

# NEW BREED

## Farewell to Tony Camponi

Most of us will remember Tony Camponi as a big hearted happy man with a gift to organize and help people. He will be missed by many. Though most of us knew him as Tony, his full name was Angelo Eugene Camponi. He died in his own home at the age of 58 on July 15, 1990. He is survived by his wife Betty, two sons, Kelly and Darcy, two daughters, Candace and Tania, a grandson Anthony, all at home. From a previous marriage two daughters Debbie and Susan, three sons, Terry, Dale, Richard and Nicole. Also two brothers William and Ronald and two sisters Loretta and Bernice. He was predeceased by his parents, Angelo and Marie, sister Bernice, brother Leonard, son Anthony, daughter Melanic. Tony was born and grew up in Saskatoon. He attended school at St. Joseph's and the Saskatoon Technical Institute. He served in the Korean War. After his return his lifelong history of community involvement began with his presence on

the boards of Metis Society local #11 in Saskatoon, The Legal Assistance Clinic, Manager of SaskPac Native Industries Ltd., SaskNative Rentals and SaskNative Construction. He was the area director for the Metis Society of Saskatchewan, an active member of the Saskatoon Metis Society and on the Metis Economic Development Foundation Board of Directors. Tony was the president of the Metis Veterans Association and had devoted much of his time to the betterment of youth in Saskatchewan. He was the past president of the Parents Association of the Air Cadets of Canada. The passion he had for working with children is evidenced by the fact that he was coach of the Dodgers Fastball Team and presently chairman of the parade committee of the Saskatoon Prairieland Exhibition. Tony was an avid golfer and curler. He also enjoyed horseraces and armchair sports. Tony worked for years and was dedicated to the Metis community. He had just retired as Supervisor of Fieldworks for the Saskatchewan Native Addictions Council Corp. His love for children and youth had Tony volunteering for different associations and he was always giving his time to the community. He will be remembered by the Metis people of Saskatchewan as a man who stood by his convictions and fought for what he believed was right.

Canada Second Class  
Mall

Reg. No. 4649

Postmaster:  
Multiple copies. Do not open them

affix mailing label here

Metis Economic Development  
Foundation Board of Directors

### Inside this month

- Childfind
- Indigenous Games
- St. Laurent Pilgrimage
- Oka Situation
- International



## Letters/Opinion

### IN RESPONSE TO KEN DILLON'S ATTACK ON METIS PEOPLE

By Lauralyn Houle

After reading Mr. Dillon's article in the July issue of *New Breed*, I felt compelled to respond.

Why is it that those of us who seemingly succeed all too often turn around and attack those of us who have not? Why do we measure another person's success by our own standards? How often have we heard remarks such as Mr. Dillon's coming from non-Native people who fail miserably to be objective?

What happens to our own people that makes them feel justified, secure and independent enough to start pointing fingers? These people I do not understand. The others who Mr. Dillon points out who represent "the welfare rolls [unemployed], the courts and penal system", (*New Breed*, July 1990) I do understand. Furthermore, I feel it is my duty as a Metis person to do my best to understand.

Interestingly enough, Mr. Dillon talks about our Metis heritage being that of "proud Indian heritage combined

with that of the fiercely independent European". I believe that the rest of his comments point only to that heritage which makes up part of us, that of the Euro-Canadian.

He goes on to say that we as mixed bloods are "proud, hard working, temperate, kind, and equally determined to be independent". I see no pride in his Indian heritage. I do see however anger which goes against us being temperate. I do not see any kindness. Yes, I see a whole lot of independence; all for one and one for all.

Truly, if one combines this fine heritage that makes up the Metis people, one is able to be strong, hardworking, kind, and yes, even independent. But not I say, independent to such a degree that we forget the way in which we have come.

Embrace individualism, Mr. Dillon says. It sadly seems that he has indeed embraced this concept that is truly a European attitude. Mr. Dillon contradicts himself. He says, "our elected representatives failed to

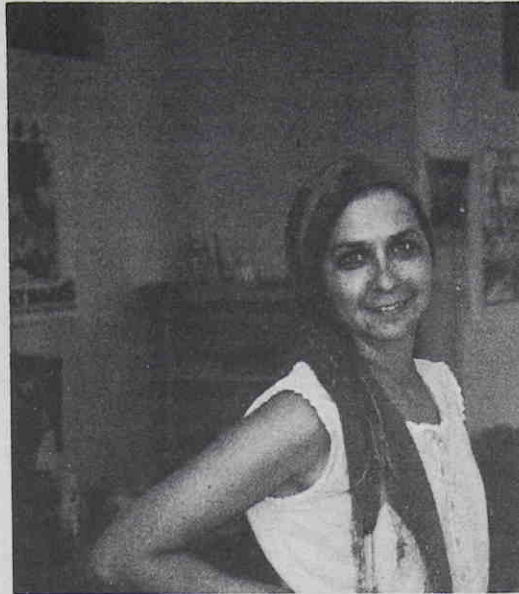


Photo Credit: Osa Piddler-Bertig

understand what was happening and failed to take appropriate action". That is why we as Metis people are in this mess. Then further along he says, "people believe that all solutions to social and economic conditions can be solved by politicians". Which is it then? It sounds like Mr. Dillon's own individual problems are blinding him to be able to offer assistance, since he has

succeeded to be independent. It is also blinding him to feel any empathy for the social problems people face.

Then to add fuel to an already raging fire, Mr. Dillon calls "poverty, destitution, and welfare dependency", romantic. I for one do not know anyone who lives in poverty, feels hopeless, helpless, and lives on welfare who feels poetic about their situation.

I do believe that we are captives, but not of our own dependency as Mr. Dillon points out, but captives of oppression, discrimination, poverty, low educational attainment, and most importantly years of being referred to in much the same manner that Mr. Dillon refers to us. As a people who are down because of their own laziness.

How dismal it is to hear those words coming from our own! Yes, when we as Metis people start to attack each other then I believe we are really "penned" as Mr. Dillon says.

I believe in succeeding, in providing a better life for my children and myself. However I was taught by my grandparents and parents that in the process of doing so, I must share with and care for those around me. This to me is what my Metis heritage truly means. This is what would make people like Jim Brady and Malcolm Norris truly proud of our achievements.

### Millar Western, Pulp Mill Wants Meadow Lake Water

By Mike Durocher

It seems like the people in Saskatchewan and in particular the Native people have been deceived by another so called Environmental Inquiry. Will the government of the day have the guts to deny Millar Western their request to draw water directly from Meadow Lake?

I was surprised when the government actually denied Millar Western's original

request to dump effluent, or in plain English, waste water directly into the Beaver River. I hope they (government) realize the precarious situation they are in with an election to be called in the forthcoming months. The lake is sure to drop its water table which will deplete an important water supply to ranchers, farmers and recreational users. I wouldn't overlook wildlife habitat and the devastation of waterfowl

nesting areas.

Premier Devine and the rest of his cabinet must say NO again to Millar Western's most recent request. Instead of drawing water requirements from the Hatfield Aquifer, Millar Western has requested to draw water directly from Meadow Lake. Anybody with some knowledge of our provincial lakes knows, especially those of us from northwestern Saskatchewan, that Meadow Lake would be more aptly named Meadow swimming pool. Millar Western will now try to convince the government to allow them to pump back "clean" water from its mill. I think it is time all the people of Meadow Lake stand up against this latest request. This includes all you business people who are trying to make a quick buck. There is more at risk here than the almighty dol-

lar.

The million dollar figures dropped in connection to the mill can really make a person's mind whirl. Have you all weighed the monetary value against the environmental losses including wild game and waterfowl habitat right in your own backyard? I believe that MISTIC has the right to deny supply of the raw product if Millar West-

ern will not live up to its original order of establishing a zero effluent discharge.

On the other hand, if it is not necessary to draw Meadow Lake water, something economical must be developed. If Millar Western was so willing to dump into the Beaver River by building an 18 km long pipeline, then maybe.

#### DEAR NEW BREED:

I enclose a cheque for \$107.00, of which \$7.00 is for a subscription for 1990. The remainder is a donation to your superb publication. *New Breed* should be actively and financially supported by all levels of government. Good luck with your fundraising efforts.

Donna Greschner

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

Gary LaPlante, 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.  
Janet McDougal, Estevan, Sask.

# Letters/Opinion

## NDP BIG LOSERS ON MEECH

By Yellow Thunder

Elijah Harper beware! The knives of the elitist socialist in the NDP will be out for you now. You have exposed the NDP. They can no longer hold themselves out in the Native community as the champions of the Native cause. No matter how quiet aboriginal from the bush with firm dedication for aboriginal justice to show the world that under pressure the NDP will abandon its ideals, Native people, and indeed women for their own narrow political self interest. NDP leader Gary Doer revealed that in Ottawa.

Howard Pawley was the first to sign away Native rights under pressure from Ed Broadbent prior to the 1988 federal election because Broadbent thought there might be an opportunity for NDP electoral success in Quebec. Howard Pawley then Premier of

Manitoba signed away Native and women's rights to constitutional recognition in 1987, giving them afterthought status.

The NDP has been able to count on the loyal support of the Native community and has held the Native vote in the palm of their hand, secure in the knowledge that no matter what they did, the vote would not be swayed. That will not be the case any longer. The Native people will be looking for another party which more readily represents a new line of thinking on aboriginal issues.

For Native people, the NDP has become a sinking ship, desperate to throw out the weak and helpless in order to stay afloat. Native people and women were the first to be ejected and the NDP will never be forgiven for this cruel and vicious abandonment.

The NDP never won a fed-

eral seat in Quebec in the last election, which prompted Howard Pawley to make a death bed repentance at the federal NDP convention by saying, "It was a mistake to sign Meech." Too late Howard. It took the courage of one man, Elijah Harper to really expose how quickly

you could abandon Native people, because there may be hope for a few NDP seats in Quebec. To all NDPers - Native people are worth much more than electoral success in Quebec and the next provincial elections in Manitoba and Saskatchewan will prove to you how equally unforgiving we can be for your rejection.

For Elijah Harper it may provide some peace to know

that a legislative seat as an independent may be more comfortable because they are not as well used. Thousands of Native people will support your continued independent stand and your electoral success will be assured. "Your greatness will not easily be forgotten. Hold the sacred feather to your heart with pride and dignity. You earned the right to hold it high."

### CLIFF'S LUMBER SERVICES

Box 430  
LEASK, SASK. S0J 1M0

Clifford Tawpism  
President  
Res: 466-4869



Clifford Tawpism Jr.  
Manager  
wk. 466-2056

### HELPING THE NATIVE HELPERS

#### A Three Day Seminar Sponsored by the Native Mental Health Association of Canada

Date: SEPTEMBER 15, 16, 17, 1990

Location: WESTBURY HOTEL  
475 Young Street  
Toronto, Ontario  
M4Y 1X7

Telephone: (416) 924-0611

Registration Fee \$225 (Advance registration)  
\$250 (After September 1, 1990)

For further information and registration call or write:

Native Mental Health Association of Canada  
Box 89  
Shannonville, Ontario  
K0K 3A0

Telephone: 613-966-7619

Five Plenary sessions of 90 minutes each are scheduled for the mornings of Sept. 15, 16, 17, 1990. Eight, three hour training workshop sessions will be held over the three afternoons of Sept. 15, 16, 17, 1990.



CANADIAN COUNCIL FOR NATIVE BUSINESS

WE'RE LOOKING FOR PEOPLE WHO  
ARE LOOKING FOR NEW CHALLENGES

in their careers and in life.

Join us to expand your business skills and experience through participation in the

#### NATIVE BUSINESS INTERNSHIP PROGRAM

Over the past 4 years, the Canadian Council for Native Business has matched over 200 Native Interns with Canadian Companies nationally. Our target for 1990 is 70 more!

The concept works, and we've proved it.

Under the guidance of experienced business people, the Intern acquires business skills and experience designed to enhance their career aspirations. Through the network of CCNB members, expertise in manufacturing, transportation, natural resources, high tech, service and other industries can be gained, with the hands-on training in finance, marketing, accounting and management in the real world of private enterprise.

Or, if you are already an experienced Native executive seeking new challenges and opportunities, call CCNB and inquire about our new Native Executive Entry Service.

Call, or write us today and explore the opportunities.

Julia Ewing, Executive Director  
B.P. Bureau 405, 777 rue Bay  
Toronto (Ontario) M5G 2C8  
Tel: (416) 977-0008 Fax: (416) 977-8390

AUG 07 1990

GABRIEL DUMONT  
LIBRARY

## Local

## Clovis Regnier, WR II Area Director: A Salute to a Metis Patriot

By Larry Laliberte

ST. Louis

A pioneer of the Metis movement, seventy year old Clovis Regnier is unquestioningly a valuable resource to the Metis Nation. Born in a log cabin, November 11, 1919, Clovis has seen the struggles and triumphs of the Metis people from the great depression on.

The son of Herve and Dometile Regnier, and on of 15 children, Clovis grew up in a French speaking Metis family with strong beliefs in Catholic preachings. Clovis recalls of his father transporting the family by horse and wagon in frigid Canadian weather to attend church some 10 miles away. This Sunday morning ritual was practised by all the families of St. Louis.

Clovis's father, Herve, was a Metis farmer who migrated the family from the St. Boniface Manitoba District. The Regnier name has roots in Montreal, and Quebec City. It may have originated in France, according to family sources. Herve Regnier was the son of Octave and Celestine Regnier who had come from the St. Francois Zavier Manitoba area. Now Clovis's grandparents had 8 children: boys- Herve, Raoul, Octave jr. girls- Alice, Dilliac, Lisa, Chenha, and Leonce.

The town of St. Louis became home to the Herve Regnier family. The French speaking community has a population of approximately 470 people. Of these 90 percent are Francophones. Because of its close proximity to Batoche, St. Louis has a history tied to the 1885 Metis resistance.

Clovis Regnier is a town counsellor and has been for the last 13 years. The town's respect for this man was indicated last time they went to the polls. Clovis was re-elected by acclamation. This is a position he approaches with honesty, dedication and the peoples best interests at heart, a few of his qualities that have earned him the admiration of the broad

range of individuals in his time.

Clovis began his education at the Lecoq school in St. Louis and completed his studies with a grade 10 certificate from upgrading. At a time when school was often secondary to the survival of a family, acquiring a grade 10 was viewed as an accomplishment achieved by few. Clovis recalls with vivid memory the days he spent working on the family farm away from school. "During those days you broke the land by axe, horse, and hand," he says. Apparently their work days were long and many. There were no 8 hour days and 5 day work weeks. The pay was survival. School was unimportant when the children were needed to work at home.

Clovis met his wife at a social and was married in 1947. Socializing was common during winter months. In the Christmas festive season the families of the area would mingle in alternating homes, dancing and singing for periods up to 7 days. This was where Clovis met the mother of his 7 children: Darlene, Melvin, Beverly, Brian, Rodger, Randell and Darrell.

In 1951, with the help of the local people Clovis built the house that he lives in today. Over the course of the years, Clovis has added to his property value by making improvements.

During the course of his working years, he has worked many jobs, including his present day position as Metis Society area director. Elected by registered voters the job is demanding and requires the responsibility of the elected official. This job Clovis holds with the authority and dedication it demands. Clovis is part of a political structure that is the political arm of the Metis people of Saskatchewan.

The concerns of the local Metis people are channelled through the MSS representatives. As top man for WR II Clovis finds the political challenge both a rewarding and meaningful experience.



Photo Credit: Lorna LaPlante

Clovis Regnier

It calls for negotiations with both levels of government. The socio-economic and political needs of the Metis people are addressed. The job requires the skills of a wise man with political experience. As Clovis puts it, "I am a fighter not a quitter and those are the qualities we need to survive in the political arena."

Clovis's political calling came early. He is a founding member of the first executive committee of MSS local #28. Clovis served as local president 1978-1984 in this one of

the largest locals in the area. In that capacity he was instrumental in building of the St. Louis Hall, a community centre well utilized to this day.

For a man whose jobs were many including a delivery person for the CNR and a fieldworker for CMHC Clovis managed to do a lot of volunteer work. As a fieldworker, he oversaw the acquisition of 40 housing units in the area. At present, he's negotiating for 8 additional units. The houses are purchased through a contrac-

tual agreement between the federal government (CMHC) and the Provincial Metis Housing Corp.

Clovis also served as a mail delivery person for Canada post for 23 years. He was responsible for getting the mail to all the area residents. In the early days, mail was transported only twice a week. There was one time that he worked for the Department of Highways, a time he worked at a box factory in Prince Albert and a time he completed a one year carpentry and cabinet making course in Saskatoon. This man without question has accomplished a lot during the course of his 70 years and he continues to add to the vast resume of his life. While most working people end their careers at 65 or younger, Clovis Regnier is still going strong. "I'd have it no other way," he says.

The backbone of WR II of the Metis Society, a pillar in his own community, a man who draws respect from every sector of society, Clovis is truly a Metis patriot. The members of the Metis nation of Saskatchewan take off their hats to Clovis Regnier.

## JUST LIKE MOM'S bannock mix

A Nutritionally  
Enhanced Convenience Product  
Developed Especially For  
Discriminating Consumers

ASK FOR IT AT YOUR FAVORITE STORE!  
Watch for 100 Recipe Cookbook

For Further Information Contact:

JLM Foods Ltd.,  
P.O. Box 723  
Saskatoon, Sask. S7K 3L7  
(306) 244-7628

# Provincial

## REISMAN JOINS SASKATCHEWAN TRADE TEAM

Canada's former chief trade negotiator, Simon Reisman, will act as the premier's special adviser on international trade, Premier Grant Devine announced today.

Now a trade and investment consultant, Reisman is a former senior civil servant who spearheaded Canada's negotiations with the United

States on both the Auto Pact and the Free Trade Agreement.

"In this uncertain post-Meech Lake period, it is essential that Saskatchewan work harder to further its distinct character and reputation in international trade," Devine said.

"To that end, I have brought

Simon Reisman onto Saskatchewan's trade negotiating team. Mr. Reisman's knowledge and experience will be invaluable. He knows all the players and all the issues."

The premier said Reisman will advise Saskatchewan in pursuing its interests during the concluding stages of the

Uruguay Round of Multilateral Trade Negotiations, which will include agricultural subsidies.

"In concert with officials of Saskatchewan Economic Diversification and Trade, Mr. Reisman will advise the province on the federal-provincial committee on multi-lateral trade negotiations.

"He will assist the province at meetings with federal and international officials in Geneva at the GATT talks."

Devine added that he hopes his government's contract with Reisman sends a clear message to the international marketplace that Saskatchewan intends to play a more self-reliant role in negotiating trade issues of vital importance to the province's prosperity.

## PREMIER NAMES NEW MINISTER OF CULTURE, MULTICULTURALISM AND RECREATION

Premier Grant Devine recently appointed Beattie Martin minister of culture, multiculturalism and recreation.

Devine said Martin will retain his responsibilities as minister of the family, minister responsible for seniors, and minister responsible for

the Public Service commission.

"Beattie has years of experience in communications, sports and government," Devine said. "He has done a fine job as Saskatchewan's first cabinet member responsible for the family and he has a natural affinity and

affection for our multicultural community. In his new role, he will ensure the distinct character of Saskatchewan society is preserved and promoted."

The premier said that, as part of his additional duties, Martin will direct the department's initiatives in

immigration.

"These include programs to attract immigrants from Eastern Europe and the Pacific Rim," Devine said.

Saskatchewan Culture, Multiculturalism and Recreation also is responsible for programs in the arts, sports, recreation and heritage.

Martin succeeds Deputy Premier Pat Smith who acted temporarily as minister of culture, multiculturalism and recreation following the recent resignation from cabinet of Colin Maxwell.

Martin was elected MLA for Regina Wascana in 1986. He was appointed to the cabinet in October 1989.

## EDUCATION: AN IMPORTANT FIRST STEP FOR INMATES AT SASKATCHEWAN PENITENTIARY

by Kenneth R. Noskiye

As the rest of Canada's universities and schools honored their students, the inmates of Saskatchewan Penitentiary also held their Awards Ceremony. In what has become one of the institution's most welcomed events, the inmates of the maximum security federal penitentiary celebrated their achievements by hosting a banquet-style social event.

Bea Fisher, Mistress of ceremonies and also a teacher for the inmates, asked the capacity filled room to start the awards ceremony by the singing of "O Canada", then Native elder

Campbell Papequash got up and asked the White Eagle Singers to sing an Honor Song, "This is our O Canada" stated Elder Papaquash, "the Honor Song is the national anthem for the Aboriginal people" he concluded. As Paul Nicotine, lead singer for the White Eagle Singers, started the Honor Song, one could sense the pride of the singers as they were about sing for their brothers who were to be honored for reaching a dream of higher education.

Jim O'Sullivan, warden of Saskatchewan Penitentiary, welcomed all of the inmates, staff, teachers, and invited guests. Stressing the importance of education, Mr.

O'Sullivan said "prison may not be the best place to start educating yourself but it's an important start and one that may prove to be the best decision you've ever made. I congratulate you all and you should be very proud of your achievements." In one of those rare moments where a prisoner acknowledges his keepers, an inmate would remark "Under Mr. O'Sullivan's directions, education has gained strength and a solid position in this institution".

Robert Tom is an aboriginal inmate. He is originally from Churchill Manitoba. Tom recalled when all of his people were re-located from their natural environment to

the industrial city of Churchill. "Most of my people either died of alcohol or ended up in jail", said Tom. I was one of the luckier ones, because I came to prison". Tom also recalled the first time he entered the walls of this 80 year old prison "I couldn't even speak English, much less read it", he said, "but one day I found myself getting caught for making homebrew and was sentenced to 30 days in the hole." It was while he was in "the hole" that Tom decided to educate himself. "While I was doing that 30 days, the only thing I had was a Bible", he said "and even that I couldn't read". That was over two years ago. "I started my education plans by enrolling in basic literacy, then I went on to grade 8 level and then I moved on to grade 11 and last year I passed my



Robert Tom addresses his fellow students.

GED 12 exam. Earlier this year I applied for my first course in university accounting", said Tom with his pride overshadowing scars he re-

Continued on next page

### BOB ISBISTER & ASSOCIATES INC.

#### Business Consultants

- Starting, Expanding or Buying a Business?
- Do you have some equity?
- Need help developing a proposal?

• Business Plans • Feasibility Studies • Government Grant Applications

For dependable, personal assistance

Call or write Bob Today!

21 Mitchell Street, Saskatoon, Sask. S7H 3E9

• Phone: (306) 955-9131 • Fax: (306) 955-1864



### L.A. School of Hair Design Ltd.

#### BEAUTY SCHOOL

- Beginner
- Individual
- Guidance
- Learn By Basic & Practical Experience

#### BEAUTY SALON

- Hair Cutting
- Perms & Coloring
- Braiding
- Manicuring



UNISEX

201 - 517 - 4th AVE. S.  
(Corner 6th St. & 4th Ave. S.)  
Lethbridge, Alberta. T1J 0N3

Call or Write For Information...

(403) 320-2228

**NEW BREED**  
Now has a  
Distribution  
of 10,000

## Provincial

### INMATES AT SASKATCHEWAN PENITENTIARY

continued from page 5

ceived from his many years on "the skid rows of Edmonton, Calgary, and Vancouver". Tom is also the Educational Director for the Prince Albert Native Awareness Group, Inc. and during his address to his fellow students, Tom emphasized the importance of education. "I would like to add that I am very proud to see that this room is full of brothers who are trying to achieve something in their lives".

One of the invited guests was Al Loustel of Weyerhaeuser Canada Ltd. Mr. Loustel also stressed the importance of education. "The world is changing and expectations are set high" said Mr. Loustel "but don't be discouraged by the fact that you are in prison, but be encouraged by the fact that you are educating yourselves" he added.

Inmates were then presented with certificates from

their teachers and other guests. The teaching staff, under contract with the Solicitor General's department and the Saskatchewan Institute of Applied Science and Technology, presented certificates that ranged from basic literacy to radio and television repair. There were also presentations for Life Skills and Cree courses. One of the inmates that had enrolled in the Cree course was Patrick Tremblay. Mr.

Tremblay was only 16 years old when he was sentenced to life in prison without chance of parole for at least ten years. He now has over 5 years in, with most of that time being involved in educational programs. Originally from a Northern Alberta reserve, this young man's dream is to be able to speak to an elder in his own language. "I hope one day I could talk to an elder in Cree and be able to understand



Elder Campbell Papequash presents John Pahtayken with an Award of Merit.

what he is saying" concluded Mr. Tremblay.

In all, there were over 90 certificates presented and one must be impressed with the fact that most were presented to young Aboriginal men. They obviously worked hard to achieve their goals but one has to wonder what these men left behind in

their communities. Still these men exemplify the spirit of the People of the Earth: to persist and endure. That is the spirit of the Aboriginal people of this country and no matter what the environment may be, the Aboriginal people will make the best of the situation.

As each man came forward

to receive his certificate, there was pride written all over his face and one felt that each man in the room shared that pride. As Robert Tom so eloquently ended his speech "Climb high, climb far. Your goal the sky, your aim the star", one felt that many of these young men would return to their communities. When after all, that is what education is about. As one inmate said at the conclusion of the awards ceremony "when we educate people, we move a step closer to unity and that single step is probably the most important step".

"To take a man's money is to take time from his life, the time he spent acquiring it. For this criminal act, one serves time behind bars but to waste one's own time while serving it is another criminal act; one which will, without doubt, be paid for while outside these prison walls" Robert Tom and J. Eldridge.

### SASKATOON CHILD HUNGER PROGRAM RECEIVES PROVINCIAL FUNDING

Family Minister Beattie Martin today announced funding of up to \$62,400 for Saskatoon's Child Hunger and Education Program (CHEP).

"Community leaders in Saskatoon told us their priority was to continue this program which the city initiated two years ago as a pilot project," Martin said.

CHEP works through community agencies and schools to offer nutrition education and co-ordinate volunteers who run feeding programs in conjunction with 18 schools. It also provides a summer feeding program in city parks and distributes chari-

table contributions.

"This is an innovative approach to the problem of child hunger which could serve as a model for other cities in Saskatchewan," Martin said. "It involves schools, service groups, business, municipal and provincial governments in a feeding program which has a strong nutritional awareness component."

Martin said the funding will partially cover the cost of a full-time program co-ordinator, 15 part-time school and food co-ordinators, office expenses and costs for holding community food fairs.

The city's contribution will be \$20,800 with \$15,000 from corporate and individual donors and \$4000 from the school boards providing a total budget of \$104,000. Saskatoon Community Health Unit funds CHEP's one staff position until the end of June.

"Without provincial funding we could not carry out our long-term strategy," CHEP Chairperson Kate Waygood said. "This will allow us to expand the Community Development Model, which was successfully implemented in one neighborhood, to any other neighborhood."

Martin said the flexibility of the program allows it to respond to the needs of each individual school community.

"I am very heartened by the wide-ranging coalition of community groups which have been responsible for providing more than 20,000 meals and 4,000 snacks during this school year. Hunger is everybody's business and I commend these groups for their efforts."



Thank  
You  
To:

#### Myrna Yuzicapi & Emil Bell

for their dedication and service for the past 10 years with Joe Duquette High Parent Council (formerly the Native Survival School).

Joe Duquette High School extends an invitation to join us in our 10th Anniversary Celebration Friday, Oct. 5 - 1990.

For further information call: (306) 242-6154

THE JOHN HOWARD SOCIETY OF SASKATCHEWAN  
requires:

#### District Director, Moose Jaw

As part of the provincial management team, you will be responsible for the supervision of Moose Jaw staff, the management and development of local services, programmes, and community development. You will also be able to work effectively with the provincial director, the local council of volunteers and other community agencies.

The successful applicant will possess an excellent knowledge of the criminal justice system, youth services and voluntary organizations, as well as considerable casework experience. He, or she, will also have superior management skills and proven interpersonal and communication skills. A degree in human services field is preferred.

The position offers a starting salary of \$29,700 and a generous benefit package.

Applications should be submitted by August 17, 1990, to:

JOHN HOWARD SOCIETY  
Community Justice Services  
Attn: Personnel Committee

72 High Street East  
Moose Jaw, Sask. S6H 0B8  
(306) 693-0777

# Welcome

TO THE MENDEL GALLERY  
AND CIVIC CONSERVATORY

- Wonderful Art
- Beautiful Flowers
- Unique Shopping

Open Daily 10 to 10 Free Admission

950 Spadina Crescent East, Saskatoon, Sask. S7K 316  
Telephone: 975-7610

## National

## A SPARROW WITH THE STRENGTH OF AN EAGLE

### A constitutional victory for Aboriginal peoples

by Donna Greschner - U of S  
Constitutional Law Professor

The recent *Sparrow* case is a major victory for Aboriginal peoples. The first decision from the Supreme Court of Canada on s.35 of the Constitution, it provides strong protection for Aboriginal rights. Governments will have a more difficult time passing laws which interfere with Aboriginal rights.

Section 35 was added to the Constitution in 1982 after a long and difficult political struggle by Aboriginal peoples. S.35(1) states that "the existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed."

Most lower courts have interpreted s.35(1) in a restrictive manner. Aboriginal peoples saw the constitution guarantee of their rights that they had won in 1982 from the politicians being turned into empty words by the judges.

Ron Sparrow is a member of the Musqueam Band in British Columbia. While fishing for food in 1984, he was charged with using a larger net than permitted by federal law.

At trial, Sparrow admitted that his fishing net was against the law. He stated that he was exercising his Aboriginal right to fish for food, a right protected by s.35(1). He argued that the federal law was inconsistent with his Aboriginal right and therefore could not be applied to him.

Sparrow lost. The judge found that Sparrow did not have an Aboriginal right to fish for food. Sparrow appealed to the higher courts.

On May 31, 1990, the Supreme Court of Canada agreed that he had an Aboriginal right to fish for food guaranteed by s.35(1). Because the trial judge had rejected Sparrow's claim regarding Aboriginal rights, the Supreme Court ordered another trial to decide the facts about his Aboriginal right.

The importance of the case

extends far beyond Ron Sparrow and one of his Aboriginal rights. The Court establishes general principles for s.35(1) and a specific test that the federal government must meet if it enacts legislation which interferes with Aboriginal rights.

The judgement does not answer every question about Aboriginal rights in s.35(1). But the principles and test go a long way toward providing effective protection for the rights of Aboriginal peoples. Neither provincial or federal governments will be able to infringe Aboriginal rights willy-nilly as they so often have done in the past.

Of the many principles in *Sparrow*, the following are especially noteworthy.

First, the purpose of s.35 is to give a solid constitutional base for Aboriginal rights and for future negotiations between Aboriginal peoples and Canadian governments. Consistent with this purpose, Aboriginal rights must be interpreted in a generous and liberal manner. Ambiguities will be resolved in favor of Aboriginal peoples.

In earlier decisions the Court had interpreted treaties in this way. *Sparrow* applies the same favorable method of interpretation to all constitutional rights of Aboriginal peoples.

Second, the phrase "existing Aboriginal rights" in s.35(1) must be interpreted flexibly. The Court recognizes that Aboriginal rights are not cast in stone but will evolve over time. This point is significant. Aboriginal peoples will be able to adapt their practices to changing circumstances without fear of losing their Aboriginal rights.

Third, conventional Canadian legal negotiations, such as the Anglo-Canadian concept of property rights, will not be applied to Aboriginal rights. Rather, the Court stresses that Aboriginal rights are unique, comprising collective rights of Aboriginal peoples.

For the Court, definitions of Aboriginal rights must be

sensitive to the Aboriginal perspective on the meaning of the rights at stake. In future cases, Aboriginal peoples will no longer need to fit their rights snugly within white men's legal boxes.

Fourth, Aboriginal rights cannot be easily extinguished. The regulation of a right does not extinguish it. The government must show by very clear evidence that a right was truly been wiped out in the past, not merely regulated.

Fifth, the federal government (the Crown) has a trust obligation toward Aboriginal peoples. The Crown must be held to a "high standard of honorable dealings" with respect to Aboriginal peoples.

With these principles as guidance, the Court sets out the test for cases involving s.35(1). The Aboriginal person or collective must first show that one of their Aboriginal rights has been interfered with by a law.

The Court gives a broad interpretation to "interference". Reducing a fish catch below that needed for food or ceremonial purposes is clearly interference. But other restrictions will also be interferences.

To decide whether the law is an interference, questions are asked about its effects on the Aboriginal people. For instance, is the Aboriginal community forced to spend undue time and money to exercise its Aboriginal right? Does the law impose a hardship on the Aboriginal community? Does the law deny to the community its preferred method of exercising its right?

Once an interference is shown, the law will be invalid against Aboriginal peoples unless the government justifies the law. The burden of proving a justification is on the government.

The government must first have a valid objective in passing the law. The general objective of "the public interest" is rejected by the Court as too vague. However, conservation of a re-

source is a valid reason to interfere with fishing rights. Indeed, conservation may be necessary for the long-term enjoyment of the Aboriginal right.

Next, the government must show that it has upheld the honour of the Crown in dealing with Aboriginal peoples. The special trust relationship with Aboriginal peoples is the first consideration in assessing the government's justification.

This second stage of the test, "the honour of the Crown", requires that the government's conservation plans give top priority to Aboriginal rights. The Aboriginal right to fish has precedence over the interests of all other user groups of the resource, such as non-Aboriginal people who fish for support or commercial purposes.

For the Court, only by giving Aboriginal peoples top priority will Aboriginal rights be taken seriously and the Crown held to its unique, trust obligation toward Aboriginal peoples. The importance of this aspect of the judgement for Aboriginal peoples cannot be overstated. The Court has clearly said that the federal government can no longer put Aboriginal peoples at the back of the bus.

Further questions will also be asked of the government depending on the circumstances. Has there been as little interference with the Aboriginal right as possible? If the situation one of expropriation, has fair compensation been offered?

In what is likely a bombshell for governments, the Court states clearly that one important question is whether the Aboriginal group affected by the law was consulted by the government with respect to the conservation measure. At the very least, Aboriginal peoples must be informed of the impending conservation law.

A government which imposes a law on Aboriginal peoples without their participation and advice runs a greater risk of having its law declared unconstitutional. In matters affecting their Aboriginal rights, Aboriginal peoples are entitled to participation and information beyond that required by the democratic rights of every Canadian citizen.

If the government does not meet the justification test, Aboriginal people are not bound by the law. The Court recognizes that the test may be very difficult for the government, but that the consti-

... continued on Page 8



The Metis Society of Saskatchewan

## Western Region 11

EXTENDS CONGRATULATIONS

to

**Karen LaRocque**  
**Miss Metis Canada Queen**  
**of Batoche '90**

Area Director: Clovis Regnier

Western Region 11  
Box 243  
St. Louis, Sask.  
S0J 2C0

Tel: (306) 422-8508

# National

## A SPARROW WITH THE STRENGTH OF AN EAGLE

continued from Page 6

tutional protection of Aboriginal rights demands no less. As well, further questions will be asked of the government will be developed in future cases.

Aboriginal peoples now have a *Sparrow* with the strength of an eagle. How far the sparrow will fly with its eagle feathers will be measured in future litigation.

The case dealt specifically with the federal government's power to interfere with Aboriginal rights. The Court states that s.35 provides constitutional protection for Aboriginal people against provincial legislative power.

It remains to be seen whether an even stronger test will be applied to provincial laws. The federal government has explicit legislative

authority over Aboriginal peoples. Provincial authority is murky and contested. Provinces may be held to an even higher standard of conduct.

The Court stresses that the contours of each Aboriginal right will be decided on a case-by-case basis. In several areas of constitutional law, the Court has outlined generous principles in early cases only to step back and narrow the rights in later cases. Aboriginal peoples must argue vigorously for the application and extension of the *Sparrow* principles in future litigation.

Many specific issues remain unanswered. For instance, how far does each Aboriginal right extend? *Sparrow* involved the core of the Aboriginal right to fish,

namely fishing for food or ceremonial purposes. The extent to which fishing rights include commercial fishing by Aboriginal peoples is a critical issue for achieving economic self-determination.

Although the Court did not need to decide the point, its hints that the right is sufficiently broad to include Aboriginal commercial fishing. Such a position would be consistent with the principle of interpreting Aboriginal rights in a flexible, evolutionary manner.

As well, what will be included with the phrase in s.35(1), "existing Aboriginal rights?" Some Aboriginal rights are well recognized, such as the right to hunt and trap. Others, such as Aboriginal title to land, are more

contested by governments. Will the Aboriginal right to self-determination be accepted as a s.35(1) right?

Given the Court's statement that Aboriginal rights will be defined in a manner sensitive to Aboriginal understandings, it will be incumbent for Aboriginal peoples to advance their positions and definitions. In the past, litigation has often been a last resort. Aboriginal peoples had legitimate fears of negative court decisions that could worsen their legal position. This fear has been laid to rest by *Sparrow*.

Moreover, a body of case law can and should be developed quickly. The larger case law favorable to Aboriginal peoples, the less chance of any backward steps, either by lower courts of the Su-

preme Court.

The *Sparrow* decision, favorable as it is, does not remove the need for increased protection of Aboriginal rights and recognition of Aboriginal sovereignty within the Written Constitution. Courts must work with the words given to them in the document. Expansion of Aboriginal rights can occur much faster and more effectively by constitutional negotiation with governments.

*Sparrow* has strengthened the hand of Aboriginal peoples at the constitutional table. They have a better chance of sharing in the feast rather than being fed the scraps.

The Supreme Court has shown respect for Aboriginal people. Perhaps politicians will too.

## SOUTH AFRICAN AMBASSADOR DE KLERCK LOBBIES SASKATOON BUSINESS SECTOR

by *Ona Fiddler-Berteig*

"We want to get rid of apartheid," F.W. De Klerck, the Ambassador for South Africa stated in a special invitational luncheon gathering on June recently in Saskatoon. "We are very optimistic about what's happening in South Africa. We have to talk to each other," he added. Saskatoon was one of the centres De Klerck visited to call on heads of industry and politically influential

individuals to lobby for the lifting of sanctions in South Africa.

Mr. De Klerck delivered a brief address which emphasized the connections between political reform and economic development. "Economic stability decreases political instability," he stated. He suggested that the African National Congress positions which calls for Nationalization was not good for encouraging foreign investment and that the ANC

were a loose coalition of individuals from various philosophies who were drawn together by the over simplified concept of Nationalization which implies the revenue generated would be distributed equally to all people. "We can work with the existing system rather than increasing costs and developing a new system," he emphasized.

"We have perhaps experimented too long with Apartheid," he stated. He

further added that, "skeptics say that we want to modify apartheid - not get rid of it. We need the benefit of a doubt. We need help from abroad."

Mr. De Klerck cited President Gorbachev's success with obtaining, "the benefit of the doubt," and called on the Canadian government to give them (south Africa) the same chance.

Mr Ron Camponi, a Metis business man from Saskatoon was present at the luncheon. He queried the Ambassador about programs for black entrepre-

neurs.

De Klerck responded by emphasizing that regulations regarding small businesses have been lightened up and pointed out that blacks owned and operated most taxi services and that many were "street vendors". He further added that, "Education is our biggest problem. There are not enough black teachers. Salaries are the same."

The scenario Mr. De Klerck described was; factionalism, extremes in wealth and poverty, a need for education, the limitations of government programs, and the lack of representation in the business sector of blacks.



F.W. De Klerck

### Fort McPherson Tent & Canvas

BOX 58  
Fort McPherson, N.W.T. X0E 0J0

Phone: (403) 952-2179

Fax: (403) 952-2718

Orders: 1-800-661-0888



(Serving All of Canada)

#### Manufacturers of

Tipis, Prospector Style, Baker, Whelen Lean-to, Pyramid, Tundra Round, custom tents 4, 5 & 6' Walls. All tents in single & double construction. Breathable, waterproof and/or flame retardant fabrics.

High Quality Luggage also Available.  
Please write for your brochure.



## National

## MOHAWKS FIGHT BACK

by Priscilla Settee

This past Sunday CBC's Cross Country Checkup weekly program featured a phone in on the Kanasatake situation near Montreal. All of the callers were pro Mohawk claims which should send a strong message to the various levels of government involved in this centuries old travesty of justice. The Mohawk people, like other Indian groups across Canada have attempted over the years to "peacefully" negotiate in good faith with the local and federal levels of governments, to no avail. They have watched as the Oka municipal government built the first part of the golf course on the disputed land claims area and the source of one of the remaining pine stands. During that time no media had both-

ered to cover this event while the peaceful negotiations were taking place.

It is quite disgusting that the press has focused on the unfortunate death of the Quebec policeman. While it is strongly suspected that the policeman's death was caused by bullets from his camp, the media has all but openly accused the Mohawk camp. This as well as other deaths that have occurred could have been avoided had the federal government taken meaningful actions in settling outstanding land claims, not only at Kanasatake but in other parts of Canada as well. Anybody who will take a serious and unbiased look at the social and economic state of all Indian reserves and communities will not argue against the settlement of land claims. All human suffering which exists in our communities can be traced back to the

invasion, disruption, plundering, neglect and total disregard of all governments since this country was settled. One cannot expect anything different when one considers the lack of economic and social development prioritization that Indian communities receive. Without the immediate settlement of the land claims, no Indian communities will have an economic base to operate from. They will largely remain the forgotten recipients of social assistance for perpetuity unless governments negotiate immediately. While social assistance benefits are hard won state benefits available to everyone, anyone on them knows the demoralization which results from it. Furthermore while welfare is the main option, this condition wins no support of understanding from the majority of the white community.

We have heard all the scapegoat statements enough times: If only they would get off their butts and work. Where is all this supposed work, it will not appear out of thin air, but only with well thought out economic developmental plans with the support of capital funding which can and must come from the settlement of Indian land claims.

What is very discouraging is how mute all Canadians have been on this and other attacks on Indian communities, ie, Lubican Lake, Restigouche, the Innu in Labrador, the Queen Charlotte Islands, Lac LaHache radioactive water spill, the Chilcotin and the list goes on. One thing is for sure: governments will not settle these claims without a kick in the butt from a broader base of groups such as native, church, union, women's groups and other interested

citizens. The other thing for sure is the attacks that are happening on Indian communities will happen to white communities. It is just a matter of time. There is not really a lot of difference between the Kanasatake struggle and the one being waged by the people of the Rafferty-Alameda dam area in southern Saskatchewan. At stake are both ordinary peoples interests as well as environmental ones which if they are to win will require mutual understanding, leadership and support. The one difference is one group is the First Nations of this country, who deserve considerably better treatment than what is apparent today. Indian people are standing up for rights which are overdue. The means of achieving these concessions are not necessarily going to be popular but people are tired of watching and waiting.

## BREWIN: IMPLEMENT TASK FORCE NOW

Ottawa: John Brewin, MP (Victoria), renewed his calls for the Conservative government to implement the recommendations of the Task Force on Women in Corrections. In the wake of Saskatchewan Justice Marian Wedge's ruling that it would be discriminatory for a convicted woman from Saskatchewan to serve her sentence at the Kingston Prison for Women, the NDP Solicitor General critic called upon the Solicitor General to move forward immediately to end discrimination within the federal correctional system.


Justice Wedge's decision comes three months after the release of "Creating Choices", a federal task report on the status of federal female offenders in Canada. Included in the recommendations was a call for the replacement of the existing Prison for Women in Kingston with five regional centres. Such a system would


eliminate the discrimination and hardship suffered by female federal offenders forced to serve their sentences away from family, friends and support networks.

"Three women have committed suicide in the past year as a result of their transfer to the Prison for Women. It's clear that women who commit crimes are forced to bear an additional penalty, not applied to their male counterparts," said Mr. Brewin.

Noting that thirteen successive task forces have called for the closure of the Prison during the last 50 years, Mr. Brewin called upon the government not to appeal Justice Wedge's decision. "It is time for this government to finally be responsive to the needs of female offenders. I urge the government to use this as the impetus for making some long overdue changes to Corrections in Canada."

Canada's Parks and Historical Sites





## Sources of wonders!


They're all around you. In every part of the Country. Canada's National Parks and Historic Sites. Very special places where our natural wonders are protected and our ancestors are remembered.

Staffed by friendly, knowledgeable people, these unique places are there for you and your family to discover. To enjoy. And to cherish as part of your own family's traditions. So make them part of your travelling plans this year.


For detailed brochures on Canada's National Parks and Historic Sites please call

**(204) 982-2001**

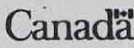
or write  
**Canadian Parks Service**  
 402-457 Main Street  
 Winnipeg, Manitoba  
 R3B 3E6



Environment Canada  
Parcs Service



Environment Canada  
Service des parcs



# International



Brooklyn Rivera addressing crowd of several thousand Indian supporters of Yatama

## Indian Nicaragua

- photos by Clem Chartier, May 1990

In the June '90 issue of New Breed, I wrote about my observations during my April/May trip to the Atlantic coast of Nicaragua. I have since been informed that there has not been much

movement on the clarification of the degree of authority that the Regional Autonomous Government is able to exercise. In this connection, there is still a large gap between the Indian understand-

ing of autonomy (self-government), and that possessed by the government.

In addition, the Indian peoples and communities still require international aid, which has since become even greater. Over the past several weeks there have been severe rain storms which has caused massive flooding of the Rio Coco area. In addition, there are still 6,000 Indian refugees left in Honduras.



Dance group "Warauna" from village of Waspam



Spectators: Mother Estellea and daughter Elieth of Bileui village (Puerto Caliezas).



Member of Dance Group Margarita from village of Bisuna



Member of Obanaire Dance Group from village of Pahara



Member of Dance group. Yatama Supporter

## Subscribe Today

Produced by:  
Saskatchewan Native Communications Wehta Matowin Corporation

#3 173 2nd Avenue South South (Bay 202)  
Saskatoon, Saskatchewan  
S7K 1K6

NAME	DATE
ADDRESS	
To: Dec 31, 1990 @ \$1.00 per month (prorated)	
<input type="checkbox"/> New Subscriber <input type="checkbox"/> Money Order/Cheque enclosed <input type="checkbox"/> Please invoice (Business only) <input type="checkbox"/> Bulk Order _____ Issues (multiples of 10)	

# Pilgrimage

## ST. LAURENT PILGRIMAGE JULY 15 AND 16 1990

By Lorna LaPlante

This article is more of a "people story" than the St. Laurent story I submitted for the previous New Breed issue. St. Laurent is a place which attracts all kinds of wonderful people. I very much enjoy meeting and visiting with old friends and new each year.

One such group is the Bouvier family of Cole Bay, Saskatchewan. They are about the friendliest most hospitable bunch that you could hope to meet. I personally met them a few years ago through a relative of mine and was struck by both their piety and hospitality. Initially you see a family of expert campers that wants to keep feeding you until you are stuffed. Upon conversing with them you realize that St. Laurent has a very special religious meaning to them and a special place in their hearts.

Ambroise, age 69 and Bernice, age 63 have been married for 41 years. They had 8 boys and 4 girls from this very happy partnership. Mrs. Bouvier has always been a strong Catholic. She attended the R.C. Residential School at Beauval. There she received her formal and domestic education. Mr. Bouvier is a very strong quiet man who is also a very devout Catholic, though he did not have such a heavy Catholic influence in his formative years.

When the Bouviers first attended the Shrine 17 years ago, there were not as many people taking part as now. They recall only about 5 families coming from Canoe Lake and they knew very few others. Mrs. Bouvier states that they go to the Shrine because they get a "very special happy feeling" from it. They look forward to going. One year they attended both the July and August pilgrimages. When they arrive they light candles and spend as much time as possible in prayer during the course of the two day event. They are very firm believers in the power of prayer.

This year they had a special purpose in going. Mr. Bouvier has been ill and they are praying for relief from

his sickness. Mrs. Bouvier spent hours praying for him at the eucharistic mass, the marion hour and at other times. She feels that some good has come from it. On the day following the Shrine he had the largest meal he'd had in months and seconds on dessert. He seemed to feel better from being there. Mrs. Bouvier has the following advice to offer to young people: "Pray to God so that you won't get mixed up with drugs of into trouble and ask the blessed virgin Mary for guidance" she adds that "you must be in the grace of God to accomplish things". This good advice is very well taken.

As I left the Bouvier camp I stopped by to visit Mr. Roy Caplette who gave me a very good history of the Shrine and introduced me to Mr. Francis Gamble who further elaborated on details for me. According to Mr. Caplette, The Shrine was begun by Mr. and Mrs. Charles Nolin, who were his mother's Uncle and Aunt.

Mr. Caplette, age 53, has been coming to the Shrine for 44 years and played the organ for 31 years. He states "This is my second home. I've been coming here every year without missing. It's a promise that I made to the blessed mother. If she cured my epilepsy, I would come every year. We seen a lot of miracles here. I was cured of my epilepsy, my brother Charlie and father Louis of excema. One time when I was walking a little piece of paper with a prayer written on it fell right in front of me. I used that prayer and I always carry a prayer with me."

Roy remembers the very early years of the Shrine as the best. His best choir was made up of Native people like the Gamble boys from Beardy's, the Lalibertes from Green Lake, the Canoe Lake Redirons and the Gardeners. There used to be choirs singing all night in Cree, French, Latin, German, Ukranian, Polish, and English. Roy enjoyed the old Latin Masses much more than the English ones they hold now. He is also very sad that he is no longer asked to play the organ at the Shrine,

but nevertheless he will attend faithfully every year.

The Caplette family used to travel 300 miles round trip to attend. They used to leave a week early and collected senneca root along the road. They used to eat wild food such as ducks along the way. The Shrine has changed a lot over the years. Mr. Caplette wishes to give credit to Father Doucette for all the work he has done stating "Fr. Doucette has done wonders on these grounds."

Mr. Francis Gamble is 67 years old and has been attending the Shrine as long as he can remember. "In the old days everyone came by horse drawn wagons and buggies. All night you could hear horse bells ringing and the choirs singing. People had a lot more faith back then. It used to take them 3 or 4 days of camping just to get here and everyone shared what they had. If somebody killed a deer on the way everybody got some."

Mr. Gamble stated that all of his ancestors were Catholic for many generations and that he would never change his faith. His Mother and Aunt were the last people to come to the Shrine by wagon in 1967 and he was very happy to help them with the horses. Mr. Gamble misses hearing all of the different ethnic choirs singing all night. He did not always understand the language but it sounded like "heaven" to him. In the old days you never saw any disrespect for the site. In recent years it has suffered vandalism and this hurts him. For instance, there used to be a cane and shoe hanging on a pillar that came from a crippled man who was miraculously cured. These were removed and property destroyed. Times have changed since the days when his father was elected hereditary chief.

Mr. Gamble has always brought his family to the Shrine. Even on days when there is no gathering, they often come to pray and picnic at the site. That special feeling can be gotten any time of year.

I wish to thank Mr. and Mrs. Bouvier, Mr. Caplette and Mr. Gamble for their help and cooperation. It is people

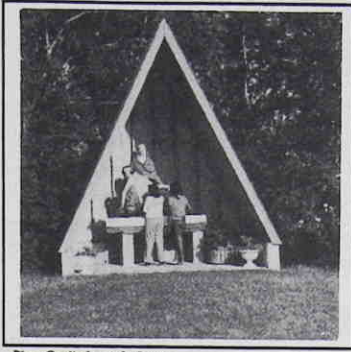


Photo Credit: Lorna LaPlante

Statue of Jesus and Mary at St. Laurent



Photo Credit: Lorna LaPlante

Statue at turn off to St. Laurent



Photo Credit: Lorna LaPlante

The long dusty road to St. Laurent



Photo Credit: Lorna LaPlante

Mr. Ambroise Bouvier



Photo Credit: Lorna LaPlante

Alice, "Sugarpops", Art Laliberte

Jordon, Marlene, Jody Wolverine



Photo Credit: Lorna LaPlante

like them who make pilgrimage the great success that it is and also teach the younger generation many lessons on life.

# Child Find

## THREE SASKATCHEWAN YOUNGSTERS RETURNED TO DAD

That's the kind of headline that creates excitement amongst Child Find Saskatchewan volunteers. On Saturday, July 14, 1990 Ghia, Nathan and Jonathan Jordan were returned from California to their dad. The children were abducted by their mom in March 1988. Their father Charlie Schell,

having custody, contacted Child Find Saskatchewan and the search began. Child Find Saskatchewan circulated pictures of the three youngsters across Canada and into the United States of America. Communication with Lynda Dean of Vanished Children's Alliance in San Jose, California aided in

the location.

Child Find Saskatchewan has been assisting in the location of missing children since its inception in August, 1984. It is a member of the Child Find Canada network, with provincial offices in British Columbia, Alberta, Ontario, Manitoba, Nova Scotia, New Brunswick and

Prince Edward Island. Child Find assists the victim and the victim's family by aiding in the search of children missing through parental or stranger abduction and runaways. Child Find is a location service, not a recovery service. Once a child has been located, it is up to the parents and the police to re-

cover the child. A toll free hot line, 1-800-387-7962, has been established to receive information regarding abducted children or calls from the children themselves.

## MISSING CHILDREN

Child Find Saskatchewan will locate and assist missing children taken by non-custodial parent, stranger, or a runaway.

### (a) Parental Abduction -

Only one percent of all divorces end up in an abduction situation. What can a parent do to protect themselves and their children?

First of all, depending on age of the child, explain the divorce and custody circumstances so the child clearly understands who they live with and who they visit with, etc.

**ALL THE ISSUES ABOUT AVOIDING A KIDNAPPING BY STRANGERS** hold true for the other parent with only minor adjustments. A child who knows how to phone home collect is well served.

A custodial parent is cautioned not to play games or deny access visits for foolish or personal reasons. Goading the other parent to grab the kids if they want to see them is often a reason for parental abduction as well.

Keep a file of all members, contact names and information available on the ex spouse.

Also keep an update file on the child/ren that can be given to police in time of emergency. Child Find can help start such a file for you.

Make sure your legal circumstances are as crystal clear as possible. Child Find and police often see expensive court orders regarding custody of children that are virtually unenforceable and meaningless. When a court order uses term such as generous access, unlimited access,

etc. it becomes very difficult to say at what point can you say the child has been abducted.

Have specific days and times written into court documents and then both parties stick to them.

There are many issues and special concerns around the area of parental abduction but this is enough on this subject for today. Contact Child Find for further specific advice for your circumstances or specific handout materials.

### (b) Stranger Abduction -

The lures used by unscrupulous operators, child molesters, and abductors are varied, numerous and creative. Telling a child about "games" or "tricks" that an adult may employ to dupe them is not a presentation of fear but rather an extension of basic harmful or dangerous situations that a child must be aware of.

Most lures fall into 13 general categories, according to Kenneth Wooden, an American specialist in this area:

1. **Affection** - Someone who already has a warm relationship with the child and this trust relationship is then abused.

**Prevention** - Question the motives of anyone, family or not, who shows unusual interest in being alone with your child.

2. **Assistance** - An adult asking a child for help, to find a puppy, etc.

**Prevention** - Adults need adults for help - kids help kids.

3. **Authority** - Someone dresses like or assumes the role of an authority figure, i.e., police, minister, etc.

**Prevention** - Teach children to ask for I.D. - a

legitimate person will be happy to oblige.

4. **Bribery** - Gifts, money, etc. for sexual favors.

**Prevention** - Teach children that no stranger will give gifts without expecting something in return. Be suspicious of all gifts other than from immediate family.

5. **Threats/Fear** - Perpetrator threatens child with harm, blackmail, shame, etc.

**Prevention** - Teach child to run and scream at top of voice. Also that the parent accepts any action of the child better than allowing someone to gain hold over

them through blackmail.

6. **Emergency** - Stranger says Mom/Dad hurt and I will take you to them.

**Prevention** - Teach child code work and/or pre-arrange with child what to do in an emergency situation/alternate person to double check with, etc.

7. **Games & Fun** - Someone dressing up to play with kids, i.e., clowns, etc.

**Prevention** - Teach child to view adults dressed up in proper context, i.e., is it a street fair and part or is this an isolated clown? Teach child elements of good touch/bad touch.

8. **Ego/Fame** - Promise of

a glamour job or experience "just for you".

**Prevention** - Teach child to check with you about any "Hollywood Scouts" and to report anyone taking photos of them.

9. **Name Recognition** - Abductor uses child's name as if they know the child.

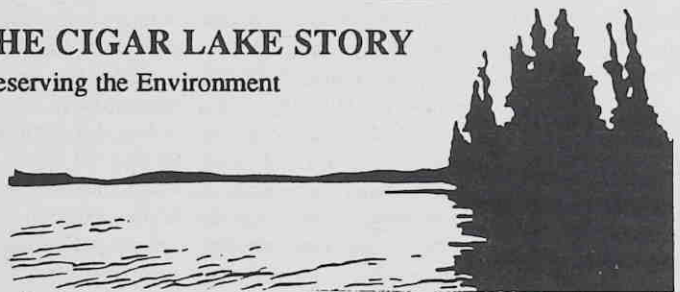
**Prevention** - Do not put child's name outside on clothing.

(c) **Runaway** - According to the Missing Children Research Project, 1989, runaways represent the bulk of the missing children in Canada. The interrelated factors of

continued on Page 13

## THE CIGAR LAKE STORY

Preserving the Environment



In Saskatchewan, uranium mining is very serious business. The province imposes some of the strictest environmental protection regulations in the world.

To meet these strict standards, the Cigar Lake Mining Corporation spent more than six years preparing a development plan for the Cigar Lake uranium deposit.

The plan protects the quality of air, water and vegetation in the area. Samples are taken daily, weekly, quarterly and annually.

The plan was approved by both federal and provincial regulatory agencies.

By meeting Saskatchewan's strict environmental standards, the Cigar Lake Mining Corporation is preserving the unique northern wilderness for future generations.

Child Find sponsored by



CIGAR LAKE MINING CORPORATION

## MISSING CHILDREN... Cont'd

family conflict, stress, poor school performance, and interpersonal conflict account for the running episodes of most adolescents.

To aid in the prevention of runaways, recognize the signs:

- \* experiences a family crisis such as divorce, death

in the family, etc. and has no one to talk to

- \* copes with conflict or stress by fleeing
- \* feels he/she is a burden to friends/family

- \* friends have run away
- \* friends live away from home

- \* repeated truancy
- \* threatens to run away

## HOW STREETPROOF ARE YOUR CHILDREN?

Take a minute to answer the following questions and determine if your children are streetproof:

1. Have you taught your child what the word "stranger" means?
2. Do you and your child have a secret code word?
3. Does your child know his/her name, address, and phone number?
4. Does your child know how to dial "911" or "0" if the need arises?
5. Does your child understand his/her right to say "NO" to anyone?
6. Have you played "WHAT IF" games with your child?
7. Do you ensure your

child does not wear clothing that has his/her name on it?

8. Does your child know to look for someone in uniform when lost?

9. Have you discussed good and bad touches with your child?

10. Does your child know to run from danger?

Count how many "yes" answers you have -

If 10 - excellent

9 - you are doing a great job

8 - you are trying

7 - you can do better

6 - you know what you have to do

5 or less - start now - it is never too late!

## WHAT SORT OF THINGS DO YOU TEACH YOUR CHILDREN?

I suggest that the most important thing your child should understand is that "IF ANYONE DOES ANYTHING THAT MAKES YOU UNCOMFORTABLE, TELL MOM AND/OR DAD IMMEDIATELY." If mom or dad are not around, then they should tell another adult.

At the same time emphasize, that if ANYONE ever tells you that what you and they do, or say, is a secret and you should not tell mom or dad or something terrible will happen, then THAT IS WHEN MOM OR DAD SHOULD BE TOLD, IMMEDIATELY. There should never be any secrets between you and mom or dad. (Mom and dad must also live up to the responsibility that goes along with this in terms of listening, never saying "That is stupid", etc.)

Even when the child is very young, make sure they know their full name, and as soon as possible, teach

them your home phone number and address. Ask them to give you this information at various times of the day to make sure that they genuinely know it.

Teach your child that a policeman is their friend. If they get into trouble, they should contact a policeman and he will help them. Make sure they know that they have to give the policeman all of the information about why they need help. For example, if a child phones the police station and says "I need a ride home", he will get an entirely different response than if he says "I am locked in the arena, and I need help getting home". Again, setting an example is important here. If you take your child up to a policeman who is not on a call, and ask if you can show the child what a real policeman's badge looks like, the odds are that your child will be shown how a

police car works, as well as being able to talk to a friendly policeman. However, if you try to convince the child that the policeman is his friend; but all he hears from you is "Those \_\_\_\_\_ cops", he will probably follow your footsteps, rather than doing what you say.

Teach your child that he is only to go with a policeman who is in uniform, with the proper badge. If someone approaches him who is not in uniform who says he is a policeman, tell your child to tell you or another adult immediately. Someone impersonating a police officer will rarely confront an adult, whereas the genuine police officer in plain clothes will not hesitate to show proper identification complete with picture identification and a badge. Someone who carries a radio and has some sort of badge is not necessarily a police officer.

As soon as possible, teach your child how to use the telephone, including how to reach the operator if he needs help. Teach your child to call 911 in an emergency.

Teach your child never to answer the door when home alone, or to tell someone on the phone that he is home alone. Try not to get your child to say "Sorry, mom and/or dad cannot come to the phone right now." That phrase alone suggests they are not home, "but I don't want to admit it." I suggest that a small white lie, such as "Dad is in the shower, can I take a message," or "Mom is in the garden, and she says I should take a message," will do a much better job of protecting your child.

Teach your child that everyone that knows his name is not necessarily a friend. Emphasize this if his name is on clothes, lunch boxes, etc.

Define a stranger, the mailman or ice cream man that the child sees everyday is still a stranger.

Give your child a "safe-word", that only you and the child know. This is a word that tells the child that it is OK with the neighbor

## Child Find

who is unexpectedly picking him up from school, because that person has said "Mom said to come and pick you up, and your safe-word is \_\_\_\_\_". The child now knows that it is OK to go with the person. Tell your child that he is never to tell anyone what the word is, and you must change the word each time it is used. This word can also be registered with the school secretary, so the anyone picking up the kids must be OK'd with her too! The same word can be used by searchers if the child goes missing. Children have been known to hide and run from people searching for them because the child couldn't tell the difference between the good guys and the bad guys.

Teach your child it is best to travel in groups and stay away from isolated areas. Tell them to avoid empty lots, fields, parks, and school yards when alone.

Instruct your child to report any suspicious incidents to you, the police, teacher or responsible known adult. If a car is involved, teach your child the importance of remembering license plate numbers.

If your child is followed by an automobile or someone on foot, instruct your child to either run home, to a Block Parent, to a public place or yell "HELP, THIS PERSON IS BOTHERING ME" loudly. If he is called by a stranger, teach your child not to go near that stranger, even if the stranger is in a car. Teach your child how far to stay away from a vehicle so that

they cannot be grabbed.

Instruct your child if he becomes separated from you while shopping to go to the nearest check out clerk, never to the parking lot.

Just as you can educate your children, you can also educate yourself to take very simple precautions to protect your family.

Never leave a child unattended in a vehicle, and, if you must leave the child in a vehicle alone for just a minute, shut the ignition off, remove the key, and have the child move over to the driver's seat. If someone tries to get into the car, have the child lean on the horn, and not let go until the person goes away. **NEVER LEAVE A CHILD ALONE IF YOU ARE NOT GOING TO BE ABLE TO HEAR THE HORN, AND NEVER LEAVE A CHILD ALONE WHO IS NOT OLD ENOUGH TO BE ABLE TO HONK THE HORN HIMSELF.**

Be sure your child's school or daycare will not release him to anyone but you, or someone designated by you who knows the child's safe-word.

Know your child's route to and from school, and have a list of all of your child's friends' and classmates' phone numbers and addresses.

Be extremely cautious and thorough when selecting babysitters, etc. Check references. Know the person. Follow your instincts.

Keep a copy of an "All About Me ID" handy at all times. Take this on vacation with you.



MARINA NATALIE KARL  
 Date of Birth: July 19, 1982  
 Missing Since: September 12, 1986  
 Calgary, Alberta  
 date de naissance: 19 juillet 1982  
 disparu depuis: 12 septembre 1986  
 Calgary, Alberta

# WHAT DO YOU DO WHEN YOUR CHILD DOES NOT RETURN

## HOME?

**PREVENTION:** Obtain a list of your child's classmates from their school. Add the names, addresses and phone numbers of all of your child's friends who are not in his class and have two copies of this master list handy at all times.

Obtain "Streetproofing" information from Block Parents and CHILD FIND. Discuss this information with all of your children. Find out what their concerns and fears are.

**ACTION:** The worst has happened. Your child did not come home from school when he should have. What do you do?

Phone the school. Explain the situation to the school secretary and have her find out if your child is still at the school.

Phone his/her four or five best friends and any close relatives he/she may have gone to. Find out if he/she said anything at school to indicate where he/she may be. Find out who he/she left the classroom with. Do they have any ideas of where he/she may be?

At this point, if you have a reason to believe that foul play may be involved, don't hesitate to phone the police. Dial your local police and ask for communications. Explain the situation and your fears to the person who answers the phone in communications.

Contact one of your neighbors. Give them the list of all of your child's friends. Cross out the ones you have already contacted, and have your neighbor phone all of the rest, asking the same questions that you did when you phoned his/her five best friends. Have them follow up any leads on the phone. It is important at this point that your phone is kept clear so that your child (or the police if you have already contacted them), can phone you with information. Many children have stayed "missing" for over an hour because they were at someone's house, and couldn't contact mom because the phone was busy.

If all this phoning does not locate your child, now is definitely the time that

you should contact the police. Their actions will depend on the weather, the age of the child, whether they believe that the child is in danger; however, it is important that they are notified now so that, as professionals, they can evaluate the circumstances and take appropriate action.

Do not initiate a physical search before calling the police. They may want to use police dogs. Well-intentioned searchers can destroy the scent that the dogs use to track people. If the situation is serious enough to warrant a physical search, then it is serious enough to call the police.

If your child is under five years of age, go along the block calling your child, then telephone several of your neighbors to whom your child might have gone. If these actions do not locate your child, then telephone the police immediately. The police can draw upon many community resources, such as

Neighborhood Watch, Block Parents, Emergency Measures Organization, etc. If you wish, you could contact your Neighborhood

Watch and Block Parent organizations so that they can use their telephone fanouts; however, care must be taken that un-

trained, well-intentioned neighbors do not destroy clues that could lead police to your child.

## WHAT CAN CHILD FIND SASKATCHEWAN DO FOR YOU?

### DO NOT START A PHYSICAL SEARCH WITHOUT POLICE PERMISSION!

If the police and other community organizations cannot locate your child within a few hours, then telephone CHILD FIND at 955-0070.

### PREVENT UNNECESSARY WORRY... Educate your children at home... TODAY!

(a) Phone for information

955-0070 Saskatoon  
922-4100 Prince Albert  
949-7899 Regina  
693-4050 Moose Jaw

(b) Phone for CHILD FIND Saskatchewan speakers to address your next parents' association meeting, community group function, etc.


(c) Phone for CHILD FIND's list of recommended ideas and reading materials.

(d) Phone for the dates of upcoming I.D. clinics in which your child will be photographed and fingerprinted, in case he/she ever

goes missing.


(e) Phone and become a volunteer with us. CHILD FIND urgently requests the help of interested individuals to assist in the location of missing children. **PHONE TODAY!**

NO. 5139-P




**BRENDAN JAMES PETERS**  
Date of Birth: September 16, 1980  
Missing Since: August 19, 1988  
Fountain Valley, Calif.  
date de naissance: 16 septembre 1980  
disparu depuis: 19 août 1988  
Fountain Valley, Calif.

NO. 7006P




**KIRK ANDREW EDWARD DURNING**  
Date of Birth: April 19, 1981  
Missing Since: August 14, 1987  
Parrsboro, N.S.  
date de naissance: 19 avril 1981  
disparu depuis: 14 août 1987  
Parrsboro N.S.

NO. 7006P



**THOR WARREN HOWARD DURNING**  
Date of Birth: June 10, 1978  
Missing Since: August 14, 1987  
Parrsboro, N.S.  
date de naissance: 10 juin 1978  
disparu depuis: 14 août 1987  
Parrsboro, N.S.

NO. 5120I



**JASON JAMES DEAN McQUAKER**  
Date of Birth: June 4, 1976  
Missing Since: June 11, 1988  
Thunder Bay, Ontario  
date de naissance: 4 juin 1976  
disparu depuis: 11 juin 1988  
Thunder Bay, Ontario




Age 5 Years      Age 16 years.  
Photo by Computer Aging

**Name:** RENT, Jordan Keele  
**D.O.B.:** April 25, 1972  
**Missing Since:** February 1975  
**Place:** St. Landersdale, Florida  
**Description:** Blue eyes, Blonde Hair, Slim Build. May be scarred on left foot - instep.

This page sponsored by

**Cameco**

A Canadian Mining & Energy Corporation

122-3rd Avenue North  
Saskatoon, Saskatchewan  
Canada S7N 2H6  
PH: (306) 956-6200  
FAX: (306) 956-6201  
Telex: 074-3164

# Congratulations NORASK

## Business

PRINCE ALBERT - Ten years ago this June a young upstart organization called Norsask Native Outreach Inc. came forward to tackle the enormous problem of getting Northerners to work in the industrial projects which were getting started at that time. "We could see that development was coming to the North" commented founding member Jim Favel from Ile La Crosse "and we wanted to see our people, our Indian and Metis people of the North, benefit from that development. We wanted them to get the jobs, we wanted them to get more of the benefits, that is why we started Outreach."

Norsask Native Outreach Inc. recognized its early founders last week at a banquet in Prince Albert. "Ten years ago not many people took us very seriously, and maybe that was good," added Vital Morin in a quiet yet forceful way, "maybe we needed to prove ourselves and prove to native people that we could do it for ourselves." today Norsask is the major employment agency in northern Saskatchewan

naturally unable to perform at their best. At Outreach, we first deal with the person and then get to the job market opportunities, it seems to work better that way."

"There is a lot of depth in Norsask," commented Bill Farley, an early supporter. "When it began we had the ironic situation of an outside white consultant quoting racism as one of the reasons why northerners weren't getting the jobs. Norsask has done a lot to turn that all around. We have never been after special treatment for the north, just a first crack at the jobs. If we can't fill an employer's needs, they have every right to try somewhere else. We just wanted the chance!"

Praise for Norsask comes from some pretty heavy hitters. George Hill, President and CEO of Saskpower was quick to recognize the potential of Norsask when Saskpower was building the Athabasca Transmission line a few years ago. "We were prepared to order our people to deal exclusively with Norsask because we felt a northern agency should be a



Therese morin, Vital Morin, and Vicki Marinuk

to a very valuable and competent service organization. I don't often compliment Governments for spending programs, but somebody got it right when they came up with the Norsask idea!"

Much of the strength of Norsask is attributed to the unique blend of skills its leaders bring to the board room table. Chairman Lenard Morin is a skilled negotiator, a Mayor who recently negotiated a settlement with the Government on the dam Saskpower built on the North Saskatchewan river and created downstream problems ever after for Cumberland.

development, development that helps our people!

"I don't have any time for people who complain about change. Native people are as adaptable and ready for change as anyone. All we need to be able to do is to be a part of that change, instead of being passed by because of it."

Norsask staff today are a unique blend of idealistic young people, like Leda Durocher who is leaving to start her own business in Beauval to veteran staffers like Vicky Marinuk, who has done ten years of service. "We are closing the gender gap rather quickly," smiles Vicky, "but in a northern way, we don't have quotas of people to hire, we just hire the best person whomever she is."

Norsask's tenth anniversary banquet also had some special guests, both from industry and government.

\_\_\_\_\_ was on hand from Canada Employment and Immigration in Regina to help celebrate. Also on hand was J.P. Nicolet, the President of Minatco Ltd. and the newest major mining company to announce a project in northern Saskatchewan. "We had heard of Norsask and when we looked further, we liked what we saw," commented Nicolet.

For Vital Morin and his wife \_\_\_\_\_ it was a time for some fond memories, good friends, shared experiences, and an opportunity to make some constructive contributions to northern development.



Vital Morin, Jim Favel, Bill Farley, Mathius Maurice, and William Dumais

with offices in most of the larger northern settlements.

Norsask operates as a branch of the Canada Employment and Immigration Commission and is funded through that government agency. "We work with clients that the regular CEIC network isn't able to very effectively deal with," comments Marg Beament of La Ronge. We can relate to and understand our client. I grew up on a trap line and when someone comes in from that background into a formal Government office, they are

part of our project," observed Hill. "But fortunately we didn't have to because when Roy Yeske, our project manager and Lena Segrets and Tammy Olexyn got together, good things just happened. Today Saskpower wouldn't dream of putting a northern project together without first consulting Norsask for advice and assistance on labour requirements. We put Norsask into our bidding documents not only to ensure northern participation but also to alert our contractors

"A lot of people probably aren't aware but my job for many years before I got into local politics was as an Outreach counsellor. I learned that everyone wants a job and a secure future for themselves and their children. I have always tried to help people develop themselves and that is what Outreach is all about. Being tough, but being fair and always, always trying to improve the conditions for our native people. That's what we're really all about. We want development, we need de-

### Tourond Construction Ltd.

Pat Tourond  
Regina 789-9747  
Steel Building Erector

### Norsask Forest Products Inc.

Allen Brander  
Meadow Lake 236-5601  
Sawmill

# Business

## THE GST AND ITS EFFECT ON NATIVE PEOPLES

By Lorna LaPlante

It seems that everybody in Canada is highly concerned about the Goods and Services Tax. Small and large businessmen alike are afraid of the effect it will have on their operations. While the obvious result is the imposition of a 7 percent tax on goods and services nobody that I have spoken to seems to have any definite answer on how much of an effect it will actually have. I know that many businesses are selling out now before they are hit with the tax, while others are waiting out the storm. Perhaps there will not be such drastic results as predicted, but the potential is certainly there. Most likely the tax breaks available will be more beneficial to larger businesses than small. This has always been the case. Corporate "welfare" is available to those who need it least. Quite unfortunately, most of the Metis entrepreneurs that I am familiar with fall into the category of "small" businessmen. The GST is to me a situation where you get the bad news first and then the good news actually seems okay. The bad news is that businesses which previously did not have to pay federal sales taxes will now have to if their income exceeds \$30,000. The consumer will be forced to pay the tax for items which we previously did not, such as meals in a restaurant. The good news is that once a business person falls into the \$30,000 plus category, they may claim the taxes they paid and receive a refund. Because small business in Saskatchewan falls into the \$30,000 plus category anyways the above will apply. Hit hardest will be the consumer. We are not accustomed to paying the GST and it will take some getting used to. It appears to me that we will have to tighten our belts once again. Metis entrepreneurs in the North such as fishermen and trappers will not have to pay the tax directly to the government as their incomes generally do not exceed \$30,000, however they will be forced to pay it to the retailers where

they buy their supplies and not be able to collect it back. This will apply to any business whose income is under the cutoff point.

The Federation of Saskatchewan Indian Nations is insisting that Indian people are exempt from taxation therefor the universality of the GST is in conflict with inherent and treaty rights. The following is taken from a speech from Chief Roland Crowe to the Spring Legislative Assembly, Sturgeon Lake Reserve, 1990.

"If we don't get together on these two issues [Taxation and offloading programs on the provinces] there will be real problems." "We had intended to get a report out to the Chiefs on the GST but the situation is changing daily." A Chiefs National Taxation Committee will be formed composed of representatives appointed by the first nations. The mandate of the committee will be as follows:

- TO ADVANCE THE NATIONAL POSITION OF FIRST NATION'S IMMUNITY FROM TAXATION FLOWING FROM INHERENT AND TREATY RIGHTS.

- THE COMMITTEE WILL COORDINATE THE NATIONAL CAMPAIGN TO ENSURE THAT THE SOVEREIGN STATUS OF FIRST NATIONS WILL BE RECOGNIZED, PROMOTED AND ENHANCED.

- ALTHOUGH THE PRIME FOCUS OF THE COMMITTEE WILL BE TO OPPOSE THE GST, THE COMMITTEE WILL ALSO CONSIDER THE RAMIFICATIONS OF ALL FORMS OF TAXATION.

- THE COMMITTEE WILL, AMONG OTHER TASKS PROMOTE:

1. Public education of First Nations, their citizens and the general public.
  2. Lobby Senate and Parliament to amend the GST Bill to reflect the immunity of First Nations and respect their sovereignty.
  3. Undertake legal research and provide appropriate opinions, including compilation of existing legal research and formulate strategy for litigation.
  4. Coordinate lobbying efforts with other governments.
  5. Coordinate mobilization of opposition from First Ministers and their citizens.
  6. Follow up on symposium recommendations and direction.
- EACH OF THE FIRST NATIONS, OR ORGANIZATIONS REPRESENTING THEM, WILL PROVIDE THE COMMITTEE WITH TECHNICAL AND FINANCIAL SUPPORT IN ORDER TO PROCEED WITH THE MANDATE.
- THE IAA, FSIN, AND AFN HAVE ALREADY AGREED TO PROVIDE TECHNICAL SUPPORT TO THE COMMITTEE.



Photo Credit: Lauryn Houde

**Kelly's Roofing Ltd.**

**Francis Kelly  
Regina 569-8718  
Roofing**

**Daigneault Plumbing & Heating**

**Gilbert and Marianne  
Daigneault  
Ille-A-La-Crosse 883-2494  
Contractor**

**Roger's Food Store and Coffee Shop**

**Rog Butterfield  
Chamberlain 638-6202  
Restaurant**

**Prince Albert Social Adjustment Centre**

**Brian  
Prince Albert 764-3409  
Drug and alcohol abuse  
treatment centre**



## Business

# THE ABORIGINAL COMMUNITY - MOVING FORWARD WITH BUSINESS

Eugene Arcand is the Executive Director of the Indian & Metis Friendship Centre. The Centre is a hub of activity involving social, recreational and cultural programmes.

Eugene sees a lot of life in one day and has some opinions and feeling about the relationships between the business and Aboriginal communities.

This interview was conducted at the request of the "Chamber Communicator".

"It is important that the business people and the public service observe and recognize that the Aboriginal Community is an industry in Prince Albert - mostly in social service areas. Social services in the courts, in the correctional centres from men and women, at the penitentiary and local housing..."

Q. Doesn't this have tremendous negative implications?

A. "It does. You must realize that Natives represent 90 percent of the population at the women's centre, 65 to 70 percent at the men's 50 to 60 percent at the Pen... 90 percent of the young offenders are Native. The court systems don't scare our people anymore. The just do the time and everything's cool. The number keep going up and we continue to provide employment through expansion programmes to the jails.

"Look at the level of employment that is created in this city because of our social problems. There are 450 employees at the Pen alone..."

Q. There are the social support programmes - welfare - it is cash flow but it is not earned dollars. This is probably perceived as being a burden on the taxpayer.

A. "Well, the good part about it is that the money is being spent in Prince Albert. That has to be recognized. It's not a good thing, but it still makes the economic environment in Prince Albert favourable. I'd rather see these people have employment and still have the dollars circulate here. Unfortunately,

that's not happening now..."

"I mention this because I look at the Aboriginal community not only as an industry but as an untapped resource. Our abilities and knowledge have not yet been used to the maximum. We are receivers and spenders. For example, we are not involved in tourism promotion. Our participation in this area has yet to be maximized..."

Q. The penal and corrections systems aside, do you feel that the business community recognizes the value of the Aboriginal spending power in Prince Albert?

A. "Yes, there's a fair number of people who rent houses or do daily business with our people who recognize our spending power. There is also a small percentage of businesses who will accept our money and not recognize our input - whether it be social or economic - in this community."

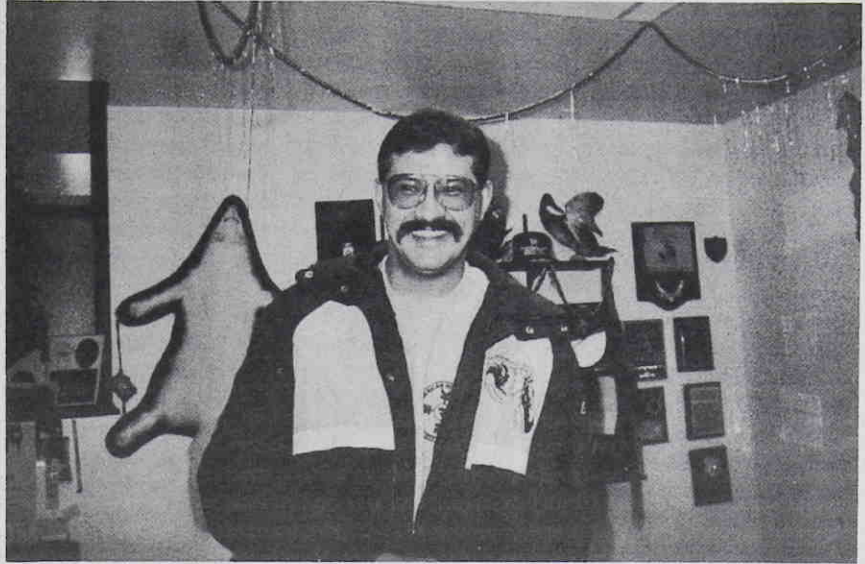
Q. What about the various training programmes that involve Aboriginal people?

A. "I agree that small businesses must take advantage of training programmes for Aboriginal people. But there must be a commitment to keep these people on after the programme is over. Don't forget that these are subsidized programmes at minimum wage. I don't mind having our people go through the process once, but when we keep getting recycled trainees, it's no good for the Canada Employment Centre, for the business community - and it's no good for our people."

Q. How should the business community involve Aboriginal people?

A. "We should be involved as people - not because of our colour or because we are Indian, Metis or Inuit. Don't hire us for those reasons. We don't want that.

"I know that there are qualified Aboriginal people who can work in every skill. There are plumbers, electricians and salespeople. They are an untapped resource. They are the people that we



want the business community to recognize and be given the opportunity to work in the system.

"But if you continue to hire people who are semi-illiterate, lack training or are stuck in training programmes, of course they are going to be transient. They don't see a career there. How long should a person stay in a programme where you are going to make minimum wage for two years in a row."

Q. What does it mean to have Aboriginal people working in visible areas?

A. "It is important. We can't just have the Aboriginal community visible in the bingo halls and as transients in the downtown area. They must be visible in a more positive way... It will not only provide a positive image to the Aboriginal people, but will provide a better image to the entire community as well.

"We, (the Aboriginals) want to be involved in the hiring of those qualified people so that they are also accountable to their own community as well as their employer. They have to be aware that they are answerable to their own community and if they fail, they are failing us as well. We want to put our best people forward. We want to be sure that the employment equity programmes work."

Q. What is the responsibility of the community at large?

A. "We have to start some-

where. We can't be apathetic about where we start and what the consequences will be. Regina made it work. The have bus drivers and firefighters of Aboriginal ancestry. We can't do it to meet quotas. It's done properly it will succeed - and that reflects on everybody.

"Everyone has to work together. If only the Aboriginal community pushes the idea it will be perceived that we are just bitching and screaming again. It can't be like that. It's a two-way street."

Q. How long do you think it

will take to see some change?

A. "I can see that there have been a lot of changes in the past five years. Some people don't want to admit it but the situation has improved. We now have Aboriginal people on school boards and on city committees. It's a learning process. It's not going to change a great deal in the next five years, but I would like to see some progress - instead of just talk."

\*Reprinted from the Prince Albert Daily Herald - June 13, 1990

### New Dawn Valley Centre

Judie Birns  
Fort Qu'Appelle 332-5637  
Drug and alcohol abuse  
rehabilitation centre

### Jim Johnson Plumbing & Heating

Jim Johnson  
Outlook 867-8088  
Commercial and residential  
plumbing and heating and air  
conditioning repair and  
installation

# Business

## LET'S TALK TAXES

A weekly commentary by the Association of Saskatchewan Ratepayers Inc.

by the Saskatchewan government.

In Alberta, the biggest companies are private. They're owned by shareholders, and because they're financed by shareholders/investors the companies are not obligated to pay huge interest payments to the banks on the capital they use to finance themselves. If a shareholder-owned company is profitable they pay a dividend. If it is not profitable, they pay nothing. This system of shareholder/financing also creates a tremendous amount of incentive for these companies to be profitable and efficient. The investors will always put their money where they can get the greatest return, so if one company isn't doing a good job, the investors will go elsewhere. Not only is

this system economically efficient for Alberta companies, it also creates a very aggressive expansion oriented marketplace. These shareholder/financed companies create jobs for Albertans, contribute to the provinces infrastructure, and pay huge amounts of tax to the provincial treasury. Essentially, these shareholder/financed companies are the very thing which draws our young people away from Saskatchewan.

In Saskatchewan, our big government companies are not financed by shareholders. They're financed with debt. That's right, they're financed with borrowed money. Over the years our governments have flocked to the New York bankers for loans, and they've borrowed almost 8 billion dollars on behalf of Saskatchewan taxpayers to operate these companies. Unlike the share-

holder-owned companies of Alberta, who pay a dividend only when they're profitable, government companies pay huge amounts of interest everyday. In fact, the daily interest bill for the debt of our provincial government companies is roughly 3 1/2 million dollars, or about \$300 a month for the average family of four.

The shareholder-owned Alberta companies have an incentive to be profitable, to expand and diversify. Saskatchewan government companies have no such mandate, and do not operate on the same commercial basis as shareholder-owned, profit oriented companies. The result of all this, is that the Saskatchewan economy has no capacity to absorb our young people into the workforce.

Some politicians have tried to convince people that privatization is bad; Yet around

the world it is being embraced. East Germany, Poland, Hungary, and the Soviet Union are privatizing. New Zealand, Australia, Spain, Portugal, Sri Lanka, Britain and nearly 100 other companies are a well.

Cuba isn't and neither is Zimbabwe or North Korea. Maybe some day our politicians will wake up and see that their blind devotion to government companies financed with debt, is the reason our young people go to Alberta for jobs. Only as we convert these debt/financed government companies to shareholder/financed private companies will taxpayers be relieved of the 3 1/2 million dollar daily drain that we now pay in interest. Then our young people will be able to stay home too, because they'll no longer have to go to Alberta for jobs.

## Canadian Council for Native Business: Help for Native Business

By Loma LaPlante

Yet another organization has been established to assist Native people with entrepreneurial efforts. The Canadian Council for Native Business has established a Saskatchewan chapter with Executive Director Julia Ewing coordinating operations. CCNB is a non-profit corporation and operates as such. The unique thing about this one is that it operates to place potential businessmen in positions which will train them how to actually run a business. That will be a big help to our people because most do not have the opportunity to learn these skills through a family business. It is a rough world out there when you get into business and many people, even those with university degrees, do not have any business know-how. This program places the very people who need to gain know-how with people who can teach it to them.

The internship program involves placement of a potential Native entrepreneur with an already existing business to learn how to run that operation. This is not like the old training on the job programs in that it trains people to be owner/managers instead of the performers of menial labor. If the program fulfills its mandate we will see more Native people confident enough to utilize the funding programs through federal and provincial governments, and ultimately there will be more Native-run businesses.

In addition, the program offers free business development service which offers counselling on different aspects of starting and operating a business. Volunteers from the board of directors visit the client and give advice. Board members come from right across the province and from different types of businesses. By contacting the head office in Saskatoon you will be put in touch with somebody who can help you. For further information contact:

Julia Ewing  
Executive Director  
Canadian Council for Native Business  
Box 7626  
Saskatoon, Sask.  
S7K 4R4 phone: 665-7877



The Metis Society of Saskatchewan

## Northern Region I

EXTENDS CONGRATULATIONS

to

*Karen LaRocque*  
*Miss Metis Canada Queen*  
*of Batoche '90*

Area Director: Lillian Sanderson

Northern Region I  
Box 1204  
La Ronge, Sask  
S0J 1L0 Tel: (306) 425-9008

**NEW BREED Distribution**  
Is now 10,000 Monthly

CALL US to place your advertisements for

- \* Ball Tournaments
- \* Dances
- \* Pow wows
- \* Future Events

(306) 653-2253

## Education

# Bernice Hammersmith: A Real Experience in Education

by Lauralyn Houle

Recently, New Breed heard from Bernice Hammersmith via letter from New Zealand. She is currently doing her Masters Degree in Business Management at Massey University in Palerston North, New Zealand. Why New Zealand you may ask? Well considering the letter we received from Bernice, I believe that she also asked herself that same question, a few times, over the past couple years.

Bernice was invited to study in New Zealand by Dr. Ngatala Love, Dean of Business Studies at Massey University. In November 1988, Bernice and her husband packed up and moved their two sons to New Zealand.

Bernice is originally from Ile a la Crosse in northern Saskatchewan. She is a Saskatchewan Metis, fluently bilingual in Cree and English. She graduated from SUNTEP in 1985 having received a B.Ed. (with distinction) from the University of Saskatchewan. Bernice chose to go to New Zealand and for her Masters because Massey University offers an opportunity to integrate traditional Indigenous wisdom with professional business and management education. The program applies professional management principles and practice within an Indigenous values framework. Professor Love, a Maori, is fluent in Maori and English, and is the son of a living Maori leader and elder, Sir Ralph Love, who is very active in Maori tribal, social, educational, economic and political development. Under Professor Love's leadership, the Business Studies faculty at Massey has become a leader in Indigenous Management development. Bernice felt that this course was better equipped to help her make her contribution to Native communities and societies in the communities' efforts to revitalize the education and social development of Native societies, on their own terms. Bernice emphasized that SUNTEP opened the



Bernice Hammersmith

door for her to explore, test and apply ways and means for combining the traditional, pragmatic wisdom of Native Elders with academic wisdom. In furthering her education Bernice sought a program that would continue to better equip a professional manager, and to manage effectively in complex cross-cultural environments in which Native people and Native institutes must operate.

Upon arriving in New Zealand, Bernice applied to the Immigration Department for permission to study at Massey University. She had already passed all entrance examinations and was to begin her studies February 1989. The University then informed Bernice that she would need to obtain a student visa in order to start her studies. Bernice had already been informed before leaving Canada from the new Zealand High Commission in Ottawa, to bring with her the necessary documents and the arrangements for student visa would be made when she was actually in New Zealand.

This is where, states Bernice, "that the nightmare began." With documents in hand, New Zealand Immigration Department told her that she was given the wrong information in Canada, and because of that for two reasons she may be denied a student visa: 1. was not

cleared first in Canada 2. Bernice came to New Zealand as a housewife and shall remain one until otherwise been notified.

All of this information cost Bernice \$150 New Zealand dollars and this was only the beginning. After two months of waiting, Bernice received a letter denying her application from an officer in the Immigration Department. Bernice wanted the minister to handle her case and was told that she would have to pay \$150 for the Director of Immigration to review her application and then another \$150 for the Minister to directly involve himself with her case. \$450 dollars later Bernice was informed by the Minister that her application was denied, however the reason it was denied was changed. The Minister stated that the policy in New Zealand regarding Immigration, "Is that no overseas students will be allowed to study in New Zealand if they are over the age of 30." This of course excluded Bernice since she was already over 30. But she continued to fight, meanwhile the University allowed her to study until the whole mess was cleared up. During Bernice's first year of her Masters program she completed the nine required classes regularly being reminded by bureaucrats that she would not receive any recognition for the nine courses if her student permit

did not come through.

So for the full year that Bernice attended classes at Massey University the Immigration Department thought she was still maintaining her position as a housewife.

To add to an already complicated situation, the Canadian Government cut off Bernice's family allowance, which was at this point her only income. The Government of Canada's argument was in order to receive family allowance she had to be studying overseas, and of course legally Bernice was a housewife not a student. How could she provide proof of her studies when the Immigration Department had refused her a student visa.

This has only been a brief outlook on Bernice's student life. Then there's the other family members. The family suffered a house fire in which no one was hurt. Bernice writes, "I just thank the great spirit for our safety." The greatest loss was her books, she could not borrow from the University Library because she didn't have a student card, one can only get a student card if one is a real student. They also lost all important documents needed for their immigration problems.

At this point Bernice and her family were ready to say to heck with it and return home. However for Bernice having made it through that first year (in which few ever do) she felt she could not give up now. She did not want to let down her people back home and she often thought of her mother's words "An Indian is never stuck." With this in mind and the desire to complete she struggled on.

During this time two members of Bernice's family got real sick. Her son got glandular fever (which is very serious disease in New Zealand). He was off school and in bed for four months, but is doing fine now. Bernice's husband was in a very serious car accident, he was in intensive care for two weeks and it was touch and go whether he would survive or not. Bernice

writes, "I was very frightened and very alone with my two children in a very strange country." She always remembered that her peoples' thoughts were with her and it kept her going. Her son and her husband are fine now and Bernice knows that Native Elders prayers were answered. Bernice's words, "I bet by this time you are probably wondering WHAT ARE WE DOING HERE? Well the way we look at it if the great spirit wanted us he could have taken us at any time. However, he must have some tasks for us to complete yet and that's why we are still here."

Mid April 1990, Bernice's student visa came through, that's cutting it pretty close. Since in June 1990 Bernice would have unofficially completed her Masters Degree. Through trials and errors Bernice will be returning home in mid July with her Masters degree completed. Despite all of Bernice's other responsibilities and commitments she did find some time to get involved with Maori groups in New Zealand. She found the problems are similar with the Maori as the Native people in Canada. However, "I'm really looking forward to being with family and friends, my own people...I missed them all so much in my time away. Kia Ora then, I hope and pray all is well in Canada and our people are building bridges and healing wounds. I look forward to serving my people once more when I return."

And then just when you think that Bernice has said it all, she adds this... "P.S. Just as an added note in case I don't make it home, there was an earthquake here today. It registered 6.7 on the Richter Scale, the strongest in New Zealand since 1968...Didn't I tell you that my Native elders are looking after me? The type of hardships I have overcome can only be granted through my elders. I know that as an individual I could not have made it alone."

# Environment

## Green Videos Contribute to Environmental Awareness

Are you old enough to recall the good old movie days when it cost 35 cents to get in -- and you got a good deal for the change: cartoons, newsreels, the serial and the "coming attractions" that added at least fifteen minutes of entertainment to the matinee or evening out?

It's easy to recreate the good old days if you've got a VCR!

Next time you're getting some films for a date with the VCR, you might try slipping an environmental short into the machine before the Hollywood spectacular. These green videos are not all boring documentaries on the cancerous effects of toxic wastes; many are entertaining, short, fast paced, often humorous, animated or dramatic.

On the other hand, teachers and other professionals can find many serious treatments of environmental issues for

school or club use. Videos are one of the best, most inexpensive educational tools available.

Sometimes the government does it right -- provides a useful public service available to anyone at low cost. A good example is the National Film Board which provides videos and films of all kinds for rent at low cost. The NFB Video and Film Library, conveniently located near the Bessborough Hotel in Saskatoon at 424 21st St. E, has a selection of over 50 videos on environmental themes.

Drop in to their office and receive a free membership card and video catalogue. Out-of-towners can call toll free to 1-800-661-9867 for the same. Videos rent at \$2.00 per day with special weekend rates; people from out of town can obtain videos through the mails at no extra charge for mailing delays.

Recently the NFB has produced a special "Green Video" brochure which is available free of charge. Here are a few highlights from this collection:

\* Wonders of Earth and Space 1 - A number of the NFB's classic animated shorts are combined on this tape, including What on Earth! (a Martian finds that the automobile has inherited the earth) and Boomsville (from pioneers to space exploration, the past and future of human settlements).

\* Wild in the City looks at how wild animals, such as coyotes, have adapted to live in concrete cities. Available in a 70 minute compilation Animals. Animals. Animals.

\* Atonement looks at attempts to save endangered species.

\* Beasties and Other Creatures includes The Treasure of Groteceans which is a children's fantasy that com-

ments on ecology.

\* The Bronswik Affair is a funny yet serious film which won ten awards for its portrayal of the foibles of excessive consumerism.

\* Nuclear Addiction is a film about the effects of nuclear low-level radiation featuring Sr. Rosalie Bertell. The film focuses on the effects of a nuclear war, but with implications for peaceful uses of nuclear power.

\* Plot Thickens is a compilation of films on urban gardening, including the story of a group of seniors who recycle a vacant lot while regaining their health.

\* The Swift Fox documents the misuse of fragile prairie ecosystems and efforts to restore it.

\* World of Energy 1 & 2 looks at energy options from atomic power to solar housing through all forms of renewable energy.

\* Goddess Remembered and Adam's World explore the concepts of women's spirituality, including feminist ecological perspectives.

Another new catalogue is

Our Home and Native Land, subtitled "a film and video resource guide for aboriginal Canadians." Besides covering a wide variety of issues of special interest to native Canadians, the sections "Ways of Seeing, Ways of Understanding" and "In Company with Nature," include selections about environmental issues from a native perspective.

A few of the films from this catalogue include:

\* Rice Harvest covers the wild rice industry, a traditional crop and ecologically-sound economic opportunity for northerners.

\* Pelts: Politics and the Fur Trade examines another aspect of traditional land use, and the threats to the industry from animal rights activists.

\* Dangerous Games explores the consequences of uranium mining and its relationship to native land issues and the environment.

\* Cree Hunters of Mistassini documents the ecological principles that influ-

Continued on page 21

NO. 5004-1



NICOLE MORIN

Date of Birth:  
April 1, 1977  
Missing Since:  
July 30, 1985  
Etobicoke, Ontario  
date de naissance:  
1 avril 1977  
disparu depuis:  
30 juillet 1985  
Etobicoke, Ontario

▲ Photo aged  
enhancement  
April 1989

Photographie mise  
à jour  
avril 1989



## GABRIEL DUMONT INSTITUTE

OF NATIVE STUDIES AND APPLIED RESEARCH

Faculty

NATIVE HUMAN JUSTICE PROGRAM-PRINCE ALBERT

The Gabriel Dumont Institute requires a faculty person for a Diploma Program in Native Human Justice at Prince Albert, Saskatchewan. The program is accredited by the School of

Human Justice, University of Regina and the initial assignment is for a two-year term, renewable.

**Qualifications:** MSW or equivalent degree and successful teaching experience at the college level in a discipline appropriate to the assignment.

**Duties:** Under the supervision of the program Coordinator, the Faculty person will have responsibility for academic programming, including the identification of instructional resources, program instructional planning, teaching, supervision of student practicum, and liaison with the University of Regina.

**Salary:** A competitive salary and benefits package is offered.

Inquiries may be addressed to Albert Robillard at Regina. Telephone 522-5691 or 1-800-667-9851.

Apply in confidence with resume and three references by August 15, 1990 to:

Christopher LaFontaine, Executive Director  
Gabriel Dumont Institute  
121 Broadway Avenue East  
REGINA, Saskatchewan S4N 0Z6

Have you seen  
this  
missing child

# Culture

## Assiniboine History

by Valerie Rider

Sipping on hot tea and enjoying the delights of fresh bannock, all the wisdom nestled within the Elders beckons a young dreamer upon trails which gently caress the imagination.

The youth is called to times when natural people roamed through a captivating land of enchantment. When people lived in tranquil harmony with their environment each living entity was considered precious. Survival was a struggle encompassing the continuity of all life.

Indians of the old times revered their source of nourishment. They pleaded to the Great Spirit for blessings to fulfill their hungry bellies and clothe their bodies, while providing tools to build comfortable living conditions. When another living "being" perhaps the buffalo or antelope humbled themselves as an offering of nourishment, people gave thanks to their prey and respect of the carcass was shown

through the use of the entire body.

People were grateful to be alive with this bountiful union of our dear Mother Earth whose flourishing abundance gave life, and the Father Sky whose immaculate aura gave guidance.

Each spring the people performed the sacred ceremonies of the Sundance, thanking the divine powers for their lavish generosity within every pulse through-out life's rhythm.

The Sioux and Assiniboine Indians, closely related tribes of the Siouan culture, gathered amidst the elevating lands of the rolling and doomed holy Cypress Hills. It was during the latter part of the 1800's that the two tribes would gather for the last time to partake in the annual Guidance ceremonies.

During this era, prime concern for the government was to keep the nomadic Indians from crossing the International border line. The idea was to keep the Indians from congregating to a stronger

unit of greater numbers. Within this time the Siouan relationships would be dismantled. Thus, the culture would be drastically constrained. Political doctrines would be invoked with the greater ease.

European settlement, the shifting of traditional hunting grounds amongst Indian Bands, the Sioux drifting across the Canadian lines, and the formation of the railway through western Canada contributed to the famine that would inevitably be experienced. It wasn't only the people who would starve, many animals died in this era. Ecological balance had been severed.

As the diets of the Indian people were being modified with beef and other agricultural provisions, the people fell victim to a sickness of no cure. The dreaded smallpox would take them so rapidly that a person was buried along with their whole family.

The prophecies of a holy dreamer were the Indians only hope for survival. The man spoke of a vision that directed the people to flee in

all directions, searching desperately for territories where they could again live life in peaceful content. Thus, the people left from the circle to begin their various journeys.

As they ventured throughout the prairie, someone hears a voice calling and the spirits came to guide them.

"You shall travel this way, to the west, where you shall find a home for your children and your life will flourish."

The people went in haste, for the visions of spiritual endowment were an important aspect in their existence, and they respected the truths told of the spirit.

The blue rocks in the west stood strong and proud, giving no trails or paths on which the Indians could continue their journey. It was within the Rocky Mountains that the Assiniboine would perceive blossoms of life. Life, which was given through good provisions from the Mother Earth, could now be fulfilled. The Earth was the rock which looks so hard, yet to touch the rock is where softness can be found. Moose and Elk roamed this territory in abundance and

came to give of themselves for the people. For this, there was thanks. For just the ability to continue life, there was thanks. For time, where grew the precious entirety of all which exists, thanks was given.

Today, the Stoney people live amongst the powerful and rugged mountains, where their culture thrives with grand dignity.

The Assiniboines who wandered north now inhabit the Musquite Reserve near Cando. Some of the warriors joined arms with Louis Riel, and fighting in the rebellion they died. A mass grave, now a historical monument exists near Battleford.

The remaining Assiniboine that continued to live in the Cypress Hills were later forced to leave their reserve. The Canadian government moved the Indians to what is now the Carry the Kettle Reserve in southern Saskatchewan.

The enchanting homelands of the Cypress Hills are now held by the federal government, standing as a National park. The Assiniboine Indians have recently completed research for their land claim procedures.

### Loss of Identity

Louise DoUdo

You awake only to discover that  
you are someone else  
You are native with a jacket of  
another identity  
How can you adapt

Stop and listen to the elders cries  
You will hear them speak  
of the lost ones  
Only to realize they refer to you  
Now you question  
Did I lose my way?

How fortunate for those  
who retain their culture  
How fortunate for those  
who seek their history  
How unfortunate for those  
who with every successful step  
disregard the directions of  
their forefathers

The elders weep for the loss  
of loved ones  
The lost ones ignorant to  
the pain they create  
Awaken now from your slumber  
For life is only but once  
Come back and regain your  
Loss of Identity

### Green Videos Contribute to Environmental Awareness

ence the life of the Crees of James Bay. Along these lines *Netsilik Eskimo 1* is an astounding record of the daily life of traditional Inuit living in complete harmony with nature.

The NFB also has a number of series such as *Perspectives in Science* which are accompanied with a complete learning package suitable for school or organizational use. Drop in to the Saskatoon office to discuss available materials with the friendly staff. Check with them regarding the use of their preview carrel and film theatre.

A growing number of large circulation feature films have themes related to conservation. *The Emerald Forest* is a glamorized but nonetheless fascinating film about the conflict between industrialization and the life of the native people and the forest life of Amazonia. *Pow-wow Highway* deals

with native issues in a more realistic, and very humorous, way. The film's star is a noted environmentalist. Both are available from video stores.

## MOVING INTO SASKATOON?

We are an all Native owned and operated non-profit corporation. See us first for your housing needs.

Houses Available Now!



(306)652-5464

CORPORATION LIMITED

315 Ave. F South, Saskatoon,  
Saskatchewan. S7M 1T3

# Elder Remembers Special Celebrations

by Heather Andrews

Josephine Ward is 82 years old, but she can remember sewing gifts of toys and clothes for her family of seven children like it was yesterday. "We didn't buy anything in those days," she laughs. Mrs. Ward is one of the regulars at the Native Seniors' Drop-in Centre located at 11821 - 78 street in Edmonton Alberta. "I used to tan hides, sew moccasins, as well as all our clothes," she remembers.

Cooking for special occasions was a treat too. Soup of deer meat or rabbit was enriched with home-grown potatoes and carrots. "Deserts of canned saskatoons, blueberries and cranberries were topped off with cream from our own cow's milk," she says.

Mrs. Fred Ward grew up at the Old Flake settlement, north of Bonnyville in the northeastern part of the province. She was only seven years old when her mother died. "I learned everything by watching the other women," she says.

Another regular at the Seniors' Drop-in Centre is Herb Bell. He can remember making Labrador Tea. "You'd take the muskeg plant, boil it, then throw in some wild peppermint leaves," he says. He also recalls making a mud pack from clay. "We'd pack a cleaned Jackfish or a duck in good old gumbo, and lay it in the fire for a few hours," he states.

Bell also remembers home-made chokecherry syrup, which his mother still makes today. "We'd make Indian Peanut Butter too," he says, "frying ground-up cherries in lard and spreading it on bannock or bread."

Bell's mother Bertha Belcourt has many special recipes she's been making for years, too. Jackfish from

nearby Lac Ste. Anne were cleaned, flavored with a little ketchup, then canned in jars, with the finished product "tasting just like salmon," according to Bell. Another specialty which Mrs. Belcourt's family has enjoyed is her usual Christmas dinner. "I'd get the butcher to cut half a turkey and half a goose. Then I'd stuff them, tie them together, and cook them," she explains. The dressing was a mixture of bread crumbs, spices, onion, a little rolled oats, and hamburger. "It was really moist and very good", she says.

Not many generations ago, special dishes prepared by Indian women included wild liver, soaked in salt water for several hours, then sliced and fried. Another time-honored favorite, deer heart was also soaked in salt water, sliced and seared in fat. Vegetables were added, and gravy made from the broth, with the delicious combination left to simmer. Or the heart was left whole, then cleaned and stuffed.

A special occasion or feast long ago featured buffalo tongue as a treat. As well, the older women were experts in using the gut from a wild animal. Tying one end, they would pour fresh blood in the open end, and once it was full, tie the other end closed. The "sausage" was then boiled. Guts were also stuffed with dried berries and water, and boiled several hours.

Modern celebrations are far different from the days of the first celebrations long ago. But one tradition remains the same: each family coming to a big feast contributed food, and anything left over was shared and taken home.

# Culture

## THE FAR SIDE

by Stan Cuthand

The Great Chief Sapoch sends word  
That he wishes  
To buy their land.  
That we bought  
To buy their land with bannock and lard.  
The Great Sapoch also sends word  
of friendship  
and goodwill.  
This is kind of him  
since he has little need  
of our friendship.

But we will consider his offer  
We know full well  
if we do not sell  
He will present his case  
to the Media.  
the eyes and ears  
of the Nation.

It is strange to us  
He wants to buy the sky,  
The warmth of the land  
But he also wants  
clean air, clean land  
sparkling waters of the lakes  
The perfume of the prairie flowers,  
the juices of the meadows  
the wild turnip  
And semeca root in abundance.  
He wants their brothers/sister  
the deer, the buffalo, the horse  
the great eagle.  
So the Great Chief Sapoch sends word.

The Great Chief Sapoch speaks thus;  
"You can count on the return  
of the seasons.  
Winter will not be like spring.  
Spring will not be like winter.

I will reserve a place for you  
Where you can live in peace  
I will be a father to you  
You will be my children  
I will save you from evil,  
firewater and crack.  
Your children not yet born  
Will enjoy  
the blue sky  
the perfume of the wild flowers  
clean air and sparkling waters."  
The Great Chief sends word.

"Look after the poor"  
He said!  
"God loves all his people  
but you have forgotten  
how to love  
Your fast machines  
have taken away your souls"  
Said the Great Chief Sapoch.

If we decide to sell  
We must not forget  
That the minerals,  
The oil beneath  
could have been ours.  
The never gave them up  
in their treaty with us.  
We will not forget  
To negotiate for the right  
to use the sky.  
We must teach our children  
The ground underneath their  
feet, might have been ours.  
Let the terms be just.  
Our Great Chief Sapoch sends word.



Tracy Weitzel

**DO NOT FORGET TO RENEW  
THOSE SUBSCRIPTIONS!!!**



## Culture

## Saskatchewan Indian Princess Keeps Culture Alive

by Heather Andrews

Celina Vandale grew up near the Thunderchild reserve in Saskatchewan and remembers dancing, singing and drumming as a family. "I've been around dancing all my life," she says. Vandale believes that the beautiful costumes and other crafts that our ancestors created are important to the Indian people. "Both kids and adults have to be encouraged to stay in touch with their culture," she states.

Vandale represented the Thunderchild Reserve, located near Livelong in northern Saskatchewan, in the late 1960s in various Indian Princess competitions. "Then in 1970, I was chosen Indian Princess for all of Saskatchewan," she says. She proudly carried the culture of her people with her on an exciting year which included extensive travel, and meeting important personages such as the Royal Family, then Prime-Minister Pierre Trudeau, and Ross Thatcher, former Premier of Saskatchewan. "I attended pow wows and cultural events all



Celina Vandale

Photo Credit: Heather Andrews

over the country," she remembers.

Today she is a full time student at the Grande Prairie College in northern Alberta. Although her studies for her Bachelor's degree in Fine Arts keep her busy, Sunday afternoons find her at the Grande Prairie Friendship Centre with a large group of dancers.

"The group began several months ago, and started out

dancing to video tapes, and with no costumes," she explains. Now, however, although they are experiencing severe budget restrictions, they are beginning to make their own costumes. "It may be just a feather or two, or just a shawl at first, or it may be bead work, depending on the age and ability of the dancers." Classes are now also beginning for drumming and singing to replace

the tapes.

Anywhere from 25 to 40 people attend the Sunday afternoon sessions, where they practice traditional dances—the grassdance, and men's and ladies dances. Vandale is the instructor, ably assisted by Roberta Penner, Loretta English, who helps with costumes, and Wayne Glaab. "We're an enthusiastic group and everyone pitches in to help," Vandale says.

First hand knowledge of costume decoration and dancing aren't the only talents Vandale brought with her from Saskatchewan. "My family and I were friends of Allen Sapp," she reminisces, referring to the Indian artist whose paintings hang today in a gallery erected in his honor in North Battleford. "I used to watch him in the evenings as he'd paint, and he'd tell me to be quiet so he could concentrate." Sapp also encouraged Vandale in early efforts with a brush.

However, Vandale didn't develop any serious artistic works until about three years ago. "Even though I admired Allen Sapp's work and was encouraged by him, I didn't consider trying to develop a career in art for myself," she laughs. Then she was asked to submit a sample of art work for the Plains Publishing book The

Art Work of the Nehiyawak. "That's what got me started," she says, "they printed the two chalk drawings I sent them, and after that, I decided to give art a try." Although Vandale had met and married her husband in Saskatchewan some twelve years previously, at the time the couple was living in Fort St. John, B.C. she began taking visual arts courses and was soon producing drawings and sculptures. When she tried silk screening, she created her first successful work. Entitled "Thunder Woman", which is her Cree name, given her as a child, she recreated the popular print several times. "Today one is in a gallery in England, one is in Australia, and several others are in private collections." Vandale's work is characterized by the legendary thunderbird, with the colors yellow, red, green, and orange prominent. "I also frequently use the outline of woman, emphasizing female strength," she explains.

As far as plans for the future go, Vandale says, "I'll likely finish my studies at the University of Calgary in September of 1991." In the meantime, her work with the dance group, which anticipates travel throughout the province of Alberta this summer, combined with her artwork and studies keep this lady busy.

## Meadow Lake District Athletes

Basketball

Ida Sylvestre  
Ann Sylvestre  
Walter Park  
Julius Park  
Robert Merasty  
Sharon Merasty  
Lisa Merasty  
Connie Durocher  
Mike Laliberte - Coach

Volleyball

Bonnie Piche  
Robert Magee Jr.  
Rachael Daignault  
Patricia Lafleur  
Mandy Bouvier  
Tracy Roy  
Tricia Campbell  
Tanya Laliberte  
Delanie Lafleur  
Bob Magee - Coach

Track & Field

Norma Black  
Shawn Cardinal  
Irene Lapratt  
Iris Harkins  
Logan Hunk

Wrestling

Mike Matchee  
Kevin Lewis

Marathon

Norbert Wolverine  
James Morin  
Lawrence McIntyre - Coach

Soccer

Leanne Fiddler

We would like to congratulate all the athletes from within the Meadow Lake District on a job well done at the North American Indigenous Games held in Edmonton on June 30 - July 8, 1990

We hope that the spirit of the games continue in the future and again we wish the young athletes good luck in their future endeavors.

Sincerely

Chief Frank Piche Bfg 'C' Band  
Chief Eric Sylvestre Turnor Lake Band  
Chief Gordon Billette Buffalo River Band  
Chief Louis George Jr. English River Band  
Chief Frank Iron Canoe Lake Band

Chief Fred Martel Waterhen Lake Band  
Chief Richard Gladue Flying Dust Band  
Chief Ray Mitsuing Makwa Sahgalehcan Band  
Chief Ernest Crookedneck Island Lake Band  
Meadow Lake Tribale Council Executive & Staff



The Metis Society of Saskatchewan

## Northern Region III

EXTENDS CONGRATULATIONS

TO

Karen LaRocque  
Miss Metis Canada Queen  
of Batoche '90

Area Director: Max Morin

Northern Region III  
Box 221  
Ille-a-La-Crosse, Sask  
S0M 1C0

Tel: (306) 833-2271

## Sports

# NORTH AMERICAN INDIGENOUS GAMES

## THE SPIRIT: STRONG, BRAVE, TRUE

By Heather Andrews

Financial Problems and rainy weather did not dampen the enthusiasm at the recent North American Indigenous Games held in Edmonton, Alberta, June 30 to July 8, 1990.

"We had 3200 participants," says Dennis Pipella, Athletics General Manager. "We were really pleased with the positive response." Throughout the week, Indian, Inuit, Metis, and Dene people from all over North America danced, sang, canoed, boxed, swam, and compete in track and field, lacrosse, soccer and ball.

"Saskatchewan athletes did especially well," states Pipella. "They were extremely well-structured, and a lot of recognition should go to Eugene Arcand and Clem Roy, who were the main organizers." Pipella says. "They were the top winners, with 80 gold, 69 silver and 54 bronze." As well, the Saskatchewan teams had a tremendous visual impact with their colourful uniforms when participating, whether in ceremonies or in competition.

When summing up the week, Charles Wood, Chairman of the North American Indigenous Games said, "Never before have so many diverse Native nations, bands and tribes, gathered together to celebrate the potential of indigenous youth." Harold Burden, General Manager of the Games, agreed. "Young Natives have not only enhanced their confidence and national recognition, they have positively shifted some perceptions about Native ability," he stated.

Celebrities such as Alwyn Morris, the Mohawk who won gold and bronze medals at the 1984 Los Angeles Olympics, and Billy Mills, a great American Indian Olympic champion, were present. As well, Alberta Indian member of parliament Willie Littlechild was seen everywhere through the week, volunteering as swim

judge, and participating in opening ceremonies.

The eight days were also highlighted by cultural events, featuring some 30 dance groups, an arts and crafts show, and a fashion show presented by Charlene Starlight of the Sarcee Reserve in southern Alberta. Additional attractions were the throat singers from Baker Lake in the Northwest Territories, the Hawk River Singers from the Alexander Reserve in Alberta, and the Red Bull Drummers from Little Pine, Saskatchewan. The groups entertained at stages and shopping malls across the city. As well, many participated in opening and closing ceremonies, and in competitions on Jasper Avenue, Edmonton's main downtown thoroughway, which was closed off for the day, June 30.

At impressive closing ceremonies, held at the Enoch Indian Reserve on Edmonton's western outskirts, chairman Wood emphasized the achievements realized throughout the record-setting week, lauding the athletes for their spirit of cooperation and good sportsmanship. "Keep your fires burning," he said. "We are just beginning to be recognized as a people."

With the Indian Going Away Song sung, a huge audience enjoyed watching a procession of dancers, competitors, and organizers circle around the floor of the Enoch Recreation Centre. They were led by Chief Jerome Morin of Enoch and Chief Carl Quinn of Saddle Lake who raised magnificent eagle staffs.

As far as the next meeting of North American Indigenous People goes, Pipella says, "We are already getting bids for the 1992 Games, with Saskatchewan, B.C. and Montreal expressing interest." With the success of these first games apparent, it appears Indian people in North America will have a chance to enjoy the positive experience again.



Photo Credit: Heather Andrews

The Peguis Riverside Square Dancers from Hodgson, Manitoba were among 30 groups who entertained crowds at the Enoowuk Stage in Edmonton's Kinsmen Recreation Centre near the North Saskatchewan River.



Photo Credit: Heather Andrews

Lorraine Sinclair from the Edmonton-based Mother Earth Healing Society was part of the arts and crafts show at the Kinsmen Recreation Centre.



Photo Credit: Heather Andrews

Chief Jerome Morin of Enoch and Chief Carl Quinn of Saddle Lake hold ceremonial eagle staffs during closing ceremonies.



Photo Credit: Heather Andrews

A dancer of the Jemez Pueblo dance group from New Mexico, USA waits his turn to dance on opening day, June 30.



# Games Overview

The most important aspect of the North American Indigenous Games was the athletes who gave of themselves. The came prepared to win and to participate as true sportsmen. I would like to thank the athletes, which made the games what they are, the culture people, the volunteers, officials and staff.

On a scale of 1 to 10 I would rate a high 8 to the Games because of the small amount of money for such a large undertaking.

The highlight of the Games were the spectacular Opening Ceremonies with the athletes as they entered. It brought tears to spectators eyes when Cody Hodgson, a 16 year old runner from the Enoch Indian Reserve entered the University Pavilion (Butterdome) carrying the Symbolic Run Baton. The Baton was carried over 800 miles from Wyoming to the Opening Ceremonies in Edmonton. He was the only runner who went all the way on this symbolic run with over 100 native runners participating over the route.

There were many stories over the week, but I would like to mention a few that brought special attention in their moment.

Jonathan Feather from North Carolina knocked out the Alberta Provincial Champion in the first round in boxing. Jonathan performed his sensational hoop dance, and fancy dance throughout Edmonton at the Opening Ceremonies, special events and malls.

An entire Mohawk wrestling team from Kanawake, Quebec, dominated the free style wrestling.

Richard Roure, a Cherokee medicine man from Oklahoma who is now living in Alberta won the shooting event and a medal in the marathon. Mr. Roure is 51 years of age. Excellent.

Alexandra Calahasen of Alberta won five gold medals in swimming.

The Yukon team had 38 members, 35 won medals.

The Saskatchewan Athletic Team with over 350 athletes, had the greatest number of athletes and competed in all the sporting venues. They

were very strong in track and field, and were well prepared.

The Soboba Indians from Southern California attended with 50 strong athletes, with their Chief Robert Salgado and coaches.

The fastball teams who each had at least one day in, had to postpone due to the rain but games were re-scheduled to complete the tournament.

The Six Nations Daughters Softball Team from Ontario, and the Peavine, Alberta Metis Mens Team each went through their records to the gold undefeated.

Having Billy Mills, a Sioux Indian who is a 1964 Olympic 10,000 meter champion and Alwyn Morris, the 1984 Olympic Gold winner in Kayaking in attendance was a highlight for many people. They were also the honorary chairmen for the United States and Canada.

Having J. Wilton Littlechild, Member of Parliament and twin winner of the Tom Longboat Award was an honour for the Games. Mr. Littlechild is the Games Honorary President.

Mr. Tex Hall, the captain of

# Sports

the North Dakota Basketball Team came to participate and to support the Games. They had 87 points against but 138 for, they won the Gold Medal.

Many thanks to Charles Wood, Chairman of the N.A.I.G., Harold Burden, General Manager, and the N.A.I.G. staff for all the hard work, long hours, and their dedication which made the Games a success.

Many thanks to all the athletes, and participants who came at their own expense to the first ever North American Indigenous Games. There were over 4,000 athletes/participants in attendance. This was the largest number of athletes in Edmonton history to be at a sporting event.

We would also like to thank the Yukon Group of Athletes who demonstrated their traditional Arctic Games.

Over 1,000 spectators per night jammed the South Side Arena to watch Lacrosse. The Six Nations team defeated Nanaimo, BC, 19 - 17.

Many different Cultural

performances took place at the Enoowk Stage and performed nightly for all visitors and Edmontonians.

Many thanks to the Board of Directors, who decided as late as March 1990 to hold the Games in spite of severe financial restrictions. The Games were a success.

These were some of the highlights that Indigenous People of North America will remember. Many friendships were made amongst athletes/participants from all over North America in the true spirit of the Games in Sports and Culture.

It truly was an event to be remembered. We can now look towards the next Indigenous Games in 1992. They will be announced in the next 60 days after the executive meet to decide on the site. To Edmonton, we would like to thank the city for all the help and we can all smile because once again we are the city of champions.



## Office of the Yorkton District Chiefs

Head Office:  
P.O. Box 246  
Grayson, Saskatchewan  
S0A 1B0  
(306) 794-4724

Branch Office:  
P.O. Box 879  
Yorkton, Saskatchewan  
S3N 2X1  
(306) 782-3644

On behalf of the -

**YORKTON DISTRICT CHIEFS COUNCIL & STAFF**  
**YORKTON TRIBAL ADMINISTRATION INC. & STAFF**  
**8 AFFILIATED BANDS**

We would like to send out our warmest congratulations to all members of the Yorkton District, that participated in the North American Indigenous Games, also to all members of "TEAM SASKATCHEWAN", for a job well done.

**SILVER MEDALIST-  
MENS FASTBALL**  
Ochhapwace Thunder

**SILVER MEDALIST-  
LADIES FASTBALL**  
Shelley Whitehawk  
Norrine Cote  
Myrna Shingoose  
Sheila Musqua

**SILVER MEDALIST  
JR GIRLS FASTBALL**  
Eliza Shingoose

### TRACK & FIELD

Colin Delorme-3 gold medals, 2 silver medals, 1 bronze medal

Eldon Delorme-1 gold, 2 silver medals, 1 bronze medal

John Kakakaway-1 gold medal

Irene McArthur-4 gold medals

### BOXING

Gold Medalist-Peter Shingoose  
Gold Medalist-Sheldon Brass  
Silver Medalist-Shannon Brass

**GOLD METALIST-JR. GIRLS  
VOLLEYBALL**

Gina Lavalee  
Sherry Sparvier  
Vida Bob  
Angie Cote

**SILVER MEDALIST  
JR BOYS VOLLEYBALL**

Jason Sparvier  
Jim Bear  
Myron Bear

## Sweetgrass Sportsday 90'

Saturday, August 18, 1990 (21 miles west of Battleford on No. 40 Highway)

### Soccer

Seniors: 8 Team limit

Entry Fee: \$200.00

A Side

1st \$800.00

2nd \$500.00

B Side

3rd \$300.00

14 Yrs. under - 4 team limit

Single knockout

1st \$200.00

2nd \$100.00

L.D. required upon request

Subject to change depending on number of entries

For information & entries

Call Pat Fineday at (306) 937-2990

Irvin Opnam at (306) 937-2990

All games to commence at 9:00 am unless posted.

First Aid and Security will be available.

Concessions Booth will be on grounds.

Pancake Breakfast 7:00 am - 10:30 am

Committee will not be responsible for accidents, thefts or damages.

Appointed judges by Sweetgrass Recreation Board and their decision shall be final in all events.  
General Information Phone - 937-2990 or 937-3555

### Gymkhana - Horse Races

Gymkhana Events - 1:30 pm

1. Jr. Barrel Race (15 yrs. under)

2. Open Barrel Race

3. Jr. Pole Bending

4. Open Pole Bending

5. Jr. Rope the sack (15 yrs. under)

6. Open Rope the sack

7. Tire race

8. Jr. Ring spearing

9. Open Ring spearing

10. Cigarette race

Ladies Barrel Race (Jackpot)

Horse Races 3:30 pm

1. Stock horse race

2. Walk-trot-run

3. Pony express race

4. Half mile open

5. Six furlongs

6. Quarterhorse race (440 yds.)

7. One mile open

8. Indian pony race (open no saddles)

For information call Floyd Pooyak at 937-2990

### Added features

A. Cross country suicide race - 1:00 pm

1st \$250.00 2nd \$150.00 3. \$75.00 (5 miles)

For information call Elvis Pooyak at 937-3681

B. Heavy Horse Pull - 5:00 pm

For information call Albert Primeau at 246-4421 Mayfair, Sask.

Sponsored by Sweetgrass Light Horse 4-H Club

### Co-ed Slow Pitch

12 team limit

Entry Fee: \$100.00

A Side

1st \$600.00

2nd \$300.00

B Side

1st \$200.00

2nd \$100.00

Subject to change depending on number of entries.

For information & entries call

Adam Weenie at 937-2990

Irwin Opnam at 937-2990

Special Attraction - 7:00 pm

Demolition Derby

Entry Fee: \$30.00

For information & entries call Eldon Atcheynum at 937-3181

Horseshoe tournament - 1:00 pm

For information & entries call Gordon Whitecalf at 937-2990

All contestants pay at the gate.

Proceeds go to Sweetgrass Recreation Board

Mall entries (Certified cheque or money order) to  
Sweetgrass Recreation Board Box 147 Gullivan, Sask. S0M 0X0

## Sports

## NORTH AMERICAN INDIGENOUS GAMES RODEO

The Panee Memorial Agri-Plex in Hobbema was the place to be June 20 - 24. The Indigenous Games Rodeo was the first event of the week long games held in Edmonton.

According to Mr. Todd Buffalo the rodeo was not accepted as part of the games by the board of directors of the N.A.I.G., however the Rodeo would become part of the games by classifying it as a demonstrated sport. Which meant that the board set up for the Rodeo would have to seek their own funding. Todd Buffalo, who was chairman of the board for the Indigenous Games Rodeo, said, "We had to find our own funding for it and we've done just that, and did a fantastic job. That's how we were able to add \$5,000.00 in the major events and \$2,500.00 in the minor events to be able to draw the cowboys." And draw cowboys and cowgirls they did. Over 600 contestants from across Canada and the United States competed in

the Rodeo events.

The board also came up with trophy saddles and buckles for the event winners and a horse trailer to the All-Around Cowboy. The North American Indigenous Games provided the official medals to be given to the top three winners in each event. The rodeo itself was affiliated with the Indian Rodeo Cowboy Association, which covers 10 different regions throughout the States and Canada. The rodeo was one long go and one short go, which means everyone competes on one and then the top 10 of each event go into the finals. Native stock contractors for the Rodeo were selected from Alberta and Saskatchewan.

The Indigenous Rodeo opening ceremonies was a sight to see. Oh Canada and the Star Spangled Banner were not sung during the grand entry, which is traditionally how a rodeo opens. Instead, the grand entry consisted of the traditional Flag Song, which is the traditional



North American Indigenous Games Rodeo. Presentation of medals and trophy saddles.

Photo Credit: Lauryns Houle

grand entry song, along with this the Eagle Staff was honored, which is the greatest flag of all, Indian peoples own National Flag.

Added attractions to the 5-

day rodeo were the Chuck-wagon Races and the Rodeo Queen Pageant.

Henny Bruisedhead of Stand-Off, Alberta was the first to be awarded a medal of

the North American Indigenous Games. Henny, a 23-year-old university student at Lethbridge, was awarded with a gold medal for Rodeo Queen.

The top three medals of each event were awarded to the following:

Saddle Bronc

Dave Best - Omak, Washington - gold  
Scotty Augare - Browning, Montana - silver  
Kim Calliflower - Hobbema, Alberta - bronze

Steer Wrestling

John Calliflower - Box Elder, Montana - gold  
Rocky Avery - New Port, South Dakota - silver  
Ron Johnson - St. Mary's, Montana - bronze

Bareback

Curtis Taypotat - Broadview, Saskatchewan - gold  
T.J. Holgate - New Port, South Dakota - silver  
Byron Bruisedhead - Stand-Off, Alberta - bronze

Calf Roping

John Pickens - McAllister, Oklahoma - gold  
Spike Guardipie - Browning, Montana - silver  
Allan Fisher - Arizona - bronze

Bull Riding

Shawn Best - Omak, Washington - gold  
Dave Best - Omak, Washington - silver  
Stanley Young - Crown Point, New Mexico - bronze

Team Roping

Spike Guardipie & Ted Hoyt - Browning, Montana - gold  
Lyle Cochrane - Dodson, Montana & Dennis Doll - Rocky Boy, Montana - silver  
Steven Runner & David Shade - Cardston, Alberta - bronze

Senior Barrel Racing

Shelley Matthews - Cut Bank, Montana - gold  
Sharon Small - Rocky Boy, Montana - silver  
Cheryl Small - Rocky Boy, Montana - bronze

Junior Barrel Racing

Jodi Hibbs - Cut Bank, Montana - gold  
Jenny Munroe - Babb, Montana - silver  
Michelle Walking Bear - Washington - bronze

Boy's Steer Riding

Shaun Supernault - Ponoka, Alberta - gold  
Darrel Montoure - Hobbema, Alberta - silver  
Roy Wai - Williams Lake, B.C. - bronze  
Tyler Little Bear - Stand-Off, Alberta - bronze

All-Around Cowboy

Tyronne Potts - Brockett, Alberta



Photo Credit: Lauryns Houle

Todd Buffalo, Chairman of the Rodeo, presenting 1st medal of games awarded to Rodeo Queen Henny Bruisedhead.

Subscribe to  
NEW BREED  
Today

Phone (306) 653-2253

# Sports

## Riel Days

CFQC-TV held their 22nd Annual Louis Riel Day, Sunday, July 8th in Kiwanis Park, along the riverbank in Saskatoon. Being from Alberta myself, my first thoughts of hearing about Riel Days sparked an interest in me. Also having had a taste of being a reporter these past 2 months, I wondered if and what connection Riel Days actually had with Louis Riel. What better way to find out

was then to ask the people themselves who crowded Kiwanis Park to enjoy the activities set aside for Riel Day #22.

With pen in hand I asked the very simple question: "Do you know who Louis Riel is?" The answers varied from young to old, most, however, did not know. Of the native people asked, the answers were also the same: "Yes, Louis Riel was related to my

..." And the list went on and on. Anyway, after 22 years Riel day has "gained national and international recognition."

The biggest attraction is the "grueling Louis Riel Relay Races". These relay races include an open relay team and the other is by invitation only, the challenge relay team.

A Riel Relay team consists of the following: 8 members, 4 canoeists, 1 - 23 kg. (50 lb.) pack runner, 1 distance runner, 1 horseback rider and 1 hill climber. One of the team members have to be of the opposite sex.

This year's Riel Day was the first in which Metis people were involved. A booth filled with Metis history was set up for those interested in learning more



Photo Credit: Luanlyn Houle

Riel Open Relay 1990 winners "Sundogs"

about the Metis leader "Louis Riel", whose name has been aligned with Riel Days for the past 22 years. Many interested spectators took the time to stop and review historical Metis history and to ask questions.



Photo Credit: Luanlyn Houle

Opening Ceremonies of 22nd Riel Days

This year's winners of the Riel Open Relay were:

- First Place: The Sundogs - 23:24 minutes
- Second Place: Vet Med - 24:13 minutes
- Third Place: Vortec Engineering - 25:00 minutes

Riel Challenge Relay winners were:

- First Place: Express-It - 22:49 minutes
- Second Place: David Woodworkers - 23:20 minutes
- Third Place: YMCA - 23:21 minutes

Congratulations to all!!

# CYCLE SAFELY - MOST BICYCLE ACCIDENTS ARE CAUSED BY CYCLIST ERROR

Cycling safety among children and adults is a concern. Every year, more than 150 Canadian children are killed in bicycle accidents. More than 10,000 others suffer serious injury. In Saskatchewan, 218 cyclists were injured last year and four died.

The problem is that more and more bike enthusiasts are buying bikes and driving them in traffic with minimum cycling skills and little knowledge of proper on-road behaviour. As a result, a large majority of bicycle accidents are due to cyclist error.

Fundamental to bicycle training is knowledge of bicycle handling skills. Ideally, these skills should be acquired before the cyclist

sets a wheel in motion. Bicycles are vehicles and, as such, are subject to the same rights and responsibilities as any motor vehicle. All cyclists are responsible for knowing the rules of the road and for obeying them. Here are some of the most common errors cyclists make:

1. RIDING ON THE WRONG SIDE OF THE ROAD AGAINST TRAFFIC. Many accidents are caused by cyclists appearing on the wrong side of the road. Motorists don't expect to see you riding towards them. You're riding a vehicle: ride with the traffic.

2. DISOBEYING TRAFFIC SIGNS. Like any other vehicle, cyclists must stop at stop signs and red traffic lights. Be prepared to yield

even if you have the right-of-way; the motorist may not have seen you. Be careful around side streets, alleys and driveways; watch for vehicles.

3. DRIVING OUT FROM OR DODGING BETWEEN PARKED CARS. Good motorists do not dart in and out; neither to good cyclists. Surprises can cause accidents.

4. RIDING ON SIDEWALKS. Bylaws vary in Saskatchewan, but all cyclists should yield to pedestrians and obey rules of the road.

5. BEING IMPROPERLY OUTFITTED. Wear a helmet, reflective clothing (day and night) and proper footwear. Make sure your bike has lights, reflectors, and

brakes in perfect condition. You probably wouldn't get into an unsafe car, so why endanger yourself on an unsafe bicycle?

6. SHOWING OFF. You're riding a vehicle, so keep your eyes on the road. If you want to do any trick riding, get away from all traffic, including people on foot, and away from property.

In short, behave as though you're operating a vehicle -- YOU ARE. Doing so will

earn the respect of motorists for all cyclists, and help prevent you from becoming the next bicycle accident statistic.

For more information, please contact Monica Zasada at the Saskatchewan Safety Council in Regina, telephone 757-3197.

Health Talk is brought to you by the Saskatchewan Medical Association, the doctors of Saskatchewan and this newspaper.

**I'M A CHINCHILLA**

and you can raise me...INVEST NOW...for your family business for fun and future! This is all it takes to start your Career as a Chinchilla Rancher...a love of animals - a garage or spare room such as a basement which meets the climate conditions required for chinchillas...and a little spare time. Chinchillas are one of the most valuable fur-bearing animals in the world, in the fastest growing fur industry! Healthy, harmless, odor-free. Chinchillas are easy to care for indoors and they eat very little...they're vegetarians.

SEND TODAY TO: CANADIAN CHINCHILLA  
P.O. BOX 1884, ST. MARYS, ONT. CANADA N0M 2V0 / TEL: (519) 229-6117

NAME .....  
ADDRESS .....  
CITY ..... POSTAL CODE ..... PHONE .....

AGE ..... OCCUPATION ..... MARRIED  SINGLE

Gentlemen: I am interested in Chinchilla Ranching. Please supply information: facts, figures and potential of Chinchilla Ranching in this area (ADULTS ONLY PLEASE) I am interested in:  PART TIME RANCHING  FULL TIME RANCHING

LITERATURE WITHOUT OBLIGATION



**Ron Camponi**

It is important that **SNEDCO** reports its activities on a regular basis to our owners, the Metis and Non-Status of Saskatchewan. We hope to accomplish this by providing progress reports published on a regular basis in the "NEW BREED". This will help keep you informed on what is happening at **SNEDCO** and give much needed support on an ongoing basis to the "NEW BREED".

**SNEDCO** accomplishes its "Economic Development" work primarily by providing business loans to Native Entrepreneurs for starting new businesses or expanding their existing businesses. We can provide consulting services (**SNEDCO** Consulting Services) to our client group to assist in their business proposals.

**SNEDCO** also has a developmental aspect to its mandate in which we intend to be a catalyst in business venture development. **SNEDCO** is actively pursuing joint ventures, outright business purchases or part ownership positions in businesses that we feel have a potential to make money, grow and offer opportunity for Native participation by way of employment or otherwise.

Many Metis and Non-Status business people have used our services and continue to do so. Since **SNEDCO** began operations in the fall of 1987 it has received 215 requests for loan assistance totalling over \$10.2 million. Of that amount, 132 projects have been approved totalling \$5.9 million. It is projected that these projects financed will employ some 275 Native people and help create more than 60 new Native owned small businesses within the province.



# SNEDCO

## ACTIVITY HIGHLIGHTS

Loan requests into **SNEDCO** have been down this year primarily because of the reduced operations of MEDFO and because of the difficulty in accessing government grant programs.

### 4 Months to June 30, 1990

	<u>Number</u>	<u>\$ Amount</u>
Loan Applications received	13	\$607,380
Loans Approved	6	\$141,750
Consulting projects started:	3	\$232,500
Consulting projects completed:	1	\$32,500

### Since the start of operations

Loan Applications received	231	\$10,928,000
Loans Approved	141	\$6,120,000
Consulting projects started:	3	\$232,500
Consulting projects completed:	1	\$32,500

**SNEDCO** Consulting Services started in May of this year with the deployment of Peter Morin full time in this area.

**PRESENTLY SNEDCO HAS 81 LOAN CLIENTS WITH LOANS TOTTALLING \$2 MILLION.**

**If you require any additional information on **SNEDCO** programs or need some assistance with your business proposal, please contact:**

**Sasknative Economic Development Corporation**  
**#201 - 2022 Cornwall Street**  
**Regina, Saskatchewan**  
**S4P 2K5**

**Phone: 757-7770**