elected Area Director, have a long personal history. With the death of Clarence Trotter in May of 1987, the struggle for control of Local 11, came to the fore with Ritchie petitioning for an annual meeting. She alleges that Camponi appointed himself President after the resignations of the President, Vice-President and a board member. She also alleges that Camponi appointed himself as Executive Director and collected wages.

Camponi denies the allegations stating that, "any trouble that was started, was started by her group. The board elected me interim President. I didn't appoint myself Executive Director. We had a board meeting and everything was done in a democratic fashion." He also stated that despite Ritchie's insistence for an annual meeting, he had already called one for later that month "as it was, the normal time for our annual meeting." Ritchie, he says ignored the pronouncement and proceeded to conduct her own meeting where she was elected President on April 12, 1987.

"The people of Saskatoon were not satisfied and felt that they were not part of the local and had no input into what was going on. About 150 people were at the meeting and we elected a President and a new board. Ron took us to court saying that it was illegal," said Ritchie. Camponi's group were seeking to have the election declared null and void and have the old board reinstated until new elections could be held. On August 6 of 1987 the courts dismissed the claim.

In the aftermath of her election victory Ritchie instituted a couple of controversial decisions. First she changed the process in which people could apply for memberships and by having application memberships and having the board of directors screen questionable applications, about 30 membership applications were rejected, including Ron Camponi's and some of his most ardent supporters.

"The board felt at that point in time that membership applications should be taken," said Ritchie. The main reason was to determine who was Metis and who was not for the referendum on separation within AMNSIS. "It was also for some people who were just going to come in and throw the Local out of kilter again. Those people that dragged us through the courts, we felt should no longer hold a membership."

"I think sooner or later its going to have to be brought forward," said Ron Camponi, Area Director. "Legally I'm not sure what's going to have to be done. There are certain people that don't like me and that's their choice. But I don't think that people who are friends of mine or followers of mine, should not be able to get a membership because of their affiliation with me personally. Screening members who have been members of AMNSIS and the Metis Society all their lives, well I don't agree with that policy."

The argument over membership continued with the formation of the Central Urban Metis Federation Incorporated. "What CUMFI did was to give the people an opportunity to belong to a different local when they were refused membership at Local 11," said President of Local 165, Brian DaMour. "It gave the Metis people of Saskatoon, a democratic choice of which local they wanted to belong."

Ritchie accuses the CUMFI local of just patching together a membership list and having people sign memberships when they weren't aware of what they were signing. She also accuses the CUMFI local of spreading rumours that Local 11 rejected all memberships. "We rejected some, yes, but not all and not the way they said we did," she stated.

"They were trying to control the organization," said Brian DaMour, "they thought that by restricting memberships, they could control the vote and control the people who belonged to the local. It was restricted to only their friends, relatives and followers."

Meanwhile the membership in disarray and faced with division within the leadership of the community, were forced to choose between Ritchie and Camponi. In an effort at appeasement many choose to belong to both locals. Because of the political turmoil, many still belong to both locals.

Ritchie's second controversial decision for Local 11, was the firing of four Family Workers. "It was because of their continuing political involvement with Ron. Ron never quit. He made sure they made it hell to work there. It was then, that the Board of Directors made the decision to let them go."

The four Family Workers sued for wrongful dismissal and Local 11 was hit with a bill awarding the four workers \$52,000.00. At the end of June this year, the Family Worker program was taken over by Social Services who will run it until the end of this fiscal year. CUMFI has applied for the Family Worker program and other programs through Social Services.

Despite the accusations Camponi denies any involvement in the Family Worker affair. "I had nothing to do with those people," he said. "They had a legitimate grievance and they got their own lawyer. That is the locals (fault)," he said.

The battle was elevated to new heights during February's elections. Camponi, Ritchie and Arnold Dufour ran for Area Director. Camponi defeated Ritchie by 16 votes. Ritchie appealed the election commission, submitting a detailed list of what she said was 35 ineligible voters. Ritchie says that she has received no definitive decision by the commission, but that part of the problem was the obvious conflict of interest of commission member Rose Boyer.

Boyer had been on the Local 11 board of directors during Ritchie's initial election victory. She later crossed the floor and became a supporter of Camponi's and testified against Local 11 in court, said Ritchie.

"They went through the proper procedures," said Camponi. "They took their complaints to the election commission. The election commission ruled on it. It sounds like sour grapes to me." Boyer's appointment came at the annual assembly explained Camponi. "You ever notice that when things go against them they are illegal or a conflict of interest?"

"The political part of it is the empire these people have set up," says Ritchie. The real fight is for control of Sask. Native Housing and Sask. Native Rentals. The two corporations control 355 housing units in Saskatoon. Camponi is President of Sask. Native Housing and Vice-Chairperson and General Manger of Sask. Native Rentals. "They are afraid of losing their housing programs. We feel that the Metis housing low rental program should be a program within the local," said Ritchie.

"If they want a housing program they should apply for one," stated Camponi. "Sask. Native Housing and Sask. Native Rentals are corporations and are incorporated as separate corporations." Ritchie is also a shareholder of Sask. Native Housing. "They had one program that belonged to the local and you seen what happened to it," said Camponi referring to the Family Worker program.

Ritchie is determined to keep the fight going. "Right now all we have is some used furniture," she said. The office was given up because they couldn't afford to pay the rent. "Our people are out of work. Seven in the Family Worker program and two trustees. We're just running little bingo's for our functions for the membership. We have nothing. But there are a lot of good people here and I won't quit."

As Area Director Camponi feels that he will have to deal with Local 11. "As far as I'm concerned Local 11 is one of my locals and they are welcome to participate in the area and in any programs that we can come up with," said Camponi. "No I'm not bitter I just feel sad about the whole situation."

In a time that requires some type of unity the real losers in this continuing political fight is the Metis people. They have been forced to choose between two strong willed political people and it has divided the community. Meanwhile there is a continuance of accusations, denials and bitter personal attacks and rumours continue to float with the beginning of another round of political turmoil. Perhaps its time that the interests of the people became a priority.

Book Review

Knots in a String author, P. Brizinski

Knots in a String is a comprehensive account of Canada's first peoples. The book takes the reader from the diverse nations living on the continent before European contact to contemporary issues of concern to all Canadians today. What do the treaties mean? What are Aboriginal rights? Why are Native people laying claim to land? There is a chapter on social and economic development for Aboriginal people, and one on the special historical situation of northern Native people.

Knots in a String is a general introduction for anyone interested in learning more about Native people in Canada. It can be used as a supplementary text for introductory courses in Native Studies at Division IV and university levels.

Teddy's Walk of Life

by Clem Chartier



Thirty year old Ted Laliberte of Patuanak, is currently walking from Patuanak to Meadow Lake a distance of 160 miles. Ted was victimized by polio when he was one year old. Due to this affliction, he was voluntarily placed in the care of the government, (his mother was convinced by officials that he would receive better care outside the community).

Consequently, Ted was separated from his community and family for a long time. He was placed in foster homes and spent a major part of his life in British Columbia. During his childhood, Ted served two years as the B.C. "Timmy" for the Easter Seals Campaign. About five years ago, Ted began to search for his roots. He knew that he was a Native person, but had no idea who his parents were, or from what Indian Nation he was from. Due to the separation from his people, Ted is not able to speak his mother tongue.

In the hopes of finding his mother, Ted wrote to the Saskatchewan government asking for any information they may have had with respect to his situation. The reply he received was less than encouraging. They told him that he was from a remote community in northern Saskatchewan. He was also asked to sign reunion papers, but he was told that it could take up to five years before he was contacted by his mother. Ted ripped up the papers and decided to go it alone.

On a hunch, Ted contacted his foster parents who were able to tell him that his mother had been in court for the committal hearing and that they believed her name was Yvonne. They also said that the closest major center to the area he was from was Meadow Lake. Armed with that information, Ted asked the Indian Affairs department in Vancouver to phone Indian Affairs in Meadow Lake. Based on that call,

Ted was able to speak to his mother within several hours, and arrived home several days later. That was December 1985.

As a physically disabled person, Ted has had difficulty re-integrating into the community, which is still primarily dependant on a traditional way of life. Ted had been looking for some way of contributing to the community when he participated with Gary Tinker and other handicapped persons on an openline talk show on Missinipi Broadcasting. He realized that he could help by drawing attention to the plight of the physically disabled in northern Saskatchewan.

As well, Ted came to appreciate the deeply religious feelings of his community, particularly with respect to Father Morrow, a missionary who spent many years in Patuanak (there is an annual pilgrimage to Patuanak by Native People from surrounding communities). Noticing that the church was deteriorating, Ted felt that he could also contribute to the community by helping to raise funds for a new church.

Therefore, Ted is walking to raise money for the church and also to contribute towards the efforts of Gary Tinker. He feels that his walk will assist in raising awareness with respect to handicapped people in northern Saskatchewan, and believes that things can change if people simply reach out and seek help.

Ted is pleased with the positive response that he has received to date from Northerners (approximately \$3,000 has been donated). People are also bringing food and lots of good ideas about funding raising.

Ted plans to arrive in Meadow Lake September 29th. He also hopes the news media will be there so that he can better get his message out.

NOTE: Donations can be sent in care of the The Radio Station, Patuanak, Sask. S0M 2H0. For further information you can contact Archie Campbell at the Radio Station: 396-2033 or

Sharing The Thrill

Nap Gardiner
September 22, 1989

Wonder and discovery are exciting; children can't resist expressing that excitement. A youngster wiggles as she tells me that she has spotted a flock of geese heading south. A fifth grader shouts, "I got it" when a bulb lights up after he has struggled for many minutes with wire and batteries. A team of students shout and cheer after successfully identifying mineral samples in record time.

As teachers and parents, we help those moments happen. By becoming the children's confidants, by sharing in the pleasure of their discoveries, we encourage further curiosity and exploration.

When we tell these children, "Well Done! You did it!" we should also congratulate ourselves. By providing appropriate materials, promoting hands-on experiences and positive support, we have helped them feel the excitement of doing science. By listening, sharing and encouraging, we have helped them formulate and express their discoveries.

Biologist Rachel Carson once wrote, "If children are to keep alive their inborn sense of wonder...they need the companionship of at least one adult who can share it, rediscovering with them the joy, excitement and mystery of the world we live in."

Science is wonderful (wonder - full). Why let the kids have all the fun. It was with this in mind that Missinipi Broadcasting Corporation/Saskatchewan Education Northern Branch and Future Corporation will in early November 1989 launch a program that will enable Northern Saskatchewan people access to Science.

Literacy over MBC's Northern Network. The project has hired Mr. Randy Wells, to undertake research and science related material with direct concern to Northern Saskatchewan. The total cost of the project will be close to \$200,000. The program will be in effect for two years.

While traditional forms of economic activity such as trapping, commercial fishing and gathering is experiencing a decline, northerners have recognized the need to expand knowledge to enable them to take advantage of other opportunities that are making themselves available. Forestry, mining and other renewable and nonrenewable resource industries must have science literate people.

Mr. Robert Merasty, Executive Director of Missinipi Broadcasting Corporation says, "We hope through our radio broadcasts on science it will assist Northerners to understand their surroundings much better thereby making better decisions that will affect their future".

Mr. Randy Wells, the Researcher/Writer for the project says that, "People must learn to appreciate science and not be afraid of it". Mr. Wells sites the fact that there are no northerners that have any background in science. Mr. Wells hopes to include students and schools throughout the North to promote Science Literacy.

Missinipi Broadcasting Corporation plans to air science related programs starting early November.

Photo Page

Faces of the North West Side

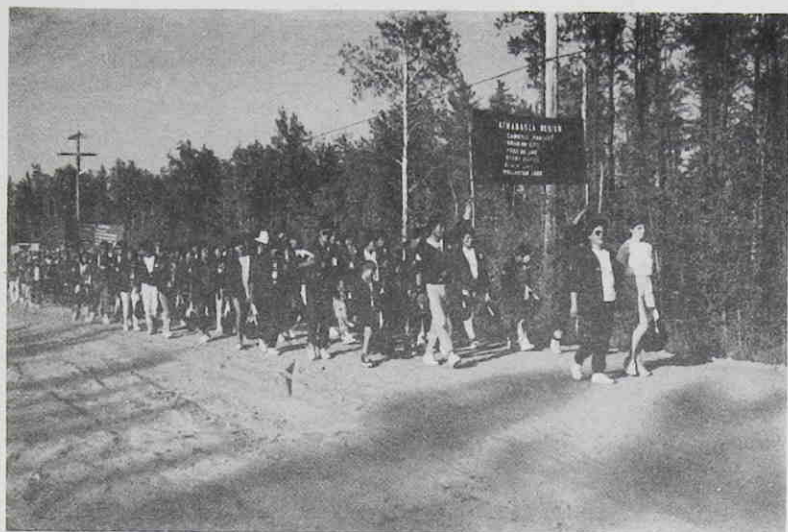


Photo Page

Faces of the North West Side



Native Family Victims of Racism

By Angela Morin

The sudden loss of a young child is devastating for family, and friends. In our society, few parents will have to cope with additional burdens while they are grieving the loss of a child. This is not the case with Native members of our society, as evidenced in the handling of the "Kishayinew Affair".

Brandi-Lynn and Audrey Kishayinew were killed in a car-pedestrian accident April 1989, on the corner of Avenue C and 22nd Street in Saskatoon. Subsequent injustices in the handling of the children's death, reveal a strong racial intolerance within our society.

While the Kishayinew family were experiencing the loss of two children, value judgments by the media, and inequities within the justice system have caused the families further grief. The response by the press to the death of the children was cruel and callous, rather than directing attention to the real cul-

prit, the driver of the vehicle, the media victimized the Kishayinews, as the headlines suggested parental negligence.

The police handling of the incident also re-

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veals a racial intolerance of Native people. testimony at the trial of Jason Vanderweyde, revealed the Saskatoon police officer initially in charge of the case recommended that no charges be laid. However, ensuing Native reaction resulted in charges finally being laid. The fact that charges were laid was only a minor consolation for the families.

When Vanderweyde, was finally charged, lesser charges of driving without due care and attention as well as driving a vehicle

with faulty brakes were laid. Rather than Criminal negligence causing death. To add insult to injury, Vanderweyde, did not even receive the maximum fine of \$1,000.00 that each charge carried. His punishment was \$300.00

The defense lawyer, when pleading his case stated that Vanderweyde's punishment will come when he has children of his own.

The handling of the Kishayinew affair reveals racism inherent within the media, justice system and society in general. Certainly further injustice was revealed when the Saskatoon City Council ok'd a recommendation for installation of traffic lights at the circle drive and Clarence Ave intersection where two "Prominent citizens were killed earlier in the year. A similar recommendation for lights at the site of the Kishayinew accident occurred was rejected.

Riel Local

by Daniehl Porttris

The Riel Local scheduled a monthly meeting for 7:00pm, September 5, 1989, at the Riel Native Employment Center. Unfortunately, the meeting "officially" didn't occur because there was a lack of quorum. Chris Lafontaine, president of the Local and chairman of the meeting, delayed the start of the meeting for about an hour, while waiting for members to show up. By 8:30pm there were still only twenty people there. These included three children and a contingent of people from Regina Beach who had come to observe. Two other members of the executive were there to give reports: Doug Moran, vice-president and Terri Ireland, treasurer. Karen LaRocque, secretary, handed in her resignation and it was one of the items on the proposed agenda.

When asked what constitutes a quorum, Chris replied that according to active bylaws, twenty-five people are needed for a quorum. He admitted that, as far as he could recall, there had not been a quorum (and therefore there had not been a legal meeting) for five years, except for the big meeting held to choose delegates for the 1987 Batoche General Assembly. That had been a particularly contentious issue for the Local and had attracted at least seventy-five people to the meeting.

Doug Moran, vice-president, was asked to clarify the question of quorum and how the required numbers could be changed. He is presently working on a constitution for the Riel Local. The problem, he said, is: to get the bylaws passed, a quorum is required. The bylaws that are being followed now, are those of the provincial Metis Society. That's another question because the new Constitution has never been ratified either.

There were items on the agenda, however, that some of the people there wanted to discuss. A free-wheeling discussion followed. David McKay, gave a report on the Area as interim Area Representative.

Chris Lafontaine reported that the Local had been involved successfully in Mosaic this year and requested volunteers for next year. Anyone interested in volunteering should call Ray Hamilton, at the Gabriel Housing office.

Karen La Rocque's resignation had been unexpected and a call went out for volunteers to fill the position of Secretary until next year's election. The executive is expected to appoint someone for the rest of Karen's term.

Terri Ireland's report as treasurer was

not available because it was presently being worked on. In any event, she said, finances were a mess because the old records had been stolen, the bank was processing the Local's request for copies and there was only six hundred dollars in the account. This was also the reason given why there is no Local office or telephone: lack of funds.

Dale Pelletier, asked for some position to be taken by the Riel Local in support of the Saskatchewan Coalition Against Racism (SCAR). Because there was no quorum, the chairman felt that it was inappropriate to make a motion about SCAR. Dale felt that the Executive should be expected to take leadership on the question anyway and, in that way, raise the awareness of the membership. He echoed the question on everyone's mind these days: why are more people not coming out to Local meetings? The last time that question was asked of past-President Cliff LaRocque, he said that, "it must be because everyone is satisfied with the way the Local is being run".

After some spirited discussion and jokes about motivating volunteers, the meeting broke up. The next meeting of Riel Local will be held at 7:00pm October 2, 1989 at the Native Employment Center, 600 - 1853 Hamilton Street, Regina.

"Saskatchewan's Cutback Policies Leave A Bitter Legacy for Natives, National Official Charges."

(Freelance Journalist Larry Powekk re-visits the Saskatchewan Native Courtworker Program, two-and-a-half years after its demise) September 11, 1989

"I was up a decade ago, on a charge of driving while disqualified. If it hadn't been for my Native Courtworker, I'd have gone to jail." Those are the sentiments of Ross Buffalo-Calf of Regina, a former resident of the Whitebear Reserve. Testimonials like that, to the controversial program "axed" by the province in the spring of 1987, are not all that hard to find.

The Saskatchewan Native Courtworker Program used to offer free assistance to people of Aboriginal ancestry, who were in trouble with the law. Twenty-one Courtworkers, based in the province's twelve Friendship Centres, would act as "Friends in Court" for the accused. They'd cut through the maze of legal jargon, explaining the consequences of charges and acting as interpreters and liaisons between the accused, the judge, police and Legal Aid.

(Friendship Centres have operated in Canada for about thirty years, offering a helping hand to all Aboriginal people trying to adapt to life in urban centres.)

The Province and Ottawa used to share in the cost. But the province stopped paying its share, in order to cut the deficit. In the final fiscal year of operation, 1986/87, the Saskatchewan Department of Justice had budgeted \$801,140.00 to the Courtworker Program. Since then, the department has refused repeated requests from groups such as the Regina Board of Police Commissioners, to reinstate it.

Mary Pelletier of Yorkton is convinced the program made a difference. She had been a courtworker for thirteen years, longer than any of the rest. She says it was sad that day in April of '87, when the government informed them their services would no longer be necessary. "I do believe I was instrumental in curtailing a lot of people from having to be incarcerated," Pelletier says. And she's frustrated that her present job with the Yorkton Friendship Centre, does not allow her to intercede in court on behalf of her clients. Right now, she's sure she could be helping a man who has been receiving "sentence after sentence," for driving while prohibited. Pelletier, who speaks Cree, says she was earlier able to help the man, who speaks only Cree, into an Alcohol Treatment Program. She adds, if she were still a courtworker, she could be in court when he needs her. The way it is now, she

expects he'll be going to jail on his next court appearance!

In Ottawa, the Executive-Director of the National Association of Friendship Centres, Jerome Berthelette, is angry. Berthelette says the number of Native people being sentenced to Saskatchewan jails has gone up since the Courtworker Program died. And he sees a direct relationship between the two events.

Berthelette concedes that the rate of Native incarcerations in provinces which still have Courtworkers, is also high. But he says, in those provinces, at least they are keeping a cap on the numbers. And if those programs were cancelled, too, he believes the incarceration rates would soar, in those provinces, as well.

Here's what official figures show. In the final year of the Courtworker Program, Natives represented sixty-four percent of the inmate populations of provincial jails. A year later, that figure had jumped to sixty-six percent! But the year after that (1988 - 89) they had eased back to sixty-five percent.

Increase in incarceration rates had also been occurring even before the program ended! For example, from 1984 - 85' to 1985 - 86', the figure jumped two percentage points, from 62% to 64%.

But that doesn't shake people like Arliss Dellow from their faith in the program. Dellow directed the Courtworker Program in its dying months. He is now Director of Programming at the Friendship Centre in Fort Qu'Appelle. Dellow did a detailed survey on just how effective Courtworkers were over a four-year period.

Here are the highlights of that survey.

1983 - 84' fiscal year...11,155 courtworker clients served. 538 were jailed. (4.82%)

1986 - 87' (final year)...27,158 clients served. 314 received periods of incarceration. (1.15%)

Dellow says, despite spiralling case-loads, incarcerations dropped 3.67% or 996 people in four years. He calls that significant and dramatic. Dellow says he doesn't know about the government figures. But the increases shown during the program may simply reflect more natives, not served by Courtworkers, were being charged and sentenced.

Both Berthelette and Dellow believe the province has been short-sighted in its decision. They say the cost had been insignificant, when stacked up against the money spent on feeding, clothing and sheltering people in provincial institutions. Dello says it costs about 75 dollars a day to look after one inmate. Based on his survey results, showing courtworkers kept almost a thousand people out of jail, that's 75 thousand dollars a day the province could have been saving.

But criticism of the Saskatchewan government does not end here. Berthelette says Saskatchewan shows less, overall support for the Friendship Centre Program, than any of the twelve governmental jurisdictions in the country! He says Saskatchewan is even worse now than British Columbia, which used to be the worst. He says at least B.C., in recent months, has hired one "Solvent, Alcohol and Drug Abuse" worker at each of its Friendship Centres, at salaries of 40 thousand dollars each.

(Friendship Centres have operated in Canada for about thirty years, offering a helping hand to all Aboriginal people trying to adapt to life in urban centres.) Berthelette says the Saskatoon office of the Saskatchewan Association of Friendship Centres had to close as a result of the same budget-cutting exercise which put an end to "Courtworkers." He says the closure has meant it's more difficult for the twelve centres to meet on a regular basis and plan their business. It's also tougher for them to let the government know, with one voice, through one office, what the needs of Aboriginal people are. And he's not hopeful for the future. Berthelette says its obvious Saskatchewan is more interested in cutting the deficit than in providing services to people. He stops short of calling its actions racist. But he says, in cases like this, those actions have been directed against people least able to fight back. "It's hard to be optimistic about that particular government," Berthelette concludes. People like Ross Buffalo-Calf are obviously hoping he's wrong.

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New Counselling Service Helps Native Families

By Jeanne Lepine
Windspeaker Staff Writer
Edmonton

A counselling service geared to help Native families has been established in the city. The objective of the service called "Free Spirit Counselling" is to strengthen family relations by providing practical help to parents in their own homes. Free Spirit Counselling was created by two Native social workers, Brenda Thomas and Judy Lecompte, who both see a real need within Native families to strengthen communication between members.

The Counselling service started in June after eight months of planning. The medical services branch of Health and Welfare Canada funds the program, thus making the service available to clients at no extra cost. Although it has been approved by that department, it has yet to be approved by Alberta Social Services who refuse to recognize the service until it has established itself. The counselling service runs on the belief that the family is the most important resource in our society and that providing for a family is not always easy and sometimes information and support or the need to talk about family problems is needed.

Thomas and Lecompte completed the two-year social worker course offered by Grant McEwan College in May 1988. Both social workers, however, decided they didn't want to work in a system which was always working against the interest of Native people. Thomas, a member of the Sawridge band, who lost her treaty status when she married a non-Native, has been reinstated recently when her treaty rights were recognized again through Bill C-31. Lecompte is a Mohawk Indian and belongs to the Six Nations band. Taking their field practicum with the child care service gave both the opportunity to see

first hand how their own people were treated. "The structure of the social service system has the social worker working against the client, rather than with the client," Lecompte says.

"Most clients are intimidated by social workers and usually have to put a front by lying or holding back information. This is usually done unintentionally. It is a mechanical reflex," she noted. Being Native, says Thomas, made them more aware that social workers should not be judgmental of Native clients, which they believe has been the case in many instances. The two find that almost all Native people on social assistance or have dealt with the child welfare system have poor self-esteem. They noted that native families that lacked self-esteem found it very difficult to ask for help for fear of being intimidated. Because of that, they decided to offer a counselling service that would work with the family and extended family as a unit in their own homes.

The past history of Native children who were placed in residential boarding schools has created a whole generation of people who lack parenting skills, according to both workers.

While in boarding schools, Native children did not receive the nurturing they required or given the responsibility that would have come naturally in the family unit. Thomas and Lecompte would like to see more Native people get into the social work field. "Who else but Native people themselves could identify the needs of Native people. With training Native people, and their experiences, have the ability in becoming the most effective social workers to work with our people," Lecompte said.

The Free Spirit Counselling is a confidential family support service for status families with Lecompte serving Edmonton. Thomas works with status families on reserves through Yellowhead Tribal Council. Both Thomas and Lecompte have received favorable response. They found most clients hungry for help and the chance to relate to their own. Knowing that their service will need to expand in the near future they will be looking at hiring Native social workers. "Our people working with our people," Lecompte said. Because services are provided at no cost as a benefit from the Medical Services branch of Health and Welfare Canada, a written referral from a doctor is required.

Thomas and Lecompte are interested in preventative work, before the intervention of child services in apprehending native children. Working with clients they set up individual programs depending on need, providing information and counselling on budgeting skills, parenting skills, homemaking and shopping skills, health and nutrition, child development, problem-solving, child welfare problems, and children's safety.

They also provide counselling and support for families with school-children who have attendance and social problems. In addition, they provide resource help through health units, housing agencies and transportation services.

They also make referrals to appropriate agencies for education upgrading, vocational training, drug and alcohol programs, family violence, sexual abuse, and suicide prevention.

For more information call 428-8829.

Manitoba Natives to Form National Firefighting Network

Many large fires continue to burn unattended in traditional resource areas in Manitoba. The State of Emergency has been lifted, and almost all evacuees have been returned to their communities and reserves. The fire situation is not over, however, as continued dry weather exists, after two days of scattered rain last week.

As those who have responded to the request of assistance know, the government of Manitoba did not accept offers of firefighting

Some bands in Manitoba were forced to fight fires without a prior government decision to increase efforts.

crews, expand the effort to protect traditional lands, or put all available Manitoba fire fighters on the fires the communities wanted fought.

The government of Canada did not directly assist to expand the fire fighting effort, and blocked the temporary transfer to Manitoba of a fire fighting and emergency measures expert working for the Department of Indian Affairs. The Assembly of First Nations had requested the transfer on behalf of MKO, to assist an independent assessment of the fire situation.

Some bands in Manitoba were forced to fight fires without a prior government deci-

sion to increase efforts. Only after bands decided to act alone, or to commandeer government fire fighting equipment, did the government dispatch additional equipment and fire fighters to Oxford House and St. Theresa Point.

Indigenous Survival International passed a resolution last week to support the creation of a nationwide Native fire fighting network, and to press governments to place a higher priority on protecting traditional lands and resources.

All information gathered and offers of assistance received will be used to assist the creation of this National Network.

No English, No Problem

by LAURIE SARKADI
Journal Northern Bureau

YELLOWKNIFE- For the first time in the history of North America, native people who speak only their aboriginal language will be allowed to serve on juries. An amendment to the Northwest Territories Jury Act makes the territories the only jurisdiction in Canada or the United States where unilingual natives can serve on a jury.

The initiative is one of many experiments being undertaken in the territories towards establishing Canada's first native justice system, territorial Justice Minister Mike Ballantyne told reporters Thursday. In light of recent aboriginal justice inquiries in Manitoba and Nova Scotia, "the rest of the country is looking with a lot of interest at both the amendments of the jury act and also what

we're doing with (training) legal interpreters," Ballantyne said. "We're really in the forefront of the country right now in these two areas."

The amendment, which took effect Sept. 1, allows native people who do not speak English or French to be part of a jury by having a trained interpreter translate testimony, said Betty Harnum, co-ordinator of legal interpreting for the territorial justice department. In the past, all jurors, whether native or non-native, had to understand either French or English. Harnum, who in May attended an interpreter's conference in New Jersey, said Canada is already surpassing American translation efforts in the courts by providing services in both French and English.

But the Americans were "amazed" the

territories would tackle native language translations, where many of the legal terms and concepts don't exist, she said.

Eight people have completed an eight-week training session in courtroom and jury interpreting. Four of the graduates speak the Inuit language of Inuktitut, two speak South Slavey Dene, one Chipewyan and one Dogrib. Translations will take place consecutively, with the translator speaking out loud after testimony is given. "It usually takes about twice as long," said Harnum.

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Husky Oil is proud to announce this year's Educational Awards winners:

Pamela Beebe, from Calgary, Alberta will be attending McGill University in Montreal where she will be entering the Bachelor of Science Program.

Jeanette Sinclair, from Calgary, Alberta is enrolled in the General Studies (Pre-Management) Program at the University of Calgary.

Ruby Sansom, is entering her first year in the Computer Science Program at Lakeland College in Vermillion, Alberta. Ruby is from Bonnyville, Alberta.

Jason Lafontaine, from Regina, Saskatchewan is completing a double major in Electrical Engineering and Computer Science at the University of Saskatchewan.

Husky's Native Affairs function is primarily responsible for Native Employment and Native Business Development. To assist Native people to achieve greater success in professional career opportunities, the Educational Awards Program was developed.

The Educational Awards Program is available to persons of Native ancestry who are attending a post-secondary institution and are enrolled in a program related to the oil and gas industry.

For further information and application forms, contact us at:

Native Affairs
Husky Oil Operations Ltd.
Box 6525
Station D
Calgary, Alberta
T2P 3G7
(403) 298-6665

For an Anthology, REINVENTING OURSELVES IN THE ENEMY'S LANGUAGE, we are looking for submissions of original poetry and prose from Native women writers from North, Central and South America. (Each writer must be identified with a tribal group) We will accept submissions in English, Spanish and tribal languages, up to 12 pages of prose (short stories, creative essays, testimonials, or novel excerpts), or 5 pages of poetry. We are looking for work that encompasses Native women's experience as we enter the 21st century, 500 years since Columbus. Also enclose a short biography which states your tribal affiliation. USA submissions please enclose SASE. (Remember not to send your only copy of a work.) Payment for published work will be in copies, with a small honorarium, to be determined. Deadline for submissions is October 1990. Please send to: Joy Harjo, P.O. Box 42853, Tucson Arizona 85733 USA.

Indigenous Games Confident of Funding

By Terry Lusty

What may very well turn out to be North America's most grandiose demonstration and competition featuring Indian, Metis and Inuit sportsmen and athletes is proceeding at a steady pace.

The first-ever North American Indigenous Games are scheduled to transpire June 30 - July 8 of next year in Edmonton, Alberta.

Although no major financial support has been committed as yet, games Chairman Charles Wood feels very optimistic that the necessary dollars will fall into place over time. He points out that the province has already expressed a keen interest in the event.

Once one level of government contributes, explains General Manager John Fletcher, the others generally follow suit. That is standard procedure, but it always takes that first level of government commitment, be it civic, provincial, or federal.

Fletcher, however, has a very pointed message he wants to relay to the Native segment of the population. "They've got to get going on their training, so they'll be toned up and conditioned to compete with the best on the continent. People can't expect to just walk in off the street and win", he says.

The man speaks from experience, having had a highly successful career in the eastern U.S.A., before returning to his home province, Alberta. Wood, likewise, encourages potential Native participants to shape up for the games. "Certainly it's important because they'll be competing with well-conditioned athletes from all over the North Ameri-

can continent." He adds that "some of these people compete already on an international level."

At last estimate, the games are expected to attract about 7,000 or more athletes, claim organizers. Another 4,000 people in the way of volunteers will also be required, as is the case in most activities of this nature.

The first-ever North American Indigenous Games are scheduled to transpire June 30 - July 8 of next year in Edmonton, Alberta.

Chairman Wood hopes people will spread the word around that they'll need a lot of volunteers, and that all Native communities should get into the practice of talking up the games. "If ever there was an opportunity to show our stuff, this is it," he comments.

Sports and games have always enjoyed a high profile in Native society, both historically and today. And, while Indian, Metis and Inuit only constitute a tiny segment of the total population, there are role models to look up to - people like Tom Longboat, Jim Thorpe, Billy Mills, Paul A.oose, Alwyn Morris, and many, many others. Those planning the games are hopeful that some new talents will come out of the woodwork as a result of competing and, perhaps, just may go on to world acclaim.

A good deal of interest has already been demonstrated from the other side of the border. Yes, the Americans are getting on the band wagon, as indicated at one of the summer planning meetings where representation was

made by Indigenous people from California, Idaho, Montana and South Dakota, in addition to the northern extremes of the Yukon and Northwest Territories.

Wood anticipates involvement from almost every one of the States, and says they hope to plan and sponsor the next one in the U.S.A. In fact, he adds, they are already contemplating an expanded version, should the games in Edmonton prove successful. Theirs could involve Aboriginal people from throughout the world, rather than just the North American continent which, again, would be another "first" in the realm of Native society.

In addition to the sports and games which would be both competitive and demonstrative in nature, there will also be much in the way of showcasing Native art and culture. Facilities at the university, shopping malls, parks, and so forth are being explored as venues to illustrate crafts, performing artists, music, fashions, story telling, rodeo, and various other activities.

This is but another aspect that Native people could consider, says Wood. The games will need all kinds of people with all sorts of skills, and they should get in touch with Fletcher, "the sooner the better," he says.

For those interested in somehow involving themselves or competing, or telling others about the games, you are asked to contact: John Fletcher, P.O. Box 8391, Edmonton, Alberta T6H 0W6.

Saskatchewan Human Rights Code Amended

From the Saskatchewan Human Rights Commission Newsletter
Summer, 1989

Amendments to The Saskatchewan Human Rights Code have added mental disability as a protected category and have provided greater protection for minority groups from written material that exposes them to hatred or ridicule.

The amendments went into effect July 17.

Executive Director Ken Jamont said the Commission is pleased that the Code has been expanded to provide additional protection to the people of Saskatchewan.

"We are particularly pleased that people who have a mental disability will now be protected from discrimination under the Code. Other provinces have had this protection for some time, and their experience clearly shows that people with mental disabilities are discriminated against," Jamont said.

Changes were also made to Section 15 which protects people from discrimination in contracts on the basis of race, creed, religion, colour, sex, marital status, nationality, ancestry, or place of origin. Under the new amendments, those with a disability will also be

protected, with some limitations.

For example, a person may refuse to contract with a mentally disabled person who lacks the legal capacity to understand the transaction.

In addition, insurance contracts and pension plans may contain distinctions on the basis of disability where the Regulations so specify, or where a distinction, exclusion or preference is made on reasonable or bona fide grounds

Voices from the Forest (A Visit with Amazon Indians in Brazil)

Les Howse

While living near Regina, Saskatchewan, I had a dream of a beautiful place filled with trees, plants, and people I had never seen before. Although this dream was not disturbing, I wanted to know where this place was, so eventually I visited an elder. After offering her a gift, I asked her if she would tell me more about this place I had visited in my dream. When she returned from meditating in another room, I was told that someone was calling me to join them at a place very far away to the south from where we were and I would soon be travelling there in the near future.

Within a month after the dream, I received an invitation to attend a conference at the University of Regina, regarding Social Change, sponsored by the Faculty of Social Work. My friend, Professor Harvey Stalwick, had invited me as he and my sister Yvonne Howse were to be the facilitators of this gathering. At this conference I met Carmen Junqueira, a Professor of Anthropology from Sao Paulo, Brazil. She had been chosen to represent the Indian perspective as she had lived among various tribes of the Amazon Forest region in Brazil.

I talked at length with Carmen Junqueira about our conditions here in Canada as Native People. There were surprising parallels with the Indians of Brazil, even though their time of first contact with the White man (in some areas) was just ten years ago. It was two months after the Conference when I received a letter of invitation to attend an Indian gathering in Brazil with plane fare provided, so I immediately accepted.

I arrived at Sao Paulo, Brazil ten hours after leaving Toronto International and was met by Carmen Junqueira and Betty Mindlin whom I would be travelling with for the next month and a half. As we drove to the city of Sao Paulo on an eight lane freeway, I noticed on either side of us for about fifteen miles there were people living under the poorest conditions I have ever seen in my life. Their houses were made out of scrap wood, cardboard, discarded Coca-Cola signs and there was not one motor vehicle in sight. When I asked the ladies about the situation, the answer was, "This is their life." Begging on the streets is common place, Child prostitution is acceptable, but stealing is not tolerated, the penalty for theft is death.

I also noticed most of the cars to be small, and they all ran on alcohol which I thought was great because alcohol does not pollute, but when I commented about it I was told that all the available good growing land in Southern Brazil is used to grow Sugar Cane, which is converted into alcohol fuel for motor vehicles. Because of this, the people are always short of food and continue to suffer needlessly.

Enquiring about the Indians of that area, I was told that they were systematically slaughtered by the Portuguese in the 1700's and those that survived became slaves. Most of the descendents of the Indian slaves today are referred to as the Mestasoos or Half-breeds, as they were also the descendants of Portuguese people, similar to the Metis People of Canada.

Upon arriving at Betty Mindlin's house in Sao Paulo, I was given a bed that was situated in a small office and within an hour after lying down the phone rang in my room. Betty entered to answer it, she was crying as she hung up the phone and I asked her what was wrong. She told me that her friend who lives on the south-eastern tip of the Amazon Basin just told her that eighty Indians were found half buried in a common grave, and upon closer observation, it was conclusive that they had been machine gunned to death, possibly by hired killers. This would be my introduction to the "unofficial Indian policy" that exists today in the Amazon Basin of Brazil, where Indian people have become an acceptable cost to industrial development.

Flying by jet towards the Amazon Forest makes you realize that Brazil is a large country and as you jet closer to the Equator you begin to feel the heat inside the jet plane, for the air conditioners have little or no effect against the natural power of the sun. As we settled in to stay for the night in PortoVehro, I was invited to visit a "F.U.N.A.I. National Indian Foundation Post" which was situated on the edge of town as most of them are. While we were driving there I was told these posts were set up by the Government to accommodate the Indians as they were brought in from their villages to receive medical attention.

As I walked around the grounds of the "Post", it reminded me of an unkept barnyard, complete with buildings that you could see through and leaked when the rainy season came. F.U.N.A.I. which stands for "Indian Affairs", have set up a beurocracy in this area that provide jobs for Non-Indians to deliver services to the various Tribes, but most of the services are either non-existent or only on paper. (Does this sound similar to anyone?)

At the "Post", I was met and interviewed by a Representative from the National Television Corporation who asked me what I thought about Brazil. When I replied that I did not like the conditions of the "Indian Post", as well as being refused entry into the area where eight Indians had been machine-gunned to death, he stopped the cameras. He began to laugh and explain through an interpreter that if he allowed me to critique Government Policy on National Television, he and the crew would be immediately imprisoned and/or perhaps killed. Knowing that the Government of

Brazil is a military Dictatorship, I began to realize the amount of power and control the army had over every one, but be that as it may, the people seemed happy.

The next morning we began our journey by truck through the state of Motto Grosso towards the state of Rhondonia, which is situated in the southern part of the Amazon Forest. Along the way I was completely taken in by the beauty of the land, the trees stand so tall that you would have to lie down and look up to see the tops of them. There were birds of every color imaginable and plants as large as the trees on the Canadian prairies.

Toward evening, we stopped to eat at a small village that obviously thrived on the logging industry. Because as you breathed in you could smell the smoke from the saw mills which covered the sky in that whole area. While we were waiting for our food, I noticed one of the loggers talking loudly to Carmen and Betty as though he were angry. Thinking that there may be a problem, I began to walk toward them. Carmen turned and took my arm explaining what the commotion was all about. Apparently the man talking loudly asked her and Betty if I was a Cinta-larga Indian. Carmen replied yes, I was. She in turn asked him why he wanted to know. He said that he knew the Cinta- Larga's and that they were wonderful people. At this time Betty took hold of my other arm quietly saying it is best we leave. In the presence of the twenty loggers, both women turned to kiss me on the cheek. As we slowly walked back to the truck, Carmen explained to me that the man was lying, because the Cinta-Larga Indians are not friendly to the outsiders, especially towards the loggers who they considered to be their enemy.

It was at this point in our journey we seriously discussed whether or not we should arm ourselves. As we were entering a dangerous area where hired killers abounded. These hired killers were paid by the rich to enter virgin territory, massacre the Indians, thereby clearing the way of any resistance and thus gaining access to the resources they so desire.

(Part 2 will continue in the November Issue.)



Woman and the Justice System

members of the publishing workshop
"Pine Time Productions", May 1989
Pine Grove, Prince Albert

The justice system is unfair to women, particularly those who are native and poor. Since money talks, and women are the poorest of the poor, women who end up in court are most likely to end up in jail. The courts do not take the woman's home situation into consideration, and in effect, children are punished along with their mothers. Women are not only labelled as criminals, but as "bad mothers."

Often the courts treat battered women as the problem and not as victims. Women are further victimized by the justice system, put on trial, and blamed. Men are not punished for the crimes of family violence and sentences tend to be light if it reaches the court. Unfortunately, society values property more than human life.



Necessity plays a major role in the relationship between poverty and crime. Many women who commit a crime do it to cover the basic day-to-day necessities such as food, shelter, clothing and diapers. Many commit a crime to support alcohol and drug

habits which are an attempt to escape their lives of poverty. Wouldn't the money spent on incarcerating women be better spent on alternatives?

Yes, Native Courtworking services, halfway homes, childcare services for women on fine option, intermittent sentencing and community alternatives are worthwhile human and financial invest-

ments. These would help families to stay together and would cost less in the long run than the process of imprisonment and foster-

ing. These would contribute to women's self esteem and sense of worth, thereby creating healthy individuals who can contribute to society instead of being a burden.

These services must walk hand-in-hand with changes within the justice system and within society as a whole. Some of these changes include greater native and female participation in all levels of the justice system, from the police to the bench to legislature. This can be done by sharing knowledge and creating an awareness of the realities of women in conflict with the law. It can also be done by putting in place Native traditional methods of justice. These methods included counselling by Elders and an opportunity for the offender to make amends and correct his/her negative behaviour. When punishment was required it acted as an effective deterrent.

Often the courts treat battered women as the problem and not as victims.

Racism, poverty and sexism must be addressed by the general public for change to occur. Present attitudes must change through education and awareness at all levels of society. Society must be reconstructed to value all women and children...

Profile: Joan Lavallee - Commitment at its Finest

Mary Morin - Ona Fiddler Berteig

Mrs. Lavallee's strength and commitment to her people is best illustrated by her weekly visits to the Pine Grove Prison in Prince Albert. She has been going there for three years. She has a spiritual strength, enduring love and patience and a consistent nature which reaches out to both young and old there.

Prison life is mostly painful and filled with all kinds of loneliness and injustice. Joan hears of these things on each visit and offers her sympathy and shares a bit of her self through prayers and the sweetgrass ceremony. It is said that often when Mrs. Lavallee hears of the cruelty of others, her response is often to hide her anger and frustration and just say, "well, lets pray for them."

Often her visits are limited to just holding hands between the bars until the woman accepts the spiritual and emotional strength Joan offers and can relax a little. As well as giving, Joan receives. She says, "I have received much learning about life from the

girls. They are so young and yet they have experienced many tough lessons in their lives."

Mrs. Lavallee lives in Duck Lake now, but is originally from the Piapot reserve. Joan is a pipe carrier: the keeper of the woman's pipe. The pipe was handed down from an old man in a ceremony. The old man tried to take the stem apart from the pipe bowl after a pipe ceremony, but he could not. Joan was able to do this. The old man saw this as a sign that the pipe should go to her. It did.

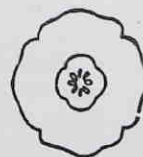
Besides her weekly visits to the women's prison as an Elder, Mrs. Lavallee is involved in many other activities. She is also one of the Elder's for the Aboriginal Women's Council of Saskatchewan. Her prayers and the respect her radiant spirit commands has added much to Council activities.

Her home is a licensed home for the

mentally handicapped. She is the secretary/treasurer for the Duck Lake Mental Health Society where she is central in the planning of picnics, parties and other activities for them.

Although Mrs. Lavallee's volunteer and home life is very busy she is committed to her work in Pine Grove. She talked about how the girls are a priority in her life, "the girls our the love of my life."

This kind of commitment is rare. Mrs. Lavallee focuses most of energy on 'her girls'. The work she does cannot be qualified or quantified. Her work and spiritual guidance can only truly be seen and appreciated from the other side.



A Community Training Residence Centre for Women: A First for Saskatchewan

by Giselle Marcotte

This past spring, the Saskatchewan Department of Justice, Corrections Division, announced that a Community Training Residence Centre (CTRC) for sentenced female offenders would be operated in Saskatoon by the Gabriel Dumont Institute of Native Studies and Applied Research (GDI).

A Community Training Residence Centre is a facility which serves the inmate population that will be spending the remaining of their sentence days in a community residence. In Saskatchewan there have only been CTRC's for men; each in major cities such as Prince Albert, North Battleford and Regina. Up until now there has never been one for women. This inequality in services has caused discrimination against women. Because men have had the opportunity to attend a CTRC, women have had to spend more time in provincial jails and federal prisons than men for the same crimes.

The Saskatchewan Department of Justice and the Solicitor General of Canada have made a most positive move to solve this problem by providing the funds for a CTRC for women. Since Saskatchewan's move towards awarding non-government organizations the funds to operate several social programs, the Department of Justice asked various organizations to submit proposals for the operation of the CTRC. The Gabriel Dumont

Institute of Native Studies and Applied Research was awarded the contract. The Centre will be situated in Saskatoon and will receive its first residents on November 1, 1989.

The Gabriel Dumont Institute of Native Studies and Applied Research, a Native education institution, decided to enter into the area of direct-service with sentenced female offenders because of its relationship to this group. Approximately seventy percent of the inmate population at the Pine Grove provincial jail is of Native ancestry. GDI, which is the education and cultural agency for the Metis Society of Saskatchewan has a responsibility toward this Native population in Saskatchewan. Studies show that as unemploy-

ment and poverty grow amongst Native people, by the year 1993 as many as 95% of all admissions to female provincial corrections will be Native women.

The philosophy behind the design of the programs to be run at this CTRC is that in order to prevent women from going to prison and committing offences over and over again, the root causes must be attacked. Removal of the bases of poverty, discrimination and the lack of dignity and self-worth would ensure an individual's opportunity to succeed in maintaining a life with meaning. The goal of this

For the women coming from the Federal system, the CTRC will be similar to a Half-Way house that a person can go to when eligible for parole.

CTRC is to help the women reintegrate into community life and to reduce the high rates of imprisonment and repeats amongst female offenders and their families. The Gabriel Dumont Institute will promote the independence, self-respect and skills for productive community living of the CTRC's residence by providing opportunities to learn and practise responsible behaviour; promoting knowledge

of community resources appropriate to the needs of women and their families; and by providing for education, training, employment and treatment according to individual needs. The unique features of the Centre will include spirituality awareness, a health program, employment and education development, community services identification, including the identification of services in the communities each resident will be moving to, and a parenting program which will include family visits and the provision for newborn babies to stay with their mothers. While GDI provides a safe environment for its residents, it

will also promote independence from that environment through reintegration in the community. Residents will be able to attend programs that are offered in Saskatoon.

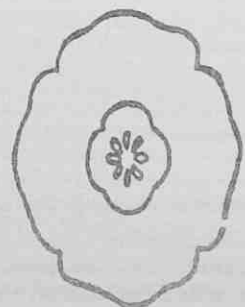
This particular CTRC will have room

for fourteen women, twelve of whom have been serving time at the Pine Grove jail for non-violent crimes. They will be eligible to spend up to six months of their sentence at the CTRC. The province has entered into an agreement with Federal Corrections to insure that two spaces at the CTRC are reserved for women who have served most of their sentence in Pine Grove jail or at the Kingston Prison for Women for federal offences. For the women coming from the Federal system, the CTRC will be similar to a Half-Way house that a person can go to when eligible for parole.

At present, two staff have been hired: Gail Sheppard as the Director and Patrice Kelly as the Programs Coordinator. These committed women are busily developing the details of the Centre's operation and the programming to be offered so that it can accept its first residents on the planned date of November 1, 1989. One of the major difficulties that the Gabriel Dumont Institute has had has been in obtaining a house. Recently in Saskatoon the By-Laws had been changed making it difficult to operate a facility such as this in many neighborhoods. Liz Troyer, a Research Officer from the Institute, has been working on solving this problem for several months. Her conclusion is that a house will have to be leased instead of purchased for the time being while the Institute builds a permanent facility.

The Gabriel Dumont Institute, already a successful education institution by way of its teaching abilities and management skills, will be able to provide the learning and caring that is essential to the foundations and further development of self-awareness and self-worth for female offenders. Not only is this a first for the Gabriel Dumont Institute but it is also a first for Saskatchewan. Everyone wants it to succeed. Most importantly, this Community Training Residence Centre for sentenced female offenders must be a success for its residents to ensure the growth and development of the Native people of Saskatchewan.

I would like to thank Gail Sheppard for the interview and information she gave me during her busy schedule: "Thank You".



Nanabush and the Turtle

James-Dean Agecutay

Once upon a time, long long ago, when the Sacred Mother Earth was first born. Nanabush called together as many birds and animals as he could find and gave each one a specific duty. He told the Beavers to keep themselves busy building dams; the Bees to make honey; he instructed the Birds to sing and make forest music; and so it went, until each bird and every animal had a special responsibility, or so he thought...

At first, the birds and animals didn't know quite what to make of Nanabush's idea of special and responsible duties. Some were excited and honored and of course, there were also those who didn't really want to be given any sort of added duty, but reluctantly accepted because they didn't want to get Nanabush angry.

They talked among themselves, about these new duties and they all agreed that they would each do their very best and with that, they returned to their homes, to prepare for the next day.

Nanabush, was quite pleased with the way that everything worked out. However, he didn't know that he had completely forgotten the Turtle. When he had called all the creatures together, Turtle had been swimming far below the lake's surface and never heard him call. When Turtle finally came to the surface it was late, all the birds and animal had gone to sleep so he knew nothing about the events that had transpired in his absence. Since it was late he decided that he would call it a day himself and went to bed also.

Early the next day, Turtle was sunning himself on the shore of the lake and preparing for his usual swim, when four Beavers came swimming by. Immediately, he became curious, it wasn't like his friends to be up at this early hour of the morning. You see, the Beavers enjoyed their rest and always made it a habit to sleep until late in the morning. Turtle was determined to find out exactly what had gotten them out of bed this early.

"Good morning, my brothers", he called out in a pleasant voice. Without so much as stopping to chat with him as they usually did when ever their paths met, the Beavers simply returned Turtle's pleasant greeting and continued on their way.

"That's strange", thought Turtle as he watched them swim by. "Usually, my friends stop and talk with me when ever we meet. Today they act like they don't have any time to spend with me." This bothered him greatly, so he called out again. "Hey hold on a moment, my brothers, I wish to speak with you."

Once again, without stopping, the Beavers replied. "Forgive us, Turtle, but Nanabush has given us a special duty which we have been instructed to begin today. We'll be back and will talk with you later." With that, the Beavers swam off into the distance.

Turtle had no idea what the Beavers were talking about and settled back on the shore to enjoy the warmth of the morning sun. But before he had time to get comfortable, a large swarm of Bees came flying by. Still looking for someone to talk to, Turtle called out to them, inviting them to share the warm sun with him.

Once again, Turtle was told that they had no time to talk with him, because they had to tend to an important duty given to them by Nanabush. Well, Turtle was fast becoming interested in these "special" and "important" duties he was hearing so much about. He was determined to find out exactly what his Elder brother, Nanabush was up too.

When Turtle finally found out that Nanabush had called all the birds and animals together and had given them each a specific duty, he felt hurt. Instead of simply approaching Nanabush and letting him know how he felt, Turtle allowed his emotions to cloud his judgement and retreated back to the lake where he could be left alone to sulk.

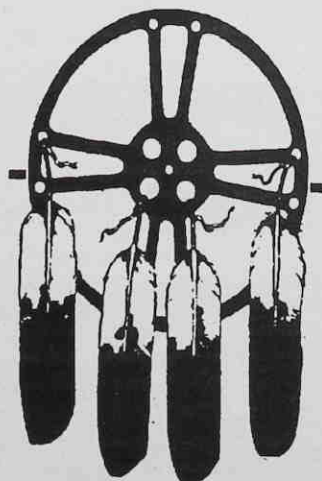
"Why didn't Nanabush call me or give me an important duty", he thought. "I'm just as good as any of those birds and other animals. Certainly there must be some important duty that he could have given me". The more he thought, the angrier he became. "Well if Nanabush wishes to give me a special or important duty, it's up to him to come and tell me. I refuse to go and ask him for anything". With that, he dove into the lake and sought out the deepest, darkest part of the lake. For many days he remained hidden at the bottom and with each passing day his anger grew and grew and grew...

Then one day, Turtle noticed the shadow of a canoe passing over head. His anger was so over whelming that it made him swim up to the surface and tip it over, spilling an Indian fisherman into the water. Turtle immediately ate up the fisherman, then returned to the bottom of the lake. Knowing that he had just eaten one of Nanabush's friends made him feel momentarily happy.

"Hm, those Saulteaux Indians," thought Turtle. "They taste pretty good and they're real easy to catch. Besides, they are Nanabush's friends and I'm positive that he'll hear about their deaths, that will teach him that I'm not one to be played for a fool or ignored.

And so it went, everytime that Turtle spotted a passing canoe he was quick to attack it and eat the Indian people who were unfortunate enough to fall into the now dangerous water. This went on for few days and soon everyone was talking about the monster turtle, who was killing all those who ventured out into the lake, naturally, Nanabush was told all about the Turtle's evil deeds.

Nanabush was quick to comprehend the situation. "Aha! Turtle must be very angry with me, and to get back at me, he's killing my friends. Well, I'll put a quick stop to this childishness and make him do something useful", Nanabush said to himself.



With that, he set out, armed with a deadly bow and arrows, to find Turtle and stop him from killing anymore of his Saulteaux friends. On his way to the lake, Nanabush racked his brains to try and come up with something useful that he could make Turtle do. Try as he might, Nanabush kept drawing a blank. He had given out all the important and special duties. Oh well, he'd come up with something later, what he had to do first was find Turtle and get him to stop killing innocent Indian people of the valley.

When Nanabush finally reached the lake, he dove into the water and swam to the deepest part, where he knew he would find Turtle. Turtle knew that Nanabush would come looking for him sooner or later and when he heard the splash, he knew it was Nanabush coming to punish him and perhaps kill him. Sure enough, he saw an angry Nanabush swimming towards him. Fear flashed through his heart and he wasted no time in attempting to make good his escape.

Turtle was a very fast swimmer, but he could not shake Nanabush, as he looked behind, he saw Nanabush was quickly narrowing the distance between them. He knew it wouldn't be long before Nanabush would be upon him. He began to panic and headed for the water's surface with Nanabush hot on his tail. As soon as Nanabush broke the surface, he skillfully cocked his bow, took careful aim and sent his deadly arrow whistling on its way.

Turtle glanced back and saw Nanabush release his arrow and to avoid being struck, he dove back into the waters chilling depths. He flung his tail high into the air, sending a great spray of water flying into the sky.

Nanabush stopped chasing the terrified Turtle and watched instead the spray of water go higher and higher into the clear blue sky until it disappeared from his sight. This strange occurrence seemed to inspire him and he broke out into peals of laughter.

"You silly Turtle", Nanabush exclaimed. "You can go back to your dark and watery hiding place! You have been taught a lesson for your evil deeds. I know that you'll stop and think of the consequences before you even think of attacking and killing my Saulteaux brothers and sisters again. Whether you know it or not, Turtle, you have already performed your special duty. The spray which your tail has sent up into the skies, shall be transformed into hundreds of thousands of stars, which will easily be seen, and which the Indian people will always find useful.

And there you have it. To this very day, if you stop and look up into the heavens on a calm and clear night, you will see what Nanabush meant. The broad pathway of stars we call the milky way are remnants of the Turtle's spray. This pathway has helped to guide the Indian people during their travellings, for more years then anyone can recall and also, this same pathway of stars has served to guide the birds in the spring and in the fall, showing them which way is north and which way is south, so they wont get lost during their annual migration.

Ironically it was the moody Turtle, who tried to do so much and in the end, thanks to the mighty magician, Nanabush, became a very helpful Turtle.

Profile of Area 11A - Local 11

by Robert Lafontaine

Fifteen miles south of Saskatoon lies a cemetery. It is all that is left of the once thriving Metis village of Round Prairie. Names like Trottier, Fayant, Demars, Caron, Landrie, Letendre, LaRocque, Short, Swain, Wells, Ouellette, and Sangret were as familiar as the soft spring wind, cool water and succulent grass that brought the Metis to this place long before the white man. Round Prairie was home to some 60 Metis families in 1870 and records show that as early as 1863 there were at least 40 families living in the village.

When the Metis led by Charles Trottier first settled in Round Prairie the area was considered to be the land of the Cree. The Cree moved on and were later replaced by Sioux Indians who were granted a reserve in 1883, about four miles south of Round Prairie. The Sioux and the Metis co-existed peacefully and they went on many hunts together.

In their log shacks the Metis were a free and proud people. There were many that came from the Red River settlement in an attempt to leave behind the political turmoil of 1870. The men fished, hunted and trapped along the shores of the South Saskatchewan River, and the women took care of the household chores, did the baking, raised the children and helped with the skinning and cooking. Come spring a lot of the families would pack up and follow the buffalo and join in the great buffalo hunts of the day. The Metis homesteaded the area and governed themselves according to community values and their religious upbringing.

In 1870 a small pox epidemic hit the native population with over 3,500 Indians and Metis dying from the disease. The majority that died were Blackfoot Indians. The Metis of Round Prairie were careful and would not hunt with anyone they thought might have the disease. Alcohol was thought to be a preventative and was used in abundance. For two years fur traders refused to buy furs from Saskatchewan because of the possibility of contracting the disease. Alcohol was becoming to be a problem for the Metis so in 1872 Clarence Trottier with the help of Father Andre petitioned the Territorial Government to stop the sale of alcohol in Metis settlements. Almost a 100 years later Clarence Trotchie, the great, great nephew of Charles Trottier would fight a similar battle and it would result in the setting up of the Native Alcohol Centre in Saskatoon.

The Metis lived peacefully but with the coming of surveyors and a chance in the Dominion Land Act which provided that odd numbered sections be paid

for by cash, petitions by the Metis were sent to the Government asking for free title to the land they already occupied. The Metis were confused with government policy and afraid that once again they would lose their land. They could see that the surveyors and the govern-

Fifteen miles south of Saskatoon lies a cemetery. It is all that is left of the once thriving Metis village of Round Prairie. Names like Trottier, Fayant, Demars, Caron, Landrie, Letendre, LaRocque, Short, Swain, Wells, Ouellette, and Sangret were as familiar as the soft spring wind, cool water and succulent grass that brought the Metis to this place long before the white man. Round Prairie was home to some 60 Metis families in 1870 and records show that as early as 1863 there were at least 40 families living in the village.

ment were not taking into account their grievances and were giving priority to Land Companies and the new immigrants. They felt that they had no voice in their own affairs and were being dictated to by Ottawa and all the while their rights were being trampled on.

Generally a very religious and pious people, the Roman Catholic priests were men of great influence in the Metis communities. The people of Round Prairie had built a rectory and a parish for the priests in November, 1873. The first priest to come to Round Prairie was Father Andre and in 1870, Father Moulin and when he got sick, Father Bourguine was stationed at Round Prairie. He didn't stay long because the people packed up and left to go buffalo hunting in the spring of 1873.

Petition after petition was being sent to Ottawa and always the standard reply was that the government would take Metis grievances in 'future considerations.' Becoming extremely agitated over Ottawa's apparent disregard of their complaints the Metis of Round Prairie sent representatives to attend a meeting in Prince Albert on October 17, 1883. At that meeting it was decided to send for Louis Riel. Dumont was a constant visitor at Round Prairie and the news that Riel was returning created a sense of excitement within the community. Riel had been staying in Montana in a self-imposed exile after the failure of his Provisional Government in Manitoba. He was also well known and a personal friend of many of the men at Round Prairie.

Riel was at St. Peter's Mission in Montana and in June of 1884, he decided to return to help out his Metis brethren. He had been hounded and persecuted by the Canadian government and although elected a Member of Parliament he was never able to take his seat for fear of imminent arrest for his role in the execution of Thomas Scott during the short term of his Provisional Government in Manitoba in 1870.

On March 18, 1885 the Metis under

Riel, fed up with no action from Ottawa and hearing rumours of a coming force of 500 Mounted Police took over Batoche. In Ottawa, the government of Canada formed a commission to come to Saskatchewan to redress Metis grievances. The commission was four days to

late, the fighting had already started. The Provisional Government of Batoche with Riel had decided to take action. The last petition demanded that the Metis be given free title to land they already occupied and representation in Parliament. The Metis decided they could wait for Ottawa no

longer.

The Metis of Round Prairie fully supported Riel so when Dumont sent Francois Vermette and Napoleon Carriere to Charles Trottier to ask for men and arms. Trottier provided 20 Metis and Chief Whitecap from the nearby Sioux reserve of Moosewoods provided 60 men. As they started their journey to Batoche. Trottier rounded up men from the surrounding district.

The City of Saskatoon was started by two entrepreneurs. They formed the Temperance Colonization Company and received a land grant of 213,000 acres. The main commercial activity was the shipping of buffalo bones, train and furs to the east by rail. The land grant given in 1882 was later withdrawn but the two men persevered. The 1901 census shows a 113 people. Because there was the rail on one side of the river and not on the other the village was split in half with one half with the railway being called Saskatoon and the other without the railway called Nuntana.

Trottier and his men ran into trouble in Nuntana where the acting Mayor stopped them when they were on their way to Batoche. He had heard that Trottier was forcing people to join the fighting. One man defected in Nuntana. The rest went on. They arrived in Batoche on April 10, 1885.

The men of Round Prairie were good hunters and good shots and they fought in all the major battles. The Sioux under Chief Whitecap also held up well under fire and they too sacrificed men to the rebellion. Vastly outmanned and outgunned Batoche fell and with the fall of Batoche so too the dreams of the Metis people.

Trottier and the men of Round Prairie sensing the recriminations and with the arrest of Riel and the leaders of the rebellion decided that it would be better for their families to leave. The Metis headed south and eventually settled in Montana. Trottier settled in Havre,

Area History

Montana where he did some freighting and herded cattle.

In 1902 Antoine Trottier, the brother of Charles, returned to Round Prairie. In their absence their homes had been burnt to the ground but much of the sentiment against the Metis had abated. Antoine returned to Montana and convinced Charles that the Metis were still entitled to scrip because they did not collect it from Manitoba in 1870. He also said that in Round Prairie there was still plenty of good fishing and hunting. Antoine got sick and in a death bed pledge Charles promised to take his people back to Round Prairie.

Charles sold everything he owned and he kept his pledge. Along with eleven other families they made the journey back to Round Prairie. Eventually some of the people collected scrip and the land around Round Prairie was dotted with Metis homesteads. The Metis established a school in 1906 at a meeting in the home of Charles Trottier. The school lasted several years but eventually died out as did the community.

The Metis of the district tried mixed farming but because of the sandy soil it was for most unsuccessful. With the growth of the City

In 1964 Malcolm Norris and Donald Neilson formed the Metis Association of Saskatchewan. Norris had been involved in the formation of the metis Association of Alberta with Jim Brady, and in their work there they met with some success. In 1965, the Metis Society of Saskatchewan under Joe Amyotte was formed. The two organizations amalgamated in 1967 to become the Metis Society of Saskatchewan. Amyotte was President until 1969 at which time Howard Adams took over the leadership.

of Saskatoon and an influx of white settlers the games was not as plentiful and fishing and trapping were not bringing in enough money to earn a living. With the depression of the dirty thirties most of the Metis were forced to sell off their land and go elsewhere to look for work. Many of the men joined the army and when they returned they settled their families after World War 2, in Saskatoon. Some families just simply picked up and moved to Saskatoon. By 1939, Round Prairie was but another ghost town.

The dreams of the Metis nation had not died. In 1934 there were meetings held in Saskatoon with the issues of land scrip and social conditions of the Metis being discussed. In 1935-36 meetings were being held in Regina and in 1937 a provincial Metis organization was formed. The 1938 annual meeting was held at the King Edwards Hotel in Saskatoon. By 1940 there were 28 Metis locals formed.

In 1940-41 a white woman by the name of Wilma Moore organized an attempt to take over the provincial organization. With the support of the Saskatoon Metis she eventually succeeded. She installed R.O. St. Denis as President and herself as Secretary. In those days there was a great split between the northern Metis and southern Metis. In 1946 T.C. Douglas met with the Metis but there was no

progress made. Intermittent meetings went on and petitions sent but the Metis were not properly organized for all intents and purposes ceased to exist.

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In Saskatoon the early years were full of enthusiasm and what could be termed confrontation politics. There were sit ins, demonstrations, and protests. Under the leadership of Clarence Trottier the Metis protested vigorously the introduction of the then Liberal governments 1969 White Paper. The government policy was that of assimilation which the Metis wanted nothing to do with.

The early seventies saw Western Region 11A participating in a number of job creation projects. Trying to alleviate their own

social conditions the area under Trottier started the Native Alcohol Centre. They also started the Sask Native Housing Corporation. Trottier also started the Touchwood Training School which involved the purchase of 80 acres of land 10 miles west of Saskatoon to train Metis as grooms for the burgeoning horse racing industry. The people of Round Prairie provided leadership.

People like Nora Thibodeau, Ron Camponi, Murray Hamilton, Clarence Trottier, Merle Fiddler provided the leadership going into the eighties. The last few years have been years of turmoil for the people of Western Region 11A. In 1976 under the leadership of Jim Sinclair the Metis Society of Saskatchewan expanded to include non-status as part of its membership. In the referendum in 1988, the membership voted to become a Metis only organization and the name was changed back to the Metis Society of Saskatchewan. In Western Region 11A the results of the separation are still being felt at the community level.

In 1969 when the Metis of Western Region 11A once again became politically active, Clarence Trottier was the first Area Director. Then came Tony Camponi and

Murray Hamilton then Merle Fiddler. In February Ron Camponi was elected Area Director beating out his nearest rival, Nora Ritchie by 16 votes.

Services available to the Metis outside of Saskatoon are very limited. In Saskatoon the Saskatoon Indian and Metis Friendship Centre provides programming and a place to meet and have coffee. There are three Metis Society Locals in Saskatoon but at present they offer no programming. In the area of education the Gabriel Dumont Institute in conjunction with the University offer a wide variety of educational options. The main office of the Metis Society of Saskatchewan is also located in Saskatoon.

Housing in the area is in good shape. Area Director, Ron Camponi is also General Manager of SaskNative Housing Corporation and is also Vice-Chairperson of SaskNative Rentals. The housing program contains some 355 units but there is a need for more said Camponi. SaskNative Housing has been in operation for nine years.

The drug and alcohol abuse problem in the region is being combatted by the Saskatchewan Native Addictions Council Corporation which operates a home in Saskatoon. The home has been in operations for the last 16 years and has put literally thousands of people through the program.

In the near future job opportunities will not improve to any great extent partly due to severe government cutbacks and the lack of job creation programs. "We have to be able to develop a number of different business strategies. Joint ventureships and maybe in the area of small but viable individual business ventures using programs that are in place such as MEDFO and SNEDCO." said Camponi. Leadership will have to come from the Area Board, he said.

There are locals in Langham, Shirley Ross is President, in Baggar, Beverly Pritchard is the President. Vanessa Johnson is the President of Outlook and in Fisk, Gladys Lambden is President and in Kindersley, Theresa Amyotte is President. In Saskatoon, Nora Ritchie is President of local 11, Brian DaMour is President of local 165 and Sandra Hatfield is listed as being President of the university local, local 126.

Lack of programming, says Camponi, has contributed to the apathy within the area. The region is mainly a farming country with the industries located in Saskatoon. Political turmoil in the last couple of years has also contributed to a negative image of the Society. Camponi, however, is optimistic. Looking at the history of Western Region 11A, with pride and perseverance the people of the area, like their father's, grandfather's and great grandfather's before them, will bounce back.





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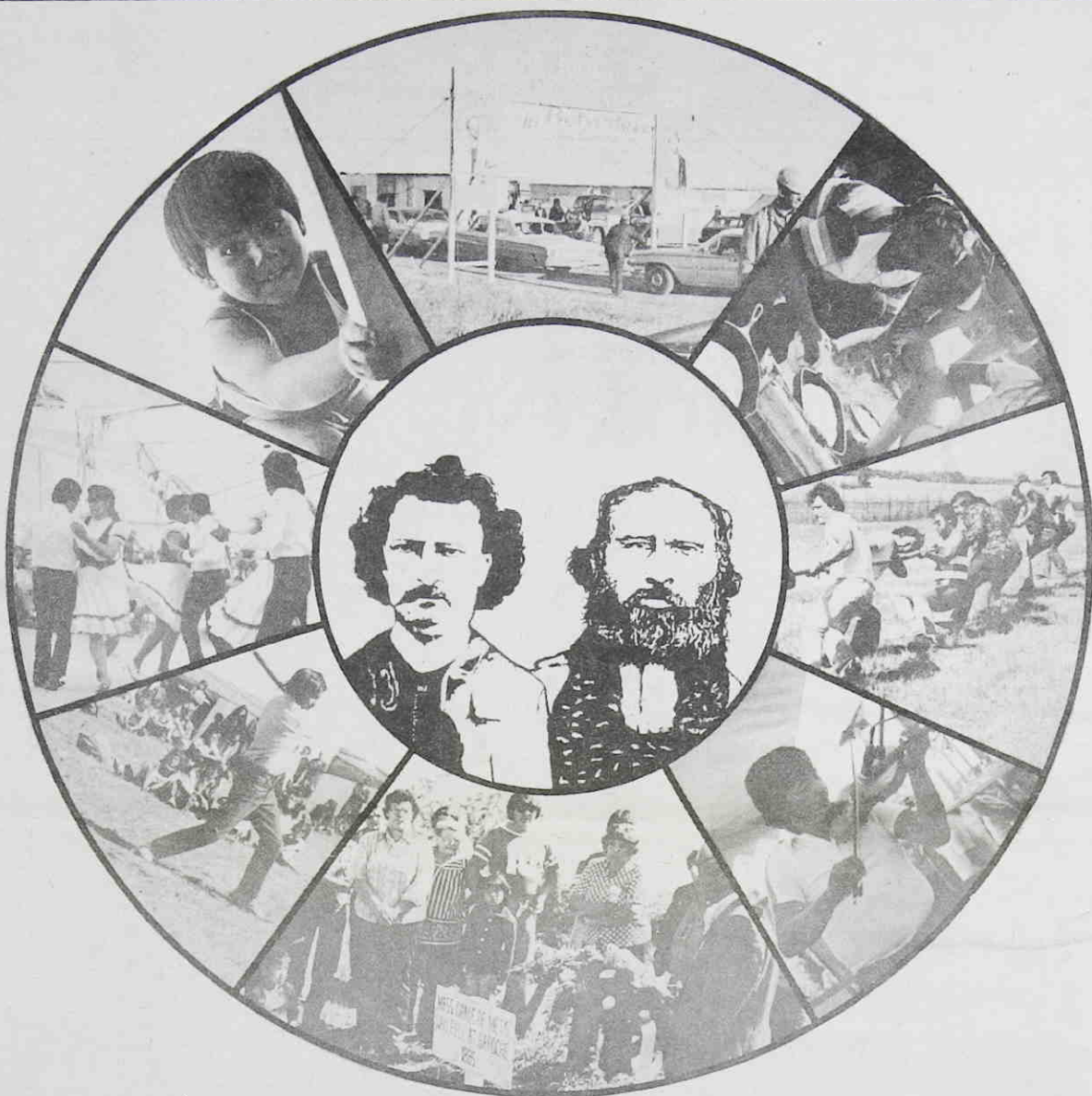
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