



# Gabriel Dumont Community Training Residence Officially Opened



Photo credit: New Breed

## Official Opening

August 19, 1991 marked the official opening of the new location of Gabriel Dumont Institute Community Training Residence for female offenders.

The Residence, located at 123 LaRonge Road, has been designed to encourage a family atmosphere. The fourteen bed facility has a number of special features including a suite where women can have their children sleep with them during overnight visits. The home features a teaching kitchen and a large functional veranda. A circular

room in the heart of the residence "has been adopted as a place where the women can go for some quiet reflection."

Christopher LaFontaine, Executive Director of Gabriel Dumont Institute, commented on "the welcoming atmosphere that the community has provided since the Residence became operational in January." LaFontaine emphasized the importance of the City of Saskatoon and its resources to the continued success of the program. Women living in the home take

part in a structured program which includes lifestyles training as well as academic, vocational, spiritual and personal counselling. Many of the women also participate in employment, educational and social programming opportunities in the community.

The holistic approach of the program "is in keeping with the cultural values of those offenders who are of Aboriginal descent," said Max Morin, Chairperson of the Gabriel Dumont Institute Board.

The Honorable Ray Meiklejohn, speaking on behalf of the Government of Saskatchewan said the establishment of the GDI Community Training Residence represents the first time that a non-government agency has been awarded a contract through the Saskatchewan Department of Justice to operate a corrections facility.

"This is another example of a joint venture between the government and the Aboriginal people. We look forward to other strategic partnerships that will be required to improve the relevancy of the criminal justice

system to Aboriginal people," said.

The Gabriel Dumont Institute has proven its capabilities in operating the community training residence program. Negotiations recently have been completed to renew a long-term contract for the Institute to operate the facility.

"The Institute has more than a decade of experience in providing educational and cultural programs which make a difference in the lives of Saskatchewan's Aboriginal people," LaFontaine said.



Chris LaFontaine

Photo credit: New Breed

## Royal Commission on Aboriginal Peoples

Ovide Mercredi, National Chief of the Assembly of First Nations welcomed Prime Minister Mulroney's announcement of the makeup of a Royal Commission on Aboriginal Affairs.

"Co-chairman George Erasmus is a brilliant choice, his intelligence and knowledge of the root problems facing Native people in this country will help keep the inquiries of the commission from being diverted into unproductive areas. The choice of Mr. Justice Rene Dussault as Co-chairman is a serious attempt to bolster the credibility among non-native people, particularly in the province of Que-

bec. Mr. Justice Dussault's training in administrative law will provide a background for the investigating questions of aboriginal rights -- the right to land, and the right to jurisdiction."

The National Chief said he is pleased with the remaining members of the commission. "They are a broad panorama of experience and concern. The Commissioners can do an excellent job if they have the freedom to look into all areas of the aboriginal non-native relationship. I am concerned that the executive director, Mr. Fournier, is a former senior bureaucrat with Indian Affairs, and that he will wield power as far as the actions

of the Royal Commission is concerned. I think the Prime Minister should change that appointment, and let the Commissioner choose their own Executive Director. The assembly of First Nations wants direct input into staff, and resources to assist the royal Commission in its work."

"The terms of reference announced by the Prime Minister are comprehensive and give the Commission full scope to investigate and make recommendations in all problem areas affecting modern aboriginal life. I am especially pleased that the mandate is structured to avoid conflict with the constitutional reform processes now under way."

Chief Mercredi added. "The Prime Minister has announced a Commission in accord with our discussions with Mr. Justice Dickson, I am pleased that it will be able to investigate the role of the Department of Indian Affairs and what its future shall be and how governmental-First Nations relationships can be improved."



## Chairman's Message

As Canadians prepare for another "roll of the dice," the burning question of Canadian unity is what Canadians everywhere are tiredly talking about. While the Aboriginal people have parallel processes to that of the parliamentary committee to deal with constitutional issues, there is reason for hope. What is disheartening, however, is the evident anger of Quebec, as displayed by their premier who was to have implied that Quebec would be more tolerant and sympathetic to the Aboriginal cause were it not for the failure of the Meech Lake Accord. ...Or is it the Great Whale affair? Who knows for sure?

In a country as diverse as Canada is, is unity possible? The Aboriginal people of Canada have been diverse

since Time Immemorial. We have accepted cultural differences amongst ourselves. In Saskatchewan alone, there are Metis, Ojibwa, Dene, Dakota Sioux, Assiniboine and at least three different kinds of Cree people. Realistically speaking, Aboriginal groups are as diverse as the many immigrant groups who came to live here during the past 500 years. From such variety derive our different political agendas, especially when the people become categorized as Indian, Inuit or Metis. It seems Aboriginal people understand that to be different is all right. What is important is to respect the differences. While Aboriginal people have these different aspirations politically, they understand that diversity is healthy. Historically we

have always been tribalistic. That was the way it was and we liked it (S.N.L.).

While accepting the diversity amongst us, the different agendas between Quebec and Aboriginal people seem to be of more concern. Understandably Quebecers want to protect their identity and culture by entrenching that basic human right in the Constitution of Canada, but does it have to be at the expense of another group of people?

It seems the goodwill and patience demonstrated by Aboriginal people for the past 500 years has to some extent gone unnoticed and unappreciated. While it is easier to get angry than it is to be generous and compromising, it is the latter which is the way of Aboriginal people. This



Gary LaPlante

seems to be consistent across Canada. Ultimately it brings the greatest satisfaction, peace of mind and contentment to the soul. While Aboriginal people will not compromise their inherent rights, it seems once more

we will have to lead by example. Eventually some leader in Quebec is going to see things for what they are, and not get angry about it.

Sincerely,  
Gary LaPlante

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## Canadian Council for Native Business Appoints New President

TORONTO - The Canadian Council for Native Business (CCNB) is pleased to announce the appointment of Patrick J. Lavelle as President and C.E.O.

Patrick Lavelle is President and Chief Executive Officer of the Canadian Council for Native Business and Chairman of his own management consulting firm. Mr. Lavelle is also an advisor to Magna International Inc., and a lecturer at the York University School of Business, in Toronto.

From 1988 to 1991, Mr. Lavelle was Vice President, Corporate Development, Magna

International Inc., and prior to that was Deputy Minister of Industry, Trade and Technology for the Province of Ontario. At the same time, he was Secretary of the Premier's Council and an Advisor for the Planning and Priorities Board of Cabinet. Mr. Lavelle served as President of the Automotive Parts Manufacturer's Association of Canada and Agent General for the Government of Ontario, in Paris, France.

Mr. Lavelle is Treasurer of Central Hospital, in Toronto; a member of the Executive Council of the Ontario Chamber of Commerce; a Director of the Asia Pacific

Foundation; the Ontario Centre for International Business; Meridian Technologies Inc.; as well as a number of other Canadian companies.

Mr. Lavelle was born in Toronto and educated at St. Michael's College School, in Toronto, and the University of Western Ontario.

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# ASSEMBLY OF FIRST NATIONS

OTTAWA-August 15, 1991 - "It is a decision that sends mixed messages to First Nations," said Ovide Mercredi, National Chief of the Assembly of First Nations. "The Bear Island decision does recognize the Aboriginal rights of the Teme-Augama Anishnabai people. This overturns earlier rulings and governments must now negotiate on this basis."

"The Supreme Court confirmed that the Crown is in breach of its trust relationship with the Temagami people. Therefore all negotiations must remedy this long standing responsibility to the Teme-Augama Anishnabai."

"This recognition by the Supreme Court of Canada of Aboriginal rights will certainly indicate to lower courts that Aboriginal rights can never be ignored."

"Unfortunately, this decision forces the Temagami people into a treaty to which they did not consent. The decision

assumes this First Nation adhered to the Robinson Huron treaty of 1850 by its conduct. The federal government never asserted the Temagami people fell under the treaty until after this court case was launched. The Court did not reach conclusions about the events of 1850. However, it did say the Crown has failed to honour its obligations to the Temagami people."

Mercredi said this is typical of treaty implementation. "There is no effective mechanism by which First Nations can make the government honour its treaty obligations except by long and expensive court processes. The current claims process is a bureaucratic one in which the government is both judge and jury, and First

Nations have no confidence in it. As an alternative to courts of law the Assembly of First Nations has called for an equitable claims process independent of government."

"Regardless of the appearance of fairness of a supreme court decision it is still a decision based on a white man's law which was not fair to the Temagami people will once again be placed in the hands of government officials who know little and care less about our rights and needs as these negotiations get underway. In the real world we will continue to suffer at the hands of bureaucrats. We must have a fairer, more responsible place in the Constitution. Only then can First nations be dealt fairly by the rest of Canada."

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## NOTICE OF PUBLIC HEARING

The Saskatchewan Human Rights Commission serves notice that on September 18, 1991, it will conduct a public hearing in Prince Albert to review SIAST's affirmative action plan, which covers all SIAST campuses in the province. In addition, the Commission will consider approval of an affirmative action plan for the Prince Albert Community Clinic.

Opportunity is provided for interested person, groups or associations to make submissions in either written or verbal form. Written submissions should be provided in the Commission prior to September 11 and will be made available in print or tape format, upon request. SIAST's annual report and the Community Clinic's proposed affirmative action plan will also be available upon request to interested parties.

The hearing will begin at 1:00 p.m. September 18 in the John M. Cuelensere Library, 125 - 12th Street East, Prince Albert.

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# New Breed Editorial - The Politics of Self Denial

Is it wrong or misguided to attempt legislative or policy reforms prior to the constitutional entrenchment of self-government? Must we practice the politics of self-denial in order to advance our interests? Do we have to play the role of the poor

downtrodden Aboriginal to spur the white man to action? An if so, is this style of leadership creating an appropriate role model for our children? These are some of the questions that come to mind when you hear the reactionary response of some leaders

who speak blindly against the current legislative and policy reforms. New reforms on land and forestry management, Indian monies administration and taxation, among others, while admittedly modest in scope, offer some improvement to existing structures. We cannot afford to hold hostage much needed economic and social reform to the constitutional entrenchment of self-government. Both must occur - one is not a precondition to the other.

I have always been

impressed with the Saskatchewan leaders who have been prepared to abandon the "all or nothing" approach in favour of a more pragmatic and proactive stance towards change. They realize that our people can ill afford to forego the responsibility of taking control of our communities, even where the nature and scope of the control is not set out in tabulated constitutional legalism. What are we losing by supporting legislative and policy reform? What are we afraid of? This is not appeasement. We are not abandoning our constitutional aspirations. We are not abandoning our claims to land. Are we not merely assuming greater responsibility for our own

affairs? is this not what underpins our desire for self-government? Some of our leaders have realized, as have many of us, that the settlers have built cement basements and that the key to bettering our collective future is a spirit of mutual cooperation and trust. But should that paralyze us into accepting status quo? We will find prosperity on the plains once again when we learn to understand one another and learn to work together. We must learn to build bridges. But if we are to build bridges that traverse the political, social, economic and cultural gulfs that exist between us, we must first have a willingness to reach out. We must be careful not to define ourselves through exclusion. We need not put our own artificial barriers. We must be confident in our leadership to pursue and achieve both constitutional change as well as legislative and policy reform. We must not be afraid to believe that both objectives can be achieved. We need role models who have a bigger and more forward looking vision. In short, we must embrace the politics of reform.

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It is time to break the cycle of pain. It is time for governments and religious organizations to acknowledge their role in this chapter for Indigenous history. It is time for us to quit being victims and allow ourselves to heal. In the process we will learn from each other and allow ourselves to continue our journey toward a healthy lifestyle.

We can begin healing by helping each other. The content of the conference, Residential Schools: Journey Toward Recovery and Wellness, will deal with issues directly related to this process.

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# Metis Commission on the Canadian Constitution at Palmbere lake Traditional Resource users Gathering August 9, 10, 11 - 1991

by Lorna LaPlante

A large enthusiastic crowd of traditional resource users gathered at Palmbere Lake August 9, 10, and 11 to discuss issues of concern to Northerners. They were joined by other Northern residents as well as officials of the Metis Society, F.S.I.N., government and the Metis Commission which included Clem Chartier, Leonard Pambrum and myself.

Despite weather hovering around 30 degrees and the worst crop of mosquitos in years, everyone seemed to enjoy themselves at the 3 day camp out. Participants ranged from infants to grandparents. Activities also varied from serious discussions at the meetings to foot stompin' fun at the Old Time fiddle dance. In my experience, some of the world's finest square dancers live in Northwest Saskatchewan.

The Friday meeting

covered topics of concern to the resource users such as fire suppression, resource management, land ownership and political courses of action.

Saturday morning was set for the Commission meeting and we would like to thank the elders and other participants for their valuable contributions. If I was asked to sum up what people are asking for, a catch all word would be "control". Elder Nap Johnson spoke eloquently on how he had used the land all of his life and managed the resources well, along with the other Northerners. When control of these resources went to the government in the south, the fish, fur and game disappeared. He and other elders felt that the people of the north have to pull together as a team and regain control.

An area of large concern seems to be housing. Our people live in deplorable conditions in the Northern

settlements which were pushed onto them. They used to live on land of their own choosing in to sturdy homes built by their own hands. Now they are forced to stay in the towns and villages unless they can prove they need land to make their living. How can you make a living when the fur industry is dead, the forest is burned and the fish are gone? People

in Northern settlements rent Section 40 housing from the government and accept the substandard nature of it.

Employment and training are big issues. Our people cannot afford to send their children to college and we do not get education paid for like the status Indians. How do we become educated? Elder Vital Morin feels that the real problem

is that even if we are educated, nobody will hire us!

People expressed frustration over the divisive results of Bill C-31. Communities are split as are families, and the 3rd generation of reinstated Indians will revert back to Metis and non-Status

Metis Commissions  
.... cont'd pg 6



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**Metis Commissions**  
cont'd

regained their status talked of their grandchildren who would not be able to do the same, and of Metis men who left the communities to live with their wives and children on the reserves who could no longer vote in their towns and had no say on the reserves. This leads to frustration if you add the results of Bill C-51 to the fact that there are too few dollars available to the many Aboriginal organizations in need of funding. Many expressed the need for the pulling together of all groups on certain issues.

should be looking towards the recommendations of the Bayda inquiry which advocated revenue sharing and economic development. This comes back to control. It is evident that everyone wants more control over their lives, from Vital Morin who wants our "rights" guaranteed in the constitution to the Metis Society executive members who are pushing for self-government.

The participants of the meeting voted resoundingly to pursue land claim for the Metis people of the Northwest side who were defrauded of their land rights by

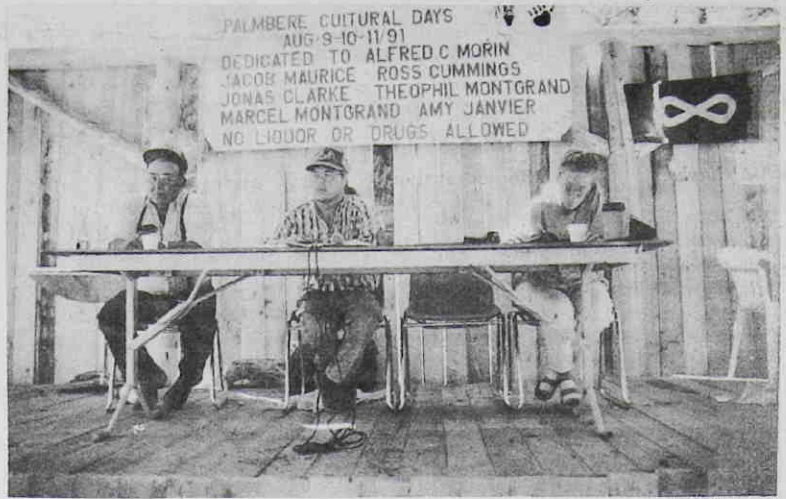


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speculators through the scrip process. They will

expect the Metis Society to push hard on the case.

On the Canadian Constitution, it was felt that the federal government must deal with us as a nation of people, like they are dealing with Quebec, and they must do so along with their Quebec negotiations. This and other opinions will be taken into consideration by the Metis Commission as we draft our report.

Generally, people were angry, but optimistic for the future and what can be accomplished. Action is needed! The people of the Northwest side directed the Metis Society to become

more active! Elder Louis Morin put it well, "Our young people are getting into trouble. They are not bad. They are sending us a message. There is nothing out there for them." I concur, we need action! The Metis Nations of Saskatchewan will tell us what areas to concentrate on and how to go about it. Palmbere Lake was a terrific start to a process which will involve 12 areas of the province. Thank-you to all who organized and took part in the gathering!



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# A LETTER TO JOE CLARK FROM THE METIS SOCIETY OF SASKATCHEWAN

Dear Mr. Clark:

It is encouraging to see you travelling to different parts of the Metis Homeland. While I was not available to attend the Annual Assembly of the Metis Nation of Alberta this past weekend, I understand that your presence was quite welcomed.

On that note, I want to formally extend an invitation to you to address our Assembly on either September 28 or 29th. We will be flexible enough to accommodate your schedule. I understand that our Secretary, Mr. Gerald Morin has already extended an informal invitation. In this connection, I just want to remind you that although you have met with the Metis leadership and people twice in both Manitoba and Alberta, you have yet to successfully complete a trip to Saskatchewan.

At this time, I would also like to follow-up on the two Metis specific resolutions

adopted at the P.C. Policy Convention. At the outset, I want to impress upon you that I believe you should pursue wholeheartedly resolution 241 dealing with resolving federal fiduciary responsibilities for the Metis people. This resolution states:

Be it resolved that the government of Canada in constitution with leaders of the Metis people examine and determine the federal fiduciary responsibilities for the Metis people in order that self-government and land claims agreements be negotiated.

This resolution addresses directly the major issue we would like to see resolved in this current round of constitutional discussions.

This resolution basically deals with the issue of jurisdiction. It demands that the issue of where the Metis Nation fits into Canada and the constitutional scheme be resolved. If we are to adopt a constitution that reflects national unity and accommodation of all

people, them it is imperative that the place of the Metis Nation in Canada be resolved.

In this sense, we can appreciate the concerns of the people and province of Quebec. That the French are a distinct society and people within Canada cannot be disputed. At the same time, it cannot be disputed that the Metis are a distinct society and people. Our Nation, no less than the French, has to be accommodated. We can't be put off until the "Next round".

We are heartened by the fact that the Hon. Benoit Bouchard is using the resolution recognizing the right of Quebec to self-determination, adopted at the Policy Convention to signify the support of the P.C. Party for Quebec's constitutional position. This of course lends support and credibility to our calling in aid the above resolution which addresses and supports dealing with the federal fiduciary responsibility. Surely the federal government and

Cabinet Ministers will not selectively pick and chose resolutions which favor their own agendas. If we profess to be democratic, then democracy demands that justice must be done for all peoples.

In this connection, I urge you, along with our Interlocutor, the Hon. Kim Campbell, to begin implementing this resolution by calling a meeting with the MNC Executive so that we can set in motion a process by which we can examine and determine the federal fiduciary responsibilities for the Metis, and set in place mechanisms for negotiating self-government and land claims agreements. It must not be overlooked that we are the only Aboriginal peoples who do not have such processes or forums available to them.

We should not be afraid to implement this resolution, as it can easily be accommodated within our current constitutional process.

Related to this, is the issue

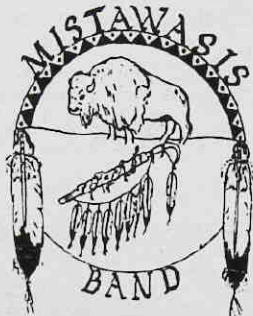
of how many Metis there are in our Nation. In this connection, we were pleased to hear your indication of support for an enumeration of our people. The Metis National Council has been pursuing this objective with your government since 1983. We have by now established who and where the Metis are, we now only need to know how many we are. As you indicated to the press, knowing the number of Metis would be very helpful to resolving the other issues of substance, including jurisdiction.

From the Metis perspective, any enumeration must however be centered around the fundamental principle that the Metis have the right to determine our own membership. Based on this, we of course would not accept a definition or criteria on us. With respect to the second resolution (dealing with

Letter to Joe Clark

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# Letter to Joe Clark

.... cont'd

the passing of a resolution in the House of Commons and Senate to recognize Louis Riel's contribution to confederation), it would seem to me that it has merit for symbolic purposes. However, it would be

preferable to deal with substantive issues such as contained in the above resolution, if our rights as a people are recognized, rights for which Louis Riel and other Metis died, then this would be the highest

tribute that could be made to our martyrs.

In this connection I want to remind you of the position taken by our organization on March 2, 1983 and adopted by the Metis National Council on March 14, 1983, and subsequently tabled at the First Ministers' Conference, March 15 - 16, 1983. That position included the following statement:

We are not interested in negative symbolism. If Parliament is sincere in correcting past injustices, then the rights for which our people died should now be entrenched in the Constitution Act, 1982, along with the return of our lands. It is only on this basis that an apology will be accepted. In addition, we are only open to discussing an acquittal of the charges against Louis Riel, not a pardon.

We do not believe that the position of the Metis National Council has changed on this matter. As for the Metis Society, we issued the following statement on August 28, 1989.

The fact that Louis Riel is a Father of Confederation of not a recent revelation to the Metis.

The MSS applauds the recent resolution adopted by the Conservative Party's Aboriginal Caucus and further that an all-party resolution be passed in the House of Commons.

While we agree that the recognition is long overdue, we must insist that our support for this move be **conditional**.

The recognition must include an apology for having branded him a traitor and a rebel.

The federal government must be consistent and recognize the fact that, at the time he brought Manitoba into Confederation, Riel was fighting for constitutional protection of Metis rights such as land. He also fought for guaranteed representation in government, education, language, culture among others.

If the adopted proposals are the first faltering steps to redress the Party's image among Metis people, we are prepared to offer strong support if the situation translates into meaningful dialogue aimed at resolving the aforementioned issues.

The issues that Louis Riel, Gabriel Dumont and others fought and died for remain the same. We are asking

nothing more, but at the same time, nothing less.

Certainly, Louis Riel is a Father of Confederation, however, his people cannot be treated as second-class citizens.

In the spirit of Louis Riel, we are prepared to step forward and fight for the Canada that he envisioned.

As you can see from this statement, we do want to address the contribution of Louis Riel to the formation of Canada, however, we have to deal with it in terms of concrete rights which were the basis of his prosecution and subsequent execution by the state.

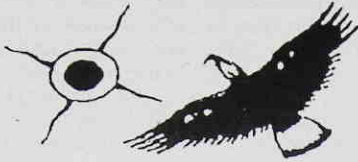
There is no better way than by implementing resolution 241 and setting forth a process which will accommodate Metis rights, coupled with constitutional entrenchment of the place and rights of the Metis Nation within the Canada that Louis Riel helped to establish.

In closing, I hope that you can attend our Assembly and address these issues.

Yours Sincerely,

Jim Durocher  
President, Metis Society of Saskatchewan

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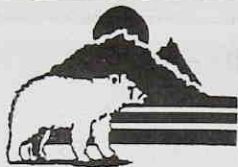
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8:15-9:15 Pipe Ceremony  
9:15-9:30 Welcome (BA)  
9:30-10:30 The Healing Has Started  
10:30-11:00 Coffee  
11:00-12:00 Traditional Role of Women: Healing the Spirit  
12:00-1:30 Lunch  
1:30-2:30 The Role of Wife & Mother in Functional Family Units  
2:30-3:00 Coffee  
3:00-4:00 How Will I Get There? (Circle of Healing)  
4:00 Closing Prayer  
7:30 Theatre Presentation (BA)

### MONDAY, OCTOBER 7, 1991

9:00-9:15 Opening Prayer  
9:15-10:15 To A Safer Place Healing the Mind (Adult Survivors of Sexual Abuse)  
10:15-10:45 Coffee  
10:45-12:00 Confronting Family Violence  
12:00-1:30 Lunch  
1:30-2:30 Fatal Alcohol Syndrome Video  
2:30-3:00 Coffee  
3:00-4:00 Booze Can Do It Healing the Body  
4:00 Closing Prayer  
6:00 Banquet

### TUESDAY, OCTOBER 8, 1991

9:00-9:15 Opening Prayer  
9:15-10:15 When I Was A Child (Adult Children of Alcoholic Parents)  
10:15-10:45 Coffee  
10:45-12:00 Panel Discussion  
12:00-1:30 Lunch  
1:30-2:30 Women & AIDS: Keep Lovers Healthy  
2:30-3:00 Coffee  
3:00-4:00 The Family and AIDS  
4:00 Closing Remarks and Prayer



# JUSTICE SYSTEM

by Irene Fraser

In the past few years, with the report of the Royal Commission into the prosecution of Donald Marshall, the inquiry into policing on the Blood Reserve in Alberta, the inquiries into the criminal justice systems in both Manitoba and Alberta, it would seem as if attention is finally being paid to the words and requests which Native Indian people have been making for years regarding the justice system.

Even the simplest statistics have very clearly shown that there is a problem within the justice system. "Nationally, Aboriginal people are over-represented in the courts and jails and prisons of our country to the tune of five or six times their presence in the population. In some parts of the country, Aboriginal people are incarcerated over ten times their presence in the population. In provincial systems, Aboriginal women make up 70 - 90% of all women incarcerated. In Western Canada 40 - 70% of all men incarcerated are

Aboriginal." (Presentation by Associate Chief Judge Murray Sinclair to the Western Workshop at Lake Louise, Ab. May 14, 1990)

The time is not only ripe for change but Native people are strongly demanding it. And since Oka, there seems to be considerable support from the non-Native population for fair settlement of Native issues. One of the demands being heard is for the establishment of justice systems based on traditional Aboriginal values. These values reflect restoration of peace and harmony and encourage peaceful coexistence through collective means.

### 1) ALTERNATIVE WITHIN THE JUSTICE SYSTEM

#### a) Sentencing Options

Recently I visited the community of Wabasca, Alberta along with the community of Fort Chipewyan, an Indian and Metis community which has recently instituted a Youth Justice Committee. An Elder defined the program as consisting of a group of Native Elders, chosen by the community, who, after meeting with the convicted youth and

parent(s) recommend possible sentences to the judge. One of the women on the volunteer committee is 87 years old. She was the spiritual leader of the group. The others are between the ages of 60 and 70.

After referral of the youth by the judge to the committee, the committee then spends about an hour meeting with the youth and parent(s). Because the judge only comes in once a week for court, it is the next week before the recommendations are given to the judge. Part of the effectiveness of the group is, of course, the fact that the youth are facing people they know, or that their parents know. There is also an advantage in that the youth, if given community service hours, for example, does not have to complete hours with a non-profit group but can do personal service for the community and its members. An example was given of a youth who dug up the garden for an elderly person.

The disadvantage of this is the urban community is that it is difficult because

of size. For the Native community to choose the committee a fairly necessary element because of the trust and respect factors - difficult but no so much so that the idea should be discarded.

In conversation with an employee of the First Nations of South Island Tribal Council I learned that they administer eight programs which are in some way related to the courts. Forty percent of their clients are urban Indian people. The First Nations of South Island

offer Native alternative programs through their Elder's Council. By being allowed to pursue the "request for laying of charges" they are able to contact the family and offer to assist with working out alternative program to present to the court. The forty cases they have dealt with to date have all been acceptable to the judge, and the same is true of the

## Justice System

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# Justice System ... cont'd

## Wabasca program.

Judge Murray Sinclair indicated in an address in April of 1990 that there is no legal bar to having alternative conditions applied as part of a probation order or condition of a suspended sentence, and presumably the same applies to community service orders.

## b) Mediation

The mediation program allows people charged with less serious offenses who do not have a significant record of criminal involvement to take responsibility for their actions by actively participating in the resolution of the conflict with the victim. This

process is very closely tied to the Indian traditional method of dispute resolution, that of a holistic treatment of conflict, one of which attempt is made to restore harmony between all parties including the community. It is also a program where the use of an Elder, or respected member of the Native community can easily assist in the process and make a significant contribution to the comfort and balance of the meeting, particularly for a Native offender and/or victim.

It is unfortunate, however, to note that in both the adult mediation program and the youth mediation program in

Saskatchewan, referrals to the program are not consistent with the overall representation in the system. For example, in a study carried out by Saskatoon Community Mediation Services it was shown that "in January of 1990 the total number of accused referred to mediation was 33. Only two were of Native origin. Saskatoon Community Mediation Services report that such a ratio has been consistent throughout the operation of the program." (Presentation by Doris Paul, 1990)

In the Alternative Measures program for youth operated by the John Howard Society a similar situation occurs. During the year April 11, 1989 to March 31, 1990, in Saskatoon 18% of the 278 referrals were young persons of Aboriginal ancestry. In 1990-1991, 20% of the total 270 referrals have been youth of Aboriginal ancestry. The

referrals for the John Howard Society Regina Alternative Measures program, 90-91, indicate that of the 518 cases referred, 34% were of Aboriginal ancestry. These rates of referral are actually higher than that reported in the Alberta Task force report on the criminal justice system. Justice on Trial. It stated: "Ninety-three percent if the young offenders who take advantage of the Alternative Measures Program are non-Aboriginal. (p.8-59) (Justice on Trial, Report of the Task Force on Criminal Justice System and its Impact on the Indian and Metis people of Alberta, Volume 1 Main Report, Mar 1991)

Referrals in most areas of the country, including Saskatchewan, are made to the program by the police and by the crown prosecutors and ultimately by the judge. Some programs in Canada allow for mediation workers to

New Breed, September 1991

be involved in the initial stages of the process of determining referrals rather than just at the delivery stage.


Marg Huber in a supplement to the Spring issue 1991 of Interaction wrote: "Native mediation model for urban communities." The article explains how a group of British Columbia Native community leaders developed the mediation model into a program based on Native spirituality and cultural values. "In the context of mediation, the medicine wheel, which contains the four sacred directions, provides a visual, spiritual map for the mediation process. The medicine wheel orients clients to the mediation process and provides structure of discussions." (Interaction, The Network: Interaction for Conflict Resolution, Spring, 1991, Volume 3 Number 1, Supplement)

A similar program called Sken Nen Kowa at Akwesasne, Quebec, also uses the medicine wheel as its base but "focuses on conciliation rather than mediation, because conciliation deals with the whole relationship, and with healing and maintaining that relationship, rather than simply resolving a particular problem." (Interaction, The Network: Interaction for Conflict Resolution, Summer 1991, Volume 3, Number 2, P.2)

2) Independent Culturally Based System  
A portion from the Canadian Bar Association Report entitled "Locking Up Natives in Canada, June 1988, stated, "we believe there is a sound constitutional basis for the development of parallel Native justice systems. We

Justice System

... cont'd pg 11

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# Justice System ... cont'd

have, however, refrained from endorsing any particular model, because the particular model will be linked with an Indian Nation's or Native community's view of its path towards self-determination and ultimately it is for them to choose. It is not unrealistic to anticipate that models of Aboriginal justice systems can be worked out in a Canadian context, which, cognizant of the experience of other jurisdictions, can reflect the accumulated wisdom of both Aboriginal law ways and the common law." (p. 107)

The Navajo Nation is an example of a culturally based system. The Navajo Nation assumed complete control of its own courts in 1959. "In non-criminal matters the jurisdiction of the Navajo courts is almost limitless. Because they have personal and subject matter jurisdiction over all matters arising within the Navajo Nation, they hear many kinds of cases." (McCabe, Nelson, A Short Guide to the Courts of the Navajo Nation, 1982, p. 8 & 9)

There are several kinds of courts which are a part of the system of the Navajo Tribal Courts: Navajo Court of Appeals, Navajo District Courts, Navajo Juvenile Courts, and the Peacemakers Courts. The Peacemaker Court is the most traditional of the courts and is meant to address everyday problems, disputes between family members, between neighbors, problems due to alcohol or sexual misconduct, misconduct which harms people or property, business matters, etc.

The Peacemaker Court is based on the idea of people sitting down together to work out their problems with the help of a community leader. "The peacemaker does not make a decision for people unless they want him or her to do so. It is the people themselves who take care of the problem or dispute using the peacemaker as a guide and encourager." (Zion, James W., Navajo Peacemaker Court Manual, 1982) The peacemaker also lectures on Navajo traditional ways. While there are differences

governing the relationship between the governments of Canada and the United States and Indian people it is reasonable to assume that a Peacemaker Court could be effective in Canada too.

In Let's Talk, July 1991, Chief Roy Whitney of the Sarcee Nation near Calgary, said Native people "require a justice system that takes into account the distinct cultural, economic and social conditions of the Native people of Canada, and not those of the "white man" only." (Let's Talk Correctional Service of Canada, p.7) He holds that the most important reason for a Native justice system is to uphold Native customs. Native offenders require the "healing process" provided by spiritual leaders to keep them in touch with their Native roots. (p.7)

Just because a person is Native does not mean that they have indepth knowledge of their roots. Many factors including, in some cases, being raised in the urban setting or in a dysfunctional family can have an impact on access to knowledge. On the other hand, because someone has not been raised in a traditional manner, does not mean that they are

hereof of their own culture. A culture has many aspects which range widely from environment to food to language. Not possessing one aspect or more of the culture does not negate life experiences or the heritage of the person. Broadening the depth of knowledge is however, important to holistic development of the Native person. The

spiritual teachings of the Native cultures, if followed, require discipline and a way of living that benefit society immeasurably.

A concern which would hopefully be aided by an

## Justice System

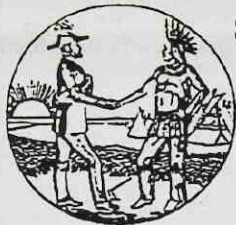
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# Justice System

... cont'd

independent justice system, would be that of lack of respect by many Native people - lack of respect for the present court system because the imbalance between that part of the society which "has" as opposed to those who don't have is so visible in that arena. It is the society in which many Native and other marginalized people have to struggle, often bitterly and unsuccessfully, in order to attain even middle class standards.

There is also an apathy among native people in the courtroom, borne out in the

political system, that what they say in the courtroom won't make any difference to the eventual outcome, and so, they say nothing. Responding to other Native people who are employed within a system designed by Native people, cannot help but garner at least as much respect than is presently given to the court system.

The endeavour to address the overrepresentation on the court system could be reasonably addressed in a restructured or new justice system for Native people where programing needs such as spiritual counselling, educational alternatives, legal information, treatment

alternatives, could incorporate Native values and beliefs into the decision making process.

There also remains a responsibility within communities for citizens to foster interaction with the Aboriginal community and for the Aboriginal community to participate with the larger society so that each may gain an understanding of each other. The need for working together is clear if we are to address the problem of overrepresentation on the system and if changes to the current criminal justice system are to receive support from the public and government.

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# FIRST NATIONS BUSINESS

by Calvin Helin

Canada's First Nations are emerging as a major player in the national economy. To put this statement into perspective consider the resource control of the Canadian Aboriginal peoples. Currently, reserve lands occupied and controlled by the First Nations amount to 10,021 square miles. Until recent land claims settlements, this was one of the largest non-governmental landholdings in the free world.

A recent projection prepared by the Native Investment and Trade Association estimated that, once all comprehensive land claims are settled across the country, First Nations will own approximately 3000,000 to 4000,000 square miles of the total Canadian land mass. This estimate does not reflect additional areas over which Native people will exercise some form of management control. Add to this about a billion dollars in financial assets (held in trust by the

Department of Indian Affairs for Aboriginal people) and the significant cash settlements from land claims settlements and it is plain the First Nations are emerging as heavy economic hitters on a truly national, if not global, scale. The challenge facing Aboriginal people will be to organize politically, socially and economically, to meet this dawning prominence. On the economic side, it is incumbent on the First Nations to plan very carefully and to dispel the many misconceptions that abound about the lack of Aboriginal acumen. A common view was summed up recently by a Native artist upon being interviewed in a local magazine. He commented, "I read once there are three big risks for banks: ex-convicts, the insane, and Indians." Whether this is true about banks or not it epitomizes a common view of Native people as comprising too much of a financial risk to do business with.

While these preconceived

notions still exist, they have not kept pace with developments in First Nations and are about as outdated as bellbottom pants of the 60's. To be fair there has been fertile soil upon which this unflattering view of First Nations business savvy has been cultivated. Often well-meaning government programs intended to promote Aboriginal enterprise became financial sink holes because lack of forethought on issues such as training, especially in the area of management expertise.

Aboriginal people were also left with the legacy of the Indian Act which was unclear as to what security interest could be given over reserve lands and the process invoked by the Indian Act for dealing with reserve lands as both extremely complicated and totally alien to the mainstream business sector.

Now, fortunately many of these adverse elements

First Nations Business ... cont'd pg 14



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## FEDERATION OF SASKATCHEWAN INDIAN NATIONS

### FALL LEGISLATIVE ASSEMBLY EXECUTIVE ELECTIONS



**DATE:** October 28 - 29, 1991

**PLACE:** HOLIDAY INN, Saskatoon

#### DECLARATION OF INTENT TO SEEK EXECUTIVE OFFICE

The Executive positions for which the term expires in October are:

**CHIEF**  
**FIRST VICE-CHIEF**  
**FIFTH VICE-CHIEF (new position)**  
**SECRETARY-TREASURER**

The Executive Elections will be held in accordance with the Federation of Saskatchewan Indian Nations "Election Act". Candidates seeking an Executive position must file with the Clerk of the Legislative Assembly a "Declaration of Intent" in compliance with the Election Act which states:

"Each eligible person shall file with the Clerk of the Legislative Assembly a declaration of intent to seek an Executive Office to be hand delivered or post marked fifty (50) days prior to the nomination date."

All declarations of intent must be hand delivered or post-marked no later than September 8th. In compliance with the above, any declarations hand delivered or post marked after this date cannot be accepted.

The Declaration of Intent should be forwarded to:

**Mr. Ted Quewezance**  
**Clerk of the Legislative Assembly**  
**Office of the Legislative Assembly**  
**Federation of Saskatchewan Indian Nations**  
**109 Hodsman Road**  
**REGINA, Saskatchewan**  
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Declarations of Intent forms can be obtained from the Federation of Saskatchewan Indian Nations offices and institutions or the Tribal Council Offices.



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# First Nations Business

... cont'd


have dissipated. Unfortunately, however, remnants of the old attitudes about First Nations have not. It is the duty of Native leaders and educated Native youth to explore and enlighten both First Nations and the main stream sector community on what changes have taken place and how these changes affect either group.

For example, much of the confusion caused by the Indian Act has been now


rectified by recent amendments (notably the "Kamloops Amendment"). It is now possible to mortgage reserve lands by using a leasehold interest as a security for financing and the uncertainty surrounding jurisdiction on leased reserve land has also been addressed (now Band Councils exercise unequivocal jurisdiction).

With so much to do and so little time it is critical that First Nations establish

constructive links with the mainstream business sector parties. These include: (1) land and the resources it contains (2) labour (3) cash (4) self-government and (5) tax advantages. In future issues of this column, each of these areas will be examined and evaluated for their use to Aboriginal peoples. Find out how the free enterprise vehicle might be used as a tool in reweaving the damaged fabric of First nations self-reliance in my next column.



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For further information, please contact:

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Conference Coordinator  
Professional Native Women's Association,  
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Fax: (604) 872-1845

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# NEW BREED JOURNAL - EDITORIAL.

This debate began long before the majority of Native Canadians became largely dependant on organised energy distribution systems. Processed energy dependency is a condition that has come to effect the daily lives of Canadian Natives within about one generation. The debate centres around the issue of which energy option should be incorporated into society's energy processing system.

As with all other issues which impact upon society, resolution of this debate will only occur after the issue has travelled though a pattern of social, economical and political realities which ultimately lead to widely held public approval.

As the debate escalates, the groups which are poised at opposite ends of the issue begin to campaign the many subcultures and groups which exist throughout the general population. It would appear that the debate must yet travel a considerable distance before widely held approval of a given energy option will be decided.

Certain Aboriginal people in Canada have previously made commitments as to which side of the debate they have chosen to support. For many of us however, commitment to a particular option is does not come easy. The lifestyles of Native people prior to contact with European culture did not require the organization of a formal processed energy system. In most cases Aboriginal people have had little to do with the development and control of various energy options. We do lack in experience and understanding.

Contemporary reality leaves us with two choices: return to traditional lifestyle or continue to accept the concept of processed energy. For the majority the first choich is only a romantic ideal. The only real option is to continue to accept processed energy. We are further led to believe that we must make an additional choice with respect to the source from which this energy will flow. For Native people this additional choice is a difficult one. Both ends of the spectrum contain

benefits. On one hand, non-nuclear development accords to some degree with our traditional natural lifestyle and customs. Nuclear development, on the other hand, is capable of providing employment, and economic development that is sadly lacking in the Aboriginal environment.

Rather than allowing ourselves to be convinced that we must make this second choice, there is alternative manner by which we could approach this issue from an upper level position.

Given increasing amount of attention being given to Aboriginal people, with regard to an energy option choice, it would appear that both sides of the debate believe that our opinions and support is important, and perhaps even essential. If this is so, Aboriginal people would best be able to serve themselves by asserting a position which allows for the assurance of Aboriginal participation, and benefit sharing, regardless of the final form in which the public choice manifests itself.

Given the degree of importance attached to the

Aboriginal opinion, by both sides of the energy option debate, it would seem conceivable that we could be considered as being in the best position to act as mediators and moderators of this escalating issue. From this position we may be able help resolve this larger society debate, and ensure that the social, economical and cultural concerns of Aboriginal people are woven into the wider society decision. Should aboriginal people adopt this type of position it is conceivable that the focus would shift from the solicitation of support to the consideration of how Aboriginal people could play a major role in the development, and benefit sharing, that would arise from a final energy source decision.

At the present time The NEW BREED JOURNAL is in the process of gathering information with respect

to the energy option debate. The NEW BREED JOURNAL would like to thank all those that have provided us with information related to the various issues surrounding the larger debate. We would particularly like to thank the Atomic Energy of Canada Ltd. for providing The NEW BREED JOURNAL with the opportunity to visit and discuss the Whiteshell research facility near Winnipeg, Manitoba. The hospitality and open response to questions that were asked by The NEW BREED JOURNAL were, and remain, greatly appreciated by all participants. It is through co-operation such as this that we are able to acquire information that will assist ourselves, and other Aboriginal people, in developing an upper level position with respect to the energy source debate.

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- 6:00pm - 8:30pm \*Workshops:
  - 1)Aboriginal Influence on Early Learning
  - 2)Educational Cross Cultural Awareness
- 7:30pm - 10:30pm \*Fiddling, Jigging & Square Dancing competitions

#### FRIDAY, JANUARY 31, 1992

- 8:30am \*Day Care Available
- \*Displays
- \*Youth Activities begin (indoor/outdoor)
- 9:00am - 12 noon \*Opening Prayer
- \*Opening Speakers
- \*Competition winners will display talent and will be presented with their prizes
- \*SUNTEP Theatre performance
- 12:00 NOON
- Lunch and Traditional Metis Fashion Show**
- 1:30pm - 4:30pm \*Workshops
  - 1)Oral History Workshop
  - 2)Aboriginal Influence on Early Learning
  - 3)Community School Programs
  - 4)GDI Graduate Post Education Employment Experience Workshop
  - 5)Educational Cross Cultural Awareness
- 6:30pm BANQUET AND AWARDS
- 9:30pm DRY DANCE

#### SATURDAY, FEBRUARY 1, 1992

- 8:30am \*Day Care Continues
- \*Displays Continue
- \*Youth Activities Continue
- 9:30am - 11:00am \*Politics in Aboriginal Education: Empowerment of People
- 11:00am \*Gabriel Dumont Institute Annual Meeting

- **\*\*NEW - Fiddling, Jigging, Square Dance Competitions.** Entry fees will be charged.
- One category - \$10/person - Fiddling
- Jigging - 2 categories - Jr (15 & under - \$5/Person) Sr (16 & over - \$10/Person)
- Square Dancing - 2 categories - Jr(15 & under \$50/Team) Sr(16 & over - \$50/Team)
- Cash prizes will be awarded dependent on number of entries and donations. Call for more information.
- **\*\*NEW - Traditional Metis Fashion Show** - this event will take place at noon on Friday, January 31, 1992 - if anyone has any traditional Metis clothing and would like to take part in the Fashion Show, please contact the Institute.
- **\*\*DISPLAYS** - Once again, the Institute will have a display area set aside and we invite anyone interested in setting up a display to contact the Institute regarding cost and availability of space.
- **\*\*DAY CARE** - The Institute will again have day care rooms set aside for children up to 8yrs of age for a cost of \$5/day/child or \$1/hr/child. We ask that those intending to bring children to the conference, please advise us early so that appropriate arrangements can be made.
- **\*\*YOUTH ACTIVITIES** - this year the Institute would like to expand youth activities to outdoor sessions dependent on participation. Again, if you are bringing youth (ages 8 - 15), please advise us early. There is no cost for youth activities except for fees for outside activities (ie: swimming, skating).
- **\*\*OLD TIME DRY DANCE** - The Institute is planning a dry dance this year and a Band is required for Friday, January 31, 1992. In keeping with tradition, the Band must have a fiddle and be able to play the Red River Jig. If you have any questions or are interested in playing, please call or address correspondence to the Gabriel Dumont Institute indicating fee charged.
- **\*\*NEW Two Workshops** will be offered Thursday evening and five will be offered Friday Afternoon.
- **REGISTRATION FEES** - Full Registration (Includes lunch, banquet, dance and workshops)

Members \$100 Non-Members \$150

Student registration - \$10 - Other than Gabriel Dumont Institute students - includes workshops (must show current student card)  
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Banquet, Awards & Dance - \$25.00



# BATOUCHE '91



by Bruce Sinclair

The heads and shoulders of eight young men and women were moving in a simple, yet engaging rhythm, their faces a study in concentration, a quick smile breaking out here and there as they moved back and forth in traditional Metis fashion. Unless you were seated in the rows of benches and unless you were a tall person, it would be difficult to see the feet of the dancers, as the crowd filled the huge tent to the limit from noon until sundown. If you were lucky enough to glance at the dancers at close range, you could see their feet move in that familiar rhythm, the Metis jig. And if you were to see the expressions all around reflecting great pride and a warm atmosphere of love. The annual Metis celebration at Batoche had begun.

Every year, in the last days of July, the Metis people gather at Batoche to celebrate their culture and to renew acquaintances with friends and family alike. People come from miles away, some as far as Belcourt, North Dakota, a Metis community and the Northwest Territories to join in the events either as participants or as the audience. The setting is beautiful, the gently rolling hills of Batoche create a relaxed environment. Batoche '91 offers a wide range of cultural and sporting events that all can enjoy. A slo-pitch tournament, chariot and chuckwagon races, a buckskin parade, and facepainting for children were some of the entertainment attractions at Batoche '91.

Murray Hamilton, who was involved in the jiggling, fiddling, and square dance competitions called Batoche '91 a good time for all. There were some areas that could be improved, Hamilton stated, such as the need for uniformed security, bigger concessions, and a quiet area for those who came to Batoche for some peace and quiet. Hamilton further applauded the efforts of SUNTEP students whose work with the children and the bingos were greatly appreciated. Also,

Clarence Campeau was instrumental in making the rodeo a success.

In the past, Hamilton observed, numerous organizations operated concessions, made a pile of money but never out any back into the Metis community. This year at Batoche, a great deal of fun was had by all. If you happen to be fortunate enough to be of Metis blood, you know that it is hard to beat the feeling that the fiddle and dancers give to the crowd. Hap Boyer, John Arcand, Dean Bernier, Calvin Vollrath certainly gave the folks their money's worth. In particular, John Arcand's fiddle was smoking as he was continually chosen by the dancers to fiddle up a tune to compliment their dancing shoes. The jiggers showed a rich variety of styles as always and drew standing room only at every performance. The square dancers were quick, on the ball and demonstrated a healthy chunk of Metis pride and showmanship. This year, Batoche also introduced a Metis break dancer who wowed the crowd with many spectacular moves and kept Batoche in tune with the times.

Batoche is an important place in Metis history and continues to give the Metis people an opportunity to jig to their heart's content and to remember the old days. Young and old alike have fond memories of Batoche and continue to enjoy and support this colorful and exciting celebration. In the spiritual sense, the procession to the mass gravesite on Sunday morning kept the memories alive of those who gave their lives to the Metis in the tumultuous days of the Riel Rebellion and before. Ron Rivard, an administrator of Batoche '91, praised the efforts of those who made this year's celebration a success. Rivard had not seen crowds like this since '85 and sees Batoche as getting bigger and bigger. To all those who participated and enjoyed the music, the dancers and the people. Thanks and let's all get together and do it again next year.



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# BATOCHÉ '91

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 Second.....Josephine Bishop (Green Lake)  
 Third.....Shannon Sanderson (Lestock)

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First.....Roxanne Natamogen (Pine House)  
 Second.....Lisa Poitras (Lestock)  
 Third.....Charmaine McCallum (Pine House)

## Winners for Junior Women's Jigging (12 and under)

First.....Terry Lynn Bishop (Green Lake)  
 Second.....Gina Donald (Edmonton)  
 Third.....Harmony Johnson (Saskatoon)

## Winners for Senior Men's Jigging (18 and over)

First.....Leonard McCallum (Pinehouse)  
 Second.....Cyril Roy (Cumberland House)  
 Third.....Raymond Shumi (Fishing Lake)

## Winners for Intermediate Men's Jigging (13 to 17)

First.....Merle Albert (Lestock)  
 Second.....Clinton Sanderson (Pinehouse)  
 Third.....Rubin Natamogan (Pine House)

## Winners for Junior Men's Jigging (12 and under)

First.....Daryl LaChance (Debden)  
 Second.....Joshua Bitternose (Gordon's)  
 Third.....Bradley Rudyck (Duck Lake)

## Winners for Junior Fiddling Competition (15 and under)

First.....Roberta Morin (Saskatoon)

## Winners for Senior Fiddling Competition (16 and over)

First.....Rodney Sutherland (Edmonton)  
 Second.....Gerry Gerard (Prince Albert)  
 Third.....Sterling Brass (Raymore)

## Winners for Senior Square Dancing Competition (16 and over)

First.....Metis Dancers (Cumberland House)  
 Second.....3rd Nation Square Dancers (Lestock)  
 Third.....Batoche Pickups (Batoche)

## Winners for Junior Square Dancing Competition (15 and under)

First.....Northern Lights Square Dancers (Pine House)  
 Second.....Gabriel Dancers (Saskatoon)  
 Third.....Edmonton Metis Cultural Dancers (Edmonton)

## Winners for Junior Bannock Baking

First.....Charlie Paul  
 Second.....Dawn Burns  
 Third.....Theresa McKenna

## Winners for Senior Bannock Baking

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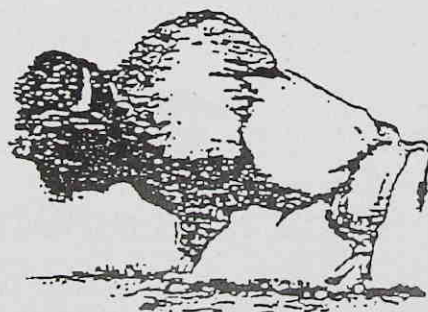
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# Scantily Clad Riel to Leave Legislature

by David Roberts  
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*The Globe and Mail, Thursday,*  
*August 8, 1991*

The controversy that for more than a century has surrounded Louis David Riel will not abate. Traitor to some, hero to many, the Metis leader was hanged in Regina for treason in 1885.

Riel's execution 106 years ago was a historic flash point for Metis people who found themselves at odds with a more powerful white man's government.

Now, a bronze statue of Riel has raised an almost equal amount of bitterness, fuss and bother and hullabaloo.

The statue, depicting Riel defiant and almost naked, sits on the beautiful lush grounds of the Saskatchewan Legislature. After 23 years of complaint, the

statue is to be removed this month.

The 500-kilogram statue depicts Riel clad in a simple, but revealing cloak, his head and right hand thrust heavenward in a final act of defiance before his people's surrender to the troops of General Middleton at Batoche. Barely hidden behind the front opening of his cloak stands, naturally, all of Louis Riel.

The Metis have found the statue insulting. Schoolchildren are said to peer up the cloak for a lesson in human anatomy, not history.

"I told the provincial government to get rid of that statue," Jim Durocher, President of the Metis Society of Saskatchewan, said in an interview.

"We find it offensive because of the way Louis Riel is depicted. He's a grotesque man with no pants on and his testicles

are hanging down.

"Can you imagine the controversy if John Diefenbaker was portrayed with no pants - or John A. Macdonald?"

Mr. Durocher said Saskatchewan's 55,000 Metis feel somewhat vindicated now that the Saskatchewan government has announced its plan to remove the statue.

The work's creator, sculptor John Nugent, agreed that Riel is not his best piece, or even his favorite. But he is tiring of the kerfuffle.

"The Metis said under his garments he's nude," Mr. Nugent said. "Under my garments, I'm nude, too."

He said former premier Ross Thatcher should have consulted the Metis about the statue.

"It's not by best piece," Mr. Nugent said. "It was a bit of a potboiler. I'd rather they just

return it to me or move it out onto the lake ice in winter. Then in the spring it would sink down along with all the controversy."

Mr. Nugent said the statue must be viewed in a historical, rather than a hysterical, context.

"It was the ultimate humiliation for the Metis," he said. "When Middleton's army found them at Batoche, they had very little. No shoes or food."

Mr. Nugent said many famous figures have been depicted in nude form - Rodin's John the Baptist and Michaelangelo's or Donatello's David.

"Then there are all the Greek gods and heroes," Mr. Nugent said. "It doesn't denigrate them by being nude."

"I think the press has done a lot of focusing on nudism," he said admonishingly.

Yesterday, tourists Donna and Nick Taylor of Vaseux Lake,

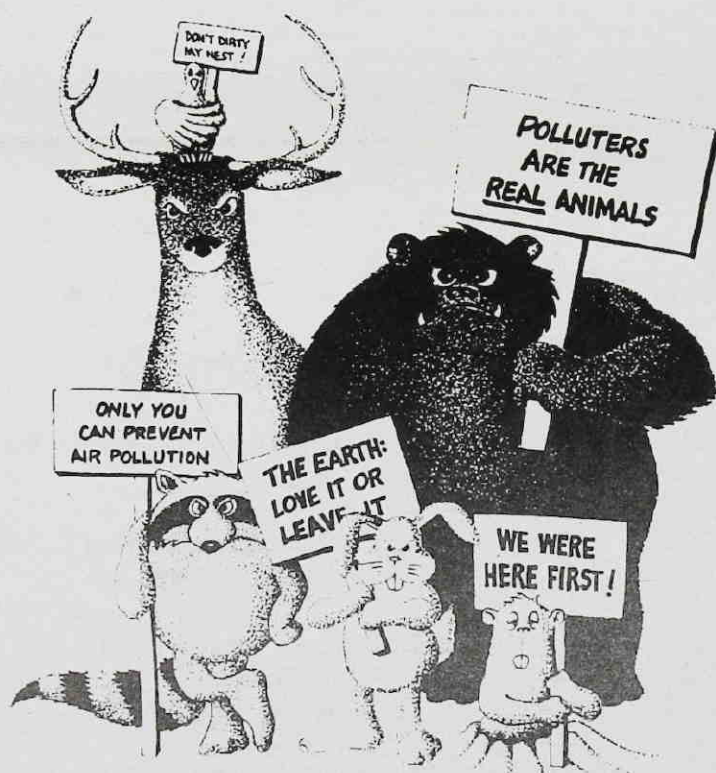
B.C., took in Riel.

"I don't find it offensive at all," Mr. Taylor said. "I came over here (from the legislature flower garden) because I thought it was either Socrates or Diogenes by the simple garment."

Mrs. Taylor agreed. "I thought with all the controversy about it, he'd be wearing just a little loin cloth or something."

Keith Rogers, manager of the Department of Culture, Multiculturalism and Recreation, said the piece will be transported this month to a vault in the Norman Mackenzie Art Gallery, a few blocks away. Eventually, it will be placed on public display.

"I think it was a case of being sensitive to the Metis demands," he said. "You know right from the time it was erected it caused quite a ruckus."



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For artists who have made a nationally or internationally recognized contribution to their profession over a number of years and are still active.

Deadlines: 1 April, 1 or 15 October, depending on the field of art.

#### Arts Grants "B"

For artists who have completed basic training and are recognized as professionals.

Deadlines: 1 April, 1 or 15 October and 1 December, depending on the field of art.

1 May, special projects for singers and instrumentalists of Classical Music (formerly mid-career program); 15 May, 15 September, 15 January, Visual arts.

Grants for Nonfiction Writing

For writers who have published at least one work of nonfiction (biographies, studies, essays and criticism). Scholarly books are not eligible.

Deadlines: 15 May and 15 November.

For the Grants to Artists brochure, write to:

Arts Awards Service

The Canada Council

P.O. Box 1047

Ottawa, Ontario, K1P 5V8

The Brochure also contains information on Short-Term Grants and Travel Grants.

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# DISCOVERING COLUMBUS (Continued from New Breed July/August issue)

by Robert Doucette

For over a month, three Caravels from Spain, under the command of Christopher Columbus, had sailed westward from the Canary Islands on unchartered waters. Along the way sailors saw signs of land such as birds flying overhead and floating twigs but were disappointed each time when land itself did not appear. On October 12, at 2:00 a.m. a sailor on the Pinta, "Rodrigo de Triana" shouted, "Tierra, Tierra" (land, land) to alert all three ships their objective had finally been met. To Christopher Columbus all the naysayers and scoffers who disbelieved in his plan to sail westward and make contact with the Indies were now an unpleasant memory. What Columbus didn't realize

was the land he had bumped into was the Caribbean Islands and the inhabitants he would incorrectly dub "Indians" were not of Cipangu (Japan) or the Kingdom of the Great Kahn, but were in fact Taino's from the South American mainland who had occupied and settled these islands thousands of years earlier.

With a landing party, Columbus waded ashore declaring the islands were now a possession of the King and Queen of Spain and called the island San Salvador. Columbus describes the Taino's he encountered as good looking, well proportioned and were quick witted, sharing everything they had. In a report, Columbus said they would make good servants and could be converted to Christianity as they had no religion. "But should your Majesties command it, all the inhabitants could be taken away to Castille or made slaves on the island. With fifty men we could subjugate them all and make them do whatever we want." The other item that preoccupied Columbus' every thought was "gold". In many of the entries recorded, Columbus wanted to know where the gold was. For example, in one entry he states

that he would be vigilant and find out whether the Taino's had gold. Incorrectly, Columbus, through his conversations with the Taino's, thought there was a king in the south who possessed large vessels of gold and was resolved to search for it.

Turning south, Columbus sailed along the coast of Cuba. On Cuba, Columbus sent two interpreters to enter into negotiations with the Great Kahn. After three days they returned informing Columbus they had seen many villages but did not find the Great Kahn. In fact when the Spaniards approached each village the inhabitants would flee. What the Spaniards did find on these islands were many types of vegetation - for example the sweet potato (which was first introduced to the Spaniards) along with tobacco which the Taino's rolled into cigars. Other items were wild cotton, chocolate and peppers. After finding no gold or the Great Kahn on Cuba, Columbus sailed onward to Haiti. On Christmas day, 1492, the Santa Maria ran aground. Unable to get the ship to float again Columbus had the stores and any other useful item put to use in the first Spanish

settlement "Port La Navidad". Here thirty nine men agreed to stay with Diego de Arana who was left in charge. The orders Columbus left with Diego was to find as much gold as they could and bury it under the fort.

Columbus, with a load of Taino captives, transferred to the Nina and sailed back to Hispaniola where he linked up with the Pinta. The total number of captives between the two vessels was estimated at 200. It was mid January, 1493 when the Pinta and Nina sailed back to Spain with their cargo of slaves. Unfortunately for the captive Taino's, when the weather got colder most of them died.

In a report sent ahead to the Monarch's of Spain, Columbus describes his voyage. He reached the Indies and explained that the inhabitants are intelligent, well built, and willing to share anything they have and that he did not harm any of them but gave them thousands of pretty things to gain their confidence. Columbus goes on to say that the hills are full of gold and that commerce with the Great Kahn will bring great profit. Ultimately Columbus arrives at Palos amongst great fanfare

with his Taino captives. His stories about the new lands, which he maintains are the Indies, provides the impetus for the second voyage across the Atlantic.

The second voyage of Columbus, in terms of men and ships, was huge. It consisted of 17 ships with a second flagship, again called Santa Maria, and manpower estimated at 1200. The fleet sailed from Cadiz on September 25, 1493 with the final staging at the Canary Islands on October 13. In three weeks (November 3rd) the fleet reached the new world where they first descended on the Dominica in the lesser Antilles. From this point the fleet moved from island to island raiding and taking slaves as they passed. On Saint Martin the Spaniards took seven prisoners who fought for their freedom. One Taino "whose stomach had been split open by a Spaniard was tossed overboard, but he swam toward shore, holding his guts in his hands. The gallant Spaniard went after him, captured him anew, and this time threw him overboard after binding his hands and feet. The Indian

Cont'd next page

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## Discovering Columbus...

Cont'd

managed to free himself, and swam off once more. Then he was shot through and through from the deck of the ship and sank in the clear water." This episode was to be the norm for the whole trip. When Columbus reached Port Luma and the Tainos had burned it down and killed all of the Spaniards. This was a result of the Spaniards' lust for gold which precipitated in harsh treatment towards Tainos when the objective was not met. In turn, the Tainos reacting out of vengeance, killed all of the colonists. A new fort was erected on the same sight, but not before Columbus overturned the sight looking for buried gold. Columbus and his fleet then moved on to another part of Haiti and established the settlement "Isabela". Here Columbus loaded 12 of his ships with what he thought was pepper and sandlewood - it was not. Accordingly these 12 ships went back to Spain with outlandish stories of gold fields and untold riches waiting to be taken. On Haiti, after looking for non-existent gold mines, Columbus set up the settlement "San Thomas" to further explore the interior for gold. During this period of time Columbus set up a "Tribute System" for the collection of gold. Every man, woman and child had to bring in a hawk's bell full of gold every

three months. To make sure the quota was reached copper tokens were handed out to the Tainos who met their goal. If a Taino did not have a token for a particular month they would lose their hands. During the two years that Columbus extracted gold from the Caribbean one half of the Indigenous population was killed or killed themselves in order to get away from the cruelty of the Spaniards. Also Columbus sent back over to Spain five hundred slaves during this voyage, who were subsequently sold in Cadiz - provided they made it that far. Ultimately in 1496, Columbus sailed back to Spain defending himself against charges that he was treating the Taino's and Spaniards alike, barbarously. Upon reaching Cadiz the Monarchs made Columbus sit in Seville for several months because the gold and wealth that he promised never materialized and as a result his reputation at the Spanish court was strained. Somehow Columbus regained the confidence of the Monarchs and was given 6 ships for a third voyage. In May, 1498 Columbus sailed across the Atlantic and reached the islands of Trinidad/Tobago. Again his cruelty towards Indigenous people was extended to Spaniards as well and as a result

Columbus was sent back to Spain in chains for his crimes. He was subsequently released and given back his titles by the Monarchs.

In May, 1502, Columbus made one last voyage with 3 ships. This voyage as the others was a disaster as the ship Columbus piloted sank after he explored the coast of Central America. Ultimately Columbus was marooned on the island of Jamaica for one year because no Spaniard in the Caribbean wanted to send help. But in August, 1504 Columbus made it back to the settlement of Santa Domingo on Haiti. Finally he boarded a vessel and headed back to Seville in November. For Columbus his days of sailing and exploring had come to an end - the monarchs would not sponsor any more trips. In the year 1506 Columbus died closing a chapter on one of the darkest figures in the history of this world.

In conclusion the four voyages that Christopher Columbus made were for his own personal gain. He was an ambitious man who would not let anyone get in the way of his pursuit for wealth and power. He left a legacy of oppression and genocide which has wiped out an estimated 100 million Indigenous people from the face of the Americas. During the voyages to the Americas, Columbus incorrectly assumed that he had sailed to the Indies. Had he admitted his mistake, his agenda would have been in jeopardy as it was based on the

exploitation of the material wealth in the Indies. Ultimately by affirming that he was in the Indies and not in some new lands, served his purpose and kept his agenda for power and wealth alive.

We see in many journal entries that Columbus' drive for wealth started the mass destruction of the Indigenous populations. Through systematic killings, diseases and institutionalized slavery, vast numbers of Indigenous people in the Americas were wiped out. When he could not get the gold he looked for he enslaved and sold Taino people for his profit, which effectively eradicated these people from the face of the earth by the mid 1500's. Accordingly, Columbus' barbarity also extended to the Spanish men under his control,

which got so bad that he was sent back to Spain in shackles to answer to these charges of cruelty. The contemporary myths surrounding Columbus' seeking the Indies on a westward path as his only goal are misleading. As Kirkpatrick Sale points out in his book "The Conquest of Paradise", "Colon openly declared his single minded interest in finding gold, and his every movement...was bent to that purpose." Ultimately, anyone who got in his way was either chained up, enslaved or killed. Until we admit that Christopher Columbus represented the dark part of our history based on materialistic exploitation and the subjugation of the Indigenous people of the Americas, the truth will never come to light.



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## Manitoba

### Notice of Environment Act Proposals

#### PROPONENT: MANITOBA HYDRO - CONAWAPA PROJECT

**BACKGROUND:** Pursuant to The Manitoba Environment Act and the Environmental Assessment and Review Process Guidelines Order a joint federal/provincial review process including public hearings, will be held to assess the environmental impact of the Manitoba Hydro - Conawapa Project which includes the following:

1. Conawapa Generating Station;
2. Bipole III Transmission Complex;
3. Manitoba/Ontario 500 kV Interconnection.

**PARTICIPANT ASSISTANCE:** The Minister of the Environment, pursuant to Manitoba Regulation 125/91 has established a Participant Assistance Program for this review process and hereby, gives Notice to any person or group of persons interested in the Development Plan and wishing to seek financial assistance that they may apply to the department by completing an Application Form.

**ALL APPLICATIONS FOR ASSISTANCE MUST BE FILED WITH THE DEPARTMENT BY NO LATER THAN SEPTEMBER 16, 1991.**

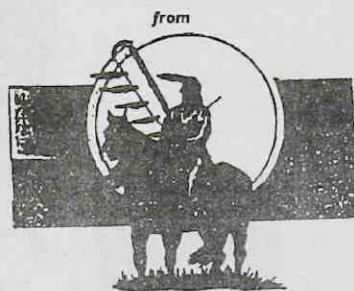
**PARTICIPANT ASSISTANCE COMMITTEE:** Such applications for participant assistance made to the Department will be reviewed by the Participant Assistant Committee and the Committee shall make recommendations to the Minister all pursuant to Manitoba Regulation 125/91.

**FOR DETAILS REGARDING THE ASSISTANCE PROGRAM AND TO RECEIVE AN APPLICATION FORM, PLEASE CONTACT THE DIRECTOR OF ENVIRONMENTAL APPROVALS.**

**Mr. Larry Strachan, P.Eng.  
Manitoba Environment  
Bldg. 2 - 130 Tuxedo Avenue  
WINNIPEG, Manitoba. R3N 0H6  
Telephone: (204) 945-7071  
Toll Free: 1-800-282-8069**

**NOTICE OF MEETING:** Applications for participant assistance will be dealt with by means of a public meeting and all applicants and the proponent shall be given further Notice of the time, date and place of such public meeting.

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**Location:** Peguis Indian Reserve (Interlake Region of Manitoba) 120 miles north of Winnipeg.

**Referrals are made by phone.**

The peguis Al-Care Treatment Centre is operated by a Seven Member Board of Directors from Peguis.



# How Sweet It Is?

by Sandra Head

In the beginning it was ignorance, now though, its a responsibility! What I'm referring to is sugar, favorite food by most persons and I'm no exception!

Although I've known sugar is a natural energizer also aids the body in eliminating wastes, I wasn't aware the damage processed sugar does. Keeping in mind we need to eat sugar, processed or not, its the

unbalanced consumption that causes havoc! We unknowingly hinder ourselves physically, mentally, emotionally and spiritually.

Processed sugar has no enzymes, therefore is a dead food. Live bodies need live food to function and reproduce cells strong enough to repair itself naturally. Being a dead food, the cells reject it and leave it to turn to acid in our stomachs. The acid begins to destroy our digestive system, enabling an acid build-up to begin. All people suffering from ulcers and stomach cramps will relate. The

acid also destroys enzymes obtained from other foods consumed, although the cells will receive nutrients to feed, its very rarely sufficient.

What doesn't turn into acid, our body temperature of 98.2 will ferment it into alcohol. As the blood stream delivers this to the brain, we become mildly intoxicated. Once again, those who have concentration difficulty, headaches, visionary problems etc. will identify as our cells die they reproduce degenerate cells leaving our immune system weakened. Leaving us vulnerable to disease. Its been said that diseases stem from the stomach, now I understand the how of it. Our endocrine system suffers by our

skin being ached, dry, excessive swearing. Its our second kidney and is only trying to help the body eliminate waste from our bodies. Our hair becomes oilier, drier and easily damaged. Physically we're becoming slowly a wreck. That's why sugar can be a slow and silent killer. Smokers, tobacco is cured in sugar. Sugar is addictive and that's another reason it is so damn difficult to quit or find some balance. Our nervous system has been effected for alot of us suffer from tension, hyper-activity and easily depressed and fatigued for no unknown reason. Our emotional and physical and mental being are unbalanced which leaves our spiritual frustrated.

I thank the Creator daily

for water. I drink a lot of water to cleanse my systems of all the acid and alcohol waste I've accumulated. Exercise by walking and playing with my children. I've included alot of natural sugars such as honey, molasses and fruits and using lime or lemons to sweeten my water instead of pop. I've realized my grocery bill is limited so process sugar is used with great discipline. After knowing all this, my four children come screaming for money for candies and sugar drink and I ask myself "How sweet it is really?"

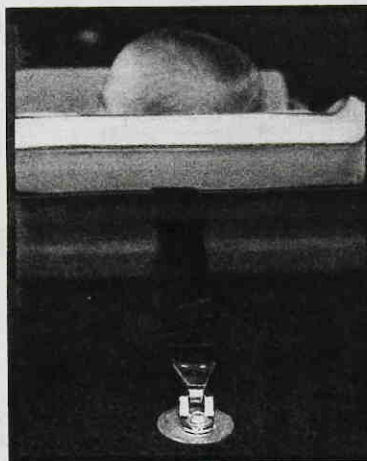
## Nistowêyak Kika-kisinôtaman Ê-kitimâkêyimacik Kitawâsimisak Three Ways To Show How Much You Care For Your Children

### 1. Kêhcinâho Kwayask Ê-Sakâskwahocik.

Kâ-mâmwaci-nikân-nipahikohk êwakoni anikî awâsisakniyananisko nêwosâp kâ-itaitiponêcik mâyinikêwin sêhkêpayisihk. Kispin kwayask ta-sakâskwahocik ta-nakinikohk anihî kispin nânitâw ta-itinikêhk sêhkêpayisihk.

#### Make Sure Your Children Are Buckled Up Properly.

The leading cause of death for Saskatchewan children ages 5 to 14 is motor vehicle accidents. When their seatbelts are used properly, they'll be protected in a motor vehicle accident.



### 2. Apacihtâk Tako-Sakâskwahonêyâpis Kapêkikastêk Awâsis Cêhcapiwinisihk.

Kitawâsisinis kitanakâsimiko ôma sakâskwahonêyâpis kispin mâyinikêhki sêhkêpayisi. Êwako ohci simâkanisînâhk kika-itasiwêstêk piko ta-apacihtâyâhk ôhi sakâskwahonêyâpisa.

#### Use the Tether Strap Provided with Your Child's Safety Seat.

The tether strap is designed to secure the safety seat and provide the most protection for your child in the event of an accident. That's why the law requires that it be attached.

### 3. Kêhcinâho Oskawâsiw Cêhcapiwinis Ê-naspatastêk Têhtapinihk Isi.

Awâsisak isko kêka-mitâtaht pîsimwêcik ahpo isko nîstanaw tî-pahiskâw nikwaticik. Kâkikê kakîhk posicik awâsisiw cêhcapiwinisihk ahpo kikway awâsisiw cahkonikanis. Êkâwiya wihkâc ka-nikâniskwêstâyan ôma awâsisiw cêhcapiwinis ahpo cahkonikanis.

#### Make Sure Your Infant Carrier Faces Backward, Towards the Seat.

Infants up to 9 months old, or weighing up to 9kg (20 LBS) should always ride in an infant carrier or convertible infant/child seat. NEVER install the carrier facing forward.





# ALBERTA METIS CELEBRATE

by Bruce Sinclair

St. Albert, just north of Edmonton, Alberta was the setting for hundreds of Metis who gathered there August 16, 17, and 18th for the 63rd Annual Assembly of the Metis Nation of Alberta. In contrast to Saskatchewan's Batoche '91, the Alberta Metis mixed politics with entertainment as talks on the Canadian constitution and Metis Autonomy coincided with the Miss Metis Alberta Pageant and jigging and fiddling events. The appearance of Joe Clarke was the focus of the political agenda, but we yielded no promises from the newly-appointed Constitutional Affairs Minister. Clarke addressed the Metis Assembly of approximately 400 with assurances of his political goodwill coupled with the usual

vague rhetoric that politicians adapt when they haven't got the answers the people want to hear. The Metis in Alberta are in a unique situation considering the recent transfer of funds to the Metis Association of Alberta from the provincial government in exchange for the Metis dropping a multimillion dollar lawsuit against the provincial government. The funds are allocated toward a form of Metis autonomy on a community level with a seven year time frame. Details of this ground-breaking development in Metis politics are in the preliminary stage if implementation. Political action taken by the Alberta Metis have shown that success can be attained concerning Metis rights in Canada. In Saskatchewan, the province appears to be moving in the opposite direction and the Metis will be watching what

happens in Alberta closely in the near future.

Turning to the cultural side at the Annual Assembly, Miss Metis Alberta was crowned Saturday night at the Arden Theatre in St. Albert. She was Lorie-Ann LaRoque, 21, from Lac La Biche, Alberta. A tall, striking beauty, Lorie-Ann captured the attention of the capacity audience as she excelled in the different competitions of public speaking, poise, education and knowledge of her Metis heritage. The pageant was hosted by two celebrities, Miss Canada, Leslie McLaren, a St. Albert Native, and Ben Cardinal, Metis actor who recently starred with Graham Greene in Dry Lips Oughta Move to Kapuskasing, a play by Thomson Highway. Incidentally, the newly crowned

Miss Metis Alberta '91, Lorie-Ann LaRoque will be returning to classes in September at SIFC in Saskatoon to finish her social work degree.

The Annual Assembly of the Metis Nation of Alberta was an exciting event, set in a unique

historical city with names such as Riel Drive and St. Anne Street. St. Albert is a community rich in Metis tradition and this year's assembly demonstrated the pride and success of the Albert Metis to the fullest. Saskatchewan Metis were happy to share this celebration with their friends to the West and extends a warm invitation to next year's Batoche '91.



Ben Cardinal, Miss Canada Leslie McLaren

Photo credit by Bruce Sinclair




Honorable Joe Clark Addresses The Alberta Metis Assembly

Photo credit by Bruce Sinclair



Photo credit by Bruce Sinclair




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**GABRIEL DUMONT INSTITUTE**  
OF NATIVE STUDIES AND APPLIED RESEARCH

PROGRAM COUNSELLOR

The Gabriel Dumont Institute of Native Studies and Applied Research (GDI) presently has one vacancy for a Program Counsellor within the Native Services Division (NSD). This position is located within the Saskatchewan Institute of Applied Science and Technology (SIAT) Palliser Campus, Moose Jaw.

**RESPONSIBILITIES:** Under the supervision of the Program Director, the NSD Program Counsellor will be responsible for providing a variety of individual and group counselling services, assisting students to deal with needs such as housing, child care, income maintenance, tutorials and recreation; referrals of students, as needs may warrant, to special services such as family counselling or therapy; and acting as student advisor to a variety of student groups and clubs. The NSD Program Counsellor will also assist in administering the Aboriginal student centre and to represent NSD within GDI and SIAT.

**QUALIFICATIONS:** Candidates should possess a University Degree or Certificate in counselling, psychology, social work or a related discipline or have an equivalent combination of training and experience. Candidates must also possess considerable work experience in providing personal and academic counselling within an adult education environment and experience in program implementation and administration. Preference will be given to candidates who have sound familiarity with Aboriginal cultures in Saskatchewan.

**SALARY:** Commensurate with training and experience plus a competitive benefits package.

**LOCATION:** Moose Jaw, Saskatchewan

**START DATE:** Term Contract - August 30 to November 30, 1991

**DEADLINE FOR RECEIPT OF APPLICATIONS:** August 22, 1991

**SUBMIT RESUME AND THREE RECENT LETTERS OF REFERENCE TO:**

Christopher LaFontaine  
Executive Director  
121 Broadway Avenue East  
Regina, Saskatchewan S4N 0X6

Because of its mission and mandate, the Gabriel Dumont Institute has an exemption from the Saskatchewan Human Rights Commission to hire affirmatively.





**NORTHERN LIGHTS SCHOOL DIVISION #133**

is looking for a Counsellor/Social Worker for Timber Bay School for the 1991-92 school year.

**DUTIES:**

- To provide individual and group counselling to students
- To maintain on-going liaison with government and other agencies
- To assist administration to develop programs, monitor and maintain student records

**REQUIREMENTS:**

- Certificate or Degree in Social Work/Counselling or combination of training and experience
- Skills in individual/group counselling, crisis intervention, public relations
- Ability to work effectively with native people and cross-cultural lifestyles

**CLOSING DATE:** September 3, 1991

Please Send applications to:

**THERESA DERY**  
 Administrative Assistant  
 c/o Northern Lights School Division  
 P.O. Bag Service #6500  
 La Ronge, Sk  
 S0J 1L0  
 (306) 425-3302  
 Fax: (306) 425-3377

The Northern Lights School Division #113 is an Affirmative Action Employer, and has an approved Education Equity Plan. We encourage applications from person of Aboriginal Ancestry. Salary is commensurate with training and experience.

**JOE'S PLACE**

by Bruce Sinclair

Joe Bylan, Metis entrepreneur and owner of Joe's Place on Stony Plain Road in West Edmonton offers a place for Aboriginal people and friends to meet and listen to their favorite Indian band. Joe's place is an ideal spot to meet your out of town friends and to relax and listen to Country and Western or Country Rock. Joe invites all to come in for a visit and meet some local people. As in any small business starting out, the first years are critical, so come out and support Joe's Place. Edmonton is sometimes a difficult place to meet Aboriginal people.



Joe's Place, 15120 A Stony Plain Rd.

**Modelling Mystique Inc. Showing the Metis World**

by Bruce Sinclair

Theresa Ducharme-Hein, the driving force behind Modelling Mystique Inc. came to Edmonton from Winnipeg with 15 years of modelling experience. The modelling agency, now approaching two years since its inception, offers an exciting and professional opportunity to models of Aboriginal descent. Ms. Ducharme-Hein offers a wide variety of career training in modelling with a four week course focussing on personal development which includes instruction in areas such as positive self-esteem, make-up artistry and diet and nutrition.

At present, the agency employs 25 models who cater to approximately 80% Aboriginal clientele. Modeling Mystique Inc. also works closely with Oriental organizations in restaurants and nightclubs, hosting promotions and fashion shows. The oriental countries have been involved in a number of events with Modelling Mystique Inc. in the past with trips to Tokyo, Japan and plans to expand bookings to Shanghai, China. Not only does Modelling Mystique Inc. promote modelling, but also books Native troops to go overseas to perform traditional singing and dancing. One such group is booked for Seoul, Korea in

February 1992 for 14 days. Theresa also offers self-development courses at the Alexandra band school and teaches makeup artistry and posture at the Samson reserve in Alberta. Ms. Ducharme-Hein is a strong believer in realization of self, "Every person has beauty, a gift of share with others in the world and it is important that these gifts are shared with others in the world and it is important that these gifts are shared with others. Otherwise, not only does the individual lose out, but so does the world". Theresa, a Metis, lives in Edmonton with her children Christopher, 4, and Jessica, 6.



**GABRIEL DUMONT INSTITUTE**  
 OF NATIVE STUDIES AND APPLIED RESEARCH

**TRAINING OPPORTUNITY**

**HOME CARE/SPECIAL CARE AIDE  
 PRE-EMPLOYMENT PROGRAM  
 NORTH BATTLEFORD**

The Gabriel Dumont Institute invites student applications for the Home Care/Special Care Aide Pre-Employment Program in North Battleford. This program is accredited through Kelsey Campus, SIAST and will be of interest to people who want to work in Special Care Facilities and for Home Care Districts.

Term of Program: September 30, 1991 to September 10, 1992  
 Student Entrance Requirements:

- Students of Metis or Non Status Indian Ancestry will be given preference. Others of Indian Ancestry may apply.
- Interest in preparing for employment in a care-giving position.
- Grade 10 and at least 17 years of age.
- Candidates who are 19 years of age or over and who do not possess a Grade 10 or its equivalency may apply for consideration for admission as a mature student.
- UCI recipients are encouraged to apply. All candidates must meet CECI eligibility for training allowance.

Closing Date for Student Applications: September 10, 1991

Interested persons should complete a Gabriel Dumont Institute application form and mail it to the Institute. Application forms are available from Canada Employment Centres, Gabriel Dumont Institute Learning Centres, Metis Society of Saskatchewan Local Offices, and from Native Friendship Centres.

Applications and resumes should be forwarded to

Gabriel Dumont Institute  
 121 Broadway Avenue East  
 Regina, Saskatchewan  
 S4N 0Z6  
 Ph: (306)522-5691 or 1-800-667-9851  
 Fax: (306)565-0809



Mystique Modelling Agency, Theresa Ducharme-Hein



**REGISTRATION FORM**

Fifteenth annual IANE Conference  
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Please find a cheque/money order enclosed in the amount of \$60.00 (members) or \$81.00 (non-members) made payable to:  
 The Interprovincial Association On Native Employment, to cover the cost of registration\* for the Fifteenth Annual IANE conference, September 25 - 27, 1991.

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# YOUNG MAN

by Pat Wallace

Two hundred years ago the first Europeans reached the great western prairies of Canada. One of the first was a teenager from the slums of London, David Thompson. He was an unusual fur trader for those days; he refused to trade liquor to the Native people and always spoke highly of their way of life. In the year 1790 he spent the winter in the tent of a very old Cree Indian, who told him this story of life before the white man came.

The Indian's name was Saukamapee, which means 'Young Man'. Young Man's tribe was allied with the Piegan tribe whose hunting grounds in Alberta bordered the territory of their deadly enemies, the Snake Indians. The Snake were a large nation, and when they attacked the Piegan messengers would run to the allied tribes to seek volunteers for the fight. There were no horses on the prairies in the early 1700's, and only a few guns.

Young Man was quick to volunteer, and soon a large group of Cree warriors reached the war camp of their Piegan friends. A feast was held and the men sang battle songs, danced the war dance and listened to fiery speeches from their leaders. The next day they marched toward the Snake camp before long they saw a large party of Snake warriors coming to meet them.

The two sides lined up about a hundred years from each other, the distance of a long arrow flight. The bravest men stood up and shouted insults at their enemies while the rest crouched

behind their shields. When evening came there were several injured on each side, but none were wounded so badly by arrows that they could not walk back to their camps under cover of darkness, convinced that they had shown enough bravery and strength to keep their foes respectful. Young Man returned home to his own people. There was no more fighting that summer.

In the days before the white man this was the usual result of

war, unless one side outnumbered the other so badly that they could risk a charge at the enemy line and beat them to death at close quarters with their stone hammers and axes. The great danger of warfare was to small camps that went off hunting on their own. Raiding parties would sweep down on their tents to butcher or enslave any of the occupants who could not escape in time. Anything of value was plundered and the rest of the camp burned to the ground.

Five years later the Piegan messengers returned to Young Man's band and reported that once again the Snake were on the warpath. They begged for volunteers to come and help in the fight, but this time the Cree were not eager to join the battle. Although the Cree now had traded furs to the white men for guns, they knew that the Snake had a new and terrible method of fighting. They rode on huge animals, swift as deer, and dashed among the Piegan and crushing their skulls with their stone hammers.

In the end, only Young Man

and two other Cree braves agreed to return with the Piegan messengers. Young Man had just got married and did not wish to go, but his wife and her parents told him he must be a coward or else he would be eager to go to war and return with some war trophies for his family. The three Cree men took guns with them, which excited the Piegan very much. They had never seen guns, although they had heard about them, and they were sure the Snake had never seen guns either.

Cont'd next page

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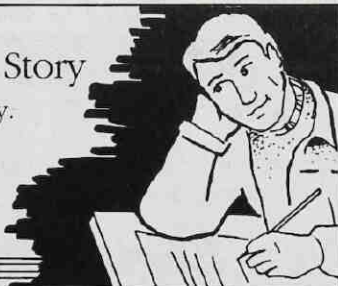


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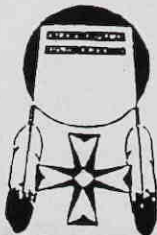
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## Young Man...

When Young Man reached Piegan camp the great war tent was already filled with feasting and signing. The War Chief praised the bravery of the Cree and told them that with their guns they would be the strength of the fight. The Piegan scouts returned with news that there was a great army of Snake camped nearby, but that they did not appear to have any horses with them. This news was a great relief to Young Man; he could not picture in his mind what these great beasts were like and was not eager to see them in battle.

The next day the two armies marched out to meet each other and lined against each other as usual. This time Piegan and their allies were badly outnumbered and many of their warriors seemed ready to throw down their shields and run at the first sign of an enemy charge. Young Man could see a tall young Snake Chief standing arguing with several older chiefs. It was obvious the tall chief was urging them to order a sudden rush on the Piegan line. Young Man knew that such an attack was bound to succeed, since the Piegan would only have time to shoot one or two arrows before the Snake warriors would be upon them. After a long

heated discussion, the tall chief left in anger and the old chiefs ordered their men to lie down behind their shields.

Arrows flew back and forth. Most of the stone tipped Piegan arrows broke when they hit Snake shields, while the iron tipped arrows of the Snake stuck in the Piegan shields. A few men on each side stood up behind their shields and hurled insults at their enemies. The War Chief told the Cree to move up and down the Piegan line and to shoot at any Snake who dared to show himself. Before long Young Man saw one of the enemy stand up and he carefully aimed and fired at the man. There was a loud bang and the Snake warrior fell over dead. Each time an enemy exposed himself one of the Cree would fire with deadly aim, and soon the Piegan could see that many of the Snake were leaving their shields and slipping away.

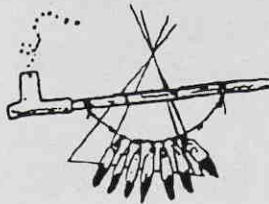
The Piegan War Chief went up and down his line telling braves to prepare for a charge. Then he boldly stepped in front of his men and shook his spear at the Snake line. The Piegan army rose up at once and ran full speed at their enemies, shouting their war cry at the top of their lungs. A few brave Snake warriors stood up and fought with great courage but they were soon overwhelmed. The rest of the Snake dropped their shields and ran for their lives, with the triumphant Piegan army in hot pursuit.

Most of the Snake escaped with their lives because each time one was overtaken and killed several Piegan would stop to collect war trophies. The Native people believed that who ever held the scalp of an enemy had control over his soul. If a warrior took a scalp in battle he could give that soul as a slave to serve any of his relatives who had died and gone to the world of souls. The Piegan held a great victory feast and heaped praise on their brave Cree allies. Each Cree received three scalps to take home as trophies, and the Chief offered to give one of his daughters to Young Man as a wife.

Young Man refused the gift of a wife. Before they returned to their own people the three Cree men went hunting and in early fall they heard that there was a dead horse nearby. It had been killed with an arrow, although its Snake rider had escaped. There was a large crowd gathered and everyone marvelled at the great beast. It looked like a great stag of the forest but without horns. After talking it over, the Cree decided that because it served man they would call it 'Mistatim' in their own language, meaning Big Dog. When Young Man arrived back among his people he discovered that his wife had gone off to live with another man. He decided to track them down and kill them, but his friends convinced him they were worthless and instead he returned to the camp of the Piegan where the Chief welcomed him warmly. Young Man married the daughter of the Chief and lived among the Piegan people for many many years.

## GARDEN HILL FIRST NATIONS

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# National Native Access Program to Nursing

East - West - North - South. From Goose Bay to Bella Bella, British Columbia. From Arviat, NWT to Muskeg Lake in Saskatchewan. The students attending this year's class of National Native Access Program to Nursing came from all across Canada.

There were 25 in attendance as classes began on Monday, April 29th. They had come from throughout Canada and all were eager to begin working hard toward to nursing career.

Sylvia Mala was one such student. Originally from Arviat, Northwest Territories, Sylvia had begun her health care training as a Certified Nursing Assistant and was now anxious to move on to her registration in nursing and her degree.

Sylvia speaks of being greatly influenced in her career choice by the nurse role models she saw when she was a child. Nurses came into her community and her school to provide disease protection and education and Sylvia felt their sense of joy in their work. She said she often thought how rewarding it would be to assist people back to health.

Sylvia also recognized that she could have something to offer to her people as a Native nurse that non-Native nurses could not. That was a shared culture and language. Sylvia's first language is Inuktituk although she copes well in English. Her ultimate goal is to "help people in general and to be a benefit to the Inuit in their communities and in southern hospitals."

The goals and ambitions of the other students would prove to be quite similar in nature. Most report being influenced by some caregiver in their past and all carry the desire to improve conditions for their people. With this in mind they arrived in

Saskatoon.

They did not all arrive without incident. For many, final acceptance to the program was difficult to secure and their confirmation was only given in the last days before classes began. It was a great leap of faith to board a plane, bus or car and venture to Saskatoon with uncertain accommodation, daycare, or funding. But come they did. By the end of the first week all were settled in and were free to focus on the tasks at hand.

Sylvia was one of twenty-five. It was a real celebration to have so many students. This was the sixth year the program had been in operation and class sizes to date were quite small. A class of this may well represent a turning point for the Native Access Program to Nursing and certainly means that awareness of the program is increasing across Canada. There is obviously no lack of interest in nursing among Native individuals. For each student who makes it to the program, there are dozens who inquire but are not yet qualified to attend.

Schools of Nursing across Canada are obviously also increasing their interest and cooperation because students are unable to attend until they have been conditionally accepted into a nursing program. Final acceptance into their respective program depends on their success in the nine week access program.

Sylvia and her classmates came from a variety of backgrounds. They ranged in age from 17 to 33 years old, with the average being 23. The majority of the students were Treaty Indians, with a full sponsorship from Indian Affairs or their band. There were five

non-status or Metis students and funding for them was more difficult. The Indian and Native Affairs Secretariat of the Government of Saskatchewan entered into a training grant with NNAPN. This sponsorship covered the tuition and book costs for unsponsored students.

The next nine weeks would present, for these twenty-five women, their first real exposure to the study and practice of nursing at a University level. It is a time for them to reaffirm their interest in nursing and to assess their potential to succeed. Like Sylvia, most students felt that they left the program stronger and more determined than ever to reach their goal - to become a nurse.

Fourteen students came from communities throughout Saskatchewan: Muskoday Reserve, Muskeg Lake, Little Pine, Montreal Lake, English River Band, Pelican Narrows, Pelican Lake Big River, Love and Saskatoon. Of the remaining candidates, two were from Big Cove, New Brunswick; one from Goose Bay, Labrador; one from Memberton, Nova Scotia; one from Watson Lake, Yukon, two from British Columbia, Waglisla and Granisle; three from Manitoba, Grand Rapids, Baden and St. Theresa; and Sylvia from Arviat NWT.

To qualify, Sylvia, like all students needed a conditional acceptance from a Canadian School of Nursing. This secured her a place of nursing study based on successful completion of the nine week access program. To receive an early conditional acceptance, students must meet the minimum entrance requirements of the school they wish to attend and, for the majority of nursing schools, this

requires most Grade 12 sciences and maths.

Sylvia applied to the University of Alberta and the University of Manitoba and was enrolled for two summer classes that would give her all her required subjects. However, many people who make inquiry to the nursing program do not currently meet the entry requirements for nursing. The greatest barrier to entry is the lack of science and math preparation at a Grade 12 level. They are counselled according to the availability of high school completion classes and are encouraged to stay in contact. For some, it may seem one or two more years of general upgrading before they are at university level. This may seem a bit overwhelming, especially when coupled with a four or five year nursing program, but for those with a strong commitment to their nursing goal it seems within reach and they begin, taking one step at a time.

Sylvia Mala clearly demonstrates this degree of commitment. She was not unique in her degree of interest, ability or determination. Any one of the twenty-five students' profiles would tell a tale of incredible commitment and hard work and an overwhelming desire to improve themselves and their communities.

The National Native Access Program to Nursing assists such students to gain entrance established nursing schools. The overall goal is to contribute to the improved health status of Native communities by increasing the number of Native health care professionals. This year's program will go some distance toward this goal.

Program information can be requested by writing to the National Native Access Program to Nursing at Room A102, Health Sciences Building, University of Saskatchewan, Saskatoon, Saskatchewan, S7N 0W0, or calling (306) 966-6224.

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# Solidarity for Green Lake Metis Struggle



by Robert Doucette

During August 4th to 6th Metis of Green Lake staged a multi-cultural gathering on the Green lake Metis Community pasture adjacent to the Silver lake farm. The gathering was set up to promote awareness about the Metis struggle to retain the 12 townships of land that was set aside for the Metis of Saskatchewan during the 1940's by the Provincial Government of Saskatchewan through Orders in Council. In 1989 the Metis Silver Lake farm was sold to "Anderson Holdings" of Prince Albert. From that time the Metis have been struggling with the Progressive Conservative government of Saskatchewan over this illegal transaction. The Metis have put "Caveats" on the surrounding land of Green Lake thereby curtailing any more sales of land until the issue of legal title has been resolved.

The gathering started on Saturday with speakers addressing the enthusiastic crowd of supporters. Bob Isbister, a Metis activist, introduced the agenda for that day and had a few words of encouragement and said that "these gatherings were good for the solidarity of the Metis people." He then introduced Rod Bishop as a "tireless champion of Metis Rights". Rod Bishop welcomed all of the people who had come out to the Metis of Green Lake, and hoped that we could share the issues affecting our lives. Rod said, "The Metis have for 300 years tried to co-exist with other cultures." He elaborated about the history of the Metis of Green Lake and felt that Metis people should not allow themselves to be manipulated. He stated the government tries to "discredit people who cannot be bought off" and added that the Metis are a threat to the multinational

company's who are reaping all of the benefits in developing the North. He concluded by

thanking the participants for coming out and hoped that the weekend would be enjoyed by everyone.


The next speaker was Gerald Morin, Secretary of the Metis Society of Saskatchewan. Morin opened up his speech by saying that "Green Lake makes us take a step back and ask where the struggle is at. When it comes to the struggle it is at the community level." He felt that the Metis have to win the community level battles to ensure the survival of our communities. He concluded by saying "The Metis have a long hard struggle," in front of them.

Other speakers included Roy Atkinson - representing the national Farmers Union; George Roseneau - SGEU; Phil Penna - Inter Church Uranium Committee; and Helen Armstrong of Green Peace. Armstrong stated that "Metis people must organize and get their agenda known." When the speakers finished Bob introduced

the entertainment portion of the gathering which filled up the remainder of the weekend. The entertainment included a drum group and dancers from the Whitefish Reserve, Metis fiddling, jigging and Metis dance groups. With the weather cooperating and the kindness of the Metis people of Green Lake, the event was a huge success which made everyone there feel like it was also their home. The only sour note of the weekend was the absence of the other executive members of the Metis Society who had other pressing matters on their agenda and chose not to show up and support the Metis struggles in Green Lake. At any rate many of the people attending this year hoped the gathering would be a yearly event and said they would attend again next year to support the Metis people of Green lake in their struggle to repatriate their land from the provincial government of Saskatchewan.

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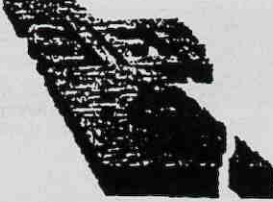
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# Northern Youth Receives Lieutenant Governor Scholarship Award.

Andrea Fosseneuve, a Native of Cumberland House, Saskatchewan, was recently awarded the prestigious Lieutenant-Governor Scholarship Award. This award recognizes exceptional academic Achievement throughout the recipient's academic history.

Andrea attributes her academic success to a considerable degree of hard work, and a strong desire to achieve personal goals and aspirations. She also recognizes the strong support and constant encouragement provided to her by her mother Lucy, and her five sisters and brothers.

Andrea attended Charlebois

High School at Buffalo Narrows, Sk. Her most favored subject areas are mathematics and science.

Andrea's message to all young Native people is to strive to do their best in school as good

grades are not delivered on a silver platter - determination and desire are what leads to academic success. "Work hard and no matter how doubtful things may sometimes seem, in the end, it is all worth it."



Andrea Fosseneuve

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The Sasknative Economic Development Corporation is an Aboriginal owned financial and investment corporation which provides commercial financing, consulting and other economic development assistance to the Metis and Non-Status Indian community of Saskatchewan.

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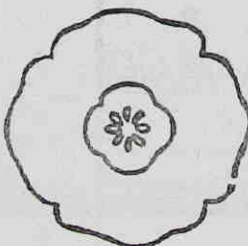
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# GRETHYLL ADAMS

"The City of Prince Albert must continue its plan of working with the Aboriginal Peoples in our boundaries and those that will be coming to live here in the future," says Grethyll Adams, candidate for Mayor in this upcoming civic election on October 23, 1991.

"Times are changing, racism is becoming less and all of us, the Aboriginal and the non-aboriginal communities must work together, with frank and open dialogue, so we all can better understand the problems faced by each other" Adams says.

Adams has always believed that all people of all nations, male and female, each have talents that unless used, are wasted, making Canada a lesser country. She says that all people should work in harmony to make our beautiful city province and country a better place in which to live.

While interviewing Grethyll Adams she spoke strongly about the need for change in our city government, P.A. is the most heavily taxed and the city with the most debt per capita in the

province Adams believes, and this must change.

It is very important that Aboriginal people become active in the running of our city by running and getting elected to council, by more active participation on the city's Boards, Commissions and Committees and on other committees, clubs and school boards.

As a woman, I know what it is to be refused a job because of my sex, so, even tho I have not been refused because of my nationality I do have an idea of what happens. This is wrong it must be stopped. I believe a person best qualified for the job should be the one to get it whether male, female, white or coloured.

If elected as mayor this policy will go into practice, all people will be given a chance.

As Mayor, I will be fair, I will not do something because of political gain or favour I will do it because it is fair to a majority of citizens.

I believe in democracy, and will conduct the office of Mayor always in a democratic manner.

## Are You Native? Have You Ever Thought of Becoming a Nurse?



The National Native Access Program to Nursing, NNAPN, is a nine-week spring program that assists students of Native ancestry to gain entrance to university degree nursing programs across Canada. Applicants are eligible if they have the high school courses that are the requirement of the university they wish to attend.

For further information, please contact:

The Co-ordinator, NNAPN  
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# WAYWAYSEECAPPO BAND

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	Tim Cloud		Carol Tanner
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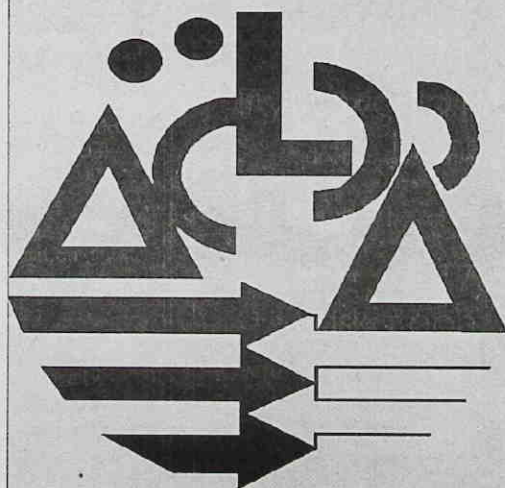
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(SUSAN ROBINSON)

**TEACHER(S):**

ALICE ROSS  
(KATHY WHIDDEN)

**TEACHER(S):**

BERTHA ROSS

**TEACHER(S):**

GRACE ROSS

**GRADUATES:**

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BREANNE McKAY  
RYAN McKAY  
JOCELYN MAYHAM  
ISABELLE MUSWAGON  
PRESTON MONIAS  
SANTINA MONIAS  
CANDY MUCHIKEKWANAPE  
TARALEE MUSWAGON  
DERWIN NORTH  
CHARLTON OSBORNE  
JONATHON ROSS  
KAYLENE SCOTT  
CAVAN SCRIBE  
ALBERT SINCLAIR  
BERNADINE SINCLAIR  
VYONNE SINCLAIR  
JONATHON TROUT  
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BRADLEY HAMILTON  
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SHAUN CASTEL  
JOHN W. GARRICK  
GEORGE HALCROW  
CARLYLE McKAY  
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LARISSA MONIAS  
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**GRADUATES:**

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JEFFREY BLACKSMITH  
CHARLENE FROGG  
SHAUNA GARRIOCH  
JEFFREY GARRIOCH  
MAXINE GARRIOCH  
MARGARET McKAY  
TEDFORD McKAY  
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DONALD ROSS  
DUSTIN ROSS  
JESSICA ROSS  
JOLENE ROSS  
MELISSA ROSS  
KERRIN ROSS  
JODIE SINCLAIR  
TRAVIS UMPHERVILLE  
GLEN McKAY

**GRADUATES:**

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MELONIE MILES  
JESSALYN MONIAS  
LARISSA RICHARD  
BETSY ROBINSON  
CURTIS ROBINSON  
TRENT ROBINSON  
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CONLEY MUSWAGON  
JADE OSBORNE  
BONNIE ROSS  
MICHELLE ROSS  
RACHEL SCOTT  
KIMBERLY PAUPANEKIS

### 1991 GRADE 12 GRADUATIONS

**JUNE 12, 1991**

Otter Nelson River School  
Cross Lake

**GRAD:**

VALERIE MONIAS  
*Very First Graduate of the  
Otter Nelson River School*

**JUNE 14, 1991**

Frontier Collegiate Institute  
Cranberry Portage

**GRADS:**

DEBRA BLACKSMITH  
RALPH BLACKSMITH

**RANDY BLACKSMITH**

HOLLY HALCROW  
NOELLE HALCROW  
ETHEL McKAY  
MYRNA McKAY  
BERNICE MONIAS  
NORMAN RICHARD  
KAREN ROBINSON  
CHARLENE SINCLAIR  
STEPHANIE TROUT  
DORIS UMPHERVILLE

**JUNE 22, 1991**

Wabowden School - Wabowden

**GRAD:**

LISA ARMSTRONG

**June 22, 1991**

Dauphin Regional Comprehensive  
Secondary School - Dauphin

**GRAD:**

DOLLY McLEOD

**JUNE 25, 1991**

Crocus Plains Regional Sec-  
ondary School - Brandon

**GRADS:**

DAVID N. McKAY  
JOHN MONIAS  
MARILYN SINCLAIR

**JUNE 26, 1991**

Daniel McIntyre Collegiate Insti-  
tute - Winnipeg

**GRADS:**

BRUNO COOK  
FARNELL McKAY  
HILDA McKAY  
WILLIAM MUSWAGON  
JEFF ROSS

**JUNE 26, 1991**

John Taylor Collegiate - Winnipeg

**GRAD:**

WILLIAM McIVOR

### 1991 GRADUATIONS

**University of Manitoba**

DONNA CARRIERE  
*Bachelor of Arts*

**Robertson Career College**

CHRISTOPHER ROSS  
CYNTHIA THOMAS  
*Computer Accounting*

**National Training Institute**

DAVID MONIAS  
*Accounting Technician*

**Briercrest Bible College**

ARCHIBALD McKAY  
*Bachelor of Arts in  
Church Ministries*

**Assiniboine Community  
College - Brandon**

JACQUELINE GARRIOCH  
CYNTHIA HALCROW  
*Business Accountancy*

LORRAINE BEARDY  
JOSEPH MILLER  
*Developmental Studies*

GORDON McKAY  
IRVIN MUSKEGO  
*Motor Vehicle Mechanics*

LISA SINCLAIR  
*Practical Nursing*

IVAN MONIAS  
GERALD NABESS  
*Piping Trades*

**Red River Community Col-  
lege - Winnipeg**

LEONARD ROSS  
*College Prep*

**Keewatin Community  
College - The Pas**

CONNIE FROGG  
*Basic Cooking*

J. BARNEY MONIAS  
ROLAND McKAY  
*Carpentry / Woodworking*

ISABEL HALCROW  
*College Prep*

MURIEL SCOTT  
*Pre-R.C.M.P. Training*

NELSON W. McKAY  
MALCOLM THOMAS  
*Pre-Employment Welding*

**Keewatin Community  
College - Thompson**

LOUISA HELGESON  
BARBARA G. ROSS  
ELIZABETH SCOTT  
*College Prep*