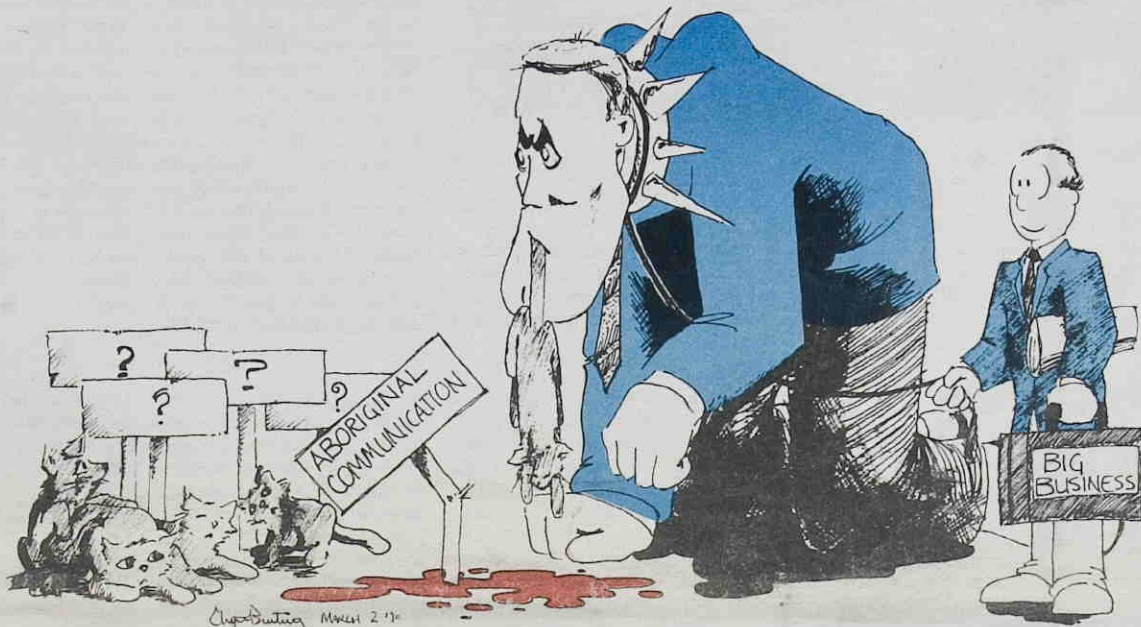


NEW BREED

Inside this month

- Northern Forestry
- MEDFO Is Not Dead
- Indian Education Rights Misunderstood
- Supreme Court Rules In Favour Of Metis
- Clash With SGEU
- Aspirin: A Wonder Drug



So Who's Next

“UNDER EVERY CLOUD IS A SILVER LINING” SNCC BOARD OPTIMISTIC ABOUT FUTURE

by Ona Fiddler-Berteig

Brian Mulrone, our self defined fearless leader, announced a federal budget which viciously attacks Aboriginal programming and many sectors of society. One of the first to receive the death blow was Aboriginal Communications programming. Gerry

Weiner, Minister for the Department of Secretary of State found 65% of his 23 million dollar cut-back in Aboriginal programs. Only 6.45 million dollars of this was for communications. (Radio and Print Media) The National Aboriginal Communications Society, although very was unable to determine on what basis these decisions were made.

In an emergency conference call the Board of Directors for the Saskatchewan Native Communications Corporation (SNCC New Breed) made one thing very clear. SNCC WILL NOT ROLL OVER AND DIE. A board of directors meeting will be held in Saskatoon on March 10th and 11th. The board will examine a number of options available for ensuring the survival of New Breed and immediately implement the most feasible.

“Our voices have been silenced,” stated Ray Fox, the President of the National Aboriginal Communications Society, of which SNCC is a member. Although for some Native newspapers this may be the

case, for New Breed it does not apply. Besides being assured 6 month “wind down” dollars from Secretary of State, the board and staff at New Breed are committed to finding alternatives to Secretary of State funding and becoming self-reliant.

Our voices have not been silenced, is the message the board of directors for Saskatchewan Native Communications Corporation (New Breed) and Jimmy Durocher, President of the Metis Society of Saskatchewan issued when news of the across the board cuts to Aboriginal Communications was made known.

In a letter dated February 23, Gerry Weiner, Minister for Secretary of State, informed our office that, “the Native Communications program has been discontinued.” He further added that, “this news

will be a disappointment...in the long term all Canadians will benefit.” A six month adjustment period was granted to the tune \$65,358.00.

The board believes with good management and budgeting these dollars will provide the base for self-sufficiency. A move which was in the works even before the cuts were announced.

Gary LapLante, the chairperson for the board of directors, emphasised that the end of D.S.O.S. funding is not the end of New Breed. “We see the six month guaranteed funding as a WIND UP, not a wind down period,” he stated.

Since January 1990 New Breed has looked towards increasing its revenue. The distribution increase from approximately 1,500 to 10,000 and the full colour front are

part of a strategy to increase advertising and subscriptions.

Gillis Lavalley, Treasurer of the Saskatchewan Native Communications Corporation, discussed the sense of urgency the board now feels about obtaining self-sufficiency, and how this crisis can be turned around into something positive. He also expresses his belief in the possible retraction of Mr. Weiners decision if the protest was large and long enough. “There is a silver lining to every cloud,” he stated in a telephone interview.

Mr. Durocher expressed his confidence in the SNCC board to find a solution to this potential crisis. “I have every confidence in the board to act quickly and effectively to squelch the rumour that SNCC is taking its last breaths,” he stated.

That silver lining may be visible to all in the next issue of New Breed, where the board's decisions will be made public. In the meantime the board invites our readers to write letters of protest and rest assured that New Breed is alive and kicking.

....the board invites our readers to write letters of protest and rest assured that New Breed is alive and kicking.

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CHAIRMAN'S MESSAGE



by Gary LaPlante

As most Canadians are aware, funding for Native programming has been drastically reduced with the Federal Government's latest budget, as announced by Finance Minister Michael Wilson on Feb-

ruary 20th, 1990. What most Canadians were not aware of was that the federal government's department of the Secretary of State has totally eliminated it's Native Communications Program on which the Saskatchewan Native Communications Corpora-

tion (SNCC) relied as the only source of funding to publish the New Breed journal ten times a year.

I, like countless Aboriginal people, find it ironic that the Federal government would totally eliminate financial support for the

print media aspect of Native communications during the Year of Literacy as designated by the United Nations. But at the same time, perhaps it is not really surprising.

The developments of the past month have been as follows: just prior to February 20th, the New Breed staff and SNCC Board of Directors were warned of the possible elimination of the Native Communications Program. On February 20th, there was nothing in Michael Wilson's speech that indicated any truth to the warning. Basically for the SNCC, no news was good news. Then on February 21st, we were told by our friends in Ottawa that the Native Communications Program was axed. There was still no word from Secretary of State. It was not until February 22nd that I received a call from the Secretary of State regional office in Regina to inform us that New Breed's source of funding, the Native Communications Program, has been terminated. This was followed by a letter from Gerry Weiner, Minister of the Department of the Secretary of State, making it official. Since February 20th, SNCC has been in constant

contact with the National Aboriginal Communications Society headquarters in Ottawa, and with other Aboriginal Communications Societies. By March 2nd, 1990, the SNCC Board of Directors reaffirmed their commitment to the New Breed journal and Native Communications, stating that the New Breed journal will be published as usual, one way or another.

The Department of the Secretary of State may not understand the importance of print media or any other form of communications for Aboriginal people, but we do. Therefore, on behalf of the Board of Directors of SNCC, I ask for your support. Please sign a petition, write a letter or phone (see petition, address and phone number this issue), protesting the cuts made to Native programming, primarily the termination of the Native Communications Program. We hope that with enough protest the federal government will reconsider and reinstate the Native Communications Program or one similar to it. Thank you for your anticipated support.

FROM THE EDITOR



Ona Fiddler-Berteig

Have you ever heard the phrase, "Justice for all?" You probably have, on television, in some cam-

paign speech or in old history texts. Well Aboriginal readers, you can file it away, obliterate it from your unconscious, you can

strike it from your mind as you would any other useless or painful memory. It doesn't apply to us. It doesn't apply to farmers, students, seniors, veterans or basically any powerless sector of Canadian society. It doesn't apply to many people in our global community. People are starving, dying in economic struggles, in religious struggles, and simple survival struggles. It doesn't apply to powerless people.

I am very serious, the blatant disregard for the express and proven needs of the least powerful people in Canada and in the world is truly scary.

I have previously emphasized my non-political nature and beliefs. Believe it or not I will not

retract that. I don't blame the Mulroney government for our present scenario. I don't support any other political party. What I do believe is that only a very select few are truly served by our "government for the people." They are the rich and the powerful. I don't know exactly who they are, only that they are getting more and more powerful and more and more greedy.

Readers, you've probably also heard the phrase, "Put your money where your mouth is." Well, if I might be so bold as to suggest that this elite group has put their money where our mouths should be. Our voices have been silenced, but not by the federal budget handed down this month. Our voices have become weaker and weaker as Big

Business and large Corporations gain more control over our economy and lifestyle. Our voices are falling on deaf ears. Ears that have successfully grown more deaf with each passing year and with every changing government.

Witness the arms length control and gloved hands approach to the many, many spills, the paltry \$7,000.00 settlement for a life lost and the huge tax deferrals and subsidies to large corporations. Is this the action of a government controlled by the people. Answer me that.

S.N.C.C. BOARD OF DIRECTORS (1990)

Gary LaPlant, Chairman, Cochin, Sask.
Robert Merasty, Vice-Chairman, LaRonge, Sask.
Gillis Lavalley, Treasurer, Regina, Sask.
Brian D'Amour, Secretary, Saskatoon, Sask.
May Henderson, Prince Albert, Sask.
Gale Pelletier, Yorkton, Sask.
Leon Kennedy, North Battleford, Sask.
Ricky McKay, Buffalo Narrows, Sask.
Norman Bonneau, Beauval, Sask.
Scott McKay, Cumberland House, Sask.
Bernadine Whitford, Kelvington, Sask.

OOPS!

Sincere Apologies are extended to 1) The Batoche Planning Committee and the SUNTEP students whose pictures were reversed on Pages 12 and 4 in the February issue; 2) The persons in the group photo on Page three. The caption should have read left to right -Martin Derocher, Erma Taylor, Max Morin and Jim Derocher.

NOTE: Please let us know if you spot any errors in any further issues.

ATTENTION

AREA DIRECTORS, LOCAL PRESIDENTS, STUDENTS, BANDS, SUBSCRIBERS, READERSHIP

The Board of Directors asks its readership to help re-establish federal funding for Aboriginal Communications.

Although New Breed will survive the cuts, there are many who won't. Please read the following directions carefully before showing your support for communications by signing the petition.

1. Petitions with erasures on it are not accepted by the Clerk of Petitions.
2. First pages of petitions must have room for at least 3 signatures.
3. Additional pages must contain at least 25 signatures.
4. Please make as many photocopies as you might need, before you begin signing.
5. Please forward copies of the signed petition to our office as soon as possible. We will send them in.
6. Inform us of who has taken the petition around to be signed.

P E T I T I O N

TO THE HONORABLE HOUSE OF COMMONS OF CANADA, IN PARLIAMENT ASSEMBLED

The petition of the undersigned residents of Canada who now avail themselves of their ancient and undoubted right thus to present a grievance common to your Petitioners in the certain assurance that your humble House will therefore provide a remedy.
HUMBLY SHEWETH

WHEREAS the Federal Parliament through the department of the Secretary of State has eliminated funding to the Native Communications Program, thereby eliminating eleven Aboriginal newspapers, two magazines and the National Aboriginal Communications Society.

AND WHEREAS no consultation was undertaken to allow the above institutions, which the said Department insisted remain as information vehicles rather than commercial activities, to reverse direction and develop means to become self-sustaining;

AND WHEREAS the elimination of the Native Communications Program also eliminates radio maintenance funding to Native Community Radio Stations as well as the lifesaving high frequency radio used by Aboriginal trappers as a lifeline to local communities;

AND WHEREAS the stated Department has also reduced funding to the Northern Native Broadcast Access Program by 16 per cent and, thereby, reducing the possibility of Aboriginal television and radio to meet production quotas set by the said Department as a criteria for obtaining funding under the program;

AND WHEREAS the elimination of the Native Communications Program and the reductions to the Northern Native Access Program will be economically debilitating to Aboriginal communities, not only through the elimination of 180 jobs but also by eliminating economic development through communications institutions;

AND WHEREAS each of the said media institutions fulfill their obligations to their communities by preserving and enhancing Aboriginal languages and cultures while assisting in cross-cultural communities between Aboriginal people and non-Aboriginal Canadians;

WHEREFORE the undersigned, your Petitioners, humbly pray and call upon Parliament to consider the advisability of reinstating both the Native Communications Program and the Northern Native Broadcast Access Program at full funding levels; and further, we humbly pray that the said Department of Secretary of State conduct consultations with groups funded under the said programs to devise plans for the future that will serve the needs of the department as well as the Aboriginal people and their media.
AND as in duty bound your petitioners will ever pray.

DATE:

SIGNATURES:

ADDRESSES:

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AND as in duty bound your petitioners will ever pray.

DATE:

SIGNATURES:

ADDRESSES:

(Blank lines for signatures and addresses)

National Aboriginal Communications Society Bulletins

NATIVES SHOULDER BURDEN IN SECRETARY OF STATE CUTS

Ottawa: Native people are being forced to shoulder the burden of federal spending cuts for the rest of the country, said the President of the National Aboriginal Communications Society (NACS).

Referring to cuts ordered by the Finance Minister in the Department of Secretary State's (DSOS) budget, Ray Fox said forty five per cent of the \$23 million ordered cut from the department came from Native programs. And 25 per cent of the total came from Native Communications.

More than \$2 million was cut from the Northern Native Broadcasters Access Program. That represents 16 per cent of the budgets belonging to Aboriginal broad-

casters.

Totally eliminated by Michael Wilson's latest budget were Canadian Native Newspapers. The Minister for DSOS, Gerry Weiner, seized the small Native Communications Program (NCP) budget of \$3.4 million to answer Wilson's call for cuts. This also means the end of NACS.

"The Department of Secretary of State's press secretary can say that Native Communications is not a priority to the Department," Fox said in reference to a comment Len Westerberg made to the press. "But that's not what Native people say."

"And I'm betting that our communities are going to prove that in

very short order."

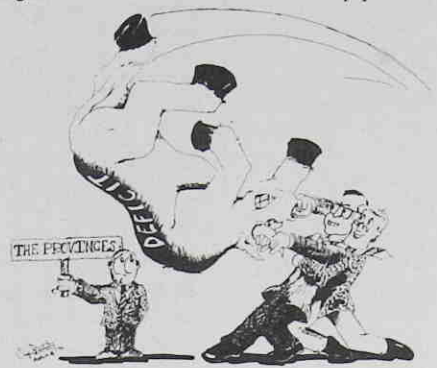
Continuing, Fox said this week's federal budget has to be the first in history to cut federal programs without an explanation. Referring to the Ways and Means document tabled in the House of Commons, Fox said nothing about why the cuts were to be made. More than that, the documents say nothing at all about cutting Native programs.

"We understand the need for spending control," Fox said. "But somebody has to prove to us that the cuts in our programs are justified as our share of the federal deficit."

The irony of the cuts, Fox said, is that the coming fiscal year is scheduled as the Year for Liter-

acy. Yet, almost in the same breath as that announcement, the federal government has cancelled

one of the best vehicles for promoting Aboriginal literacy by killing Native Newspapers.



Mulroney & Wilson
(Taking the bull by the horns)

TORIES SOUND DEATH KNEEL FOR ABORIGINAL ORGANIZATIONS

Ottawa: Aboriginal leaders tonight are shaking their fists in rage over the latest announcement of federal budget cuts.

While most federal politicians were checking their luggage in preparation of their week of next week, the Department of Secretary of State (DSOS) was making phone calls to those organizations funded mainly under the Aboriginal Representative Organization Program (AROP). The message of the DSOS officials was simple and direct: three months from now most of them will cease to exist.

According to figures released by a DSOS official who was not entitled to the information, DSOS has ended funding for 29 Aboriginal organizations - a few of them national, and quite a few regional. The cuts represent a savings of 7.5 to 15 per cent.

The announcements were obscured this day by a number of things, including a major Cabinet reshuffle. But at this time one thing is perfectly clear: there is

only one Aboriginal organization funded by DSOS that will not be affected by this announcement. And no one has called the Native Women's Association of Canada for comment.

The following is a partial list of those affected. It is partial because of the haste with which it had to be copied. NACS' source reported shortly after 5:30 p.m. Ottawa time.

Cut, with three months grace to cease operations: The Assembly of First Nations; The Micmac Social and Economic Development Committee; The Algonquin Council of Western Quebec; The Grand Council of the Cree, Quebec; Le Grand Conseil de la Waban-Aki, Quebec; Rouyn-Wanda (sp) of Quebec; The Mohawk Nation (Kahnawake), Quebec; The Allied Iroquois Association, Ontario; Treaty Three, Ontario; Anishnabe-Aski, Ontario; First Nations Confederacy; South-Resource Development Committee; Union of British

Columbia Indian Chiefs; Nishga Tribal Council; Council of Tsimshian Nations; Haida Tribal Council; Alliance Tribal Council of British Columbia; Nu-Chan Luth Tribal Council; Caribou Tribal Council; Treaty 8 Council; Heiltsuk Tribal Council; Gitskan Area Tribal Council; Kootney Area Tribal Council; Stoh-lo Nation; Stoh-lo Tribal Council.

These organizations are cut back by 15 per cent and allowed to survive because of pending land claims: Union of Nova Scotia; Union of New Brunswick Indians; Council Atikamekw-Montagnais; Federation of Saskatchewan Indians; Dene Nation; Council of Yukon Indians; Indian Association of Alberta.

All Inuit organization funded by DSOS will lose 15 per cent of their budgets, including the Inuit Tapirisat of Canada.

These Metis organizations will be cut by 7.5 per cent: the Metis Associations of Manitoba, Saskatchewan, Alberta, the Metis National Council, the Alberta Federation, the Manitoba Settlement, and the Manitoba Federation.

These Non-Status Associations will lose 7.5 per cent: The Native Council of Canada; The Metis of the Northwest Territories, the Federation of Newfoundland Indians, The Naskapi-Montagnais Innu, The Native Councils of Prince Edward Island and Nova Scotia, the Brunswick Aboriginal People's Association.

The Friendship Centre program survives with only \$1.25 million in cuts representing less than 10 per cent of their total funding.

CUTBACKS FACT SHEET

The total cost of cuts to NACS and its members are: The Native Communications Program: \$3.45 million

The Northern Native Broadcast Access Program (16%): \$2.2 million

Suspension of Broadcast Distribution Fund: \$0.8 million

Total: \$6.45 million

Translation, in terms of jobs: 180 positions eliminated

Total budget of the Department of Secretary of State: \$3.5 billion

The total cost of cuts to the DSOS: \$23 million

Subtract last year's December increase to the Department \$13 million

Total dollars cut: \$10 million

NACS portion of DSOS cuts: 65 per cent

Total cuts to DSOS programs for Indians including NACS and members \$14.35 million

Per cent of DSOS 1989-90 budget: 0.41 per cent

Per cent NACS budget makes up of DSOS budget: 0.18 per cent

Communications Societies whose total funding comes from the Native Communications Program: the National Aboriginal Communications Society (Ottawa), Tewegan Communications

WILSON BUDGET A NATIONAL DISASTER

Ottawa: The latest federal budget is a national disaster for Native people says the President of the National Aboriginal Communications Society (NACS).

The budget, announced yesterday, hinted at significant cuts to programs that deal with Native people. Using the terminology of the budget itself, when referring to the Department of Secretary of State (DSOS), "in the areas of citizenship development and multiculturalism... these budgets will be reduced by \$23 million annually from planned levels..."

What the budget did not say, however, is that some programs for Aboriginal people will be eliminated entirely. Word from DSOS is that one program for certain will be eliminated: the Native Communications Program (NCP).

The Native Communications funds Aboriginal newspapers. And with this small cut of only \$3.4 million, the federal government has wiped out Native newspapers, the maintenance funding that keeps Aboriginal broadcasters in operation and the National Aboriginal Communications Society (NACS).

Native broadcasters, according to DSOS officials will be hit with yet another cut. Broadcasters are funded under the DSOS's National Native Broadcast Access Program (NNBAP). And this program is under the knife for 16 per cent of its budget. That means that operations like the award-winning Inuit Broadcasting Corporation, and Canada's three largest Aboriginal radio stations - CFWE in Lac La Biche, Alberta, CHON-FM in Whitehorse and CKNM in Yellowknife - among others, will permanently be crippled.

The distribution funds provided under the DSOS, totalling approximately \$796,000, will be suspended by the Department for the fiscal year 90-91. The 16% cut to NNBAP mentioned above will be a permanent cut of 16% (\$2.2 million). "This is not only a national disaster for Native people, it's a national disgrace," says Ray Fox, the President of NACS. "Not only are 100 jobs about to be cut off, the Aboriginal First Nations will be stripped of its communications system."

"Our voices have been silenced."

Native communications is a cultural lifeline for Aboriginal people, Fox continues. Aboriginal broadcasters are in the business of not only news, but of keeping Aboriginal languages alive through Native language broadcasting. And Native newspapers maintain the only record of the living Aboriginal cultures.

"It seems that we've done our job too well," Fox said. "We've been watching the government for our people for, in some cases, 25 years."

"Somebody in the government doesn't like it."

The cuts to the Native Communications Program were rumoured earlier this week in an article by the Ottawa Citizen. Roy MacGregor wrote that the DSOS has apparently decided to go with television and radio over newspapers.

"But then, a little \$3.4 million program that no one in Ottawa will ever miss is probably a bit too tempting for a government that seems incapable of reading anything but bottom lines."

Next Issue

Focus - Women's Issues

Communication Cuts

NATIVE PRESS IS KILLED IN ONE CYNICAL STROKE

by Bob Rupert, Reprinted from Star Phoenix

Is our federal government confused? Does it know what its doing from one day to the next?

February 20. Budget day. Michael Wilson's axe falls hard on Secretary of State, cutting \$23 million from the department responsible for citizenship and multiculturalism. Almost half of the cut is in Native programs. Gone are some 15 Native newspapers, many of them bilingual.

Says Wilson, "I did it for our grandchildren."

February 21. Canada's 1990 Gold Coin is unveiled by our new Governor-General, Ray Hnatyshyn, and the Honorable Paul Dick, the minister responsible for the Mint. On one side of the coin, the Queen. On the other, Inuit Martha Flaherty and her daughter Allissa. They are writing in Inuktitut.

In the press release announcing the new coin, the Governor-

General's "strong commitment to promoting literacy" is heralded. Dick echoes our new royal representative.

"As we move more and more towards the information society, the ability for all to read and write becomes absolutely essential. This is a visual reminder of our commitment to ensuring that all Canadians have the opportunity," says Dick.

It would be laughable, if it wasn't so sad.

Like Wilson, I don't want to mortgage my grandchildren's future with a crushing national debt. But unlike Wilson and his number crunchers, I recognize an outstanding and longstanding debt shared by all Canadians - to our Native citizens.

This government should be ashamed of the cynical attitude it has taken towards Native people in this budget. With one stroke, Canada's Native newspapers are gone. Not cut back. That's been happening for years. Wiped out.

Nobody on Bay St. will notice. Apparently, not many Tories will either.

But the Mic Macs of Nova Scotia, the Dene of the Northwest Territories, the Cree and Ojibway of the prairies and Northern Ontario, the Inuit of Labrador and the Inuvialuit of the Western Arctic - they, and many others, will notice.

Over almost 20 years, Native newspapers like Windspeaker in Alberta, The Native Press in N.W.T., Wawatay News in Northern Ontario and the Mic Mac News in Cape Breton (which played a major role in exposing the Donald Marshall case) have been growing. More importantly, the Native people have been growing with them. From modest beginnings by untrained but dedicated people, these publications have evolved, faster than anyone could have predicted. Native people who, not long ago, lived in an information vacuum and had little or no influence over their future or control

over their present, have begun to assert themselves in recent years. And the Native newspapers, often the primary vehicles of information and understanding for these people have played a vital role in that evolution.

For \$3.4 million last year, and that's small change compared to most government programs (maybe 25 or 30 cents per taxpayer), these newspapers delivered a service of inestimable value.

This, folks, is one government program that works!

Today the people, most of them Native who produce those newspapers at modest salaries, are wondering what happened to them - and why.

All too soon the readers who rely on those newspapers will wonder, too. Native broadcasting, also cut back, cannot fill the void. Nor can the mainstream press.

Their chances of survival on advertising revenue in small, dispersed markets is minuscule.

When Native people are working hard to help themselves, they deserve our support. We owe it to Native people to assist them in the process of asserting themselves and enjoying the full benefits and responsibilities of Canadian Citizenship. They cannot fully participate in Canadian society without the information and understanding they were denied for so long. And these papers are providing it.

I will be able to explain this type of expenditure to my grandchildren. So will Wilson and Mulroney. If Canada's future is not to be based on the social conscience that has made us what we are, it's not a future I want for my grandchildren.

One Native leader has called Wilson's budget "racist." If he's wrong, and I hope he is, these newspapers will be restored. A mistake has been made. It can be corrected.

STAYING IN TOUCH BECOMING HARDER AS BUDGET CUTS HIT NORTHERN RADIO

by Sean Fine, Reprinted from the Globe and Mail

When Joseph Sakchekapow was flown to hospital in Sioux Lookout last week after suffering a heart attack, his wife Sarah became a radio star, taking to the airwaves to broadcast reports on her husband's condition.

By Southern Canada's standards, it may not have been scintillating radio. But for the isolated Indian communities of Ontario's vast North - and especially for Mr. Sakchekapow's 15 households of kin near Round Lake, 400 kilometers north of Sioux Lookout - it was a typical example of how a community radio network functions.

"If somebody passes away they usually keep the radio station on until 1, 2 or 3 in the morning," said

Martha Chikane, 26, also from the Round Lake area.

But budget cuts announced last week by the federal government will hit hard at the community radio network and other programs run by Wawatay Native Communications Society.

The Secretary of State cut the entire budget for Native newspapers - \$3.4 million - as well as \$2 million, or 16 percent, from its program for Native broadcasters.

Wawatay, launched in 1973, helps knit the 40 far-flung communities of the Nishnawbe Aski Nation, and keep them informed - in English and Oji-Cree - about the latest changes to the Indian Act, health issues, and family emergencies like the Sakchekapows'.

This week, for example, the ra-

dio network is broadcasting live from a conference of Indian Chiefs in Timmins, Ontario.

Even CBC Radio does not reach most of these largely fly-in communities, although some do have satellite dishes for television reception. Just 20,000 people live in the 545,000 square kilometers of this section of Ontario's North.

From its headquarters in Sioux Lookout, northwest of Thunder Bay, Wawatay broadcasts to 30 communities with its radio network. It also publishes a twice-monthly bilingual newspaper (in English and Oji-Cree), runs a fledgling television unit (two hours of programs a week), rent high-frequency trail radios to trappers and operates a translation service that works with government agencies.

Wawatay employs about 55 people and runs on about \$2.1 million a year, of which \$1.9 million is from government. Of that, \$600,000 is being cut from Secretary of State Gerry Weiner.

"It is my belief," Mr. Weiner said in a letter last week to Wawatay, "that, although these fiscal restraint measures are difficult ones, in the longer term all Canadian will benefit as we improve Canada's fiscal position." (Emphasis is Mr. Weiner's)

So Wawatay is being forced to make choices about what it can afford to keep, and what it must close. Its newspaper, for example, could come out monthly; it could carry less news and could even cut out its Indian language translations of articles, since these do not bring in advertising revenue.

Layoffs seem certain. Some expanded profit-making ventures could raise some new money.

Other Native newspapers among the 15 or so in Canada may be worse off.

"All of them are making brave statements," said Rob Belfry, spokesman for the National Aboriginal Communications Society. "They're sort of upset with us for saying they're going to fold. But I can't see how they're going to survive...Economic bases on reserves are very limited."

Wawatay's board of directors, which sees as its mandate preservation of Native culture and language, is resisting purely bottom-line decision making. It wants to save the newspaper's Oji-Cree

Con't page 23

SAVE ABORIGINAL COMMUNICATIONS, NDP URGES WILSON

Ottawa...Bob Skelly, M.P. (Comox-Alberni) and Ian Waddell, M.P. (Port Moody-Coquitlam) called on Finance Minister Michael Wilson to spare Aboriginal communications in today's budget. The New Democratic Aboriginal Affairs and Communications critics condemned rumoured cuts to the Northern Native Broadcasting Access Program (NNBAP) and the rumoured cancellation of the Native Communications Program (NCP).

"These programs funded by the Secretary of State have been critical to the development of media which can reflect Native values, reinforce a positive Native languages," said Skelly.

"During the U.N. Decade of Literacy, illiteracy among Aboriginal people runs at an incredibly high rate. Native media are trying to do something about that. Unfortunately when they tried to meet with Secretary of State Gerry Weiner to discuss rumoured cuts, he was suddenly unavailable."

The NCP funds 11 Aboriginal newspapers reaching one in four Native households, maintains community and trail radios, and has some capital funds available for buildings and equipment. It had a budget of \$3.4 million last year and accounted for about 100 Native jobs. Also through this program, three bilingual Native newspapers are undertaking

ground-breaking translation in the absence of existing English to Syllabic Character dictionaries.

The NNBAP funds radio and television production north of the "Hamelin Line", accounting for some 5,350 hours of radio and 747 hours of television programming in 1986. Its budget last year was \$13.2 million, representing about 390 Native jobs.

"Ironically, the Department of Communications has just announced \$10 million for a northern transponder to help alleviate the long-standing problem with distribution of Native programming," said Waddell. "If the cuts are made, we will finally have the technical capacity, but very few

Native shows to air."

Waddell promised to raise the issue in the House of Commons today, and Party Leader Audrey McLaughlin is scheduled to meet

with representatives from Aboriginal communications societies one hour after the budget in Ottawa.



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Justice

SASKATCHEWAN NATIVES AND THE JUSTICE SYSTEM



Photo Credit: Ona Fiddler-Berteig

Pablo Valdez, Principle Instigator

by Ona Fiddler-Berteig

The five member Provincial Metis Council justice committee met in February to further discuss and plan a strategy to examine ways in which the Metis could be better served by the justice system. The committee will meet with Dan Bellegarde, the Federation of Saskatchewan Indian Nations to discuss the possibility of joint efforts. As well, it will meet with representatives from the Friendship Centres in Saskatchewan.

Although a final decision has not

been made, the general feeling is that a full blown Provincial inquiry is not the route to take. The following is a part of a draft proposal from the Metis Society of Saskatchewan office in Saskatoon. Thanks is given to Lorna LaPlante, the Executive Director of the Metis Society of Saskatchewan for allowing us to print it as drafted.

All people were created equal, and in Canada all people have equal opportunities to success. However, not all have equal beginnings. The most blatantly obvious example of this fact is the

gross over-representation of Native people in the federal and provincial jails. In Saskatchewan, Natives comprise less than 14 percent of total population and over 60 percent of the prison population. Conversely, Natives are heavily under-represented as agents of the system. Therefore, something is drastically out of balance.

By any standards, Native people are at the extreme bottom of the Canadian socio-economic scale. Thus likely any disadvantaged group in the world, they fall prey to the symptoms of poverty. Most prevalent of these symptoms or social problems are alcoholism and a high crime rate, of which the former feeds the later. In order to even effectively deal with the underlying cause we must view the over-representation of Natives at the wrong end of the criminal justice system as a symptom of the problem, not the problem itself. In the long run, the only treatment is economic equality for Native people.

Insofar as we have identified poverty or underdevelopment to be the villain in this situation, we must also see that short term remedies are vital until such time as the long term treatments are realized. Other problem areas must be identified and resolved.

The second worst problem contributing to the over-representation of Natives in the justice system is the ethnocentric lack of cross-cultural understanding

which exists in Canada. It perpetuates conflict between Natives and non-Natives (Euro-Canadian, Blacks, Orientals, Hispanics, East Indians, etc.) This problem is a direct result of colonization. Also stemming from this situation is a justice system which is often inappropriate for Native peoples. Therefore Natives do not participate in the required manner. They do not conform to regulations, they clash with the predominantly non-Native agents of the system and they end up "in trouble with the law."

Ethnocentricity, or its extreme form - racism is alive and well in Canada today. Attitudes will not simply change over night because of good intentions on the part of a few individuals. Racism stems from ideologies which were formulated to look after the interests of dominant society in the colonization of Canada. In the early years after confederation, the demise of the fur trade made Natives an anachronism in Canadian society. Non-Natives had become the majority and their interests were served. Ideologies that Natives were inferior justified their marginalization and alienation of their lands. The great Canadian plan of industry in the east and extraction of surplus raw materials from the west could not be realized with a bunch of Natives on the land. The legislation made it all possible and attitudes of racial inferiority gave the colonizing Euro-Canadians justification

for their actions.

As in many colonized situations, Natives were pushed into enclaves within Canadian society and administered to by the colonizer. The institutions of the colonizer were introduced to Natives and they were forced to adapt. However, this did not occur rapidly and to date has not happened. Colonizing Canadian Natives also caused great feeling of resentment which makes them distrustful and unresponsive to genuine attempts to rectify the situation. This is very understandable. Well over a century of abuse cannot be erased and forgiven just as non-Native attitudes will not change over night. It will require careful planning and time for the strategies to work.

Only after Natives share an equal representation in the justice system will our objectives be fully met. The overall long term strategy of effective economic development policies will alleviate the problem of underdevelopment to a great degree. However some other solutions are being sought at the present time. Our short term objective is to get those figures down to a point where some progress has actually been made. A short term goal would be to target a 50 percent reduction of Native admissions to Saskatchewan prisons in ten years. On an even shorter time period, a 5 percent reduction of admission in three years would be hailed as a huge success.

METIS CHILD WELFARE: A GROWING CONCERN



Photo Credit: Ona Fiddler-Berteig

Clem Chartier, one of original committee members

by Ona Fiddler-Berteig

On Tuesday March 13th, in Regina, the official Metis Child-care Committee will meet to discuss and plan a strategy and set the terms of reference to attack the Metis Child Welfare conditions in Saskatchewan. Members to this committee are: Dan Perrins, Saskatchewan Family Services; Maxine Perron, Secretary of Indian and Native Affairs Ministry;

Allan Hanson, Assistant Deputy Minister of Social Services; Clem Chartier and Thelma Smith, Metis Childcare Committee; Gerald Morin, Metis Society of Saskatchewan (MSS) Secretary; and Lorna LaPlante, Executive Director of the Metis Society of Saskatchewan.

The Metis Childcare Committee was set up in January and met on an adhoc basis. It was mandated to

address the over representation of Metis children in care and to develop strategies. The resulting officials meeting is one of the developments from this core group.

The history of Native Child Welfare is viewed by Aboriginal people as an injustice which requires not only institutional change, but a mega program to address cross-cultural relations. Mr. Gerry Malloy, a Regina lawyer described Native Child apprehension as cultural imperialism. Often a middle class, usually female social worker enters the scene with a mind set based on their personal cultural norms and labels the crisis situation as neglect.

"The Native Child Welfare system is a part of a large bureaucratic system which colonized and culturally crippled the Native peoples," wrote Ms. LaPlante, a member of the original core committee. She further added in a telephone interview that, "my personal goal for the upcoming meeting is to see Metis Child Welfare in the hands of the Metis."

The exact number of Metis children in care in Saskatchewan is not known, however all parties involved acknowledged that the number of Native children in care is proportionately larger than what should be considered normal.

NATIONAL NATIVE ASSOCIATION OF TREATMENT DIRECTORS: DEVELOPMENT OF A PRE-TREATMENT PROGRAM FOR THE NATIVE OFFENDER

by Rod Jeffries

The National Native Association of Treatment Directors in cooperation with the Ministry of Solicitor General, Canada and the National Native Alcohol and Drug Abuse Program, Headquarters has undertaken a project which seeks to develop a pre-treatment program for Native offenders. The aim is to design a culturally relevant program which will be delivered within the correctional institutions.

This project was initiated in order to address current issues which have in the past hindered the effectiveness in delivering alcohol and drug abuse treatment services to Native offenders. The most common reason for this concern was the offender's lack of preparation to enter an alcohol and drug treatment centre. The project's goal, therefore, is to develop a program which is based upon current treatment processes, institutions parameters and the needs of the Native offender.

The project which commenced in early January, 1990 is planned to run one year. The project activities will consist of compiling information about existing substance abuse programs within the correctional institutions both in the United States and Canada; developing treatment centre guidelines for treating Native offenders; and the development of a program model and manual which will be field tested and evaluated prior to the completion of the project.

The project team consists of Rod Jeffries, Project Director; Hilary Harper, Project coordinator; Marcia Krawll, Project Researcher; Norma Kenoras, Project Researcher; and Wendy Rowe, Project Evaluator. The team welcomes any information or questions you may have with respect to the project. Please feel free to contact us at the National Native Association of Treatment Director's office in Calgary - (403) 253-6232.

Justice

TRIBUNAL TO HEAR PITAWANAKWAT CASE

by Bob Sass, Reprinted from Briarpatch, February 1990

Mary Pitawanakwat, an Ojibway woman who had worked for the Secretary of State in Regina, was subjected to "ongoing racial insults" a Canadian Human Rights Commission investigator revealed last month.

Pitawanakwat was hired in 1979, to be responsible for the department's Native citizens' programs in Saskatchewan.

She was terminated over six years later, for purported poor work performance.

Her firing came March 21, 1986, the same day Prime Minister Brian Mulroney signed the proclamation on the Second Decade for Action to Combat Racism and Racial Discrimination.

Pitawanakwat in turn, charged her employer with racism and sexual harassment as the reason

for her dismissal, and went to the Federal Human Rights Commission, who then referred this case to the Public Service Commissions' Anti-Discrimination Unit. At that time, the unit was in process of being dismantled.

Consequently, the case was heard by an arbitrator under the obsolete Civil Service Employment Act. The arbitrator ruled against Mary.

She then appealed the decision to the Federal Court of Appeal which ruled in her favor, ordering a thorough investigation by Canadian Human Rights Commission.

According to the commission which vindicated her, Pitawanakwat endured a "lack of understanding of Native culture, severe enough to create a poisoned work environment."

One employee heard an official call Pitawanakwat a "goddamn Indian", the investigator said.

Another joked about being "scalped" by Natives.

Regina officials had "total disregard for the political, social and financial realities of the Native organizations", the report stated.

In its reply to the report, the Secretary of State denied any pattern of racial or sexual harassment by its officials.

The commission will appoint a tribunal to investigate the case further. No date for the hearing has been set, but it may take until autumn.

Pitawanakwat is also seeking financial support to pay for legal expenses, and had opted to retain her own counsel rather than relying solely on the Human Rights Commission, since she had taken the commission to court.

The Committee to Combat Workplace Discrimination at the University of Regina has also produced a 36-minute video

"Mary's Story: A Dialogue on Racism". The documentary deals with the effects of racism and sexual harassment on the victim. Mary relates some of the incidents which characterize harassment and candidly speaks of how this affected her life, her physical and mental well being, and her relationship with her two children.

Clearly, the issue of sexual harassment, once a hidden and ignored problem, is one of the most serious and widespread problems facing women today.

A study conducted among women union members by the British Columbia Federation of Labour and Women's Research Centre in 1980 revealed that 90 percent of the respondents had experienced it themselves, and over half saw it as a problem for working women, or knew of incidents happening to others.

In 1983, a Canadian Human

Rights Commission survey of 2,004 persons, men and women, showed that 49 percent of the women and 33 percent of the men had experienced unwanted sexual attention. In addition, three quarters of the respondents agreed that sexual harassment is a serious problem among working women. According to this survey, 1.2 million women in Canada believe that they have been sexually harassed.

The Provincial Human Rights Commission in Saskatoon alone received 23 race-related complaints in 1988. These complaints relate to colour of skin, origin of nationality, Indian ancestry and other visible minorities.

Racism has and is still used to justify the exclusion of equal and meaningful participation of minorities in the workplace. Both racism and sexism undermine the goal and principle of equal rights in society. It must be vigorously investigated especially by government agencies which purport to advocate employment equity programs.

METIS RIGHTS AND SELF-DETERMINATION CLASH WITH SGEU MANDATES



Photo Credit: Oss Fiddler-Bertag

Gerald Morin, MSS Secretary.

The Metis Society of Saskatchewan Inc. has been granted intervenor status in connection with a certification application before the Labour Relations Board.

The Saskatchewan Government Employees Union (SGEU) has been set to argue the application on Friday on behalf of the employees of Gabriel Dumont Institute (GDI) of Native Studies and Applied Research Inc.

However, the Metis Society requested intervenor status, stating extensive arguments would be made calling into question the board's jurisdiction to hear the case. The board subsequently set the matter for May and will likely set aside eight days for it.

Bill Wardell and Don Worme, lawyers for the Metis Society told the board that in-depth historical data will be entered as evidence to show that Metis fall under the term "Indian" for the purposes of the

Constitutional Act 1867. They also intended to argue that the activities of the G.D.I. fall under federal jurisdiction, as the institution comprises a federal work or undertaking.

"The Metis Society of Saskatchewan decided to intervene in this matter, on the basis of Metis rights and self-determination," said Gerald Morin, Metis Society Secretary.

"While we are supportive of unions, and while many unions such as the Canadian Labour Congress, Saskatchewan Federation of Labour, United Farmers Union, and the Canadian Autoworkers, support our rights as an Aboriginal people, we have to take a stand when we become threatened by action which will determine legal and political issues."

The federal government, during the Constitutional Conferences process on Aboriginal rights took

the position that the Metis are under provincial jurisdiction, maintaining that it only has jurisdiction for Indian (Status and Non-Status) and the Inuit.

"Not only is this not legally correct, politically it isolates our people from the Aboriginal peoples and thus attempts to diminish our chances of securing our rights," Morin said. "Unfortunately, the unionization activity of G.D.I. by the S.G.E.U., even if inadvertent, is carrying out the attempted ethnocide of the Metis on behalf of the federal government."

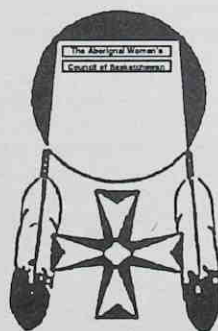
He added that the issue is extremely important to the Metis, as it forms a major foundation for its rights as Aboriginal people.

Also given status as intervenors in the case is the Metis National Council, which represents the Metis of Western Canada.

Janine Reed-Johnson, S.G.E.U. representative reported to the Star

Phoenix that she believed the constitutional arguments were a smokescreen and that S.G.E.U. is completely sympathetic to Metis

aspirations, but feared that the G.D.I. employees would get lost in the shuffle.



Welcome: New

Provincial Co-ordinator
Gwenn Acoose (Nov. 2/89)

Northern Co-ordinator
Bev Laliberty (Oct. 2/89)

Office Co-ordinator
Wanda Bear (Sept. 11/89)

*The Aboriginal Women's
Council of Saskatchewan*

No. 62 - 17th St. West
Prince Albert, Saskatchewan
S6V 3X3
Telephone: (306) 763-6005

This year we have held:
Northern Issue workshop Feb. 10-11 In Meadowlake
Annual General Meeting Jan. 20-21 In Lloydminster
COMING:
Southern Issue Workshop Mar 17-18 Yorkton, Sask.
and an assertive Workshop (Speaking on G.S.T. Tax)

Justice

ROYAL COMMISSION SEEKING INPUT FROM ABORIGINAL COMMUNITY

by *Ona Fiddler-Berteig*

The Royal Commission on Electoral Reform and Party Financing has scheduled its hearings for Saskatchewan in Regina on April 18 and Saskatoon on April 17.

"The process of public consultation has already provided the Commission with insights into how Canadians feel about elections and party financing," said Mr. Lortie, the Commission Chairman, in a press release issued February 22.

Some of the issues of concern presented to the commission deal with representation and redistribution, voter lists, rights to vote, literacy, proxy voting, access,

voting protest, advocacy group involvement and many others.

Val McPherson, hearings coordinator for Saskatchewan and Manitoba and Richard Rochefort, the Director for the Commissions Communications visited the New Breed office to expand on the commissions mandate and to gather names and addresses of other Aboriginal contacts.

Mr. Rochefort emphasized that although the deadline for formal time slots is March 09, presentations from individuals and organizations can be "squeezed in." He further added that the public hearings are only a part of the Commission's mechanism to glean public input. "Parallel

mechanisms such as a research program and telephone interviews are in the works," he stated.

According to Ms. McPherson and Mr. Rochefort the commission will probably hear from Aboriginal groups, the handicapped, women's groups, literacy groups and a host of other social and political groups.

Mr. Rochefort pointed out that many developing countries look to the Canadian voting system for guidance and focus their attention on the North. In the same breath he acknowledged that the system in the north has been criticized from all levels for not taking into account accessibility, literacy, language and proxy voting.

Ms. McPherson pointed out that women's groups have suggested that Affirmative Action program policy be implemented. Mr. Rochefort added that one Indian leader he had spoke with asked, "why should we bother to vote, we are not represented in the House of Commons?"

In the past, election procedures and party financing have been reviewed. In the 60's the Barbeau committee's recommendations resulted in mandatory financial reports, complete disclosures and other general improvements.

There have been other committees and advocacy group activities active. However for the last 15 years the policy and mechanisms have remained the same. The

cumbersome, heavy and expensive steel ballot boxes remain, the technology has not advanced, and for some, voting remains a right, as stated in the Charter, but not an easily accessible right.

The right to vote in a Federal election is guaranteed in the Charter. However, the policy regarding financing of candidates, (i.e. L. Axworthy finances disallowed him from running for a leadership vote), the absence of Members of Parliament for Aboriginal groups, the enumeration process (Canada has a very transient population) the electoral district boundaries and the non-existence of policy regarding Indian language or literacy barriers, (the special needs of the blind are dealt with) are potential issues the commission will in all probability be dealing with.

Val McPherson can be reached at (204) 233-5733; Richard Rochefort at (613) 990-4354.

CALL FOR INQUIRY INTO SASKATCHEWAN ABORIGINAL YOUTH SERVICES STONEWALLED

by *Daniehl Porttris*

Regina: The Saskatchewan Coalition Against Racism (SCAR) held a news conference in Regina, at the Holy Rosary Cathedral Auditorium at 10:00 A.M. on Wednesday, February 7, 1990. This conference was called to express the disappointment of SCAR, and its supporting members and member-groups, over the efforts of the Saskatchewan Human Rights Commission and the Canadian Human Rights Commission to stonewall an inquiry into Aboriginal Youth services in Saskatchewan.

In letters displayed at the press conference, Ms. T. A. Holizki (Chief of the Saskatchewan Human Rights Commission) describes the existence of racism in Saskatchewan as "this horrific reality" and Maxwell Yalden (Chief Commissioner of the Canadian Human Rights Commission) admits that it is "a national tragedy for Aboriginal Canadians." Yet both commissioners refused to commit their respective commissions to an inquiry.

The press conference was called to exert pressure on these commissions to carry out their mandate, which is to eliminate institutional racism. This failure on the part of the commissions is contrary to the Canadian Charter of Rights and Freedoms. Furthermore, according to Dr. Klein, a visiting professor at the Prairie Justice Research Program at the University of Regina, it is contrary to Canada's commitment to the United Nations International Convention on the Elimination of All Forms of Racism Discrimination, which is part of that Covenant.

In a letter dated January 23, 1990, SCAR has requested that the Ombudsman, Mr. G.P. McLeland, "Investigate this serious matter and have the SHRC carry out its mandate by holding a public

inquiry into the lack of adequate support services for Aboriginal youth out of which they would develop an action plan for eliminating institutional racism." At the press conference, SCAR asserted that they have every intention to take this matter to the United Nations, if necessary, to get an inquiry.

The following organizations support SCAR's request for a public inquiry: Saskatchewan Association of Social Workers; Students for Social Justice (University of Regina); By Ourselves; Regina Friendship Centre; Harvey Stalwick, Professor, Faculty of Social Work; Regina Native Women; Riel Local Inc.; Dr. Klein, Visiting Professor, Prairie Justice Research Program, University of Regina; Saskatchewan Union of Indigenous Students; United Church of Canada; Regina Peace Council; Southern Africa Solidarity Committee; Social Action Committee; Holy Rosary Cathedral Parish; EGALE Regina; Saskatchewan Coalition for Social Justice; Saskatchewan Action Committee on the Status of Women; CUPE, Local 2419; Regina Coalition for Peace and Disarmament; The John Howard Society; SGEU; Saskatchewan Federation of Labour; Social Action Committee of St. Peter's Roman Catholic Church; Peyakwuk Committee; Sask. Indian Federated College Student Association; and the Saskatchewan Association of Human Rights.

Christine Luanga read the statement from SCAR. It follows, in its entirety:

Although the SHRC says that racism in Saskatchewan is a "horrific reality", it refuses SCAR's request for a public enquiry into the lack of adequate services for Aboriginal youth. The SHRC has failed to outline any sort of realistic action plan for eliminating

institutional racism. It has failed to hold government departments accountable and has allowed them to continue practicing institutional racism. In essence, SHRC has failed to carry out its own mandate and has thus allowed the "horrific reality" that Aboriginal youth find themselves in to continue. That reality manifests itself in disproportionate numbers of apprehensions, school drop-outs, suicides, incarcerations, and high morbidity levels among Aboriginal youth.

SCAR wants the SHRC to carry out its mandate and hold a public inquiry that will focus on involving the Native community in proposing concrete solutions confronting Aboriginal youth.

Towards this end SCAR has written to the Saskatchewan Ombudsman requesting that he investigate the failure of the

SHRC to carry out its mandate. SCAR will also be taking its request for a public inquiry to the United Nations under the International Covenant on Economic, Social and Cultural Rights, and the International Convention on the Elimination of All Forms of Racial Discrimination.

A demonstration to protest the failure of the SHRC to deal with institutional racism will be held outside their office at 1819 Cornwall Street, 12 Noon, Friday, February 9, 1990.

Before closing I would like to announce that SCAR's Annual General Meeting will be held Saturday, February 17, 1990 at the SGEU building, 1440 Broadway Avenue, Regina. Mr. David Tickell, the former Ombudsman will be giving the keynote address on "Eliminating Institutional Racism."

Thank You for coming.

The demonstration was held on Friday noon, beginning at Victoria Park and approximately 150 people marched to the SHRC office on Cornwall Street. Groups, including Riel Local, presented messages of support and a drum singing group sang several spirited songs. People came and went; at least 200 people took part in the protest demonstration. The temperature in Regina was around -20C but nobody complained, not even the twenty or so children that took part. Banners were in evidence emphasizing the need to save our Aboriginal youth from their deplorable situation.

The crowd marched back to Victoria Park and dispersed at approximately 1:30 P.M. There had been no response from the office of the SHRC.

SASKATCHEWAN HUMAN RIGHTS COMMISSION

(February 28, 1990) A young man who complained to the Saskatchewan Human Rights Commission that he was denied a job at the King George Hotel in Saskatoon because he is Indian, has been paid \$1,750.00 by the hotel in settlement of his complaint, Theresa Holizki, Chief Commissioner of the Saskatchewan Human Rights Commission, announced today.

Robert Epp, who is attending Bible School in British Columbia, told the commission he applied for a job as a parking lot attendant at the King George Hotel in July, 1988, when he was 18 years old.

Epp said the hotel's general manager, Al Blevins, told him the job had already been filled.

But, Epp told the commission, before he left he noticed another young person, who was white, apply for the job and be granted an interview. That person was subsequently hired.

Donbars Ltd., the Alberta corporation which owns the hotel, also agreed as an additional term of settlement to adopt a workplace policy specifying all hiring decisions are to be made on the basis of merit and business necessity. The policy will be distributed to those doing the hiring at the King George Hotel.

"To be discriminated against on the basis of race is always hurtful, but for young people it can have a particularly damaging impact, especially if it is one of their first experiences in the workforce,"

Holizki said.

"In 1989, 18 percent of the complaints investigated by the Commission were on the basis of race. Half of those complaints were about discrimination in the workplace," Holizki said. "To deny a person a job or the opportunity to be considered for a job because of race is a violation of The Saskatchewan Human Rights Code."

For further information contact: Theresa Holizki, Q.C., Chief Commissioner, Saskatchewan Human Rights Commission, 933-5952; Ken Jamont, Executive Director, Saskatchewan Human Rights Commission, 787-2530; Donald Ford, Assistant Director, Saskatchewan Human Rights Commission, 787-2530.

Justice

SOCIAL JUSTICE



David Dunning

Photo Credit: Osa Piddler-Bertels

by David Dunning

As we enter the 90's, the issue of "social justice" is being talked

about and to some extent acted upon more so than in the past. Although the concept has been with us for centuries, the tone and

nature of our discussions around social justice is changing.

Historically, many people's organizations have worked to achieve social justice. Some examples: 1) Indian and Metis people have developed democratic organizations separate and distinct from traditional structures to try and counter the exploitation and racism that exist in the larger society. These organizations work towards ideals such as self-determination and preservation of cultures. 2) The trade union movement has developed as a response to the exploitation of workers. The goals of the labour movement have been to allow workers the opportunity to have a say in how their work and their lives are run. 3) Women have worked in organizations to promote equality of opportunity and fight sexism. 4) Seniors work to fight against discrimination based on age and to build social structures to support the aged.

The list goes on. Virtually all members of society participate in some form or another in bodies

that try to achieve a measure of social justice and this has been the case as long as one group in society has tried to dominate another.

What we are facing now though, are new challenges in our struggles for social justice. As we near the end of the 20th century we find ourselves in an age of high technology and more subtle, sophisticated forms of exploitation and domination. In the past, injustice was much more visible. It was easy to recognize most forms of exploitation such as slavery, child labour, denying the right to vote to members of society, and so on. Today however, exploitation is organized on a global scale. The wealthy and powerful control many of the institutions in our world and use them to maintain control. We only have to look at the high percentage of Aboriginal peoples in the prison system in Canada to realize that something is wrong.

To fight this kind of highly organized injustice, groups promoting social justice are linking together to come up with common

solutions.

To do this, we all have to achieve a better understanding of ourselves and our various organizations. Trade unions have to work harder to eliminate racism and sexism, within their organizations and workplaces all of us have to work harder to help women achieve an equal place in society, urban people have to have a better understanding of issues that effect rural communities, and Native and Non-Native people need to support each other's struggles.

To achieve social justice in today's world is difficult, but not impossible. We have only to look at recent events in South Africa to see what is possible. The first step for us though is to identify who our friends are - and there are many. Next we must build a broader understanding of our own goals and ideals. The it will be possible to work together in common cause to achieve social justice. Even if some of us have slightly different interpretations of what that means.

NATIVE STUDENT PROTESTORS' TRIAL DELAYED



Photo Credit: Tracy Weitzel

Outside the Courtroom

by Tracey Weitzel

On Tuesday, February 20, a Provincial court room in Saskatoon was filled with supporters waiting to hear the trial of 26 Native students and protestors. They had been charged with mischief for staging a sit-in last April at the Department of Indian Affairs offices in Saskatoon, protesting in a national campaign against Federal plans to cut back Native education funding.

Defence lawyer, Don Worme, sought an adjournment in order to enable a witness to testify at the trial. Dan Gaudry, one of the accused, stated outside the courtroom that the witness was an Elder whose testimony is essential to their defence.

Bill Wardell, Worme's partner argued that this case, involving fundamental justice issues, was novel as it was the only case

being heard in the country. All other provinces dropped the charges against the students involved in the national protest.

There was much anticipation as the crowd waited for a decision from Judge Lavoie either to adjourn for a second time or to go forward with the trial.

After hearing argument from both Defence and Crown counsel, Lavoie's decision was to adjourn the case to May 15, 1990, a time when all of the witnesses for the Defence and the Crown would be able to attend. In addition to expanding the time require for the trial, Lavoie reserved the right to ordere a pre-trial conference to narrow the issues, clarify the direction of the case and to ensure that the court would not be met with new requirements for further adjournments.

Outside the provincial courthouse, the Saskatoon Native Student's Coalition released a

statement demanding recognition of post-secondary education as a treaty right and that students who are accepted into an accredited post-secondary institution be funded.



Photo Credit: Tracy Weitzel

Don Worme, Student's lawyer

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EDUCATION EQUITY HEARING

Education Equity is a special kind of affirmative action program. It is designed to bring equal benefit to Indian and Metis children in the school system.

Several school boards in the province participate in Education Equity. At a series of three monitoring hearings, they will be reporting on their progress to the Saskatchewan Human Rights Commission, which approves and monitors all affirmative action programs. At the second hearing, the following boards will report: Prince Alberta Public, Prince Albert Separate, Northern Lakes, Meadow Lake, Northern Lights and Prince Albert Comprehensive.

Anyone interested in Education Equity is invited to attend.

Where: Prince Albert, Marlboro Inn, Cavalier Room

(Sign language interpretation will be provided, if required.)

When: March 21st, 9:00 a.m.



For Further Information contact:

Saskatoon Office Regina Office

Rene Roy
802-224-4th Ave. South
S7K 2H6
933-5952

Irma Bird
1819 Cornwall street
S4P 2V7
787-2530

Justice

THE SASKATCHEWAN COALITION FOR SOCIAL JUSTICE



Rally for Saskatchewan, Regina

Photo Credit: David Dunning

by David Dunning

Over the past decade, there have been many government initiatives at both the provincial and federal levels that have caused people to band together in coalitions to fight back. In 1983, the Social Credit Government of Bill Bennett in B.C. introduced massive cutbacks in programs, including the dismantling of the B.C. Human Rights Commission. The response to that was Operation Solidarity and the B.C. Solidarity Coalition which put hundreds of thousands of people in the streets in the largest demonstrations in B.C.'s his-

tory.

More recently, we have seen coalitions develop at the national level. In response to the Mulroney government's plans to implement the Free Trade agreement with the U.S., dozens of organizations came together in a body called the Pro-Canada Network (PCN). The PCN is now embarking on a major campaign to stop the implementation of the Goods and Services Tax (GST).

Here in Saskatchewan, people have lately come together in a coalition called the Saskatchewan Coalition for Social Justice (SCSJ). The SCSJ was for the most

part a response to the provincial budget of 1987. That budget, introduced by the government of Grant Devine affected almost everyone in Saskatchewan in some way or another. We are still feeling the repercussions of some of the cuts contained in it. The Native Courtworker Program, the school-based dental program, cuts to women's programs; these are just a few of the cuts contained in that budget. This page doesn't have enough room to list all of the cuts.

The people's response in the spring of 1987 was enormous. There was a series of hastily-

called meetings of people affected by the cuts and the result was a large rally at the Saskatchewan Legislature in June of 1987 - the largest in the history of the province.

People continued to suffer from Tory politics so it was agreed that a more formal coalition should be formed. In October of 1987, the SCSJ was pulled together at a meeting in Saskatoon which included representatives from farm, labour, women, church, Aboriginal, seniors, students, and welfare rights' groups.

In basic terms, it was agreed that our common cause was to promote equality and social justice in Saskatchewan. In large part, that meant we would be fighting policies of the Devine government and of the Tories in Ottawa as well. But it was also understood that not only would the SCSJ be critical of government policy that hurt people, we would also do our best to promote positive social and economic alternatives. That is still the role of the SCSJ two and a half years later.

The activities of the SCSJ are coordinated through a provincial Steering Committee made up of representatives of the National Farmer's Union, the Christian Farm Crisis Action Committee, the Aboriginal Women's Council of Saskatchewan, the Saskatchewan Association on Human Rights, the Saskatchewan Conference of the United Church of Canada, the Saskatchewan Federation of Labour, the Saskatchewan Anti-poverty Legal

Rights Committee and a number of others from students, seniors, human rights and solidarity groups. As well, the Steering Committee has representatives from local coalition groups in Regina, Moose Jaw, Swift Current, Saskatoon, the Parkland Region and Prince Albert.

The SCSJ carries out its work with various committees and through its local coalitions. Periodically larger numbers of people come together to plan coalition strategies in conferences and workshops. We have held two such events in the past couple of years: The 1988 "People's Congress" in Saskatoon and the 1989 "People's Congress" held in Regina.

For the most part, the work of the SCSJ is carried out by volunteers. Funding for projects and campaigns comes from donations. Although the activities of the coalition are by necessity political, the SCSJ is not aligned with any political party.

For more information on the Saskatchewan Coalition for Social Justice, write to the SCSJ at 2267 Albert Street, Regina, Saskatchewan S4T 8M1 or phone: (306) 525-6137

**To Subscribe
Call (306)
653-2253
Fax 653-3384**

ANSWER ME THAT. IS THIS JUSTICE?

by Ona Fiddler-Berteig

The following hodge podge of points to ponder are offered as simply points of information or for use in your letters of protest with the hope that our readership will find them useful. If you find them useful, offensive, or informative please let us know.

STATS:

- Unemployment for Natives is as high as 85%
- Small businesses create 70% of all jobs in Canada - 98% of which are Canadian owned.
- In 1988, Saskatchewan experienced a loss of 900 businesses.
- Average woman's paycheck is only 60% of a man's.
- 1 in 10 women are battered.
- Women do 85% of all household tasks.
- Nearly 1.5 million women in Canada live in poverty.
- In Saskatchewan there are 65 members to the legislative Assembly, only 5 are women.
- A woman is sexually assaulted every 6 minutes in Canada.
- Over 50% of women over the age of 65 have annual incomes of less

than \$8,000.00.

- Approximately 60% of all Aboriginal people incarcerated in Canada are jailed for offenses in urban centres.
- Some communities have entire generations missing (30 - 50 years old) by child welfare nabs, death, suicide, incarceration, alcohol related deaths.
- Rare to find Aboriginal language in school systems.
- Annual income for Winnipeg is \$6,000.00 for Aboriginal people, and \$8,400.00 for Non-Aboriginal.
- Natives are charged, convicted, incarcerated more frequently.
- Natives experience increased parole breach rates, recidivism, suicide, disease, birth rates, guilty plea, convictions, and decreased temporary release, parole, preventative programming.
- 54% of female headed households earn under \$12,000.00 a year.
- 90% of Aboriginal people don't complete high school.
- 60% of children in childcare of Aboriginal ancestry.
- Only 9 of the 128 foster homes in Saskatoon are Native.

- 65% of males and 90% of inmates in provincial correction centres are Native.
- A high percentage of inmates are incarcerated because of non-payment of fines.
- Only 1 in 10 of troubled youth referral calls are ever followed up.
- By the year 2,000 46% of all students in Saskatchewan will be of Aboriginal ancestry.
- Saskatchewan does not have an independent public complaints committee.
- Only 21 of the 125 schools in Saskatchewan have approved education equity plans.
- Rate of poverty in Saskatchewan is the second highest in Canada.
- Regina serves approximately 5,000 meals to the hungry monthly.
- Regina distributes 6,000 boxes of food to the needy monthly.
- Women on minimum wage earn approximately \$780.00 a month before deductions.
- The minimum cost of a nutritious monthly food bill is approximately \$360.00.
- There are 300 food banks across Canada.
- Between 1984 and 1988 there

- was a 70% increase in food bank usage.
- Only 3% of the general population of Canada are Native.
- On reserve crimes are 4 times the National average, violent crimes are 6 times, property crimes are 2 times.
- Saskatchewan population is comprised of 12.8% of Aboriginal people.

- Between 1977 and 1987 the Saskatchewan Indian population increased by 42.5%, Non-Natives only increased by 7.4%.
- In 1981, 44% of reserve housing had running water, 30% had indoor toilets.
- The cost of an education is less than 15 times the cost of supporting a person on welfare.

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Justice

INDIAN EDUCATION RIGHTS MISUNDERSTOOD

by Janice Acoose-Pelletier,
Reprinted from the Star
Phoenix, Thursday, March
01, 1990

Recently, a number of Native students appeared in court on charges of public mischief.

Police laid charges following a sit-in at the Department of Indian Affairs office in April, 1989. The Saskatoon protest was a part of a national effort by Indigenous students across Canada, organized to bring much needed attention to the department's cuts to post-secondary education for treaty Indian students.

In March 1989, Indian Affairs Minister Pierre Cadieux announced there would be significant changes to the post-secondary education program. Naturally, this kind of announcement alarmed the students currently enrolled in the university classes

across Canada.

A lot of confusion surrounding this issue relates to the way information was released to the public. And part of the difficulty with this issue is that most people are simply unaware of the legal and historical facts concerning education for treaty Indian students.

When information pertaining to this case was made public, people referred to the educational assistance treaty Indian students receive as "free" education.

Let me make this point very clear. The dollars that flow through the Department of Indian Affairs for post-secondary education programs for treaty Indian

students is not free educational money! The amount put aside each year by the federal government for the education of treaty Indian students is part of this country's treaty commitment to the various Indian nations.

In the late 1800's, the numbered treaties were signed by representatives of the various Indian nations and by the representatives of the Queen, on behalf of Britain (once the Canadian Constitution was patriated in 1982, the federal government accepted responsibility for these treaties).

The terms of these treaties appeared quite clear, at the time: the Indian nations agreed to surrender

millions of acres of land to the British in exchange for medical, housing, agricultural and educational assistance.

The educational provision was well thought out and very deliberately included. The many elders who were consulted, prior to the signing of these treaties, understood that education was necessary if Indian were going to survive. Indeed, education was considered a major priority. Today, it is even more essential to our future.

However, too many people feel that Indians continually receive a "free ride." They feel the government give us too much: too much welfare, too much of a free education and just too much money in general.

These concerns, of course, are largely due to the economic situation in Canada. People in all parts of this country are experiencing some form of economic hardship,

the farmers in the West, the fishermen in the East and West and Laborers and business people throughout the country. As a result, many have become blinded to justice.

Many honestly believe they are being denied a fair share of available resources. Consequently, when Indian's receive what is rightfully theirs, because of legal and historical obligations, other people feel slighted. They attempt to justify their own greed by referring to us as "burdens" on the Canadian economy.

Isn't this ridiculous? If Canadians would simply be patient until we have received a fair and equal opportunity to education, they would realize we can only be an asset to Canada!

But perhaps that is also part of the fear. Maybe, the complainers are frightened that one day they will have to compete with us for the same jobs.

Consequently, when Indian's receive what is rightfully theirs, because of legal and historical obligations, other people feel slighted.

SUPREME COURT RULES IN FAVOR OF METIS

by Ona Fiddler-Berteig

The Supreme Court decision to recognize the validity of the Manitoba Metis Federation (MMF) land claim which was initiated in 1985 could well mean that thousands of descendants of the Red River Metis across the nation might benefit. Very simply the MMF based their claim on the dishonest distribution of 550,000 Hectares of land set aside for the Metis in the 1870 Manitoba Act, commonly known as "the scrip issue."

The decision doesn't mean that a claim has been recognized, only that the right to pursue a claim is recognized. Many parts of Winnipeg and outlying regions are presently subject to the claim. The right to pursue the claim will aid the Metis greatly in negotiations with the government, if they do not pursue the claim through the courts.

The following is in par the argument used by Mr. Berger and the MMF at the Supreme Court hearing, and is reprinted directly from a consultation letter from Mr. Berger in 1985 to Yvon Dumont, President now and then of the MMF.

Under sections 31 and 32 of the Manitoba Act land was to be set aside for the Metis. The failure to enforce these provisions relating to the Metis land constitutes the unfinished business of Canadian history. It is a history going back to the origin of the Metis in the 18th century, the Red River uprising of 1869, the Provincial Government of 1869-70, and the negotiations between Louis Riel's delegates and the government of Sir John A. Macdonald, which gave rise to the Manitoba Act in 1870.

Under the Manitoba Act the Metis (referred to as "half-breeds") occupying river lots were to receive Crown grants affirming

their title. This would protect the rights of the Metis (and others) already settled in the new provinces. But the Manitoba Act went further. It provided that land should be set aside for future generations of Metis.

The Manitoba Act provided that one million, four hundred thousand acres was to be appropriated "for the benefit of the families of the half-breed residents." This was intended to provide lands for the children of the Metis.

How was this to be done? The Governor-General in council (i.e. the Federal Cabinet) was to make regulations, and, under these regulations, the Lieutenant-Governor of the province (a federally appointed official) was "to select such lots or tracts in such parts of the province as he may deem expedient... and divide the same among the children of the half-breed heads of families..." The condition of the grants were to be specified by the Governor-General in Council.

So what happened? By 1890, according to the research that has been carried out by the Manitoba Metis Federation, 6,000 patents had been issued. Of these, less than 15% went to the Metis.

We will allege that the Metis were cheated of their lands by the failure if the federal government to carry out its obligations towards the Metis under the Manitoba Act and by provincial legislation designed to undermine the Metis land claims. This is the basis for Metis claims under the Manitoba Act today.

Even though the Metis research supports this view, it is not necessarily the conventional view of historians of the West. In this case, we will be putting the conventional view of Canadian history on trial. It is a contention that depends on recent research done by the Manitoba Metis Federation, by

historians at the University of Manitoba, Trent University, and others.

The Metis are bringing forward a major land claim, on behalf of one of Canada's Aboriginal people, within the framework of a lawsuit. The Metis have every right to do this because the claim is firmly grounded in legal and constitutional propositions well known to the courts of law.

In recent years Canadians have become aware, through a series of court cases, of the measures taken by the Legislature of Manitoba in 1890 to thwart the rights of French-speaking Manitobans under the Manitoba Act. Now it is in turn of the Metis to litigate their land claims which the province of Manitoba, even before 1890, had taken measures to nullify. Although the federal government sought in a half-hearted way to help the Franco-Manitobans to maintain their rights, they did not seek to assist the Metis - in fact, they condoned, even collaborated in the province's actions.

The Metis suit has to be one against both the federal and provincial governments. Their responsibilities are mingled here. The claim against the one government cannot be litigated adequately without bringing in the other government too.

The strength of the Manitoba Metis in any litigation brought today lies in the fact that the Manitoba Act of 1870 is a constitutional instrument. Enacted by the Parliament of Canada in 1870, it was reenacted by the Imperial Parliament at Westminster in 1871. Thus it became a part of the Constitution of Canada. This has been true throughout the century and more that has passed since the enactment of the Manitoba Act, and it is true today. It is as much a part of the Constitution of Canada as the Charter of Rights and Free-

doms.

We will allege that both federal and provincial statutes, and order-in-council made under them, being in violation of the Manitoba Act, are unconstitutional. No statute of limitations can bar our attack on these measures. No statute of limitation can offer immunity to unconstitutional legislation.

In addition, proceedings will be brought against the federal government for breach of fiduciary obligation. The concept of the federal Crown's fiduciary duty towards Native peoples in our country has been elaborated recently by Chief Justice Dickson of the Supreme Court of Canada in the case of Guerin v. the Queen (1984) 13 D.L.R. (4th) 321. The Manitoba Act vested in the federal Crown certain responsibilities toward the Manitoba Metis with respect to the land they were to receive. The federal Crown had an equitable obligation, enforceable by the courts, to see that Metis rights were protected. We will contend that the federal Crown failed in its responsibilities in this regard.

We will argue that the Metis come within Section 91(24) of the British North America Act (now known as the Constitution Act, 1867). The province of Manitoba passed a series of laws that were designed to impede and to frustrate the objects of the Manitoba Act. To the extent that these provincial statutes did so, they were ultra vires the province. But this is so whether or not Metis and their land come under Section 91(24) of the Constitution Act, 1867.

I want to emphasize that the claims brought by the Metis under Section 31 and Section 32 of the Manitoba Act ultimately do not depend upon the meaning of Section 91(24) of the Constitution Act, 1867. The Metis could prove that they come within Section

91(24), but that it would not entitle them to land under the Manitoba Act. It is the Manitoba Act that is vital.

I think it would be unwise for the Metis to allow their heads to be turned by the suggestion that billions of dollars may be obtained. What is at stake here is a land claim. The vital thing is to get the federal government and the province to come to terms with the Metis land claim. As Prime Minister Mulroney said at the Constitutional Conference, earlier this year, the Metis are entitled to a "land base." Suffice it to say that if litigation under the Manitoba Act were to succeed, it would give enormous impetus to the claim by the Metis for a fair judgement of their claim to a land base, just as the 1973 judgement of the Supreme Court of Canada in the case of Calder v. A.G.B.C. (1973) 44 D.L.R. 13 did for Indian and Inuit, setting as it did the whole land claims process in motion.

This brings me to the question of remedies. This action will be brought in the names of the Manitoba Metis Federation and the descendants of the Metis. What remedies are they entitled to today? If the Metis prove their case, what happens then? We can't turn the clock back to 1870 and distribute land to the Metis then alive, for they are all dead. Furthermore, even though the land may have been obtained in the first instance by chicanery, over the years it has been resold to bona fide purchasers.

I think it likely that the courts would, as the Supreme Court of Canada did in the Manitoba Language Rights Reference, handed down in June, 1985, require the federal and provincial governments (in the Manitoba Language

Profiles: Law Students

MILTON McKAY



Photo Credit: Miriam McNab

by Miriam McNab

Milton McKay, 34, a second year law student at the University of Saskatchewan, is one of ten children of Wilfred and Agnes (Ledoux) McKay of Davis, Saskatchewan. He and his wife, Norma Bear, have one 2 year old daughter, Leigh-Ann. His paternal grandparents, Roderick and

Dora McKay, settled in the Horse-shoe Bend area, and his father moved to Davis when Milton was small.

Milton graduated from Prince Albert Composite High School in 1974 and afterward worked at various jobs, including heavy-equipment operating, in Alberta and Saskatchewan. In 1978-79 Milton took a Social Services Worker

Program at Kelsey. He then worked in Social Services in Northern Saskatchewan for two years. This led to his acquiring a Bachelor of Social Work degree in 1985 while working in the area of young offenders. He continued his work with the Young Offenders Probation program while beginning his studies at Law school.

Milton says he had always had an ambition to go to law school and, in early 1988 he decided, with encouragement from friends, to write the Law School Admission Test and attend the Native Law Program at the University of Saskatchewan. In the Fall of 1988, he entered the Law School with the benefit of a Federal Department of Justice scholarship, through its Legal Studies for Aboriginal People program. Milton is now close to finishing his second year towards his degree. Thus far, Milton avoids specializing. "I don't want to confine myself to one area" yet, he says, but notes that he hopes one day to be able to run a private practice and to work with Aboriginal people. How-

ever, he is very open to opportunities which may come his way.

He feels he is very fortunate the way things have worked out so far. This is a difficult law school to get into, but his timing was right, his workforce experience has helped him and he feels he is now at an age where he is mature and disciplined enough to handle the rigors of law school. He attributes some of his success to his parents as education was highly valued at home. His father worked for many years for the provincial correctional services and Milton's own experience with young offenders and how they are dealt with by the courts may have influenced his choice of profession.

To prospective law students, Milton would like to stress, "don't allow the admission process to scare you. There are ways to prepare yourself. Being a Metis student, the Native Law Program (summer course) teaches you in 8 solid weeks of work, it prepares you for law school and gives you an advantage." He notes that there is considerable competition once

in school, but suggests one should "find a groove" in which to work. "It relates to discipline. You have to discipline yourself, to sit down with the books and just hammer away on it." He also suggests that one must settle personal matters first. He has seen divorce, separation and financial problems cause failure.

Nevertheless, Milton encourages people to enter Law. He notes that as the non-Native structures recognize their inadequacies in serving Aboriginal people, there may be restructuring and therefore more opportunities for Aboriginal people in upper wage earning brackets in the legal field.

Milton recognizes the need for more education in respect to Aboriginal issues in the general public. He asks, "who's going to address that? Having our publications [newspapers] cut is certainly not going to help."

This motivated and resourceful young man has seized his opportunities and with his ambition and determination, Milton McKay's future success seems inevitable.

RHONDA JOHNSON, 3RD YEAR LAW STUDENT

by Tracey Weitzel

With this year being her last and final year before receiving her degree in law, Rhonda Johnson is kept very busy between classes and preparation for those dreaded "final exams" and taking care of her 13 year old daughter, Tori.

Rhonda is a single parent woman who feels that legal education is extremely important, especially for women. She feels that for too long the legal system has reflected the values of the dominant White male culture and that as the predominant victims of violence and poverty, women are best able to sensitize the law to the reality of those oppressed.



Photo Credit: Ona Fiddler-Bortick

One of Ms. Johnson's major goals is to improve the status of women. She has worked towards

this in the past by sitting on community boards such as Elizabeth Fry Society, Alternatives for

Single Parent Women and Interval House. After her first 3 years of studying sociology at the University of Saskatchewan, Rhonda went to Yorkton to take the position of Executive Director of Shelwin House, a shelter for battered women. From there she came back to Saskatoon to work for the Provincial Association of Transition Houses in Saskatchewan as the Provincial Coordinator. Since beginning law school, Ms. Johnson has also sat on the boards of the Friendship Inn, Women and the Law and Lawyers for Social Responsibility.

Even though Ms. Johnson would like to see change in women's

status in the future she doesn't think that change will happen in her lifetime. "People don't change over night, it's a political movement, and any political movement takes time to affect changes."

Ms. Johnson also feels that a change in the legal system alone is not sufficient. As a feminist, Rhonda is aware that attitudes among all people must change: "It is most important for Native women to have a voice because Native women experience greater disadvantages than White women and their experiences have to be brought in to make feminism more complete."

ARTHUR "BUTCH" DUROCHER

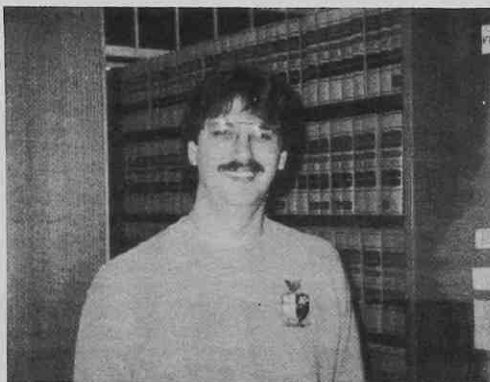


Photo Credit: Miriam McNab

by Miriam McNab

Arthur "Butch" Durocher, 30, is a Cree-speaking Metis originally of Ile a la Crosse. He is in his third year of law school at the University of Saskatchewan, Saskatoon. The eldest son of Tony and Vicki (Roy) Durocher, Butch is himself

the single parent of two of his four daughters. Altogether, his daughters are Michelle, Danielle, Sarah and Andrea.

Butch graduated from high school in Ile a la Crosse in 1977. He then moved to Saskatoon where, at age 17, he entered the College of Arts and Science at the University of Saskatchewan for

the first time. After a brief stint, Butch left University to work. He held various jobs, but primarily drove truck until January 1986 when he reentered the University. After a year and a half of Arts, Butch passed the Law School Admission Test (LSAT), and entered the summer Native Law Program. He knew this 8 week preparatory course would "make or break" him. He succeeded and decided he liked Law, so he proceeded to enter the University of Saskatchewan College of Law in the Fall of 1987 on a Dept. of Justice scholarship.

Butch received encouragement from his parents and credits them as primary influences in his decision to get a higher education. His parents always placed a high value on education and Butch had always wanted to get a university degree. Further, the responsibility

of his children made him realize there is more to life than just himself and he sought stability through education to be able to provide a secure and stable life for them.

Butch is now just a few weeks away from finishing his classes and writing his last law school exam for his Bachelor's degree. He plans to work for the Native Law Center for a year, doing research in Metis Law and some recruitment of Native students. He then will go on to article and a Master's degree is not out of the question. A long-term goal of his is to establish a private law practice, preferably in Saskatoon. Although Butch enjoys all types of law, he plans to work in Native law and may lean toward criminal law. However, he feels he needs the practical experience of articling before deciding on a specialty.

His success thus far he attributes to maturity. The older a person is, the more self-discipline one has, he states. His own experience bears this out. When he returned

to university for the second time, he knew what he wanted.

"The hardest thing is to make yourself believe it can be done," he said. "The best advice I could give is if you're really serious about getting a law degree, it's a long hard road, but if you have determination, you can do it. It is by no means easy, but its sure worth it to go through the learning experience and to end up with the degree. Don't feel you're just a Metis and you'd never make it through." He states one can condition oneself to the rigorous demands of law school. Further, Butch firmly believes that education is very important for Native people in order to get out of our cycle of poverty and other related problems, such as drug and alcohol dependency.

As a young Metis law student, Butch Durocher sets a fine example with his maturity, motivation and self-discipline. His concern for Native people, among his other qualities, makes him a man with a lot to offer.

Economic Development

ECONOMIC DEVELOPMENT

by Ron Lagimodiere

When Ona asked me to write something on economic development for New Breed I wasn't sure I could do the subject justice and was somewhat reluctant to write. The reason I feel this way may perhaps be because I've been around too long. I have heard so many different definitions applied to the term "economic development" over the years that I'm never quite sure what people really mean when they speak to me of economic development.

We saw job creation bring economic activity to areas and many thought that this was excellent economic development; in fact, many became to depend on the job creation/unemployment insurance cycle as a way of life. The government, however, soon got weary of spending large amounts of money on activity that would never sustain itself. The cost was also somewhat higher than the cost of direct assistance, or welfare as it is commonly called, and as a result is now used only very selectively.

The term community development was also another term banded about during the 60's and 70's and it was usually accepted that this was a means of achieving economic self sufficiency. Not only was this a very exciting process, but it brought about the introduction of Community Development officers to many communities. These officers were mandated to work with communities to bring about a process of planning and organization which would take advantage of all the natural

economic opportunity an area had. This was intended to bring a certain amount of economic self sufficiency to a community/region. Because of the increased pressure some of these individuals brought upon governments to provide ever increasing amounts of money for projects, etc., this program was eventually cancelled.

Then came terms such as "regional economic development" and "socio-economic development". I was never sure exactly what the term "socio-economic development" meant and I had many interesting discussions with other bureaucrats and with various Native people to see what their personal definition of this term was. Unfortunately there were many who felt it was the panacea or magic ingredient which would cure most of the ills of our northern and Native communities and truly provide a "stay option" for the people of the communities. I am still not sure what this term means to most people.

The term regional economic development also must have meant different things to different people. The federal government had a department devoted to this task, the Department of Regional Economic Development (DREE). This department was considered very successful by many in the west and in the Atlantic provinces. It was as a result of DREE that the Canada-Saskatchewan Northlands agreement came into being.

This agreement also considered the "stay option" as a viable option. This meant that people should not have to leave their

home communities in order to find meaningful work. Although this agreement did not solve all the problems, it was responsible for providing funds which brought much needed infrastructure such as roads, electricity and sewer and water to many in the North. It also brought about the very successful program known as NORTEP. The expectations of some however may have brought about the demise of this department and it became replaced with a department that focuses on Industrial Development. This is a much easier term to define, but unfortunately is interpreted by many to mean economic development through the creation of large industries.... very good for the heartland of Canada but no so good for northern and isolated communities.

Webster's dictionary was of no assistance to me when I tried to find an accepted definition of "economic development". I have no choice therefore but to give my interpretation of what is becoming acceptable to governments as meaningful economic development activity. Generally, speaking, the federal and provincial governments prefer to finance a business or commercial activity if it can be demonstrated that after the initial startup costs, which may take a year or two, the business can generate enough profit to pay its own way and provide a fair return to the entrepreneur. This is not always black and white and has many variations depending on the type of project or activity being financed.

Programs of years past which

provided assistance to all sorts of activity have now been mostly replaced with programs offering specific industrial or business development assistance. The main criteria of these programs is that a business demonstrate economic viability. Special ARDA use to allow a business up to three years to demonstrate this. The new programs are not nearly as generous and prefer that the business provide a fair rate of return more quickly.

The new Canadian Aboriginal Economic Development Strategy, CAEDS, replaced Special ARDA, NEDSA, NEDP and other economic and employment development programs run by the federal government. The strategy is being implemented by the federal departments of Industry, Science and Technology Canada, Indian and Northern Affairs Canada, and the Canadian Employment and Immigration Commission. I am not familiar with the programs offered by Indian and Northern Affairs Canada and the Canada Employment and Immigration Commission so I will limit my few comments to the program offered by the department of Industry, Science and Technology. This is "The Aboriginal Business Development Program". This is the program to which the Metis Economic Development Foundation owes its existence.

The Aboriginal Business Development Program provides financial and developmental assistance to Aboriginal entrepreneurs and communities to start up or expand commercial ventures. The booklet explaining this program goes on to state, "From many years of providing Aboriginal and regional economic development programs,

the department has learned that only projects with strong potential to be commercially profitable will generate wealth and contribute to self-sufficiency. Experience also indicates that adequate project preparation and planning are as important to business success as project financing". As you can see, the focus is on the DEVELOPMENT OF COMMERCIALY PROFITABLE VENTURES.

The booklet further describes the program and states that the program can financially support the following:

- * Development of business plans and feasibility studies;
- * Establishment, expansion, modernization of
- * Commercially viable businesses and acquisitions of ongoing businesses;
- * Development of new products, services, or production processes;
- * Marketing initiatives, such as the production of promotional literature or advertising, participation in trade shows, or market research.

Of interest to many of you, may also be the program of assistance offered by the government of Saskatchewan. This program is offered by the Saskatchewan Indian and Native Affairs Secretariat and offers grants to assist Native businesses in the start up phase or longer. For further information on these programs you may contact: The Metis Economic Development Foundation of Saskatchewan Inc., 201-2022 Cornwall St., Regina, Saskatchewan, S4P 2K5. Telephone: (306) 757-7355

METIS BUSINESSWOMEN: MOVING FORWARD



Rose Boyer

Photo Credit: Ona Fiddler-Berteig

by Ona Fiddler-Berteig

Women and business are two words which have recently become synonymous with success. In the Native community women are quickly becoming a key factor in economic development projects and strategies throughout the Nation.

One indicator of this move towards direct involvement is the Second Annual Metis Women's

Conference on Economic Development, entitled *Iskwewak Atoskewaki*, a Cree word which means Women Working.

The conference will take place in Regina on March 31 at the Hotel Saskatchewan. Rose Boyer, the Chairperson for the Metis Women's Committee (MWC) stated, "Metis women have always made major contributions towards community development activities, it is time we moved into

the business field."

Approximately 100 women are expected to attend the conference, 50 of which will be representatives of the Metis Women's Committee regions.

The keynote address will be delivered by the recipient of the National Business Woman of the Year Award, Mrs. Frank a Native from Alberta who has been a huge success in the micro-computer field.

Rose Boyer invites all Native women interested in business and economic development to attend as delegates or as visitors. She can

be reached in Saskatoon at 665-7746 or 384-5623 in the evening. Terry McFale or Donna Racette can be contacted for more information in Regina at 525-5459.



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Economic Development

MEDFO IS NOT DEAD



Principle Actors

Burt Waslander, Ed Pelletier, Keith Coombs

by *Ona Fiddler-Berteig*

"MEDFO is not dead," stated Mr. Ed Pelletier, the Chairman of the Board of Directors for the Metis Economic Development Foundation of Saskatchewan Incorporated (MEDFO). This statement was directed to Burt Waslander the Director General of Investments, Aboriginal Economic Programs, Ron Lagimondiere, and the rest of the board at the February 07 meeting. You might wonder why a board of directors needs to hear this type of statement from the organization they are mandated to direct and be responsible for. However, this statement was necessary to quell the rumors that MEDFO had received its notice in January (after the last board meeting).

Mr. Waslander, who spoke after Mr. Pelletier, pointed out that the rumors did have some basis. He stated, "I'm not beating around the bush. We almost cut funding. In the last year MEDFO has not done

its job." He further added that its present status was due only to the promising changes reflected in the operating plan submitted by Mr. Pelletier and Mr. Keith Coombs, the new Executive Director for MEDFO, a plan which was subsequently ratified by the whole board. Mr. Waslander pointed out that past poor financial management, non-adherence to guidelines, paper projects, deliberate misrepresentation of program management, and outright lies from past employees was the basis for the threat to cut funding entirely.

The action plan is the result of consultation between Mr. Laj, Keith Coombs and Ed Pelletier and to be presented before the threat became a reality. Hence, the address to the board.

Indeed MEDFO is not dead. It has agreed to adhere to a very detailed plan of action and to report its activities monthly. A plan which, according to Mr. Keith Coombs, the Executive Director

for MEDFO, is designed to enable MEDFO to, "actively deliver the programs MEDFO was created for."

The plan proposes a number of changes, and outlines the roles and responsibilities of staff, executive and board members. The most dramatic change to MEDFO will be in its staffing process. Field workers will be hired on a contractual basis and renumeration according to a set of guidelines set out in a written contract. This change is an attempt to reduce the costs of the old fieldworker program.

Other changes include the transfer of a number of responsibilities to the Executive Director and the Executive Board Members.

MEDFO's primary responsibility is to assist Metis and Non-Status people to access economic development opportunities and resources. Since its conception in 1987 MEDFO has in effect aided many Aboriginal entrepreneurs develop business plans and access

the necessary grants and loans to make dreams a reality.

Everything was under control until January of 1989. It was then, according to the background information provided in the operating plan submitted to the Federal Government and adopted by the board that "the sunset started." The elimination of federally funded Native economic development programs, and the ensuing push for projects, over expenditures in administration, a misplaced priority on Mega projects, the closure of the Prince Albert office and an alarming increase in staff and board changeovers are cited as the explanation for the development of the threat to withdraw funding completely.

Mr. Waslander was quick to point out to the Board of Directors that it was and remains their responsibility to oversee MEDFO's activities. He stated "this board does not know what's going on. Your role is to direct the Executive Director."

Responses to this accusation were varied. It was generally accepted that in the past the board had been misinformed, and manipulated and even lied to. A general consensus that "board training was necessary and that nepotism played a huge role in the past years poor performance of MEDFO was reached. Mr. Pelletier pointed out that Keith Coombs was the sixth Executive Director to be hired in a twelve month period. Mr. Coombs, who received an 8 month contract explained his demand for the contract. He stated, "I did not know if I wanted to jump on this sinking ship so I insisted on an 8 month contract."

Dennis McLeod acknowledged that the board had been manipulated and Tony Camponi agreed



"This board does not know what's going on."

that Board training dollars were necessary. "We need to have a solid board," stated Mr. McLeod.

The future of MEDFO will be determined by adherence to a set of guidelines which ensures its accountability, but as one board member who wished to remain anonymous pointed out, "the agreement we made gives all control to the government soon they'll be telling us which projects we can look at."

The CAEDS (Canadian Aboriginal Economic Development Strategy) was put in place in January. It is intended to replace the old Economic Development programs and it is committed to distribute 873.7 million dollars over the next five years. Mr. Coombs is optimistic about the future of MEDFO and economic development. "The sunrise looks brighter, the ratification of the action plan, the clear commitment from the Federal Government to reinstate our funding until August, and the governments third party study agreement will enable MEDFO to perform and do the task it was created for."

THE ROYAL BANK WANTS YOU



Photo Credit: Ona Fiddler-Berteig

Audrey Ahenakew-Funk - Recruitment officer

by *Ona Fiddler-Berteig*

Although all banks who have 100 or more employees are Federally regulated by Employment Equity principles, the Royal Bank appears to be exceeding those re-

quirements by far.

In Alberta the Royal was named Employer of the Year. In Saskatchewan a new and innovative approach has been undertaken. The principle actors in the Saskatchewan scene are Audrey

Ahenakew-Funk, the recruitment officer since December and Kevin Zimmel, Manager of Employment Equity for the prairies. Together, this team is planning to ensure Aboriginal people are proportionately represented in the Royal's banking institutions.

The promotion of Ms. Ahenakew-Funk to recruitment officer was the first step towards true employment equity. Ms. Ahenakew-Funk is an Indian from Prince Albert area and has worked with the Royal consistently since 1974. "Applicants must be qualified to be hired," she stated. "We are looking for Aboriginal people with a sincere interest in banking and good interpersonal communication skills," she further added.

Mr. Zimmel emphasized that the Royal's activities should not be viewed as affirmative action. "We do not have a quota and will hire only those with the necessary requirements," he stated.

The necessary requirements are the previously mentioned skills and commitment. A Grade 12 is not necessary for the customer service positions, commonly known as tellers. The average starting wage for these positions is approximately \$8 per hour.

The bank also hopes to recruit

Aboriginal people for management training. Mr. Zimmer emphasized that business administration training for these positions is required and starting salary is around the \$25,000.00 mark.

Ms. Ahenakew-Funk has been busy visiting high schools, campuses, bands and other organizations to network more effectively. Her principle message, what else but, "The Royal Bank wants you."

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Economic Development

METIS ECONOMIC DEVELOPMENT FOUNDATION



Photo Credit: Osa Fikdler-Bertog

Medfo Board of Directors

by Ron Lagimodiere

During the late 1970's and early 1980's, the Special ARDA program offered assistance to the Association of Metis and Non-status Indians of Saskatchewan to hire Economic Development workers to provide assistance to communities and individuals in developing and promoting their commercial projects. This program was offered for a five year period and was coming to an end in 1984. As a result, AMNSIS began lobbying and negotiating with the Native Economic Development program for a replacement vehicle.

Recognizing the need for a professional organization to promote the establishment of Native owned and controlled financial and economic Institutions, the Federal Government, through the Native Economic Development program of the Department of Regional Industrial Expansion

entered into an agreement with the Metis Economic Development Foundation on the 30th day of March 1987. The completion of this agreement is on or before August 31, 1990. This means that MEDFO may not necessarily get any further funds from the federal government after that date.

The Metis Economic Development Foundation effectively came into being with the signing of this agreement, however it was some time before a staff was recruited and effective assistance was given to Native entrepreneurs. The MEDFO organization consisted of an Executive Director, an Executive Secretary/Bookkeeper, a shared Secretary and five field workers stationed in Prince Albert. The Mandate of MEDFO has an approved Operating Plan to establish and provide a program of business advisory and support and services to Metis and Non-status Indian people. The Foundation delivers services in four specific

areas related to economic development, more particularly, the services come under the following headings:

- a) Field Services
- b) Research and Planning
- c) Human Resource Development
- d) Native Women's Programming

MEDFO operated relatively well until June of 1989 and was largely responsible for the Metis and Non-status Indians accessing a fair share of Special ARDA funds. According to the Special ARDA office, Metis and Non-status Indians submitted 51% of the applications to this program and resulted in the MNSI people receiving 44% of the dollars expended by the program. This success would not have been possible without the capable assistance of the MEDFO staff.

The transfer of ownership of MEDFO from AMNSIS to the Metis Society of Saskatchewan, MSS, resulted in some instability

in the management of MEDFO. The expiry of NEDSA, Special ARDA, and NEDP also created further confusion and resulted in the lay off of all field workers in June 1989. The political instability which ensued caused the Federal Government to review the need for MEDFO and whether it would continue funding this much needed program.

This resulted in much talk and many rumors about the demise of MEDFO. On February 7, 1990, the Board of Directors of MEDFO met with Mr. Bert Waslander, the Director General of Investments, Aboriginal Economic Programs, to discuss the future of MEDFO. As a result, Mr. Keith Coombs has been hired as Executive Director and funding of the program is continuing. MEDFO is in the position to again offer first rate services to its clients, the Metis and Non-status Indian people of Saskatchewan.

Should you be interested in starting, buying or expanding a business, or getting involved in other commercial enterprises, and you expect to go to CAEDS, a bank or credit union for financial assistance, you will require information on the following:

- Your competition
- Your market
- Who your customers are going to be
- How much money you are going to invest in the project and/or the value of assets you will be bringing to the project
- Your experience. Do you have financial management experience. You will need your resume.
- Will your financing be sufficient to finance your project
- What about the identifies number and the required skills of people you will need as employees
- Can you manage and motivate people

- You may have to work long hours with no holidays to make your project succeed...Do you have the commitment to do this?

The above are some of the things which will have to be addressed in your business plan along with financial statements showing what you expect to achieve through this business. You may need a professional to assist you to put your plan down on paper so that it is acceptable to financing agencies such as CAEDS or the bank or Credit Union. If you have looked closely at the above and come up with some positive answers and want to proceed further you should contact MEDFO who will assist you to evaluate your project and may provide professional service to you either directly or through the contracted services of Professionals. Remember though, your business or commercial enterprise must be economically viable and you must demonstrate commitment through the amount of money and effort YOU are prepared to put into it.

Contrary to popular opinion all is well and MEDFO would appear to be assured funding until August 1990. What happens beyond that date will be the subject of a study which will be carried out under the auspices of the Federal and Provincial Governments and the Metis Society of Saskatchewan. Hopefully this study will be complete in sufficient time to allow all interested parties to study and accept the recommendations before MEDFO is without funds to operate.

For more information on the services of MEDFO, please contact: Mr. Keith Coombs, 201-2022 Cornwall Street, Regina, Saskatchewan, S4P 2K5. Telephone (306) 757-7770; Fax (306) 757-0110.

M.S.S. CALLS ON THE PUBLIC TO END POVERTY IN THE NORTH



Max Morin, Lillian Sanderson, Winston McKay, Bobby Woods

Photo Credit: Clem Charter

adapted from M.S.S. February press release

On February 26th, the Northern members of the Provincial Metis Council of the Metis Society of Saskatchewan (M.S.S.), held a press conference to draw attention to the economic plight of Northern Metis people, and to seek the

support of all Saskatchewan people, to regain economic self-sufficiency.

Lillian Sanderson delivered the following statement to the press:

"We were once strong, proud and independent people, with strong families and strong self-sufficient communities.

Over the years governments

have taken away control over the resources that we used to earn our living. The result is unemployment that runs to 90 percent, among our people in many communities. In the south, an unemployment rate of even 15 percent would be considered a national disgrace, but the economic deprivation we suffer is ignored - out of sight, out of mind.

In the north, poverty that most southerners believe only exists in third-world countries as a daily occurrence.

In the 1970's public inquiries on Northern development were held, and made recommendations that would ensure that Northerners would benefit from Northern development. These recommendations were ignored, and Northern development went ahead, providing jobs for southerners and millions of dollars in royalties for governments - and in return, we lost control over the resources we need to make our living, and were

reduced to dependence on welfare.

We will no longer tolerate this. We are determined to earn our own livelihood, to rebuild strong communities and to create a better way of life for our children.

Every year Welfare dependency costs in the North increase by tens of millions of dollars. Southern taxpayers can no longer afford to ignore the problems of the Northern Metis.

In the past, Northern development has proceeded, and we get none of the profits, none of the royalties, and none of the good jobs. This must stop.

The approaches of the past have not worked.

The Northern Metis must have the right to participate as owners, in all new Northern developments. Only then can we ensure that our people are trained for the good jobs that can be ours. Only then can we obtain the profits we need to start other new businesses. Only

then can we ensure that our environment is preserved, while new developments occur.

We demand the right to earn our own living. We demand the right to build a future of hope, dignity and opportunity.

To the people of the south, we say: "Please support us, so that we can transform the north from a national disgrace, to an economically self-sufficient source of pride to all Saskatchewan."

All you have to lose is the ever-increasing tax burden that results from keeping our people dependant on welfare, and you have everything to gain, so please stand up and be counted. Make the commitment today, to support us, so that we can overcome this national disgrace.

Today, we are announcing that the Metis Society has established a working group that will go out into

Education

CANADIAN AND BOLIVIAN NATIVES COOPERATE ON SCHOOL DESK PROJECT



Mike Auger - "I expect great affinities and similarities".

by Jean Hage

This winter, near the shores of Lake Titicaca, the world's highest lake, a Native Canadian is living and working with Bolivian Natives in a venture designed not only to provide much needed school equipment in neighboring villages, but to also serve as a cross-cultural exchange between two Indigenous peoples.

Mike Auger, 31, of northern Alberta's Big Stone Cree Reserve, will spend five months working with the Aymara of Huarina, a town 72 kilometers northwest of the Bolivian capital of La Paz. Situated on the Bolivian High Plateau or Altiplano, Huarina is the site of a carpentry shop specializing in the production of school equipment. Here Auger's skills as a carpenter are being put to use making school desks for the children in nearby communities. He is working alongside members of an Aymara Native group called Voluntarios en Accion (Volun-

teers in Action) or VEA. More Than 600 Desks

Auger was sent to Bolivia by the Toronto-Based Native Canadian agency, Frontiers Foundation to participate in an ongoing school desk construction project sponsored jointly by Frontiers Foundation, Alberta Aid and the Canadian International Development Agency (CIDA). Since the school desk program began in 1987, more than 600 school desks have been provided to 18 Indian communities on the shores of Lake Titicaca.

For desk construction, wood is purchased in La Paz and transported to the Huarina carpentry shop. The communities involved send volunteers to the shop to spend up to six weeks learning carpentry skills as they participate in desk construction. This training is invaluable to the young Bolivian apprentices as their work is benefiting their own villages. VEA volunteers are optimistic that the carpentry shop can branch out into making other school

equipment and furniture now that more Natives have learned the trade.

A Bush Cree, Mike Auger is no stranger to this type of volunteer action in aid of community needs. Since 1987 he has served on five volunteer construction projects with Frontiers Foundation's "Operation Beaver" program in Canada.

Volunteers From Many Lands

Operation Beaver began in 1964 as an ecumenical work program sponsored by the Canadian Council of Churches. Through this program volunteers, including Canadian Natives and Non-Natives, and others from such countries as Germany, England, Switzerland, Japan and Ireland, denote anywhere from two months to several years of their time to renovating and building housing in remote areas of Canada. Over the past 25 Years, 2,200 volunteers from Canada and 47 other countries have worked in 300 communities on improving housing and community projects such as schools, parks, a sports arena, greenhouses and recreational projects.

Auger's involvement with Operation Beaver began in 1987, the International Year of Shelter for the homeless. His commitment to helping others followed a two-year period during which "self-doubt" and "self-hate" had driven him to alcoholism, experimentation with Marijuana and LSD, and brushes with the law on impaired driving charges.

The oldest of seven children, Auger is part of a family that has long upheld Native traditions and taught traditional Native songs. His great-grandfather was leader of the Bush Cree sun dance and the rituals were passed down to his grandfather and uncle. Taken from these roots as a child, how-

ever, the traditional ways were being lost to the young Auger. He recalls being sent to residential schools off his northern Alberta reserve from the age of almost six until he completed high school in Grande Prairie, Alberta in 1977.

With some electrical training and drafting background, he held various jobs until, in January, 1987, unable to cope with his dependency on alcohol and drugs, he admitted himself to Poundmaker's Lodge, a Native treatment centre at St. Albert, near Edmonton. His month-long treatment program at the centre was a turning point in his life. At the lodge Native values and traditions are taught, and Auger describes his experience as a "spiritual rebirth." After shaking his dependence on alcohol and drugs and starting to regain his physical health, Auger left the centre.

"I was brave enough to see if I had wings to fly," he says, and fly he did. Through a friend's encouragement he started volunteer construction work with Frontiers Foundation, and at various times over the next three years he worked on five different projects. As each job involved working with different Native groups, he has sought out Native leaders and learned more about Native rights and traditions from them.

He sees his work in Bolivia this winter not only as helping young Bolivian Natives to learn useful skills, but as an opportunity to learn the cultural traditions and spiritual values of the Aymara, and to share his Cree traditions with Natives living 5,000 kilometers from his own reserve.

Ancient Civilization

The Aymaras number over three million and their civilization can be traced back 2,300 years. The Spanish conquest devastated most of the Native cultures in Bolivia, including the Incan and Aymaran. Still struggling with sub-standard living conditions, the Aymara, like Native groups world-wide,

are looking toward improved health care and education.

While he has been thrust into a new climate where he is surrounded by Spanish-speaking Natives with different customs and ways of life, Auger doesn't expect the experience to be too unsettling.

"I don't expect culture shock at all," he says. "I expect great affinities and similarities."

He has been studying Spanish, and took a two-week intensive course in La Paz before starting carpentry work in Huarina. He is the second Frontiers Foundation volunteer to work on the Bolivian school desk project. Last year Dennis Inglangazuk of Aklavik spent six months working with Bolivian volunteers.

Mike Auger's work and life will be featured in a video documentary called "Keep the Circle Strong" which is being produced by Adobe Foundations of Montreal with financial assistance from CIDA.

Accompanying Auger on the first stage of his trip to Bolivia will be Frontier Foundation's Program Coordinator, Marco Guzman, himself an Aymara Native of Huarina.

Voice on Environment

Auger anticipates he could spend up to a year with the Aymara in Bolivia, where he hopes to also become involved in adobe home construction. Then his wandering spirit may take him to Europe to visit friends who were working in volunteer construction work in Canada at the same time he was. His long range plans include going on to University in environmental studies.

"I believe that the Indigenous peoples of the world have the best voice on environmental issues, but it's not being heard," he says.

Following his experiences in Canada and abroad, Mike Auger hopes we will be able to ensure that those voices are heard.

UNIVERSITY OF SASKATCHEWAN ADDRESSES ABORIGINAL STUDENT ENROLLMENT AND RETENTION



Dr. Bassran

Photo Credit: Ona Fiddler-Berteig

by Ona Fiddler-Berteig

For many Aboriginal people - University is not perceived as an option for a variety of reasons. For many who have tried in the past, the University lifestyle and demands have re-emphasized the cultural differences between Native and Non-Native society. In

effect University entrance has remained a Southern and perhaps urban experience for a large majority of Aboriginal students. The difficult transition from a Native cultural support system to a sterile and purely academic environment has in many instances proved too difficult for many Aboriginal students.

The University of Saskatchewan, since 1988 has implemented an Affirmative Action program, designed to increase enrollment and Aboriginal student retention.

The college of Arts and Science at the University of Saskatchewan in Saskatoon has seen a substantial increase in the enrollment figures for Aboriginal students since the implementation of its Affirmative Action program.

In the College of Arts and Science alone there are presently a total of 79 clearly identified Aboriginal first year students. 67 of these are single; 45 are female with the vast majority between the ages of 17 - 21; 69 of these student are seeking a General Arts and Science degree and nine are working towards an advanced or honors degree.

Dr. G.S. Bassran, the Assistant Dean of the College of Arts and

Science emphasized the need for Aboriginal students to be made aware of the program and expressed his commitment to aiding Aboriginal students in their quest for education and self-sufficiency. He wrote, "Increasing the level of useful education for Natives would result in a corresponding decrease in their dependence on Non-Native society...Affirmative Action must be viewed as a corrective mechanism to create a just and fair society."

Affirmative action is defined as the implementation of policy and programs correcting the effects of discrimination in the employment or education of members of certain groups. At the University this policy translates to mean that entry requirements for Aboriginal Arts and Science students is 65%, as opposed to a higher percentage for Non-Aboriginal students. Academic support programs, such as

basic study skills seminars, exam preparation and essay writing are offered. On a cultural level, a Native Elders program is offered via the Department of Native Studies and special orientation programs are offered. The longer term plans for the program include the implementation of a buddy system, and ongoing consultation with student bodies to address student concerns.

While all students, Administrators and Professors apprehensively await decision regarding the University budget, Dr. J.W. Ivany, the President and Vice Chancellor, remains optimistic about programming for the fiscal year. "It would be premature to contemplate budget cuts," he stated. "Education is the key to the revitalization of the province...If we do not get bad news in the budget our commitment to Affirmative action and Aboriginal students in the long term will remain," he further added.

Letter to the Editor



Photo Credit: Ona Fiddler-Berteig

"They believe emotional value laden statements"

by Gary Martin

I am writing to set the record straight on the so-called cruelty of trapping wild animals. Anti-trapping activities have blown the fur industry right out of the water with their misinformed campaigns.

Most of the public do not understand the real situation. Thus they believe emotional value laden statements of the anti-trapping activities. There is no basis in reality for such beliefs. Trappers are not cruel.

I would like to give you some real facts. Animals in the wild suffer heavily from overpopulation when not thinned out by trapping. Over populated coyotes get mange so severely that they lose most of their hair. As the winter progresses and the weather becomes colder, the coyotes suffer more and more. Death is not sudden. Much suffering occurs until they finally freeze.

When beaver become overpopulated the wildlife officials often blow their dams out with dynamite in mid winter. The result is that the beaver freeze to death. When water levels are low and trappers are not harvesting the beaver much suffering occurs. The animals are forced to come out into the cold to find food. They freeze their little

unprotected webbed feet right off and also have to chew frozen trees to survive. If trappers were supported the above situation would not occur. Trappers quickly kill the suffering animals and alleviate starving and overpopulation.

As earlier stated, the anti-trappers use emotionalism. They print posters of baby seals with big sad dark eyes. What about the trappers' little children who are suffering from poverty because their parents' livelihoods are being killed by ignorant animal rights activists. What are they stopping trappers for? So that animals can overpopulate and suffer starvation and disease?

The wearing of fur in a cold country like Canada is practical and even desirable because it is lightweight and extremely warm. People should use common sense instead of believing nonsense.

I am willing to bet that those people who stand on soap boxes and yell about how trappers are cruel eat beef, chicken or fish and wear leather. Domestic animals are born to be killed by man. At least those in the wild have a chance. I would like to see those people out in the cold naked like a coyote with mange. Then they might understand.

Letters/Opinion

OPINION:

IS THE GOVERNMENT TRULY SATISFIED WITH THE STATUS QUO?

by Ona Fiddler-Berteig

Note: The following article was written on February 25th and given to the Star Phoenix (Saskatoon), Regina Leader Post and the Prince Albert Herald.

I take great pride in being a non-political person at all levels. The recent cuts to the program which I manage have forced me to take a very close look at our present government and its policies. I am trying very hard to understand why social programs, the general public, farmers, veterans, students, children, seniors, and other powerless peoples appear to bear the brunt of the countries financial burden. As I peruse the papers, I see that big businesses are receiving even more subsidies and tax breaks. I truly would like to understand the rationale behind these decisions.

I am the editor of a Native newspaper in Saskatchewan called 'New Breed'. New Breed celebrated its 20th anniversary this January. On Thursday, February 22nd we received formal notice that the Secretary of State funding for it, and all Aboriginal Communications programs would be cut. We, along with the Saskatchewan Indian, the other provincial newspaper were granted a six month wind down period.

For twenty years the New Breed has been the voice of the Metis peoples of Saskatchewan. It has attempted to present information in a form and format which would keep Aboriginal people informed on issues which impact their lives.

We distribute 10,000 copies of New Breed mostly in the prov-

ince. It was hoped and planned for that by the end of 1990 every Native household, every school, all service agencies, all women's organizations, every Indian band and educational institution would have access to the paper.

Issues such as housing, economic development, justice, Aboriginal rights, education, women's issues, poverty, culture, history, local development initiatives, arts, government...were covered.

The federal budget handed down this week called for a 23 million dollar cut for the Department of Secretary of State, (DSOS). Gerry Weiner, Minister for DSOS found 45% of these dollars in Native Programs. The plan is to totally eliminate Canadian Aboriginal Communications, a small 3.4 Million dollar program.

1990 is scheduled for the year of literacy. Native Newspapers across Canada are one of the major contributors to enhancing literacy. Many readers look to their provincial papers for information on programs, including education, resources, cultural events and historical accounts. There are a great many Native people who's only newspaper is the Native newspaper. Native communications programs in many aspects are the lifeline to relevant and real information on Aboriginal rights. But equally as important, Native newspapers are perhaps the only vehicle in which positive developments in the Aboriginal world are highlighted. They are one of the means by which Aboriginal people can take pride in their accomplishments, rally for support, learn what their leadership are

working on, and see their personal and or collective views expressed.

There is another very important issue in question here. That is, "Freedom of expression." It is possible, as Ray Fox, the President of the National Aboriginal Communications suggests, that we've watched our governments too closely. It is possible that this arbitrary cut is a "reaction" to an effective lobby tool, or an effort to undermine the efforts of the self-government position which over the years is becoming a reality. I don't like to say the "R" word, but is this government racist or is it itself under the gun by big business. This weeks federal budget would lead one to believe that "a government for the people" is a thing of the past. While Canadians all across Canada will experience a huge decrease in expendable income via the GST, in 1991, Big Businesses and Corporations have received enough subsidies and tax deferrals to entirely eliminate the deficit.

New Breed's annual budget is \$120,000.00, this pays salaries, travel, production, distribution (10,000), office expenses... I just don't get it. Why is a critical National program being cut in favor of tax breaks for Corporations and businesses.

Aboriginal Communications is a critical component to ensuring Aboriginal people become self-sufficient. Is government ignorant of this, or is it truly satisfied with the status quo.

Please write to New Breed, 3rd Floor, 173 2nd Ave. S., Saskatoon, Sk., S7K 1K6.

OPINION:



Photo Credit: Ona Fiddler-Berteig

Some spoke of the darkness that would come.

by Laura Lyn Houle

Many, many times ago, on these very prairies, across this land, our grandfathers made a stand. Perhaps they foresaw the future, of what their people would need. Some spoke of the darkness that would come. Perhaps they knew then the price their people would pay. They knew the dawn would come and yes, the dark has arrived. The dawn arrived when our people said, "no more, too many have already suffered." Our grandfathers knew then that we would need help to rise up and make our stand as they did before us.

That help today is education. And so we talked about justice. Justice is to treat fairly. That is what our grandfathers instilled in the treaties. A treaty is an agreement between persons especially for purchase of property. "Our grandfathers signed over their land for justice, to ensure that we were treated fair. Part of that agreement was a right to education." "Free education." Some say, why should you get free education. It has by far not been free in any sense of the word. To be free is "not a slave or under the control of another."

Our people have not been free. They have been slaves and under the control of others. Believe you

me they have paid the highest of prices in order for others to rise up. Tell me who of our people does not know another who has suffered the blame of being born an Indian, being laughed at, mocked and disgraced because of their suffering. Justice is what the Aboriginal students across Canada, this past year, have been standing up for. Is it wrong then to be treated unfairly when justice for ourselves, for our children and their children and their children is what we are asking?

My name is Lauralyn Houle. I am a Metis from Paddle Prairie, Alberta. No, I do not have any treaty rights, but I do believe in justice. I've been one of those people that questioned "free education". Yes I questioned out of ignorance. I only had to look around my own community and see the price we all pay for being a Native person. I am fortunately one of the ones who were given strength to help stop the suffering of our people. That is what education is a way to smooth the road so others may follow.

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WESTERN REGION IIA AREA MEETING



Photo Credit: Ona Fiddler-Berteig

Bev Pritchard approaches microphone

by Ona Fiddler-Berteig

Central Urban Metis Federation Inc. (CUMFI) local # 165 hosted an area meeting on Sunday, February 25th at Bridge City Bingo in Saskatoon. Brian D'Amour, the President of the local announced that although this was an area meeting, it was primarily a social occasion and a presidents meeting would be called later. Jimmy Durocher, President of the Metis Society of Saskatchewan, emphasized the need for unity in the face of the cut-backs Aboriginal programs and organizations will experience. Ron Camponi, the Area Director, echoed Mr. Durocher's state-

ment and further called on the local presidents to put their differences aside and prioritize the needs of their membership.

All local presidents reaffirmed their commitment to unity in a brief address.

Local presidents from Western Region IIA present were: Bev Pritchard, Nora Ritchie, Gladys Lamdden, Leo Amyotte, Shirley Ross and Brian D'Amour.

Representatives from the Metis Society of Saskatchewan Affiliates present gave brief reports on their activities to date.

A workshop on Economic Development for the Region will be held soon.

COMMUNITY COLLEGES NOT MEETING NEEDS OF LOCAL PEOPLE



Photo Credit: Ona Fiddler-Berteig

"We're getting fed up with our concerns not being addresses"

by Ona Fiddler-Berteig

Gladys Lambden, the Metis Society of Saskatchewan local President for Darcy. Fiske Local #85 is disappointed with the policy, program and procedures for rural implementation of Community College activities in Rosetown.

"We're getting fed up with our concerns not being addressed," she stated in a meeting with Jim Durocher, President of the Metis Society of Saskatchewan, Bev

Pritchard, another Local President and myself at the Western Region IIA Area meeting.

The complaints and recommendations from Native students enrolled in rural Community College programs are supposed to be channelled through the Native Advisory Committee (NAC) for the Community College. Ms. Pritchard and Ms. Lambden were asking Mr. Durocher to intervene on behalf of the Metis people who are directly effected by program administration. They suggested

that the NAC was not being seriously taken by administrators.

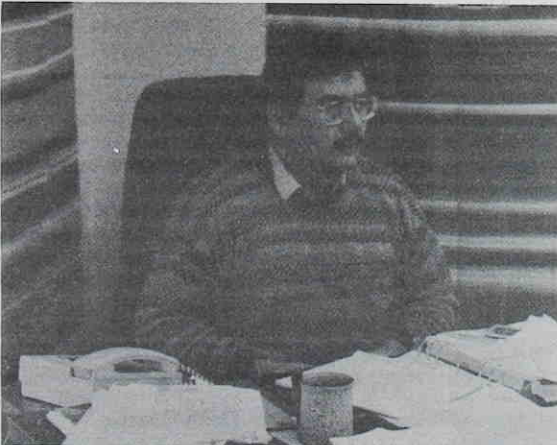
Ms. Lambden referred to the decision to change class time from 9 - 3:30 to 9 - 4:30. A change she pointed out which will make it increasingly difficult, or impossible for parents with school age children to attend classes. She also pointed out that she was concerned about the use of education dollars distribution. "Non-Status Indian and Metis dollars pay for the rent and administration of the program here, but there are only 2 NSIM students enrolled, the rest are from Social Services," she reported.

Ms. Pritchard was primarily concerned about the programs available to rural communities and reported that she has not been able to get any real information on what could be brought to the locals.

"Community College only pushes for upgrading. We could have and need programs like auto body repair, mechanics and others," she stated. "When I tried to find out, they say, go to Kelsey and get a student loan. They say, get a career, but then we only get upgrading," she further added.

The Native Advisory Committee will be meeting on March 05 in Biggar to attempt to address these and other issues.

SO WHAT'S NEXT FOR GARY TINKER



by Nap Gardiner

Gary, a young energetic man from Pinehouse walked on crutches from La Ronge to Regina

1989 with the company of family, friends, officials and participants at Wascana Lake in Regina.

Although Gary fell short of his goal of raising \$70,000.00 to \$75,000.00, he did manage to collect \$25,000.00. This money will go towards establishing a central office in Northern Saskatchewan to look out for the needs of handicapped people in the region.

Lawrence Yew the Walk Co-ordinator feels that northern people gave overwhelming support. However as the walk progressed into southern Saskatchewan, it was much more difficult to get the objective of the walk through to people. Nevertheless, Yew says, "Gary has provided some awareness where there was none." In speaking further with the Walk Co-ordinator, there

this past fall, with hopes of raising awareness and financial resources on the plight of the handicapped of Northern Saskatchewan. Gary completed his walk on October 19,

JOURNAL

by Charlene Herman

There are many things in life that are just plain necessary. I am a Native, mother, and a housewife and one of the things I must do is prepare food for my family. Being Native means we eat foods such as bannock, rabbits, and fish.

Up until my marriage I didn't know how to do any of the required things necessary to feed my family. In fact, the very first time I skinned a rabbit was when

I was already married for about a year and the first thing I did was cut off its ears.

Making bannock didn't come too easily for me also. Although it only requires a few ingredients, and I have eaten it all my life, it seemed whenever I made it, it would turn out so bad that even a mouse would turn up it's nose in disgust.

Last of all, fish, now fish that's another story. I couldn't even stand to touch the slimy jackfish (at first) and clean it! I had no idea when to start. With my mother-in-law scrutinizing me and wondering why I never learned how in the first place, I ended up with zig-zag

cuts on my hands, and the fish smiling up at me, untouched.

Well, I'm happy to say that after ten years of marriage, without sounding like I'm bragging, I can skin and cook rabbits 101 ways, (in fact I'm considering writing a cookbook), my bannock is so good that I've taught more than one frazzled housewife how to make her dream come true, and my grandmother, who's been cleaning fish for 60 years, now asks me to show her how to remove the fish bones, which I nonchalantly do blindfolded and standing on my head!

Local

is a feeling that much more dialogue and discussion has been stimulated.

Gary and Lawrence were in La Ronge recently to meet with Government Officials. This is part of the planning process that will lead to a gathering of Northern Saskatchewan disabled people in August 1990. The Provincial Government was motivated into funding the major part of this meeting through the efforts of Gary's Walk.

As well while in La Ronge,

Missinipi Broadcasting Corporation, presented Gary with a cheque totalling \$4,340.00. Mississippi Broadcasting Corporation provided a three hour Northern Wide Radio-A-Thon with proceeds going towards Gary's Walk. Appreciation is expressed to all northerners who assisted.

Gary Tinker, the man of the year for 1989 in Northern Saskatchewan looks forward to devoting more time to establish an institution in the north to serve the needs of the handicapped.

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IMMIGRANT WOMEN: LEARNING NEW WAYS, SHARING OLD ONES

by Theresa Healy

Immigrant women bring a variety of skills to Canada when they arrive. Unfortunately, many times the skills they bring are not valued or understood by Canadians. Sometimes, the skills are dysfunctional for the new culture.

A new program developed by Immigrant Women of Saskatchewan - Saskatoon Chapter plans to address some of the common problems immigrant women share as they settle into their new homeland. The program will start in the spring of 1990 and has several different components.

"We plan to run a series of educational workshops, dealing with issues of interest to immigrant women. We do this quite often. Immigrant women are really keen to learn about Canada, and learn the new skills they need. Our workshops deal with such things as preventative health care for women, or cross cultural parenting or any issue that women themselves choose," said Nahid Ahmad, President of IWS - Saskatoon Chapter.

"This year's program has two new components," she continued, "that we are very excited about. We plan to run a weekly discussion group. In this format, we can bring in a speaker, or a film, then facilitate discussions afterwards. This format allows women to learn and share with each other, to improve their language skills and gain support and friendship. We are also developing a volunteer program that we are calling CROSS CULTURAL SISTERS. In this program we are training women who have been here in Canada for a number of years, with other immigrant women. The partners will provide emotional support, introduce new skills and ideas, and share cultural and ethnic values."

The idea of a Cross Cultural Sisters program is not entirely new. The Saskatoon Chapter are borrowing the idea from their sister chapter in Regina. "The Regina Chapter of IWS have

been running this program most successfully," said Nayaar Javed, the President of the Immigrant Women of Saskatchewan Provincial Organization, "We are delighted to see how we can develop programs for our members that are so effective."

Ms. Javed also pointed out that "Immigrant women face many obstacles when they arrive in Canada. Racism and sexism invade every aspect of their lives. Language, isolation, changing family structures, loss of employment or status, or having to find work if they have never worked before, all these problems affect immigrant women's lives. The program that I.W.S. develops are designed to alleviate those problems, and help immigrant women participate fully and to the full reach of their potential."

"Immigrant Women are just wonderful to work with," said Theresa Healy, co-ordinator of the project. "They are fun, and eager and responsive, and they really work hard. They take advantage of every opportunity that comes their way. Because of this I feel that this program has all kinds of potential."

The women at IWS take their work very seriously. "We have designed a training program for the volunteers who want to be part of the Cross Cultural Sisters Program," said Raj Dhir. "The training is quite intense and includes issues like cross cultural communication and peer counselling skills."

The organization expects that there will be benefits for all who participate in the programs. If you, or someone you know, would be interested in any aspect of the programs developed by I.W.S., please call 244-5707 for more information, or you can write to IWS-Saskatoon at 205-302 Pacific Avenue, Saskatoon, Sask. S7K 1P1. You can also call the IWS-Regina at 359-6514 or write to them at 2020 Halifax St. Regina, Sask. Other localities also have Chapters of IWS. Information about these can be obtained from Marianne Bundrock, Editor, IWS Provincial Newsletter, 205-302 Pacific Ave. Saskatoon, Sask. S7K 1P1.

Women

ISKWEW - WOMEN HELPING WOMEN SUPPORT FOR BATTERED WOMEN

The Federal House of Commons has officially accepted the figure that 1 in 10 Canadian women are assaulted by their partners. These statistics reflect only "reported" cases of assault, women's groups estimate the figures to be as high as 1 in 4. It is estimated that at least 25% of Canadian children will be abused by the time they reach 18 years.

Services for victims of family violence are few and far between. Existing services such as transition houses are inadequately funded and can provide crisis services to a limited number of clients. Crisis services in northern Saskatchewan are virtually non-existent. The one shelter is located in La Ronge and serves women from other northern communities.

Iskew/Women helping Women is a two year old project whose purpose is to support victims of family violence and to educate the public on the nature of the problem. Funded by Health and Welfare Canada, and sponsored by the Prince Albert Cooperative Health Centre, Iskew provides support to women by developing and facilitating mutual help groups to achieve a community wide network of support.

Iskew support groups are based on confidentiality and mutual respect. Groups are open to any woman who has been abused

whether she is in or out of the relationship.

Iskew also provides counselling and advocacy services to victims of family violence. For example, if a woman wants to lay an assault charge or get a peace bond - Iskew staff will accompany her to the police station etc.

Public education and community networking are strong components of the Iskew project to increase awareness and understanding of the problem.

Iskew provides information to agencies, schools and the public by holding informational workshops and presentations on the dynamics of family violence. Iskew services are also publicized regularly in the local media.

Iskew has recently secured funding to continue operating for one more year. Presently in this province, Iskew is a pilot project, unique in it's work of providing on-going support to women in battering situations. In recognition of the additional hurdles faced by Native women in our society, Iskew provides a group for abused Native women. Awareness of Native Culture is an important part of Iskew programming. Iskew has and will continue to provide informational workshops on family violence to Native communities surrounding Prince Albert upon re-

quest.

Iskew hopes to broaden it's scope of services to increase support for abused Native women and to develop a program of services to children of battered women. Child victims of family violence have long been neglected in this society.

Iskew is run by a board of Directors who, as the committee on women and violence, came together in response to the problems single mothers were having in finding decent affordable housing in Prince Albert. Many women were forced to live in slum housing that was often unsafe. In a survey, the committee found that most of the women in this type of housing were fleeing battering relationships and have been thrown into a poverty situation to free themselves of the violence.

Iskew has three counsellors on staff, Valerie Burns, Vidya Vara and Adele Ratt and a stenographer, Lisa Barton, who also coordinates childcare and transportation for groups. Transportation and childcare are provided free of charge.

For more information on Iskew, call 953-6229 or 953-6217 or write to: Iskew/Women Helping Women, 110 8th St. E., Prince Albert, Sk. S6V 0V7.

THINK GLOBALLY; ACT LOCALLY

How do we encourage more women to become involved in politics by running, campaigning or supporting other women.

These questions will be addressed at the "Winning Women" conference, to be held Friday evening, 20th April and all day Saturday 21st April, 1990, at the Landmark Inn, Regina. Jointly sponsored by the Junior Service League of Regina, the Provincial Council of Women of Saskatchewan and the Regina Native Women's Association this conference will give delegates direct learning experience about political skills.

A varied program of keynote speakers and workshops is planned. Women with experience at federal, provincial, municipal and band levels will offer their views on why women should become involved in politics and ways to mobilize around an issue and influence decisions. Workshops will offer a mix of how-to sessions and information on a range of issues. For example:

- * Just starting out. How does one get involved - with a lobby group, political party. Can an individual influence decisions.
- * Running for office. Getting nominated for different levels of government. How to get others to help.
- * Mobilizing around an issue. What are the most effective ways to organize around an issue. How to get others to support you.
- * How to make government to work for you. How do the different levels of government work. How to access these levels. What roles does the ordinary citizen play.
- * Process of politics in the workplace. How to use/enhance skills to advance in the workplace. Is racism a major factor. Are women necessary in the unions.

Once all speakers are confirmed, brochures with full details will be mailed out. As space is limited early registration is encouraged. Registration fees have been kept minimal to encourage maximum participation. Some travel subsidy will be available for those who need it.

For more information contact: "Winning Women Conference 1990" c/o 1040 8th Avenue, Regina, Sk. S4R 1C9.

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Environment

NORTHERN FORESTRY: BENEFITS QUESTIONED

by Paul Hanley

Forestry companies extract multi-million dollar profits from the forest. Northerners get a few jobs, pollution, and a degraded environment.

These are the fears of many northern leaders and environmentalists, who are giving the proposed Meadow Lake pulp mill project the cold shoulder.

The \$330 million dollar mill project, proposed by the private corporation Miller Western with the economic support of the province of Saskatchewan, promises however to be the cleanest and most efficient operation of its kind in the world. If the proposal is accurate, the project could provide hundreds of direct and indirect jobs without damaging the environment.

As is often the case, its difficult for the average person to get the straight goods on the deal. Companies sweet talk, governments bend over backwards to encourage any investment that comes along, and the critics seem to be opposed to everything.

One of the major problems with this project is the method used to assess its environmental impact.

Any major development is required to prepare an Environmental Impact Statement (EIS) which provides required information about the project and its probable effects on the natural and human environment. After being reviewed by the Department of the Environment, the project will either be approved or become the subject of public hearings and further review.

Its not usually considered a good idea to have the fox guard the chickens, but that, more or less, is what happens in an environmental review. Given that the company, instead of an independent consultant, prepares its own assessment, the project is always presented in the most favorable terms. In this case, the project is then reviewed by provincial environment officials, employees of the same government that has already committed itself to funding the project to the tune of \$100 million plus.

The company's assessment is also available for public review, but people are given only one month to read the detailed report and prepare a written response — often an impossible task. Let's say that a group of trappers want to find out how the project will affect their livelihood. They would have to read the report and also obtain the services of forestry or wildlife experts to review it. It's possible the trappers may not even hear about the project before its too late, or they may be unable to find the kind of support they require at a moments notice.

The Minister of the Environment can call for public hearings and an independent review panel if he feels that there is room for further inquiry, but this is rarely done and

has not been considered in the case of the Meadow Lake mill. It is also true that in some cases irreversible work is complete. For example, before the Rafferty dam project in the south of Saskatchewan reached the public hearing stage, a contract for a \$72 million dollar power generator for the dam had already been awarded.

In the case of the Meadow Lake mill — a mega-project that will dump effluent into the Beaver River, a part of a water system which includes private and commercial fisheries and supplies drinking water, will disrupt trapping and hunting, and will clear 10,000 acres of forest annually — no public hearings were considered necessary.

The major impact environmental impact, which will be on the forest, is mentioned only in passing in the EIS!

At least 450 trappers operate lines in the forestry zone that will supply trees for the project. The EIS mentions that efforts will be made to notify trappers of logging operations, but nothing is required to be done to preserve trap lines. A 90 metre forest reserve is to be left around trappers cabins, but no forest reserve is required around water without fish.

The effects of the mines on hunting and tourism are also worth considering. While forage for game could actually be improved because of the increase of forest edge and new growth, new forest roads will increase the pressure on game. The 78 log laden trucks barreling into the mill from outlying forest may come as a surprise to tourists seeking the lonely call of the loon — and depositing their loonies with local businesses.

Hunting, fishing, trapping and tourism are a serious consideration, not only because of their direct importance to northerners, either for food or income, but also because of their contributions to the provincial economy.

Revenues to the provincial treasury from hunting, fishing and trapping in 1987-88 amounted to over \$10 million, whereas revenues from forestry, including stumpage fees and corporate income tax amounted to just over \$4 million. That figure includes only \$400,000 dollars in corporate tax on forest products valued in excess of \$300 million.

The economic benefits of tourism are also significant. Close to five million tourists spend money in the province every year, including \$3 million in camping fees.

The province spend upwards of fifty million dollars on forestry and fire fighting in the past year. With this kind of inflow and output of cash, one has to question why the province would bother to invest hundreds of millions in forestry, perhaps at the expense of other lucrative forest activities. Remember that the government will borrow to finance these projects, increasing the provincial

deficit (which they are committed to reducing).

A recent study of the Saskatchewan Research Council estimates that the existence of the forest, its affect on the global and regional climate which it helps to moderate, is of considerably more economic value than its harvest.

Why then does the province actively support the Meadow Lake pulp mill? The reason is political policy. The government believes that its role is to create an atmosphere conducive to business, that any business investment is good. What's good for business is good for the province, is the theory. And new jobs creation is essential.

Meadow Lake has a population of 4000, largely dependant on government, farming and sawmill employment. Nearby are a number of small communities and reserves. Native employment is high at around 40%. The company would have an annual payroll of \$6.5 million estimated to generate \$8.5 million in business.

The Rural Municipality would receive about \$56,000 in municipal taxes. Most benefits to the town would be in accommodations, food and entertainment. Most company supplies would come from outside the area and a good deal of employee earnings would be sent out of town.

During the two year construction phase, 677 "person years" of employment will be created, about 70% at the journeyman level. Most of these will be found in the region. In operation, the mill will employ up to 125 people.

Woodland work, logging, cats, and trucking will also provide employment for about 110 persons for about 10 months of the year. However, these jobs already exist, but usually for a five month duration. Any new employment will be brought about through extending the term of employment. Presumably this will not increase income all that much, as the workers would already receive unemployment benefits during the additional months of operation. About 10% of the Woodland jobs are held by Indians and 30% by Metis.

There is some question as to whether these jobs will gradually

be taken by highly skilled equipment operators logging is increasingly mechanized.

Overall, creating each new job related to the mill will cost the province about \$1 million.

Northern leaders, trappers, and fishermen are calling for a more thorough review of the mill because of their dual concern that the mill will give minimal economic benefit to the average northerner living in the forest lease areas for the mill, but that the project might damage their lands, water and their traditional livelihood. They feel that most benefits will be felt in Meadow Lake itself, whereas any environmental damage will be spread upstream to villages such as Beauval. Beauval village council supports the project in general because of regional economic benefits, but calls for an extension to the review process.

Forest ecologists question the forestry practices associated with the mill. Apparently there is no known way to regenerate and manage a mixed northern forest of this type.

Mixed stand of spruce and aspen mature at different times. If a patch is cleared, the new poplar will be ready in fifty to sixty years and the spruce several decades later. How will the second growth be harvested — for the aspen or the spruce?

It is probable that the forest will be developed as a plantation of pure stands of spruce or poplar. This will decrease the diversity of animal and plant species. Concerns have also been expressed that opening the forest may dry out sections of the land, making it impossible to renew the forest in areas.

Canada has a long history of exploitation of the forest, and its people, for a short-term economic gain. Management of the forest for the benefit of all is possible, but only with great care and moderation, using selective felling of timber in amounts that are sustainable. This method provides the greatest employment opportunities, but limits the immediate profit potential for developers.

In general, inadequate efforts are made to manage and replant forests. Every year there is less tim-

ber than the previous season; only a token replanting program is in place. The biggest and best timber is used first, and gradually secondary timbers and species begin to be used up as well.

It has been estimated that a good poplar log can bring in up to \$100 dollars converted into paper. For that, the provincial treasury received about nine cents. Is that a fair exchange for the plunder of the forest?

It may be that smaller forest operations, mills and sawmills, coupled with improved replanting programs and sound forest management, would provide the most benefits to northerners in terms of employment and business. Forest timber leases should be based on the real value and costs of forestry, including regeneration and environmental damage.

Alternatives to new pulp mills do exist. Canadians waste extraordinary amounts of paper. Each of us uses about 120 kg. a year. All told we throw about 3.5 million tonnes of paper into the garbage annually.

Only about 20% of paper is recycled in Canada, compared to 95% in Japan. The obvious source of new paper should be old paper. It may be equally feasible for business and government to invest in recycling plants in our province.

We could also reduce the amount of paper that we use. People in developing countries use less than a tenth of what we use. Perhaps we could begin by eliminating the use of 2 billion disposable paper diapers used every year, along with the volumes of paper wasted on packaging. Such measures would easily supplant the need for new paper mills.



SAVE WILDLIFE BEFORE ENVIRONMENTAL CATASTROPHES DESTROY THEM

by Ona Fiddler-Berteig

Mr. Gordon Sayers, President of the Paynton Local, is presently developing a plan which may provide a solution to the loss of wildlife from oil spills and provide additional income for Northern Trappers. (More in next issue)

Art / Bits

ARTWORKS HOSTED YOUNG NATIVE ARTIST



Photo Credit: Laurence Tovar

Shauneen Pete - George Littlechild

by Peggy Durant

George Littlechild, a successful young Metis artist from Calgary who has won numerous awards including a Canada Council project grant in 1989 and an Alberta Indian Arts and Crafts Society "Asum Mena" in 1988, recently showed his brilliantly colored mixed media/colleges at Artworks, 5-560 Broadway Avenue, Saskatoon, Saskatchewan from Tuesday February 3rd to February 24th.

His mixed media/colleges vi-

brant with such beautiful colors as bright reds, oranges and yellows and at the same time are sometimes subdued with more somber blacks and with poignant written messages such as "she had T.B." are cleverly enhanced through the addition of beads, feathers and other media. Photographs of great grandparents, his mother and other relatives are central to many of his paintings.

In addition to their aesthetic appeal Littlechild's mixed media/colleges carry social and political messages. For example the paint-

ing entitled "Convert to Catholicism No. 1" conveys a message of isolation and family breakup. This painting is created primarily around a class photo of Indian children labeled the Hobbema Residential School in 1939. The photo has been placed on a background resembling an Indian blanket edged with white crosses on somber black or purple squares.

As he was interviewed Littlechild pointed out his mother as one of the little girls in the photo. Like all the other little girls she is dressed in a white communion

dress, veil and her black hair has been bobbed according to school regulations. Then Littlechild continued saying that none of these children in the photo were allowed to visit their parents for more than two weeks of each year. Because they were separated from their parents for so much of the time, they were unable to relate to their own children.

Littlechild's series of eight Sioux warriors speak of the massacre at Little Big Horn. Each warrior is a replica of a photographed Indian taken by the American photographer Edward Curtis. The warriors are mounted separately on yellow painted horses that are given a mythical quality through their stylized bodies and their extremely long legs. Each warrior painting is adorned with stars or feathers, the Native symbol for bravery and or bright colored circles that speak of Native unity.

"I use bright colors," says George Littlechild who earned a B.F.A. degree at the Nova Scotia College of Arts and Design in Halifax in 1988, "because I wish to speak positively of the Native spirit. Although the traditional Native culture has almost been destroyed, the spirit never dies. Warm colors bring out the need for healing in Indian communities."

That sense of healing and happiness comes through in

Littlechild's painting, "T.S. Price and his great, great grandparents at Ma-Me-O-Beach." In this work the artist has built a loving bond between his little nephew, T.S. Price and his great, great grandparents, Chief Francis Bull of Hobbema reserve and Peggy Natawasis. The great great grandparents' photographed faces have been placed on brightly attired bodies. The little boys' happy face appears on either side of the great great grandparents and on his great great grandmothers' handbag. On a beach towel near by T.S. and his mother are seen. Each is hugging one another.

"Not only does George Littlechild speak powerfully through his art of social economic situation which has affected Natives," says Trudi Barlow Francis, curator director at Artworks, "but he is a very good artist. It will be exciting to see him grow."

After the showing at Artworks, George Littlechild will be presenting a new show of paintings at Edmonton's Front Gallery and in June at the Thunder Bay Indian Art Centre. Littlechild's works which are now on display at Artworks will go to the Dunlop Gallery, Regina from July 12 to October 2nd. All of this signifies a great interest in Littlechild's very powerful work.

THE PERFECT SHELTER - THE TIPI



Photo Credit: G. Berzick

by Heather Andrews

During this upcoming summer, as we attend Cultural events, Pow Wows and Potlaches around the country, we should cast a critical eye on that most-ingenuous means of housing ever invented - the Tipi.

The whole apparatus could be

assembled in 15 minutes. It kept its occupants cool in the summer and warm in the winter. The means of preparing the hides allowed light to shine through, although the winter tipis had an extra lining for warmth which also served to provide privacy from shadows on the walls. With a small fire for heat and cooking, the smoke vented through the

flap in the top, it was quite comfortable.

Tipis were constructed of 12 to 14 hides from buffalo killed in the early summer when the winter fur was gone. Cree, Cheyenne, Blackfoot, Dakota and Crow Indian people found this portable shelter ideal for their lifestyle as wanderers and hunters.

After tanning the hides, they were cut and sewn together. They were stretched tightly around a frame of 20 foot poles, usually 14 or 15, three or four poles of which were first tied together for a foundation. Two poles were left on the outside, attached to flaps which adjusted for closing, in the event of bad weather.

The tipi was cone-shaped, a feature which shed rain and did not allow the wind to blow directly in on the family inside. The essentially tight-fitting cover was graceful, attractive and elegant. The women took great pride in the furnishings inside, and they enjoyed healthy competition with one another for well-run households and pleasant-looking tipis. Some tribes painted the outside of tipis, the scene usually telling a story of the painter's life, or a long journey or battle. Often sacred images were present in the decorations -- sun, moon, eagle, buffalo tracks, etc.

Poles could be hard to get on the prairies. Usually they were kept and hauled from place to place

behind horses in an arrangement called a travois, upon which could be placed household goods as well. The poles were peeled, trimmed for straightness and smoothness. They were allowed to dry in position for several days or weeks before using.

Tipis were once quite small. Before the Spaniards introduced horses in the 1500's to the Plains Indians, belongings were packed on large, strong dogs. The introduction of horses meant many things to the Indians, among them the increased distances they could now travel when it came time to move camp, and the larger poles and numbers of hides that could be carried and the tipis became larger.

The door of the shelter faced east to catch the morning sun, and the back was fashioned higher to prevent winds from the north and west from blowing in. An exception to this might be when the camp was gathered for a dance or celebration, and the door of the tipi would face the ceremonial lodge. Women would work together to erect their homes, helping each other wrest the long poles into place. Holes were often dug in the ground in which some poles rested for extra security, and wooden pegs were used to anchor the hides. Each tipi had its own place within the circle, which it retained through countless moves, with the Chief's lodgings usually occupying the centre position.

Inside the tipi, an altar was prepared for each individual family's

worship, where offerings of sweet grass and cedar incense would be given, carried from the earth by the poles reaching up into the sky. Visits from guests were opened with prayer. Furs and hide beds lay neatly about; back rests made from willow rods allowed members to sit in comfort. Nearby were storage boxes, called parfleches, and decorations included paintings, beaded stripes and feathers on the walls. The fireplace was the centre of the home.

When the door stood open, all were welcome; if it was shut, visitors made themselves known and waited to be invited in by the inhabitants. Sometimes a small rattle was hung which could be rung like a doorbell. Newcomers brought their own dishes and utensils; women sat to the left and men sat to the right upon entering. The host was the last to take food, urging leftovers to be taken home by his guests.

Cree Chief Fine Day stated that it usually took the knowledge of an older woman to get the hides cut and sewn so they'd hang properly. Because of the women's role being recognized as being so important to the survival of the tribe, they were considered owners of the tipis.

Fortunately, some of the young women of today are interested in keeping this art alive and learning from their grandmothers the skills needed to build tipis so we can still see them today.

Health

ASPIRIN: A WONDER DRUG WITH MANY USES AND SIDE EFFECTS

One of the most common drugs to be found in any Saskatchewan medicine cabinet is aspirin. Aspirin has been called a "wonder drug" in the past because of its painkilling and fever-reducing qualities. In more recent times it has been found to have many other effects on the human body. Just what are these, and how should a person be guided in taking aspirin?

Aspirin is actually the brand name of the Bayer pharmaceutical company for acetylsalicylic acid (ASA), a drug developed by German scientists at the turn of the century. Hundreds of medicines contain ASA, but common brand names are Aspirin, Anacin, Bufferin, 222's, and Alka Seltzer. Today ASA is still a valued medicine for immediate relief of head-

aches, toothaches and fevers. But aspirin's other qualities and its side effects are for equal concern to health care professionals.

Because of its anti-inflammatory qualities, aspirin can be used to treat muscle injuries. Aspirin is also taken to relieve some of the symptoms of rheumatoid arthritis. It does not cure arthritis, and only helps relieve symptoms as long as it is taken. ASA is often combined with codeine as a stronger painkiller.

Aspirin has also been used, under the care of a doctor, to lessen the chance of a heart attack in patients with some heart problems. It can also help lessen the chance of a stroke. Aspirin taken for this purpose is much more beneficial to men than women.

Aspirin reduces the ability of the

blood to clot. **THE USE OF ASPIRIN BY WOMEN IN EARLY OR LATE MONTHS OF PREGNANCY CAN BE DANGEROUS.** It is now recommended that it not be taken during any stage of pregnancy. Overuse of aspirin late in pregnancy can cause bleeding in the fetus, decrease in a baby's birth weight, and possible death of the fetus or newborn infant.

ASPIRIN SHOULD ALSO NOT BE USED BY BREAST FEEDING MOTHERS, because it can be passed through breast milk into babies. Aspirin has also been connected to a rare but serious children's and teenager's disease called Reye's Syndrome, if taken by a child or teenager with flu or chicken pox. ASA should not be used to treat symptoms of these

infections without a doctor's approval.

Aspirin can cause stomach irritation in some people and shouldn't be taken if this symptom persists. Some people may also be allergic to aspirin. Buffered aspirin—tablets covered in a protective coating—are less likely to cause stomach problems. People over age 65, like children and teenagers, are more susceptible to the side effects of aspirin.

As with any medicines, aspirin should be kept away from heat, bright light and very humid conditions. **IF ASPIRIN SMELLS LIKE VINEGAR, IT IS BREAKING DOWN AND SHOULD NO LONGER BE USED.** If pain or fever conditions after three days of taking aspirin, you should see your doctor. Aspi-

rin, like all drugs, should be kept out of the reach of children.

If you have doubts about using aspirin or any medicines containing ASA, consult your doctor or pharmacist before using it. Your local pharmacist should be useful in helping guide you in the use of aspirin and all other drugs.

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ADDICTIONS - A NATIONAL NATIVE APPROACH

by Rod Jeffries

The concept of a national association of Native alcohol and drug abuse treatment centres was first introduced in 1982 by a small group of treatment directors across Canada who were struggling with problems of isolation, lack of knowledge, inadequately trained counsellors, staff burn-out, management difficulties, etc., but who share a common commitment to improve services to Native persons suffering from alcohol and drug abuse problems.

A group of 8 Native treatment centre directors got together formally for the first time in Morley, Alberta to discuss these common issues and concerns. A decision was made to form an Association to be called the National Treatment Centres Directors Association.

The First National Assembly of Treatment Directors was held in Winnipeg, Manitoba November 1982 to determine whether there was a commitment to form this association and to discuss issues of standardization, accreditation, representation, methods of communication and networking etc.

The National Native Association of Treatment Directors has grown substantially since its inception in 1982. Membership now numbers forty-five as compared to the original eight treatment directors present at the founding meeting. The organization, which is dedicated to providing quality treatment services, has carried out numerous ventures to reach this goal. The major ventures shall be discussed here.

The general mandate of the National Native Association of Treatment Directors is the promotion of high quality alcohol and drug treatment services through the utilization of support agencies and the development of new resources to insure effective net-

working. To accomplish this the association has undertaken an active education stance focussing on community needs. It provides support and skill development workshops on a variety of relevant subjects such as suicide prevention, community action training, personal and professional development, family development, and stress management, to name just a few.

Research, professional and rigorous, is another component of NNATD's educational strategy. The need for research was made clear by the lack of information treatment directors felt available in the field of Native alcohol and drug abuse treatment. One of the most innovative developments within the Association is the research that developed the program model, manual, curriculum and training in Therapeutic Recreation and Physical Development counselling techniques. The need for this initiative began with the realization that in order for a treatment model to be holistic it must include leisure, recreation, and physical development as an integral component.

The development of inhalant or solvent abuse treatment manuals is another research project that NNATD worked on for one of the treatment centres. The end products are an inpatient treatment manual, an outpatient manual, a public awareness and community education manual, brochures, training workshops, and the development of New Dawn Valley Centre Inc. as a resource centre on inhalant/solvent abuse.

In pursuing its works, the NNATD attempts to keep well informed on the needs of Native communities. One of the needs expressed clearly in the recovery of alcohol and drug abusers. As a result the Association planned and hosted the successful "Bridges Into Tomorrow" A Na-

tive Conference on Addictions held in February, 1988 in Vancouver, British Columbia. The conference saw one thousand people join together to share, network, gain information and develop skills in the confrontation of alcohol and drug abuse. Analysis of the conference evaluations indicate that participants deemed the conference worthy of becoming an annual event.

The latest, and perhaps most beneficial research project, to be completed by the NNATD is the Family Systems Treatment Intervention for Native Alcohol and Drug Abuse. This program, counsellor's handbook and training incorporates various concepts and processes of the theoretical models of family systems therapy with the philosophy and lifestyles of Native culture, the role of the Elders and the traditional roles of all members of the family. It also reflects the philosophy and goals of Native addictions workers struggling to work with dysfunctional individuals and families. The development of the program with its focus on family systems intervention reflects an existing and dynamic shift in the alcohol and drug field in the past decade towards a more inclusive and holistic approach to the problem of addictions. It is a movement away from a purely individual focus (on the addicted person) towards a unique model that has the potential to address the impact of addictions, not only on the alcoholic, but on the overall functioning of all his/her family members and community.

Twice yearly the membership gathers in an information-based forum to share knowledge and skills that each director can give in the area of treatment. Varying presentations are made. For example, the upcoming Membership Assembly in Vancouver next month will feature the following sessions:

- The use of chiropractic healing in the treatment centre;
- Treatment Centre Counsellor Certification;
- Policies and procedures on AIDS for the Alcohol and Drug Abuse Treatment Centre;
- Group sharing and brainstorming on specific treatment issues;
- Development of a National Pension Plan;
- Workshop on Organizational Resiliency; and
- A report on government initiatives in funding and program developments.

This networking or sharing of information has provided the foundation for the further development of the Association membership. The formal and informal structures of the meetings has created an atmosphere that permits treatment directors to voice concerns, problems, issues, etc. and in return, get feedback from peers on possible solutions. In the last four years the newer treatment directors have had the expertise of experienced directors to rely on the development of their centres. This occurs not only at the meetings but throughout the year.

The National Native Association of Treatment Directors has been a great networking source, not only to treatment centres but to those interested in the field of treatment. In the last two years requests for information from NNATD have more than tripled. This positive action has inevitably made it difficult on the small NNATD office to keep up to its requests. The past year has seen several treatment centres look to the association for potential executive and program director candidates available for employment.

In the last four years the Association has been involved in numerous projects, joint ventures and meetings. All have had a positive outcome toward the betterment of Native people's lifestyles.

The major work that NNATD has been directly involved in are:

- the implementation of the annual training calendar sponsoring twenty self-sufficient workshops across Canada each year;
- Joint working relationships with government and other agencies;
- Research presentation at the 10th World Conference on Therapeutic Communities in Eskilstuna, Sweden;
- Joint working committees to further develop programs, policies etc. in the Native Addictions field;
- The development of pre-treatment programs for Native offenders;
- Presentation and workshops at numerous conferences across Canada and the U.S.A., including the National Indian Alcoholism Symposium in Gallup, New Mexico, the North American Native Conference on Inhalant Abuse, the Canadian Conference on Family Practice;
- Board of Directors training workshops across Canada; and
- NNATD is also utilized by non-members and other service agencies as an information base.

Undoubtedly, The National Native Association of Treatment Director's greatest success has been the building of the organization as a highly credible and visible long-term venture. This success comes as a result of the willingness of the Association and its members to give themselves to developing centres and individuals that need assistance or information. The sharing and networking tradition that built NNATD continues today even with its quadruples size.

Further information can be obtained by writing or calling Rod Jeffries, Executive Director, National Native Association of Treatment Directors, 410-9203 Macleod Trail, Calgary, Alberta (403) 253-6232.

SUPREME COURT RULES IN FAVOR OF METIS ... Con't

Rights Reference it was the provincial government) to devise a plan to rectify the failure by the government to observe the terms of the **Manitoba Act**. In the United States, in a series of judgments in desegregation cases going back to **Brown v. Board of Education** in 1954, the Supreme Court of the United States has requires state governments and local school boards to devise detailed plans for the provision of school facilities for blacks. The same principle could be urged on behalf of the Metis with respect to the land that we say both governments should have provided to them under the **Manitoba Act**.

I think if this litigation were to be successful, it would in the end work to the advantage not only of the Metis of Manitoba but also the Metis throughout the country. It is clear that it was intended that there should be lands provided for the Metis throughout the west (see **Dominion Lands Act, 1879**), but of course it was only in Manitoba that specific provision was made.

No one can be sure of the outcome. You should, if you lose at trial, be prepared to proceed to the Manitoba Court of Appeal, and to the Supreme Court of Canada if necessary. You can be sure that if the Manitoba Metis Federation is

successful at trial or an appeal, it is likely that the federal and provincial governments will themselves appeal to the Supreme Court of Canada. Either way, you must be prepared to take the case to the Supreme Court of Canada.

Some will say that the injustices the Metis allege this case happened long ago, that their claims are specious and half-forgotten. We are a nation, however, that believes in the rule of law. Commitments are not ancient history. The Metis have not disappeared, they have grown in numbers and have won recognition, in the **Constitution Act, 1982**, as one of Canada's Aboriginal peoples, and as such, assert that they are entitled to a land base. Metis claims are contemporary. The object of the litigation is to enforce these commitments to the Metis.

As Louis Riel said at this trial one hundred years ago: "...it is to be understood that there were two societies who treated together. One was small, but in its smallness had its rights. The other was great, but in its greatness had no greater rights than the rights of the small, because the right is the same for everyone."

The object of the litigation will be to prove that "the right is the same for everyone."

STAYING IN TOUCH BECOMING HARDER AS BUDGET CUTS HIT NORTHERN RADIO ... Con't

translations, for example.

Lawrence Martin, Executive Director of Wawatay, says a 1985 federal government study reported that only three of 53 Native languages in Canada were likely to survive over next 20 years.

Anne Maxwell, 27, an associate editor of Wawatay's newspaper, does not speak an Indian language. "When I was young, people were ashamed of being Native and ashamed of their language," said Ms. Maxwell, who studies journalism at Carleton University in Ottawa. "I was glad when I was 15 and I didn't know the language."

She finds it sadly ironic that her mother is the translator for Wawatay News.

"Through my involvement at Wawatay, it's created pride in the

language and the culture, and I know that that's what Wawatay is doing for other people. We're finally building this pride."

Bill Morris, a jack-of-all-trades for the radio network, said that when the network was begun in 1984 he had trouble understanding some of the half-dozen dialects of Oji-Cree it broadcast. "Now it's easy. You get used to the dialects," he said.

Martin Tuesday, Manager of Wawatay television, said the two hours of weekly TV cultural and news shows are "important because everything is done in Oji-Cree. It's done with Native talent, all Nishnawbe people, and they're shown in a positive way."

"It's Natives as they are, not Natives in the Hollywood

RESIDENTIAL SCHOOL

by Willie Billette

It was a nice September afternoon back in 1976. Little did I know this day was the beginning of new challenges and new experiences. I was going to school. A boarding school at Beauval Residential High School.

I didn't like the thought of leaving my parents, my friends, and my sisters. I just didn't want to leave because I haven't seen the outside world and I was scared that if I left, I would never return to see my parents and sisters anymore. There would be no more swimming whenever we want, no hanging around during late hours of the night to watch the prairie at night. I used to dream someday that I would be in the lime light in a big city making a name for myself. I was pressured into leaving the reserve life for an education.

I remember the first year at the residence was tough because the senior students would always pressure you into a fight. You had to keep your distance from the students you didn't trust or it was trouble.

Some freshie did not last they couldn't adjust to the different life style. They couldn't adjust to waking up every morning at 7:00

Bits and Pieces

a.m. They couldn't handle the pressure of being told what to do, such as doing chores every morning. They couldn't live by the rules laid down, by the administration. So they either got sent home or their parents came to pick them up.

As years went by, I noticed myself changing with the system. I started to notice the supervisors were not doing their jobs properly. The male supervisors were getting too close to the female students and visa versa, this was wrong because it was a violation of the residence policy. The administration department at that time, noticed the problems but kept it quiet, simply because the reputation of the residence would diminish. The trust the parents had on the residence would no longer be there.

Back in 1976, the Indian Affairs were in full control of the residence, not like today where the 10 bands have control. I am sure it was brought to the attention of the Indian Affairs, but that was as far as it went.

The supervisors one year lost control over several students, including myself. Several of us ran away and partied all night in Beauval, the R.C.M.P. found us and returned us to the residence. What

a mistake! Under the influence, some of us started to let out our frustrations out with the supervisors which resulted into a fight...fist fight. These are just some incidents that happened, of course, there were a lot more.

For the six years I attended school at the residence the teachers were always kind, fair, and happy, I wonder why? This was my conclusion, the residence had their own policy guide lines which didn't tie in with the school itself. And of course, the school had its own.

There was no unity, no consolation between the school staff and residence staff, which made things difficult for the students. The students were caught between two different operations. Yet, we all lived on the hill.

For the years I spent in the residence, not all was negative, there is a positive side of being in the residence. But it is the bad experiences that stay with you for a long time.

We live in a democratic society, why not live in democracy wherever you live in Canada.

The challenges and experiences I went through during the school years, helps me in my ways today. So I can proudly say that I benefited from the residence in terms of values and education.



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SE-SE-HUM SCHOOL AND TEACHERAGES BIG RIVER INDIAN RESERVE #118

Sealed tenders for the above will be received by Holliday-Scott Rusick Architects before 2:00 p.m. Central Standard Time, Thursday, March 29, 1990 and will be opened in public immediately thereafter.

The work consists of a new 8 classroom, arts/crafts, special education and administration wing, renovations to existing administration area, re-roofing existing school, and the construction of 8 new teacherages.

The new classroom wing is of masonry load bearing construction with asphalt shingled wood truss. New Teacherages are of wood frame construction including basements.

Tender documents may be obtained by General Contractors from Holliday-Scott Rusick Architects, 316 6th Avenue North, Saskatoon, Saskatchewan, S7K 2S5, on deposit of \$200.00. The deposit will be refunded upon return of the tender documents in good condition within 30 days after the opening date.

Tender documents may also be reviewed at Construction Association offices in Saskatoon, North Battleford, Prince Albert and Lloydminster.

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