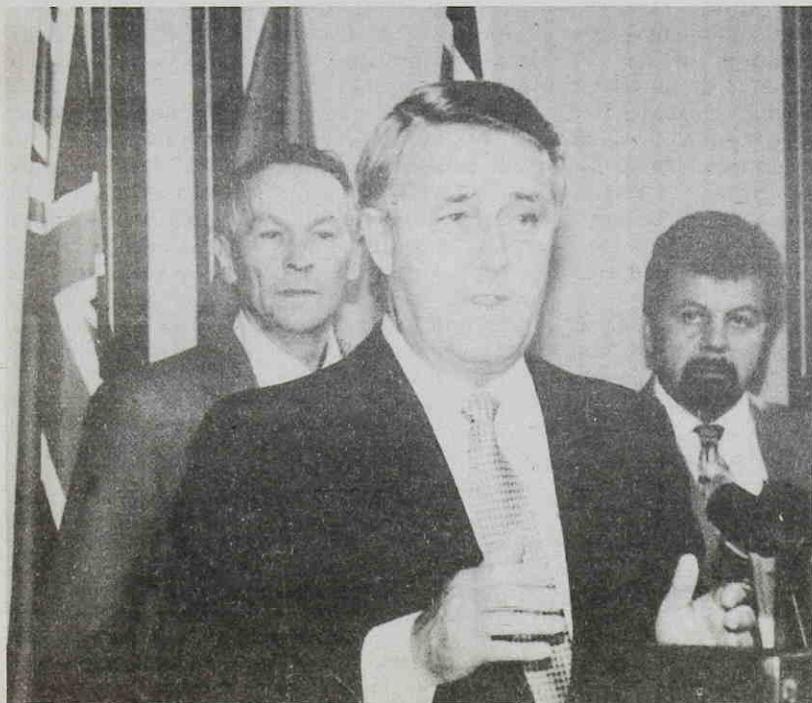




## METIS MEET PRIME MINISTER



Prime Minister Brian Mulroney

A delegation from the Metis Society of Saskatchewan joined with Metis leaders from the Metis Homeland in Winnipeg, Manitoba for a meeting with Prime Minister Brian Mulroney. This historic event marked the first time the Metis throughout the homeland (within Canada) came together since the Metis

National Council was formed in 1983.

Metis leaders meeting with the Prime Minister witnessed the drafting of a political agreement that encourages all Metis within the homeland to work together for constitutional change and the recognition of treaty rights. The draft agreement will hopefully

be adopted by the respective Provincial/Territorial Metis organizations over the next several weeks.

Apart from the gains realized with respect to internal Metis Nation building, the meeting with the Prime Minister was historically significant in that the Prime Minister publicly ac-

knowledged the Metis' Nationhood status. The Prime Minister made it clear that he agreed that only the Metis could speak for the Metis, and that was the basis from which he had agreed to meet with the Metis. He also confirmed that the federal government would not accept a veto by one Aboriginal peoples or organization over the other Aboriginal peoples or organizations. The Prime Minister stated that, with respect to dealing with the Metis and Metis aspirations, the federal government is willing to deal with the Metis on a bilateral basis. He also stated that the two resolutions past by his party in August (one dealing with the federal fiduciary responsibility for the Metis, and the other addressing the need to recognize Louis Riel's contribution to confederation) were being looked at

by a committee of cabinet.

The Prime Minister was accompanied by Member of Parliament, Dorothy Dobbie, Co-chairperson of the Joint Committee on the Constitution. Ms. Dobbie stated that she will be listening intently to the views of the Metis with regard to constitutional reform.

The meeting with the Prime Minister and Ms. Dobbie served primarily to establish a level of protocol with respect to future constitutional consultation and discussion. It was made clear to the Prime Minister that the Metis welcomed the federal proposals; however, the Metis would be making proposals for change - including the right to a Metis land base and the inherent right of Metis self-government.



Meeting at the Metis Homeland

## SPECIAL ISSUE ON RACISM

This month THE NEW BREED JOURNAL focuses on the issue of RACISM. A series of articles and submissions have been printed with the design to remind us that racism continues to erode societies ability, and level of desire, to achieve equity among races.

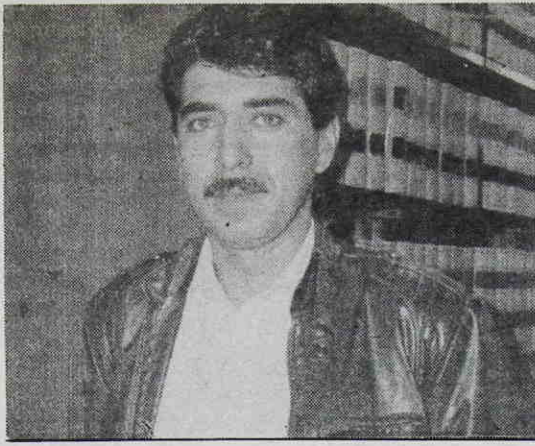
This issue introduces a number of writers whose experiences range from segregation in South Africa to daily life in in a local urban ghetto.

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# Editor's Note



This issue of THE NEW BREED JOURNAL attempts to deal with the topic of racism. The articles and submissions which follow are not designed to suggest a comprehensive means or plan through which racism may be detected nor dealt with. If one surveys the vast amount of literature devoted to the topic it becomes evident that there are no simple means freeing the larger society from this poisonous state of mind. Rather

than enter into a comprehensive essay on the subject of racism, this month's issue attempts to remind us all that racism continues at all levels of contemporary society.

When we focus our thoughts on racism there is a tendency to recall periods of history where a portion of mankind openly flaunted, and physically enforced, their ethnocentric attitudes and ambitions. Although these immediate images do provide concrete and explicit examples of racism, they also serve to undermine the realization that racism is a much larger, albeit more subtle, cancer within today's society.

It would seem that only within the past two years has the general population of Canada come to realize that Aboriginal Canadians have been, and continue to be,

denied full participation in Canadian society. Prior to the Quebec government's fearless and persistent stand on protecting the essential rights of golfers and realtors in that province, most Canadians tended to down play the degree of racism that exists in Canada.

The essential problem with racism is that it becomes most difficult to detect and arrest when it has become rooted deeply within into the daily operations and lifestyle of the larger society. At this level the responsibility of dealing with racism is easily passed off as not falling within the sphere of one's personal responsibility.

The articles that deal with racism in this issue of the NEW BREED JOURNAL are presented with the hope that readers will reflect upon the experiences and opin-

ions found therein, and come to realize the extent to which racism continues weaken our society. The underlying thesis of this special issue is that racism has been, and continues to be, the main reason that Aboriginal people are denied access to processes and resources through which they themselves may address their own social, economical and political aspirations.

THE NEW BREED JOURNAL would like to thank the Secretary of State - Government of Canada for making this special issue possible. We also acknowledge the Saskatchewan Coalition Against Racism and all other contributors for their submission of materials and information on this important topic.

- Milt McKay  
Editor

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## An Open Letter to All Canadians.



Tuesday, September 24, 1991

My fellow Canadians:

Today in the House of Commons, the Prime Minister is putting forward of proposals to renew the Canadian federation.

The proposals are not fixed or final. They are a basis for discussion. Canadians are encouraged to debate them vigorously and openly and suggest how they can be improved so that every Canadian can feel welcome, understood and respected in our own land.

A Special Joint Committee of the House of Commons and Senate will seek the views of Canadians on these proposals. Please participate actively in the Committee's work. It's an opportunity to forge the kind of Canada that can best serve the interests of Canadians now and in the future.

The process of renewing the Canadian partnership will not be easy. Canada was born and built because previous generations understood that unity is the key to prosperity and that the keys to unity are tolerance, compromise and goodwill.

In difficult times, these characteristics are often in short supply but that is when we need them most.

Canadians have the opportunity as never before to create a Canada in which all Canadians can feel at home. Together, we have the opportunity to strengthen this country to make it more prosperous and more responsive to the aspirations of all its people.

I urge you to take part in renewing Canada. It's our country that's at stake.

The Right Honourable Joe Clark,  
President of the Privy Council and  
Minister Responsible for Constitutional Affairs.

Canada

# Special Issue - Racism

## RACISM

Racism...a word that has been responsible for human suffering the world over, a phenomena that remains as a powerful force in today's world. In Webster's dictionary, 'racism' is defined as, "the notion that one's own ethnic stock is superior" or 'prejudice or discrimination based on racism'. On the first definition, the world experienced the racist brutality of Adolph Hitler in World War II with his diabolical mission of Aryan superiority. In the history of the Americans, English and European 'explorers' victimized thousands of indigenous people in North and South America with their equally inhuman policies of extermination and colonialism. The slave trade in the Americas reduced thousands of Africans and other negro races to a life of captivity far away from their homeland. Thousands of North American citizens of Oriental

origin were interred at detention camps across the United States and Canada during the war with Japan.

Racism has reared its ugly head world-wide ever since the dawn of man and continues to make its presence felt across the globe. White against black, red against white, yellow against black...all of these combinations of racism have infected our society at one point or another. And of course, there are many varying degrees of racism from the black teenager calling a white kid 'honky' to more serious manifestations of 'institutional racism' that systematically denies employment to Indian or Negro races. There are countless arguments concerning racism, on who is racist toward who and whether other factors, such as religious orientation or class attitudes are being confused

or misinterpreted as racism. Nevertheless, history has shown that the European is largely responsible for perpetuating racism across the world for centuries. This is not to exclude the Indian and the Negro and the Oriental from racist histories, but by comparison, the Caucasian race has inflicted tremendous hardship on other races in contemporary times through racist legislation and 'colonial' attitudes across the globe. One of the reasons behind the perpetuation of racism is power. If we were to examine the power positions in government, the justice system, the universities and the corporations, we would find these upper echelon positions to be dominated by the Caucasian race. Immediately, the inevitable question arises? Where are the minority races? Why are they not represented in these essential positions? Among the arguments presented to these questions is the question of ability and training. Statistics have shown that the Indian and the black American are woefully underrepresented in the educational system as a whole. Nevertheless, there are prominent doctors, lawyers, and professional people in both Indian and Black communities. If we were to take this concept to the extreme could you visualize a black President of

the United States or an Indian as Prime Minister of Canada? Jesse Jackson failed in his bid to become President or even the Democratic Representative in U.S. politics. What is significant about this is that the eventual winner of the Democratic nomination, Michael Dukakis, refused to accept Jesse Jackson as his running mate after his (Dukakis) victory was imminent. Again, there are many possible explanations for this situation, the most common being basic philosophical differences between the two, but who can really say what really went on? Also, the American Republican political commercial depicting a black convict in a revolving door was a direct slap in the face to the black community. All this in the 'highest developed' continent in the world.

Returning to a Canadian perspective, the Indian and the Metis has endured racism for too long. Indeed, the events at Oka and the recent Manitoba Justice Inquiry has again shifted the public eye to the sewer of Canadian Society, the pit of racism. The shooting of Leo Lachance by Carney Nerland, the President of the Jesus Christ Aryan Nations, right here in our back yard, was a slap in the face to the Indian community. Imagine, the judge who handed

down the decision had the audacity to say the crime was not 'politically' motivated. What was Lachance doing at the scene of the crime? Was he robbing the place, being abusive, shoplifting, anything to warrant a negative reaction from Nerland? No, Leo Lachance happened to be walking by. Oh yes, he was an Indian.

The Indian and the Metis have all endured racism in Saskatchewan for their entire lives. Sure, most times there isn't hard evidence that can be introduced in the courts, but we all know what it's like to be snubbed, laughed at, taunted, and abused in one way or another. There are the 'little' things that occur everyday, a waitress ignoring you, a bus driver not letting you off at the right stop, the store employee following you around the aisles, a bank employee asking you to produce fourteen pieces of identification to cash a twenty dollar cheque. There are people who will argue my line of thinking, but the bottom line is this; Unless you have experienced racism as an ongoing process all your life you have no idea how hard it is to

**Racism...** Continued next page

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# Special Issue - Racism

## Racism... Continued

live with. There are some who will argue that this identical situation happens in reverse in Northern Indian communities. True, there are Indian racists, but you will find many more who are not and that are willing to help you live a good life in those communities

just to further your career and/or to make money, the local people will know and treat you accordingly. In a larger centre such as our beloved Saskatoon, racism is alive and well. Indian people are still underrepresented in the employment sector and overrepresented in the jails. It is not logical to tie unemployment practices entirely to the state of the economy or the philosophy of numbers. By this, I am referring to the argument that minorities are unemployed simply because their population is smaller. If the employment picture represented an accurate comparison to the population, Indian and Metis employment should be around 10%, the same as their population in Canada.

government and religious organizations to attempt to bury the Indian languages. Thankfully, the Indian refused to give up his language and his customs and these are flourishing today in some areas, notably Cree and Ojibwa. There is a resurgence also in the non-Native community to learn the Indian languages and customs and in some cases, they are outdoing the urban Indians and Metis in reacquiring the Indian tongue. Despite these positive notes, on the whole, Canadian society does not concern itself too much to insure that Indian languages are preserved. Traditional powwows still basically draw predominantly Indian crowds and non-Native involvement is minimal. On the other side of the coin, Indians and Metis are involved in almost every facet of mainstream culture and most speak English. True, one will not see crowds of Indians at Ukrainian or Greek cultural celebrations, but this would probably change if the organizers would invite them. Indian elders long ago spoke of the four races of the world and these were symbolized by their colours; black, white, red and yellow. Did they know how much hate and bloodshed would stain these four colours in the history of the world? Did they see the colours as killing each other?

Racism is something that we must address for once and for all. The hate and the bigotry and the injustice are killing us all a little bit at a time. For a number of us, we are safe to a degree from the worst aspects of racism. We can sit back and philosophize on what has happened and what should happen. We can create committees, write articles, petition the neighborhood or talk to an alderman or a priest or an elder. But as human nature has shown, we usually do nothing until something happens to us personally. The people who are most affected will probably not even read this article. Power, money, hate, ignorance...these are some of the reason why Leo Lachance, J.J. Harper, Martin Luther King, Louis Riel met their end in violence. Racism still exists and until we do something about it, it will continue to hurt us all, physically and spiritually.

...the elder's lodge sat silently on the hill, silhouetted by the rising sun...at the top, the poles of the tipi have ribbons tied to them, each fluttering in the morning wind. The warm sun captures each ribbon, black, red, yellow and white in her invisible rays of light and transforms them into a unique blend of colour and beauty..

Another symptom of racism is lack of respect. Since first contact, the European has shown little or no respect for the Indian culture. There has been concerted efforts by the Europeans to eradicate the language and traditions of the Indian. The European learned the appropriate Indian language in order to trade goods and establish colonies at first contact. Since the European population increased to the point of overrunning the continent, the Indian language wasn't needed anymore, thus the attempts by

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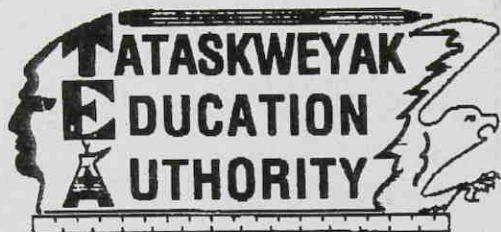
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# Special Issue - Racism

## Racism in Saskatchewan

by Peter Gilmer

The stand-off at Kanesatake and Kahnewake in the summer of 1990 placed the issue of Aboriginal rights near the top of the general public's consciousness for the first time in our lifetime. It forced Canada to look in the mirror and see that it was not free of racial injustice.

Racism is a major ingredient in the makeup of present day Saskatchewan. However racism is still not given the attention it deserves. For that reason it isn't well understood. In order to better understand racism we must first look at how the term is used. The most common use of the word is as a description of personal prejudices. This is individual racism and is seen as the result of ignorance or a "bad attitude" on the part of those individuals who discriminate against other racial groups.

Institutional racism is another type of racism. It looks at those institutional policies and practices which act to perpetuate inequality through the exclusion of social groups. When we take into account our entire society and how disadvantages consistency fall upon a racial group or groups, we are looking at the result of

systemic racism. This is the most comprehensive way of looking at the problem. Individual and institutional approaches are not to be disregarded but they fail to show how the creation and continuation of racist attitudes, actions and institutional practices are the result of history and economy.

In order to understand the racism faced by Aboriginal people in Saskatchewan today, we must realize that it is both the continuation of colonialism and a function of our present day economy. The best definition of racism that I have heard is that it is the creation of and justification for the unequal treatment of racial minority.. When one group oppresses another and takes their land and resources there is a need for justification. The one that usually arises is that the oppressed group is biologically or culturally inferior and in some cases less than human. An attempt is made to develop this as a consensus among the colonizing group.

Racism is therefore about power. Once power is gained by a group there is a struggle to both maintain it and increase it. In this way racism has strong similarities with sexism and classism. Without power there can be prejudice but

not racism. Charges of reverse racism are invalid because the views of the oppressed toward their oppressor do not change their roles. This is not to say that reverse prejudice or prejudices between minorities is not a problem. It is counterproductive to the achievement of equality because it breaks down the solidarity needed to constructively change society toward an equality and harmony. But the purpose of European exploration was to control the resources of the world for the benefit of the European economy. The original European explorers and fur traders in Western Canada often counted on the Indigenous population for their survival and thus there was a level of balance and equality in their relationships. This balance was not maintained for long.

The colonizers saw Aboriginal people as potential military allies, a market for their manufacturing industries and as a cheap source of labour for trapping and logging. Aboriginal people produced raw materials for white society, but, as times changed, they were not able to participate in industrial growth. Since they were being forced to change their economic patterns, while at the same time being cut

off from the mainstream of the Canadian economy, they became restricted to marginal employment as the colonizers began to bring in capital, technology and skilled labour from Europe.

Hierarchical economic structures like the Hudson's Bay Company and the CPR placed aboriginal people in a subordinate position as they gained monopolies over land industry. Our present racial inequality stems from this period. With the decimation of the bison, epidemics of European diseases, and the growing power of economic and political elites, the Indian and Metis were in a weak bargaining position with the federal government intent on pushing them out of the way to use the area for agriculture and transportation for a growing western market. Indians were originally encouraged to farm but as they became successful there were restriction placed on their farming practices and production. The government thus sided with the settlers who would later have to form their own unions in order to battle government and corporate interest.

The church helped play a strong ideological role in the new oppression. Christian missionary work often reinforced cultural

inferiority through religious beliefs which instilled passiveness and a justification for social system based on exploitation. Similarly the school system was set up with the alleged purpose of educating Aboriginal students. In reality it was an attempt to destroy their culture and therefore weaken their resistance to domination.

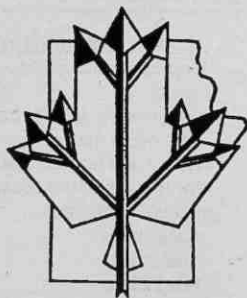
Aboriginal people were originally a self-determining people with a social structure based on meeting human needs and environmental balance. This social structure was not allowed to co-exist with an economic system controlled by an elite few in constant need of expansion and exploitation. Attempts at cultural genocide go hand in hand with the breaking down of a social fabric which when allowed to survive and thrive remains a threat to the dominant economic system.

The Indian Act is an example of an attempt to place Indian people's lives completely in the hands of the state. The former Department of Indian Affairs and

**Racism in Sask....**  
Continued next page

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## Special Issue - Racism

### Racism in Sask... Continued

Northern Development shows how the government had decided that their development plans for the North should be one on the same with aspirations of Indian people. The largest percentage of the Indian Affairs budget has gone onto keeping bureaucracy alive. If it was turned over to Indian people and used for social and economic development it would go a long way in eliminating Indian poverty.

At a provincial level it is interesting that the CCF-NDP with its calls for social justice and the meeting of basic human needs has not figured the aspirations of the most oppressed group in Saskatchewan into its political equation. The party has been a largely middle-class farm and labour movement which is only now coming to grips with the reality of colonialism and racism. In hindsight both Tommy Douglas and Allan Blakeney saw the "Indian issue" as a glaring weakness in their administrations. In fact Indians did not receive the vote for the majority of years of CCF rule. The Thatcher and Devine governments have only exacerbated problems by distancing the gap between the haves and have-nots in the economy.

Colonialism remains to-

day because northern Saskatchewan is still viewed just for its resources. As Aboriginal people have been pushed out of the way for economic development, they have increasingly been socialized as a welfare class. The money which has been given in government transfer payments has been tiny in comparison to the billions of dollars of resources extracted. The transfer payments to the Aboriginal community are quickly pumped back into the larger economy as poor people must spend their money on the necessities of life. Retention of capital becomes impossible without control over resources.

The further aboriginal people sink into poverty the greater racist attitudes are reinforced. As with other marginalized people, Aboriginal people become scrutinized for their own oppression. This allows inequalities to be blamed on the victims rather than on an economic system based on the greed of a few. Growing disparities within the Aboriginal community are also chalked up to individual weaknesses which further justifies systemic racism.

With 20 percent of Regina being of Aboriginal descent and two-thirds of them living below the poverty line, Regina could

easily be the next Oka. Along with the dehumanizing effects of racism and poverty for the victims, our society on the whole must also be concerned about economic development in the Aboriginal community. Half of the Indian and Metis population is under the age of 15 and two-thirds are under 25. This combined with a declining provincial population means that the well-being of the province will be largely dependent on the socio-economic development of the Aboriginal community.

Self-government with control over land and resources is a necessary first step but not a cure-all. In order for Aboriginal people to have equality they must also have a greater say in the way the larger society is run. This means that we must have mechanisms to ensure a more direct way in which inequalities of power and wealth are reduced. It means stricter affirmative action programs. It means increased support services for Aboriginal workers and students. It means more economic structures under the control of Indian and Metis people such as collectives which provide the best work atmosphere. And it means not only multi-cultural education but a curriculum in schools and community colleges which delves into the history of colonialism and provides

and anti-racist education.

These initiatives would work best within a context aimed at increasing gains for workers in general, particularly greater democracy in the workplace. Otherwise divisions would once again be easily exploited.

To this end the development and coalition work of human

rights committees of provincial unions has been a positive sign. So has the development and coalition with the input and leadership of Aboriginal youth. Coalition work can go a long way toward the elimination of racism as long as Aboriginal concerns are not continually placed on the back-burner.

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**Kolvane Fox, Sales Manager**

## Special Issue - Racism

# The Murder of Leo Lachance

by *The Saskatchewan Coalition Against Racism (S.C.A.R.)*

Leo LaChance was a 48 year old Indian man from Whitefish reserve who was murdered on January 27th in Prince Albert. Carney Nerland, also known as Kurt Meyer, was his assassin. Nerland is the leader of the White supremacist group the Church of Jesus Christ Aryan Nations in Saskatchewan.

Nerland claimed the shooting was an accident, yet he refused to let people phone for help as LaChance lay dying on the street. Then told the police that "if they convict me of shooting that Indian, they should give me a medal and you should pin it on me"

### Government Complicity

Despite a public outcry, the crown prosecutor John Field filed only one charge against Nerland, and plea-bargained -- allowing Nerland to plead guilty to the more lenient charge of manslaughter carrying a sentence of four years. Though convicted of this lesser charge, Prince Albert residents -- and the Aborigi-

nal community in particular, were horrified to learn that Nerland could be free on parole within only eight to fourteen months! Justice F W Gereini then added insult to injury by declaring that Nerland's supremacist views were not factors considered in determining sentence. Instead of using the full weight of the law to defend Saskatchewan's Aboriginal community -- and other potential target-groups, Gereini recommended that Nerland be allowed to serve his sentence in provincial jail instead of the federal prison.

This special concession was made to Nerland even though any sentence over two years less a day is usually a federal sentence, and even though many native women who were denied the opportunity to be closer to home have taken their lives in the dells of the Kingston Penitentiary for Women. By giving Nerland special treatment long denied to all women, and most male inmates, Gereini gave reassurance to racists, and a warning to their targets rather than the reverse.

Over ninety-eight percent of those polled in Prince Albert believed that Nerland's sentence

was Nerland himself; he gave reporters a thumbs up sign as he was driven away from the Court-house.

Yet, the former Minister of Justice Gary Lane has refused appeal Nerland's sentence. And, he has consistently turned a deaf ear to calls from SCAR, the grandmothers, and Cumberland MLA Keith Goulet to launch a Public Inquiry to seek solutions to institutionalized racism in Saskatchewan. In fact, in responding to a question in the house, Lane could not even remember the name of the Aryan Nations, referring to them as "the Aryan Rights group...or whatever they call themselves".

### The Aryan Nations

A radical right-wing fringe group with ties to the anti-semitic World Anti-Communist League and other racist organizations such as the Ku Klux Klan, the Church of Jesus Christ Aryan Nations founded a Saskatchewan chapter last year.

While the RCMP reports that there are far fewer active members, Terry Long - the national leader of the Aryan Nations, claims that the

new group represented about 200 members at that time.

Last September, about 30 Aryan activists gathered in Provost, Alberta for their "First Annual Alberta Aryan Festival". According to the Canadian Press, "a group called the Brotherhood of Regular People and neo-nazi skinheads joined the Aryan Nations supporters at a crossburning". A reporter was assaulted and protestors were "pushed and accosted".

A few days after the Provost gathering, a group claiming to be members of the Aryan Nations threatened people at the Mohawk Solidarity peace Camp in Victoria Park. It has been alleged that off-duty Regina City Police officers participated in this organized confrontation. Members of Regina's progressive community came to the side of those keeping vigil and no further incidents occurred that night. A number of threats and assaults, however, did occur during the life of the Peace Camp.

### Open Season?

The murder of Leo LaChance is not an isolated inci-

dent. It is rather the most recent example of Aboriginal people being targeted by the racist right in Canada, and of an organized effort to focus racial hatred against Saskatchewan's Aboriginal peoples.

Another example is the agitations of Longitude 74 of the Ku Klux Klan this summer at Chateauguay, Quebec during the Oka crisis-- a situation which led to the tragic death of a Mohawk elder. He died just days after he was struck by a rock flung by a vigilante mob as he attempted to leave his reserve. The assailants in this case received only two years probation.

According to Long, the potential for recruiting people to fascism in our province is "dynamic... Saskatchewan holds a lot of potential". It was less than four months after the founding of the Saskatchewan Chapter that a racist letter declaring "open season on Indians", printed on Saskatchewan Parks and Renewable Resources letterhead, was circulated

**Murder of Leo Lachance... Continued next page**

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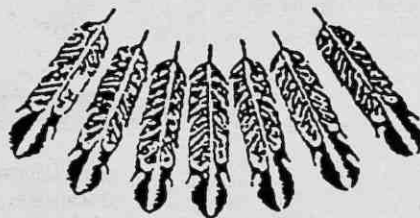
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## Special Issue - Racism

### Murder of Leo Lachance...

Continued

in Saskatoon, Prince Albert, and the North.

It is clear, then, that our province has been staked out as a recruiting ground for the Aryan Nations. Yet, while they are clearly attempting to foster racism -- particularly against the First Nations people of Saskatchewan, the government refuses to take action, arguing that they don't want to give them "a platform".

The negligent inaction of the government on this issue leaves the agitators free to organize underground. It leaves their poisonous ideas unchallenged -- to fester in the fertile soil of economic crisis and uncertainty, and leaves their victims vulnerable to their malicious, and hateful campaigns.

Unlike the Alberta Human Rights Commission which launched an Inquiry into the activities of the Aryan Nations without having to be prompted by a murder, the Saskatchewan Human Rights Commission (SHRC) continues to stall on SCAR's request-- launched after the tragic death of Marlin Pippin, for a provincial Inquiry into the failure of support services to serve Aboriginal youth.

And, in contrast to the

province of Ontario which has recently committed itself to a major, multi-million dollar campaign to combat institutionalized racism, the SHRC has expressed concern about the approximately \$10,000.00 it would cost to hold such an Inquiry. Garry Lane can only argue in the defense of his departments's flippant inattention and inaction, that they reflect a "strategy" not to give the Aryan Nations "a platform".

#### Never Again! : Stemming the Rising Tide

The position of the Saskatchewan Coalition Against Racism is that the murder of Leo LaChance is part of a rising tide of racism, and that while the memory of Leo LaChance must move us to mourn, respect for LaChance for his rights, his dignity, his life and for the fright, dignity, and lives of his people, and all people must also move us to action.

We must re-affirm our commitment to solidarity against racism to ensure that never again does an Aboriginal woman or man, or anyone, meet the tragic fate of Leo LaChance.

Never again can the justice system be allowed to sanction racist violence through special treatment of offenders.

Never again will a government be allowed to neglect such a blatant need for action, and never again should the media allow itself to be prevented from exposing such a tragic scandal to the public.

#### First Mourn, Then Organize

There are things we can do to combat racism in our day to day lives. We can start by saying no to racism... don't stand by when you see incidents of racial harassment or discrimination... let your friends know that you don't think racism is funny, and challenge them when they tell racist jokes...contact SCAR if you have a problem with racism or think you've been unfairly treated. Get involved in building an organized movement to combat racism.

SCAR meets at Holy Rosary Cathedral Auditorium, 21 40 Cameron St., the second Wednesday of every month at 7:30 p.m.. Join us!

**We can stop Racism Today!**

from

Chief Earl Hill  
& Council Committee members



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## Special Issue - Racism

# RACISM: AN EXPERIENCE IN AFRICA

*The Following is an account of Mary Kellers' experiences while teaching at the Compagnie Des Bauxites De Guinea School (CBG) in West Africa during the 1990 - 91 school year. In January, 1991 Ms. Keller asked for and received a transfer to a different school in a larger African community.*

*At this time Mary Keller planned to marry Ibrahima Barry, a black man. In March of this year Ms. Keller was informed by the Director of Education for C.B.G. that effective June 30, 1991, she would be fired from her position if she continued her plans to marry Mr. Barry.*

*Mary Barry and her husband now live and teach in the Bahamas.*

This was my second sojourn in Africa. I had been to Banjul in the Bambia, sent by the Canadian Teachers' Federation, to conduct an eight week seminar for 250 teachers on methodologies for teaching children reading and language arts. All my contacts were African and I so thoroughly enjoyed this international experience that I vowed to return to Africa at my earliest opportunity.

This was my chance. I was hired to teach in a mining company school "for children of company employees." I was also told that 60% of company employees were African. Among the ex-patriates were French, British, Americans and Canadians. This sounded like an exciting opportunity.

I was cordially met at the airport by an expatriate colleague. Three African children 8 to 10 years old, began a conversation with me and shook hands. I was delighted to see African children again, but we were quickly and abruptly interrupted by the man who met me: "No! Don't talk to them! They only want money!" I thought this was strange behaviour, and on our way to the company hostel where I was to spend the weekend before travelling to Kamisarou, my official receiver asked me if I was afraid of seeing so many black people at once. He was from Tennessee. I replied, "Of course not!" I thought to myself, "Who else would I expect to see populating Africa?"

Monday morning I was brought to Kamisarou. African homes tend to be humble, usually without electricity and the people are obliged to haul water from wells. This is a "third world" nation. Most of its people are very poor.

The ex-patriate community is separated for the most part, from the Africans, and I was lodged in a bachelors' residence, since I was single.

In the days that followed, I noticed that our residence was often active at night as some of our residents, who were nearly all male, sought out local prostitutes. They certainly didn't cost much and many men had wives living in France, Britain, the United States, Belgium and Canada - all places far away from Kamisarou. In a third world country, prostitutes may well be intelligent and sensitive women, but in order to survive they are lured to a few dollars by white men them badly. Many caucasian ex-patriates are eager to take advantage of the situation.

Most African women, however, are very moral and modest, and are devoted wives and mothers. The men are devoted husbands and fathers. Even though, according to Moslem tradition, some men have two or more wives, they tend to be responsible according to their economic circumstances. Poverty makes many restrictions that we, of Western countries, would find excruciating and quite impossible. Those who have always lived with

poverty have no choice but to accept it and to do the best they can to survive.

### The School

The school was a shock! It is segregated in the Africans' own country! It is illegal to operate such a school in a developed country. There are no course outlines, nor official guidebooks. Each teacher teaches what he or she supposes to be appropriate. The school is not accredited in any way. No government department inspects it. It is simply a private company school, for expatriates only, and loaded with all sorts of play ground equipment. The yard is surrounded by a very high fence, topped with barbed wire. There is clearly a "Not Welcome" sign to the local community. Little black children pressed their noses against the fence, longing to be able to play on the climbing toys, the swings, the see-saws, and in the sandpiles. A lot of teachers chased the black children away, using angry, harsh words. I was told by my colleagues not to visit any of the black schools because it might give locals the wrong idea that we may integrate.

The schools the black children attend, including those of black

company employees, are overcrowded, very poorly equipped, with no playground equipment whatsoever. Young white children throw sand and pebbles at black children, and I soon had the experience of having any angry French parent verbally attack me for stopping her daughter from throwing sand at some black children. She said her daughter had a right to protect herself from their stares! Worse, no other teacher nor the principal, also from France, were supportive of any attempts to discipline our aggressive, obnoxious and spoiled children, some children were well-behaved however.

I have heard some white children being despicably rude to black persons. Their parents have sometimes been present and they seemed to think their children's behaviour was entertaining.

The black servants, that every household seems to have, are paid the equivalent of approximately \$28.00 a month. The servants do everything for the families who often speak to them indignantly,

**An Experience in Africa... Continued next page**

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# Special Issue - Racism

## An Experience in Africa..

### Continued

harshly, as though they were slaves. Many ex-patriate children go home nearly everyday to black servants and rarely see either of their parents. Some ex-patriates have stayed for up to 6 years and have never had a conversation with an African person. To them, Africans are to be kept at a distance and are to be treated as servants.

This African Nation was formerly a French colony, yet it still seems to be colonial-dominated, if not officially by France then officially by ex-patriates from several nations including a large sector of American southern whites. With civil rights legislated in the United States, it appears that these American ex-patriates have merely "transported" segregationist atrocities to an African Nation, to suit their own selfish desires and inflated life-styles.

I am alarmed at the extreme humanities white children witness in Kamisarou. However, will they adapt when they return to their home countries? I heard some of the white ex-patriates say it was okay if black children died of preventable illnesses because they would only grow up to become black parents! About 80% of the ex-patriates in Kamisarou lack all compassion whatsoever. I am truly appalled that there are people who can be this mean!

Europe and North America.

### The Community

The community has two separate and distinct segments: the black section of Kamisarou and the ex-patriate section.

When I first arrived in Kamisarou the swimming pool was closed for repairs. I enjoy swimming, I used to swim competitively and I was a Red Cross swimming instructor for many years. I longed in the day that the pool would open, but when this finally happened all joy and anticipation in me vanished, for the pool was segregated also. In an African's own country, he can only look at the pool and watch white bodies swimming in it. He is not allowed to swim in this pool! I could not invite my African friends, nor my husband to join me.

Ex-patriates often spend long hours beside the pool sipping both alcoholic and non-alcoholic beverages, and gossiping usually maliciously. Every Saturday and Sunday after the ex-patriate families leave the poolside, it is littered with garbage. Empty pop and beer cans and food wrappers are strewn about while trash cans sit empty. It takes one or two black men hours to clean up.

The recreation room is segre-

gated too. Parties are held for ex-patriate children only in which they are showered with more candy than they can eat. No attempt is made to match up ex-patriate children with African children to encourage them to share.

I was in this recreation club several times, simply because special school concerts and parties were held there, and as a teacher I was obliged to attend. Before and after Ibrahima and I married, I would have had to leave him outside the gate if I wished to participate in some activity there.

I could never stay much longer than one hour because by then, several ex-patriates would be crawling around the floor on all fours because they were so intoxicated. Alcoholism is very prevalent among the ex-patriates at Kamisarou.

One English man in residence is nearly always seen with a beer in his hand. I asked him how many cans of beer he drinks per day and he boasted an average of 27. I tried to imagine how bloated and uncomfortable he must feel. I asked him why he drinks 27 beer a day, he said he is unable to face life without them. Since most ex-patriates drink far too much, their talk is silly and for many their morality lacks much also.

On one occasion, an ex-patriate woman came to me in tears. She couldn't find her husband for several days over the Christmas

holidays, she had looked everywhere for him and she was very upset. I went to the home of one of the women who "worked" our residence. I found the husband there, surrounded by empty liquor bottles, a woman on his knee and a glass of rye in his hand. I also found another ex-patriate husband there, in the same condition, with another local woman. These situations are common among the ex-patriates every weekend. These are, however, some ex-patriate couples who are truly loyal to each other.

I attended house parties with all Africans, and during a five hour period I could talk and listen and dance, without seeing one drunk person among them. Since most of the locals are Moslems, there is very little alcohol, if any. I could enjoy sensible and interesting conversations. I was far safer going home accompanied by a group of Africans at 3 A.M. than I'd ever be with some of the ex-patriates. I socialized in some African homes and I enjoyed a fabulous evening at the cultural centre, entertained by African singers, drummers and dancers.

When some ex-patriates discovered that I was socializing with blacks, they said I was 'lowering my standards' and some didn't speak to me anymore, even though I taught their children! I tried to explain to one of my fellow residents that he should speak po-

lately to the blacks who work in the residence, in the dining room as well as those in the community. I even tried to appeal to his selfish instincts and I suggested that they would do more for him if only he would be nice to them. He replied, "You don't know nothing about niggers, Mary. We brought them over to America by the boatloads!" After living in Kamisarou for ten months I can give you thousands of quotations similar to this one from ex-patriates of all countries. I prefer to return to normal surroundings and forget such ignorance.

I was in Kamisarou during the Gulf War. I was sickened by the many Brits, Americans and Canadians who, in bloodthirsty tomes, said they would use nuclear arms to annihilate the whole Middle East population. These ex-patriates tried to tell me their countries were involved in the Gulf War to liberate the people they just said they wanted to annihilate! I suggested that the allies were in the Gulf for economic reasons, after all there are oppressed people all over the world and often the allies do little or nothing to alleviate or liberate those people, sometimes the al-

**An Experience in Africa... Continued next page**

### The Company

The company employs approximately 40% ex-patriates and 60% local Africans. Africans doing the same jobs as whites are paid less than 1/5 the wages their white counterparts receive. There is not one black American employed in Kamisarou. A few ex-patriates said they had been living in American jails for armed robberies. I wonder why black Americans without police records are not hired by the company.

Someone in logistics informed me that the company mines \$2.7 million a day, seven days a week, as it has done for twenty years. Still the company appears to be very stingy with local Africans. The company could put alot into education for African children, or health care, and in many other areas.

As a Canadian, I was very embarrassed to witness such obvious exploitation of the local people.

The ex-patriates purchase food and other necessities at a company commissary, while locals pay much higher prices for foods purchased at the local market. In all ways, the advantaged grow richer while the poor are kept very poor. Africans do not benefit from the many mineral deposits in their countries, because the millions of dollars generated by mining is shipped regularly to

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# Special Issue - Racism

## An Experience in Africa..

Continued

lies cause the oppression. The ex-patriates agreed with me and said, when pressed about the lack of morality in bombing innocent people, that of course, money and the western economy take precedence over morality. I just had to press the Americans a bit further so I asked them what happened to their motto, "In God We Trust?" The American ex-patriates replied that God does not really exist unless He does the wishes of the American people.

Some of the ex-patriates laughed at Moslems for answering their daily call to prayers implying that the local people were superstitious and primitive for praying.

Some ex-patriates complained that they had things stolen from them by local people. Most local people would not steal. I must also add that many ex-patriates who were robbed waved money and possessions around like there was no end to them actually flaunting material wealth before the impoverished Africans. Ex-patriates know how to take advantage of other ex-patriates too. For example, one school teacher asked me to buy her a green dress like my blue one, local style, at the local market. She said she would pay me the cost of it, so an African friend and I did her the favor of getting the dress she wanted. The woman did not thank me, nor did she pay me for the dress, she just wore it.

By contrast, I can truthfully say that no African took advantage of me in any way. Anything I gave, I gave because I wanted to give something to them. At different times I am sure I had more than 100 Africans in my room at the residence and never did they take stamps, money or anything else from me.

There is one quick way to get sent home from a community such as Kamisarou. Marry a black. He can be very intelligent, he can be a teacher for 25 years, you can be deeply in love. Those things don't seem to count for anything with some people. True, some ex-patriate will warmly congratulate you and wish you well, then that once friendly guy from Tennessee will visit you to say you are being blown back home. He tells you that he doesn't accept your marriage and your contract is immediately cancelled. He will write a glowing reference saying what a good teacher you are and then he will whisk you back home faster than a hurricane can travel. This happened to me, it happened to other expatriates before me.

Common rights of privacy and confidentiality are blatantly absent among ex-patriates. For example, I asked the Canadian Consulate, who resides in the capital city, a question concerning my husband's immigration

to Canada. Within one week everyone of the ex-patriates in Kamisarou knew that Ibrahim and I had plans to be married and that I had asked that question of the Canadian Consulate.

Thirty years ago in Teacher's College, we had been alerted to the fact that as professional teachers we were not to gossip about students, their families or fellow staff members. I have statements from four people that our Director of Education gossiped extensively about Ibrahim's and my marriage, making very degrading remarks about a black-white marriage. The Director behaved most unprofessionally for a 'professional' educator. I also did not like the way some teachers abused professional information and confidentiality throughout the community of Kamisarou. Such abuses are illegal in North America.

These prejudiced people in

Kamisarou are corrupted, coerced and huddled together in a band of fear. We continue to have people going out to represent us in this huddle. What implications do the impressions transmitted by these negative representatives have on Canada's international relationships in future generations. We might pause and wonder.

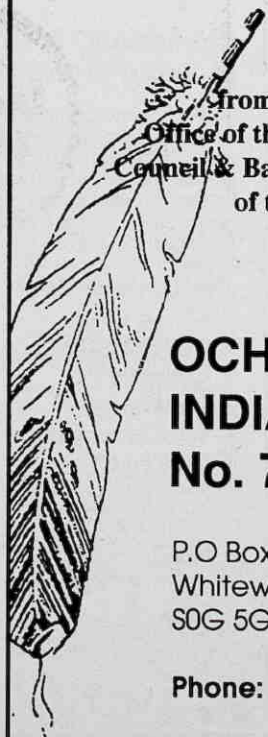
### Concluding Remarks

Thank you for all your letters and cards from Canada. If it weren't for the regular letters I received from my children, my sister and my friends in Canada I would have been very lonely. As it was, I missed all of you. Many times, when I was embarrassed and sensitive for having white-looking skin when I was in Africa, I looked at those ex-patriates who set good examples, I thought of all my good friends in Canada and I remembered that I also have reasons to be proud. Thank you very much, you are great people.

Mary R. Barry

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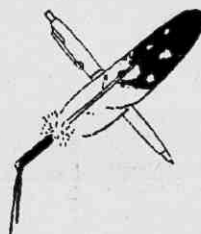
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# Special Issue - Racism

## RIVERSDALE

- by Bruce Sinclair

The Riversdale Business Improvement District and the Indian Community in Riversdale were two players in a controversy that surfaced in Saskatoon over the closing of the Albany Hotel. Although the resulting publicity succeeded in getting the Albany Hotel's liquor license revoked, the allegations of racism and discrimination against the Riversdale Business Improvement District were elements that shifted the public eye from the real issue. The real issue with the Indian community in Riversdale and in the entire West End is poverty and apathy. The newspapers in Saskatoon immediately focussed upon the racial aspect probably because it makes good copy. What is the true story behind these events? Let's take a walk down Twentieth Street and see for ourselves...

As we approach Twentieth Street and Avenue C, we are face to face with the focus of all the attention, the 'Indian' bars, the Albany and the Barry. The area isn't really appealing to the eye, clientele hanging around the bars aren't well-dressed by any means, but

there doesn't seem to be any indication of imminent danger. A hooker here and there, a drunk, some teenagers, a kid on a bike, a taxicab waiting...a typical scene outside any bar except that most of the faces are brown and not overly happy. Of course, if I was blonde and blue-eyed, I might get some frowns or looks of disdain or a damn good licking...it's hard to say. Sorta like the same feeling I get when I walk into Kelsey's or the Artful Dodger...you know how people get when they have a few drinks in them...they really don't mean it. Yeah right, dude. Into the Barry we go...

Inside the bar, there's an average crowd, mostly Native with a few older whites sprinkled around, a band playing, also Native with a couple whites. I think to myself...no racism here, just plain folks trying to have a good time. My drink comes, and then the truth hits me like a brick in the teeth. "That'll be \$3.75 please" the waitress looks at me expectantly. Pretty expensive for a beer, I think, but the problem is I ordered a Coke. That's right a Coke. There's got to be a mistake. \$3.75 for a Coke, I look at her with disbelief. She looks at me like

I'm stupid. \$3.75 for a Coke. It's true! I send it back. She whips the drink away and strides off angrily. I finally get it, the Barry Hotel wants to discourage me from drinking Coke and wants me to drink beer. Of course I should have known better. So much for the Barry...I'm not really into sitting there like a dummy with nothing in front of me. Oh well, back to Twentieth Street.

As I continue down the street heading West, I notice people, lots of people, from the very young to the very old, again mostly Indian. I see various storefronts hawking everything from sexual aids to Polish sausage, and lots of pawnshops. I wander into a few of them, leather jackets, tapes, stereos, tires, toasters, you name it...they got it. Indian beadwork and moccasins, and paintings and necklaces. I inquire the price of a few items...I immediately regret asking...and I thought Austin's was expensive. Hmm...a few things are clicking in my brain just like those cash registers in the pawnshops...somebody's making money, a LOT of money and it's not the Indians. Further down the street, the liquor store is doing a brisk business, also the grocery store, the service stations, drugstores...everybody is making money except for...you guessed

it. I look at these businesses closely, I strain my eyes hoping to catch sight of a brown employee with a last name like Bear or Bird or Morin. No luck. I go further down the street and again, truth is sitting right there on the corner of Ave. H and Twentieth Street. The Bingo. Everybody in Riversdale is here, it seems. Hmm. I wonder if the Bingo is part of the Riversdale Business Improvement District. Well, let's mosey on in here and see what all the fuss is about. Lots of people. Lots and lots of people. Standing room only in fact. I bet if they could they would play standing up. Anyways the balls keep hopping and the numbers keep coming up. B11. Nope, not that one, honey. Here we go. N42. Oh no, missed it again. I hate that caller. It's gone. Sure enough. Someone less than thrilled holds up her card. A rustle of not recycled paper in the garbage and away we go again. No time to

talk about junior's grades or the election. What election? I leave quickly before the clouds of smoke make me disappear in a cancer ward. I walk down Ave. H and look at the houses. Some in good shape, some in bad shape, a general air of tension and neglect. Again, lots of people. What are they all doing wandering around the streets? Where are they all going? The Bingo is full. And yet. A little further down I spot the church, an Indian church on Avenue G. Lots of parking here. I peek inside the window. Empty but warm. Well, I guess it's time to go back to the Eastside. I think I've seen enough of Riversdale for the time being. I pass the Salvation Army Rehabilitation Centre. More people hanging out. Almost as many outside as the Friendship Inn. But I know that money is here in Riversdale and I know who's got it and why. Sort of. Maybe I'll find out more next time.

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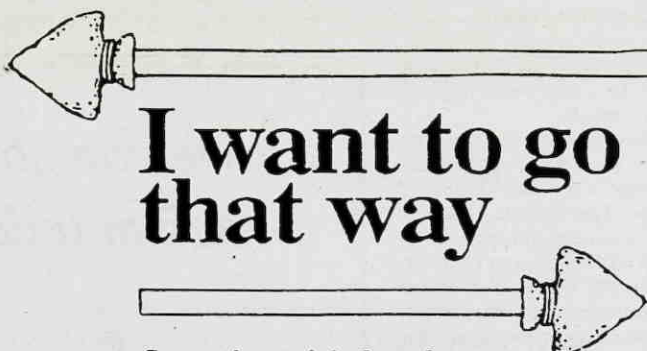
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# Special Issue - Racism

## Dealing with Racism

Reprinted from *New Breed*, Vol.19, No.6, October 1988

Racism scours the depths of our souls and dredges up the most undesirable of emotions.

Yet the fear, the poverty and the hatred pale beside racism's true legacy:

the destruction of human dignity and potential.

(from a poster by the Yukon Human Rights Commission)

Racism is something we all face as Native people. There are many stereotypes about us - we are seen as "lazy", "drunken" or "uneducated". Our children are called "dirty Indians" by classmates. Sometimes we are denied access to services. At times, the racism is open and at other times, it is hidden but you know it is there.

Racism has become an everyday reality for many of our people. While there are government bodies to enforce human rights, the fact remains that racism is not only ignorance on the part of individuals that it is also built into the system. Some systems do not openly discriminate but often minorities face many barriers to full participation in these systems.

The Canadian political system

is one example. There have only been a few Members of Parliament of Native ancestry since Confederation. The provincial political scene is similar - approximately three Members of the Legislative Assembly in Saskatchewan have been of Native ancestry.

Sometimes racism is openly displayed - it is upfront and evident. At other times, it is less open - it is subtle and although it is not expressed openly, one knows it exists. In some ways, the open racism is the easiest to deal with because you know it is there. Sometimes it is Native women and children who face it more often. People are less likely to call a Native male racist names - women and children make easier targets for the ignorant and biased attitudes of some people.

While the Saskatchewan Human Rights Commission has legislative authority to proceed with discrimination charges against individuals and public services, complaints based on Indian ancestry only make up for 12% of all complaints filed in 1987. According to their annual report for this year, the following were the major areas of complaint:

sexual harassment - 15%

(37 complaints)  
basis of sex - 16% (38 complaints)  
Indian ancestry - 12% (28 complaints)  
other ancestry - 9% (22 complaints)  
religion - 2% (4 complaints)  
nationality - 0%  
marital status - 3% (7 complaints)  
age - 5% (12 complaints)  
physical disability - 25% (59 complaints)  
other - 13% (32 complaints)  
Total - 100% (239 complaints)

In all likelihood, a lot of Native people who face discrimination do not proceed with charges through the human rights bodies. This could be due to the fact that people are more concerned with accessing services than lodging a formal complaint. When some one is looking for a house to rent, the priority is finding a place to live, not proceeding with charges. The fact that the complaints may not be dealt with for up to two years may also be a factor. Others may feel that "what's the use?" and have become almost accepting of the racism.

A review of cases pertaining to Native people in the past three years include:

- Terry Ironstar complained she had been discriminated against on the basis of her Native ancestry and this was settled without any admission of violation of the Saskatchewan human Rights Code. Ms. Ironstar received a settlement of \$400 and a letter of apology.

- A Native woman complained she was not able to rent a particular house and received a \$200 settlement. She also received an apology from the landlord in question.

- David Redman claimed he was denied service at the Hubbard Hotel and received \$200 in settlement and the hotel owners were ordered to confirm in writing to all employees that they shall not discriminate in the hotel.

- Parkland Native Outreach filed a complaint that it was discriminated against while trying to rent property. The owners had to apologize and included this in the Yorkton newspapers.

- Ingrid and Brian Gallagher of Saskatoon complained of racial discrimination by Merlin Motors of Saskatoon. A racist comment was written on the work order for the Gallagher's vehicle. Merlin Motors apologized and paid compensation of \$500. They also distributed a policy statement to employees about the Saskatchewan Human Rights Code and its provisions for non-discriminatory actions.

Pending actions regarding complaints based on Indian ancestry also include:

- nine individuals, in four separate incidents, have complained of racial discrimination by a Regina hotel,

- complainants have filed a formal complaint about the name "Squaw Rapids" in Norther Saskatchewan saying this name is not only racist but it is sexist as well.

Do formal complaints help change attitudes of those who discriminate? It's hard to say but one positive aspect is that those found guilty of discrimination are less likely to do so in the future. While the Saskatchewan Human Rights Commission has resource people available to speak to employees of firms, there are not a great deal of requests for this type of services. Perhaps those who discriminate continue to do so but are less open about it - they are aware of human rights laws and therefore, are careful not to openly contravene these laws. In all likelihood, the negative attitudes still remain.

What are the solutions to the racism and discrimination that abounds in society? It is felt human rights reaching should take

Continued next page

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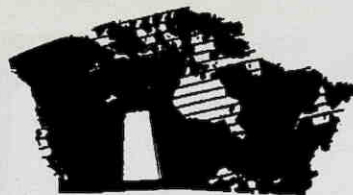
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# Special Issue - Racism

## Dealing with Racism.. Continued

place in all schools - starting at the elementary level and on to post-secondary education. Children are most impressionable when they are young and perhaps human rights and cross cultural awareness will be most effective if it begins at an early age.

Teachers' guides and curriculum materials are available from the Saskatchewan Human Rights Commission and other sources. It is up to school boards to set policies to ensure this teaching takes place. Not only must attitudes towards Native people and other minorities change but there is also discrimination on the basis

of sex, age, marital status, physical disability and religion. Discriminatory attitudes towards any group of people must be discouraged and instead, positive non-discriminatory thinking must be fostered.

Our children have either learned to take racism for what it is - ignorance on the part of the person or group - or they have turned it around and have developed similar attitudes towards non-Native people. Parents find it frustrating to know that to raise your children properly also means you must prepare them for the bad attitudes that exist. Our chil-

dren must also have positive attitudes about themselves and their heritage - sometimes this is a challenge given the many stereotypes that exist.

Government bodies such as the Saskatchewan Human Rights Commission have a great challenge as do community-based groups such as the Saskatchewan Coalition Against Racism. There remains much work to do in terms of changing society's attitudes and ensuring equality for all people, regardless of their race, sex, age or background.

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# Royal Commission on Aboriginal Peoples

Prime Minister Brian Mulroney announced the establishment of the Royal Commission on Aboriginal Peoples, to be co-chaired by George Erasmus, former National Chief of the Assembly of First Nations and the Honourable Rene Dussault, Justice of the Quebec Court of Appeal.

The other members of the Commission appointed are:

The Honourable Alan Blakeney, former Premier of Saskatchewan

Paul Chartrand, head of the Department of Native Studies, University of Manitoba

Viola Robinson, President of the Native Council of Canada (retiring)

Mary Sillett, President of the Inuit Women's Association of Canada (retiring) and Vice President of the Inuit Tapirisat of Canada (retiring)

The Honourable Bertha Wilson, former Justice of the Supreme Court of Canada

The executive director will be Jean T. Fournier, currently Under-Secretary of State with the Secretary of State of Canada.

The Royal Commission, established by Order in Council will examine a broad range of issues concerning aboriginal peoples in Canada. The terms of reference were recommended by former Chief Justice Brian Dickson, who served as the Prime Minister's special representative and consulted widely on the mandate and membership of the Commission.

The Prime Minister believes that full participation of Canada's aboriginal peoples in the country's economic prosperity and political life is a goal shared by all Canadians. The establishment of the Royal Commission, one of the key elements of the government's Native Agenda, reflects this shared goal. The Royal Commission will complement and not substitute for, current efforts at constitutional reform.

In thanking former Chief Justice Dickson, the Prime Minister expressed particular appreciation for the timeliness of his report and the sensitivity to abo-

original concerns displayed in the recommendations.

For further information:

Department of Indian Affairs and Northern Development

Contact: Monika Quinn, 613-977-0002

Department of Justice  
Contact: Owen Lippert, 613-992-1246

Chief Justice Dickson  
Contact: Stephen J. Toope, 514-398-6642

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# A Critical Look at the Royal Commission on Aboriginal Peoples

By: James B. Waldram  
Dept. of Native Studies  
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Fax: (306) 966-8709

So, now its official. Canada is going to have a Royal Commission on Aboriginal Peoples. The Prime Minister's announcement of the commission, to be chaired by former National Chief of Assembly of First Nations, George Erasmus, and Mr. Justice, Rene Dussault of the Quebec Court of Appeal, promises to examine a wide range of issues that have dogged all categories of Canadian Aboriginal peoples for many years. In some circles, the formation of the commission is being perceived as a triumph for Aboriginal groups. But in others, a more wary response is evident. What will the Royal Commission actually accomplish? Will it be little more than a white-wash (no pun intended) that allows the government to stall on major Aboriginal initiatives for the next few years?

A critical examination of the commission is needed at the out-

set, so Canadians of all cultural backgrounds know what to expect from it. First, let us look at its goals. Former Saskatchewan Premier and commission appointee, Alan Blakeney, is quoted in the Saskatoon Star Phoenix as stating that the commission should shed light on various Aboriginal issues, and that it will be successful if it increases awareness of these issues among the Canadian public. I would suggest that, it this is Blakeney's and the commission's goal, the commission will be a failure that will drive a deeper wedge between an often embittered Aboriginal population and the Canadian public.

Simply put, the current problems being experienced by Aboriginal peoples in Canada, and the historical roots of these problems, are already well understood. There has been an explosion of academic literature and research in these areas in the last decade. Aboriginal peoples often say they have been studied to death by academics and others.

Given that the problems are already well documented, how about the solutions? Canada, and some provinces are already on to

this, to varying extents. The key word is "self-determination." Aboriginal groups have accepted various services devolved from the federal and provincial governments. Education, health care, social services, natural resources and others have been subjected to agreements on a government-to-government basis, and the results have been impressive for those Aboriginal communities taking control in this manner. This does not represent true "self-government" as described by many Aboriginal organizations, but indicates the direction that change must follow if the problems of Aboriginal Canadians are to be addressed.

It is hard to imagine that Canadians are still ignorant of Aboriginal issues, and therefore need a royal commission to educate them. The Crisis at Oka, and the failure of Meech Lake, provided a forum (and a media circus) in which only hermits could have missed being educated, at least a little bit, about Aboriginal issues. And we can't forget the Haida protests in BC, the Lubicon boycott of the Calgary Olympics, the Donald Marshall exoneration, the Manitoba Aboriginal Justice

Inquiry and the recent disclosures of the horrors of the residential school system. The CBC's coverage of the recent election for National Chief of the AFN brought Aboriginal politics to a level on par with that of Canadian political parties. The public has been flooded with information on Aboriginal issues. Canadians know what the basic problems of the Aboriginal peoples are (though they may not agree as to the causes), and they know what Aboriginal people have proposed as solutions. They may choose not to accept these solutions, and they may choose not to care. What is still missing is the political will to act.

This political will can only be generated through a royal commission if the public as a whole is moved by the event. If Canadians demonstrate shock and outrage at what they hear, if they write letters, hassle politicians, organize demonstrations, then the politicians may listen. But there is a risk of sensory overload. If the media subjects us to a daily reporting of events being played out at the commission hearings, as was the case in the Manitoba Aboriginal Justice and the Donald

Marshall inquiries, Canadians may tune out. The news will be depressing; there will be anger, pain, and sorrow, and there will be a lot of finger pointing. The country as a whole may experience a collective "white" guilt, which may lead to action. But the process could easily backfire. Accusing Canadians and their governments of being racist, unfair, ignorant, and so on could lead to a rejection of both the message and the messenger.

Will the commission be respected? The answer to this question, in part, lies with the commissioners themselves, and here we have a fundamental flaw. I would not suggest that any of the commissioners is incompetent; indeed they are all intelligent, well-known citizens. But too many of them are current or former politicians, or are tied too closely to the political issues they will now judge. Beyond the obvious case of Erasmus, who in recent years has established a formidable national stature, we

**Continued next page**

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# A Critical Look at the Royal Commission on Aboriginal Peoples.. Cont'd

have the leaders of the Native Council of Canada and the Inuit Women's Association, a former premier, and a former Supreme Court Justice. All of these have been involved intensively with Aboriginal issues in one capacity or another as partisan players. Erasmus' co-chair, Dussault, apparently had ties with the negotiation of the James Bay agreement, a still controversial land claim settlement in Northern Quebec. His selection given this fact and the current controversy over phase two of the James Bay project, is puzzling to someone like myself functioning some distance away. It doesn't look good. I would suggest that each

of these commissioners, as a result of their background, already feels they know what the issues and the solutions are; indeed, some have been actively promoting their view of Aboriginal Canada's future for many years. If the public perceives the commission to be anything other than unbiased and objective, will it support the recommendations? Is Metis academic Paul Chartrand our only hope for a relatively non-partisan voice on this commission?

I present these questions not to malign any of the commission members, but rather to raise concerns now that will inevitably surface as the commission under-

takes its work. We must not accept Blakeney's criteria for a successful commission; this is not an academic exercise to simply inform the public. The commission will only be successful if it leads to concrete proposals and a fundamental change in the nature of the geo-political relationship between Aboriginal Canadians and the rest of us. It will only be successful if it generates the political will to negotiate this change. As the commission is presently formed, I am not so sure it will achieve this success. The opportunity must not be lost, for there will only be one such commission, and the implications of failure are frightening.

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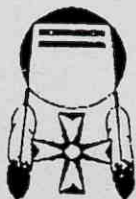
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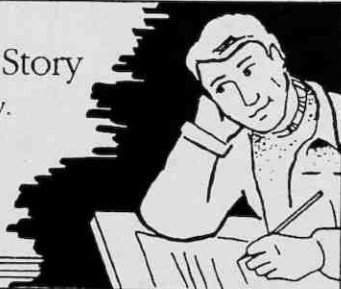


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# First Nations Business #1

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 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 settled across the country, First Nations will own approximately 300,000 to 400,000 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 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 politi-

cally, socially and economically, to meet this dawning prominence. On the economic side, it is incumbent on 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 that 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 bell-bottom 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 of 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. There was further uncertainty as to jurisdiction over reserve land and the process invoked by the Indian Act for dealing with reserve lands as both extremely complicated and totally alien to mainstream business sector.

Now fortunately, many of these adverse elements 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 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 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. Aboriginal people have considerable resources to bring to any venture with private sector parties. These include: (1) land and the resources it contains, (2) labour, (3) cash, (4) Self-govern-

ment 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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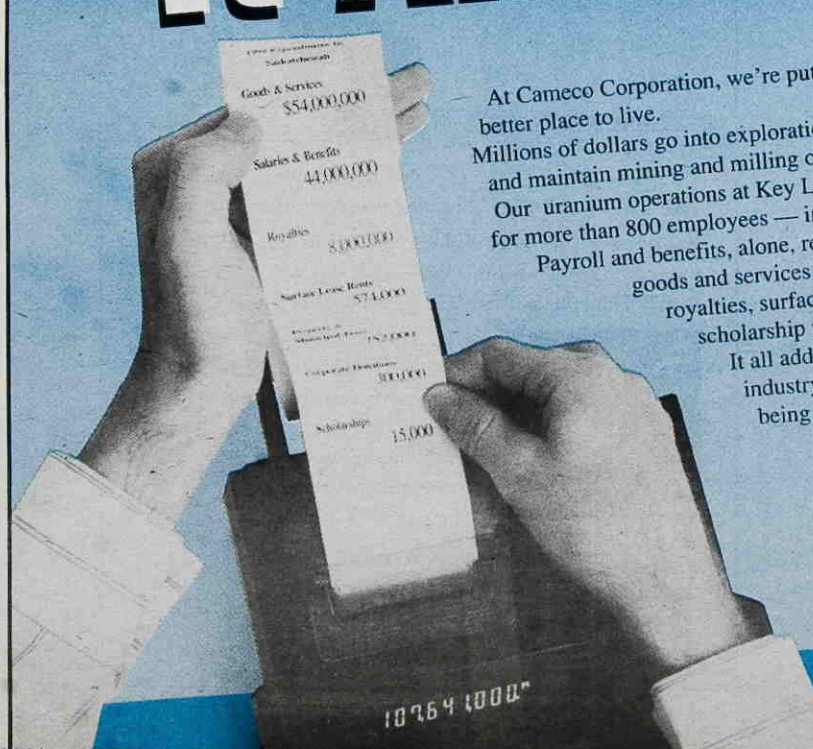
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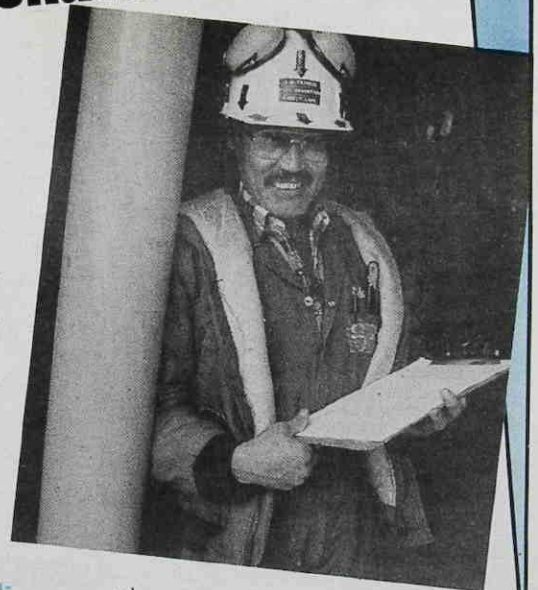
The Corporation has more than 800 employees in this province. About 200 are Residents of Saskatchewan's North, where good jobs are hard to come by. An estimated 200 additional northerners are indirectly employed through Cameco's suppliers.

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# METIS SOCIETY OF SASKATCHEWAN TO DEVELOP HOMELAND AT BATOCHÉ

by Lorna LaPlante

The Metis people of Saskatchewan have a vision for

the homeland at Batoché. As Gerald Morin, Metis Society provincial secretary broke the soil on September 30, 1991 there

was a feeling of optimism in the air. Everyone shook hands on the fact that this was the start of something great. For some

reason, we Metis do not see the broken down old benches, tumble down concession stands or dusty land infested with weeds, at the Batoché site unless somebody points them out to us. Instead we see and feel the past or dream of the future.

breathed their last breaths. The Metis felt that it was necessary to stand up for their land rights in 1885. As Gerald Morin puts it "the land at Batoché is stained with the blood of our ancestors"



Phot Credit: Lorna LaPlante

(l - r) Claude Petit, Gerald Morin, Senator John Boucher, Gilbert, and Lorna LaPlante

As the crisp September breeze blows over the silence of the land, our laughter fills the air and it is not difficult to imagine the past. It is here that Louis Riel and Gabriel Dumont gathered our ancestors to strategize on how they would keep this land from the incoming settlers. You see, this land meant much to the Metis in 1885.

The Metis have never forgotten what happened. Elder Leonard Pambrum recalls Metis gathering at Batoché to commemorate our heroes and participate in sporting events when he was a small child. Indeed, the Metis of the area have held such an event every year since 1885.

The Metis settled at Batoché after the government brought Euro Canadians into Manitoba and took the Red River homeland from them. It was here that the last stand was made. Our people would not be pushed off their land again. They had started their lives afresh at Batoché. The happy laughter of children once rang over this land. The tune of homemade fiddles filled the air as our people celebrated. The sounds of the horses snorting and men joking with each other as they set out in military fashion on the buffalo hunt is not hard to imagine.

John Boucher of St. Louis Saskatchewan was inducted into the Metis Society's Senate on September 28, 1991. He is a descendant of the namesake of the area, Xavier "Batoché" Letendre, as well as Louis Schmidt who sat in the first Manitoba legislature and Senator W.A Boucher. This new senator has had a dream for the development of Batoché since the 1940s.

It is also easy to hear the sounds of the hungry children crying when there was no more food after weeks of battle between the Metis and Canadian army in 1885. It is easy to imagine the sound of the gatling gun that was used against our ancestors and to feel their pain as they

In 1969, the Metis Society of Saskatchewan began to hold Annual Assemblies on some rented farm land down the road from the Parks Canada site. After the business of politics was complete, we would celebrate and enjoy sporting and cultural events in the old fashion. Claude Petit, director of SaskNative Recreation has been involved in the planning of "Back to Batoché"

Continued next page

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# MSS to Develop Homeland at Batoche... cont'd

days for 20 years. Being from the area, Claude attended the Batoche sports day since he was a child, except for the years he was away in the army and winning Golden Gloves boxing titles. He has grown tired of holding the event in rented tents and emphatically states as he pounds his fist on the table "we WILL have a permanent building on site to meet in next year".

It was felt in the early 1980s that the Metis Society should continue on with this tradition and make an effort to purchase the land that we feel in our hearts to be the Metis homeland. Now in 1991, our dream is soon to be realized. The Government of Canada will turn over 270 acres to the Metis Society for the purpose of development. A huge project has been undertaken which will entail many hours of backbreaking labor and millions of dollars. A planning committee has been struck and they have appointed Gerald Morin along with myself and Claude Petit to a steering committee which will shoulder the responsibility of implementing the plans.

This committee has no difficulty in visualizing a site that boasts an area of reclaimed natural habitat for wildlife that is attached by nature trails to a campground for visitors. We also have no problem seeing permanent structures on the site which will provide the Metis with meeting and entertainment facilities as well as hotel and hostel accommodations. Very vital to our plans is the inclusion of a Metis archives. This will be where we can house our most precious possessions for proud display to our own people and the general public.

Morin states that the land transfer will be complete in the next few months and that the committee's presentation on development to the Northern Economic development task force received a favorable response. He feels that this is a crucial endeavor for the Metis and sees it as a historical, cultural and tourist centre for the Metis. The provincial government's commitment of \$40,000 is the first step towards implementation and he intends to keep the plans high on his political agenda as he feels all Metis people should.

Morin further states that he would like to see the Metis take over operation of the Parks Canada site and restoration of the Village of Batoche in the future. He strongly feels that the situation at Batoche sharply illustrates Metis/government relations in Canada. The government has a huge multi-million dollar facility on one side of the road, while on the other side the Metis have asked for a piece of land to call their own for the past 106 years. "If the federal government is

committed to their proposal of September 1991, they had better move on assisting us with this development", states Morin.

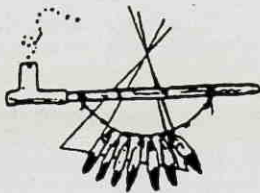
The development of the Metis land will tie in with the tourism package of the surrounding area, offering a quiet retreat and a taste of culture to visitors. Phase one will proceed immediately. The Government of Saskatchewan has provided funding for the purpose of landscaping and the development of camping facilities. Glen Grismer, who has been instrumental in the development of Meewasin Valley and Wanuskewin is involved in the project and states that phase one entails the planting of native grasses and about a million trees. The trees will be obtained from Saskatchewan Power Corporation's Shand nursery and through the Prairie Farm

Rehabilitation Program. The labor will be provided by Metis from the Batoche area.

Funds will be raised through government and private investment over the next few years for phases two and three. This is a dream come true for the Metis. Batoche has been called "The heart of the Metis Nation". This is reinforced by the spokesperson of the Metis National Council, Yvon Dumont who will assist in any way possible by lobbying with government on the project. The council's executive director Ron Rivard sits on the planning committee and has been involved in past years' activities. There is a monumental effort to develop the site and with so many committed individuals involved, great things will come about.

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# 1991 Metis Society of Saskatchewan Annual Assembly



MSS President Jim Durocher Addresses the Assembly



Constitutional Affairs Minister Joe Clark

by Bruce Sinclair

The Metis Society of Saskatchewan held its Annual Assembly at the Saskatoon Inn September 27, 28 and 29th. This particular assembly of the Metis in Saskatchewan was one that was packed with excitement over three levels of politics including Federal, Provincial and Metis representatives. The Federal representative was none other than Joe Clark who addressed the Metis assembly on Constitutional issues. Metis representation on the Federal level is the Metis National Council which is actually an organization of different representatives including Jim Durocher, President, Metis Society of Saskatchewan; Larry Desmeules, President, Metis Association of Alberta; and Yvon Dumont, Manitoba Metis Federation. Clark, who is the Commissioner of Constitutional Affairs, fielded questions from the assembly on a variety of issues primarily related to land, Metis self-government and social issues.

The second day of the assembly brought a parade of provincial politicians, including Roy Romanow - NDP, Grant Devine - PC and Lynda Haverstock - Liberal candidate. Each had the opportunity to address the Metis and respond to questions from the assembly.

Jim Durocher, President of MSS was encouraged and optimistic over the appearances of the politicians and believed that each had something substantial to offer. Durocher said the Metis could accept the constitutional proposals delivered by Joe Clark as a starting point, but not in its entirety, "...the Constitutional door is open to the Metis, but we must enter cautiously with our minds open". Durocher reiterated Clark's statement, that nothing in the Constitutional proposals are written in stone. Regarding the Metis National Council, Durocher stated that in order for the existing structure to change, a financial cost of approximately a quarter of a million dollar to hold an election would be involved. There will be a meeting in March or April of 1992 that will present an opportunity to work on proposed changes.

On the provincial level, Durocher was encouraged by each leader for similar reasons. Romanow had proposed introducing a Metis Act, Devine talked about a Metis Commission and Haverstock also stated that a Metis Act was possible. Durocher was disappointed in

New Breed, October 1991

Devine's timing of his announcements on Metis issues, considering Durocher and the Metis Society had approached Devine on these matters three years ago. As for Haverstock, Durocher stated that she carried no excess baggage and owed no debts but also did not have a seat in the legislature. Durocher did appreciate what he referred to as Haverstock's "clear understanding on Metis rights". Internally, Durocher spoke of the Gabriel Dumont Institute, the educational arm of the Metis Society in Saskatchewan. There has been serious concerns raised about student loans for the Metis regarding inaccessibility, interest rates, and incredible debt load after graduation. Durocher stated that the Metis Society's ultimate goal was to insure that education was available to Metis students and the loan programs strengthened.

The question of responsibility, Federal or Provincial has always been a major bone of contention for the Metis and the result continues to be jurisdictional limbo.

Gerald Morin, Secretary for the Metis Society of Saskatchewan (MSS), felt that the annual assembly highlighted Metis rights and self-determination and believed that the Metis should assert their inherent rights. He sensed that the present political atmosphere in Canada in good for the Metis, especially in light of the renewed Constitutional discussions taking place. In February, 1992, the Constitutional Affairs Commission is due to report to committees representing Parliament, the House of Commons and the Senate. Morin sees a rebirth of Metis rights surfacing in the near future and sees the Constitutional proposals as bringing some good things (Senate reform) and some bad (Metis rights being subject to the Charter of Rights and Freedoms). On local politics, Morin sees positive developments in terms of the Metis community moving closer to unity.

The Metis Annual Assembly was a success in many ways in 1991. A genuine air of change was evident throughout the entire assembly. The emergence of the new Constitutional package brought renewed optimism to the Metis and it was refreshing to see provincial and federal players at the gathering. There were promises galore and harsh words flowing all weekend at the Saskatoon Inn but generally an atmosphere of accomplishment prevailed.

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# Pow Wow of Change

By Bruce E. Sinclair

The sound of a drum echoes in the sky, voices chanting, bells jingling. Clouds float by slowly, the sun shines with a gentle warmth. Voices become stronger, the drum beat quickens. The dancers become visible, respondent in their traditional dress, all dancing in the circle, each carrying their own special gifts of power and beauty...

September 11, 1991, the University of Saskatchewan through the efforts of the Indigenous Student's Council (ISC) proudly presented the annual traditional powwow at the Bowl at the U of S. This year, the participation and response of the audience, singers, dancers, students, organizers and even the casual passerby was warm and enthusiastic. Other years have proven successful, but not to the extent of the increased participation of the dancers (close to 100), singers (five drum groups) and audience (larger than the past and appreciative rather than just curious). To symbolize this new level of awareness, a tipi was set up at a sunrise ceremony in the bowl. The many dancers ranged from the older to the very young, and performed steadily from the morning until late after noon. The dancers participated in many traditional dances, including the sneak up and the intertribal. The round dance invited all to join the circle to celebrate another day of life and friendship. Others seemed to notice the significance

of the powwow from different perspectives. "It's really nice to watch, especially the children. How do the kids make their outfits?" -Jinny Freeland - 4th Year Arts Student...or "It's a great culture, the unity, the drum beat..I'm glad it (culture) won't be lost." -Ray Wallin - 2nd Year Arts Student. The event was not lost on the aboriginal people either..."this powwow brings an awareness to students especially students fresh out of high school, it's really nice to see teachers bring their kids here" -Mary Johnson - Me Ta We Tan Youth Services, Saskatoon.."Great! It gives non-natives an opportunity to see first-hand what Indians are really all about...rather than the stereotype on 20th Street." - Danny Gaudry, SUNTEP student...or "They [University] should shut down all the classes...one gets a better education out here." -Murray Hamilton, SUNTEP co-ordinator.

The principle organizers, the ISC, received lots of help from various individuals, including Francis Waskewitch, Michelle McKay, Reggie Pete and Tyrone Tootoosis, who did a great job M.C.'ing the entire program. Dan Stifle, President of the ISC was impressed with the powwow and the volunteers. "I like the idea of a full day agenda creating more awareness, a variety of dancers exhibits the different aspects of traditional dress and dance...next time, it would be nice to have traditional food served." The Indigenous



Student's Council would like to thank the financial supporters, among them: ITEP (Indian Teacher Education Program), National Native Access Program to Nursing (NAPN), the USSU (University of Saskatchewan Student's Union), Native Studies Department, the Indigenous Resource Centre, the Gabriel Dumont Institute (GDI) and the Saskatoon District Tribal Council.

The powwow at the University signalled more than a cultural event and was different for some very important reasons. Awareness and increased participation from both Native and non-natives seem to reflect a time of change...change that was a long time coming...a time for healing and a time to celebrate.

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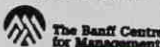
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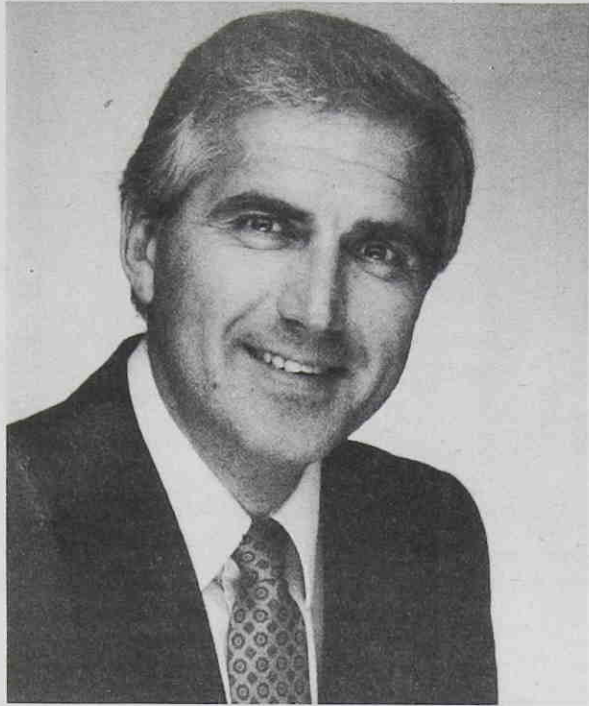
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# SIFC Student, Karen Blackstar Returns From Overseas



*Karen Blackstar - Age 21, Riobamba, Ecuador, South America.  
May - Sept, 1991*

Karen Blackstar is an SIFC Social Work student at the Saskatoon Campus. In May of 1991, Karen left for Quito, Ecuador to work on her Social Work Practicum. She recently returned from South America a few weeks ago, September 4th with a different outlook on life.

Karen did her social work practicum in Quito, Ecuador working with CONAIE, Confederation de Nacionalidades Indigenas dei Ecuador (Confederation of Indigenous Nationalities in Ecuador).

CONAIE was founded in 1986. This Indigenous organization which helps Indigenous communities in the area of community development. CONAIE deals in the Ecuadorean government in order to resolve land claim issues affecting Indigenous peoples, but unfortunately with not much success.

CONAIE represents 27 Indigenous organizations composed of 10 different Indigenous groups: Quichua, Awa, Isachila, Chachi, Sione, Secoya, Huasrani, Cofan, Shuar,

Achuan.

The Indigenous peoples of Ecuador do not have title to the land and therefore do not have a

land base. They are forced to live in poverty because of lack of land base to provide adequate sustenance.

In many cases the Indigenous peoples are literally pushed off their land by government policies that allow multinationals and oil companies to move in. The Ecuadorian government allows oil companies to use the best land often leading to the destruction of the rainforest.

The Indigenous population is used by these wealthy landowners as a source of cheap labour. In one day a landowner will pay an Indigenous worker 500 sucres a day

1000 sucres = \$1.00  
American  
30 days = \$15.00 a month

The working conditions are poor, the hours are long and the climate is hot. Many Indigenous workers have very little choice but to walk long distances in order to get to work. Quite often the salary paid to an Indigenous person is to support a large family.

In terms of racism, the Ecuadorian Indians are forced to live in extreme poverty conditions due to the government's lack of concern for the Human Rights of the Indigenous people.

Ecuadorian Indians live a very simple and humble life. I was very easily accepted and welcomed into their communities.

I hope to return again to visit our Indigenous brothers.

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# AFTER MATH

Robert Doucette

Attempting to find a balanced interpretation of Columbus, subsequent to European colonialism and its effects on Indigenous cultures in the America's, has been no easy task.

Even today the Columbus celebration that will dominate 1992 portrays Columbus as an entrepreneurial spirit that all North Americans should emulate and revere. Nevertheless, the aggregate of European colonialism, and 500 years has

been one of genocide and oppression faced by the Indigenous people inhabiting the America's. Before Columbus came to America, Indigenous populations were large and extended from the southern tip of South America to the Arctic Circle. Population figures by leading academics estimate that 50 to 75 million Indigenous people lived in the new world.

In contrast to European populations which were 60 to 70 million. Populations in the new world were as large, if not larger, than the old world (Europe), and disproves the theory that the America's were a large empty space inhabited by a few million nomadic Indians.

After Indigenous people came into contact with the Europeans

a sharp and dramatic decline in their populations began. This being due to diseases, warfare, slavery, relocations and genocide. The largest factor that wiped out Indigenous populations were the diseases introduced by the Europeans. Russell Thornton in his book "American Indian Holocaust", states ... "As many as 93 serious epidemics and pandemics of old world pathogens among native American Indians, from the early 16th century to the beginning of the 20th century, occurred". To press the point even further professor Henry F. Dobyns notes that in the 17th century, 12 epidemics of Smallpox, 4 of Measles, 3 of Influenza, 2 of Diphtheria, 1 of Typhus, 1 of Bubonic Plague, and 1 of Scarlet Fever helped wipe-out vast populations of Indigenous people in the Americas".

Factors such as relocation also played a major role in destroying the people and cultures of the America's. For example in 1830, after the United States passed the relocation Act, Indians, East of the Mississippi were forced to relocate in Oklahoma, Kansas and Wisconsin. The Cherokee's were one such tribe which saw 8,000 out of 17,000 dying on their forced march to Oklahoma.

In Canada, Indigenous people were also forced onto small parcels of land which were made smaller when unscrupulous Indian agents sold land reserved for Indian people. This scenario happened to the Chippewa's from the Chippewa-Thames reserve in southern Ontario. In 1825, a portion of the reserve was patented to another individual without the bands consent. Furthermore, 5,000 acres of land was taken away from the Chippewa by the Canadian government. Also, a railway company took a portion without compensating the Chippewa. Del Riley, Chief of the Chippewas explained they found out the federal government could not provide any documentation to prove the land was legally surrendered. Ultimately, the federal government had to compensate the Chippewa for the loss of these lands.

Warfare also destroyed a huge portion of the Indigenous populations. Cortes, in the 1500's used rival Indian groups to help him overthrow and destroy the mighty Aztec Empire. The Europeans also used Indian allies to hunt down and exterminate the Beothuks of Newfoundland. In what is now Western Canada, the combined forces of RCMP, and Canadian soldiers fought the Metis under Gabriel Dumont at Batoche in 1885. The end result of this encounter was a victory for the colonial government of Canada, and the dispersment of the Metis nation throughout the rest of Western Canada. During the 1800's the United States started the final great act of warfare against the Indian



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# Aftermath...Continued

Nations of the great west. On November 29, 1864, the U.S. Army under Colonel Chivington and his Colorado volunteers wiped out the peaceful village of Cheyenne at Sand Creek. Four years later, General George Armstrong Custer met the remnants of this same band of cheyenne at the "Washita River," and decimated these people as they slept in the early light of dawn. These massacres and battles which the Indigenous people engaged in during the 1800's signified the conquest of these proud nations and life as they knew it was forever altered or destroyed.

What has changed in the last 500 years? Indigenous people now realize how diverse and intelligent the Indigenous Nations of the America's are. For example, Jorge Quintana points out in the article, "Thoughts on the next 500 years," that "many Indigenous civilizations in America had mastered crop production in a variety of different environments. Aztecs built raised beds in swamps; Quechuas constructed terraces on the steep slopes of high mountains and remains of irrigation systems have been found in various areas; Meso-American and Amazonian peoples produced in the tropical rain forest without destroying it." Other examples of Indigenous genius can be seen in the great pyramids and cities the Inca's and Mayan's had created before the Europeans came to America. Our social and political systems encouraged the participation of the people in day to day decisions of government. The Iroquois' form of government so captivated the early American colonists they copied key areas and formed their present democracy and government around what they had learned from the Iroquois.

Sadly, the Canadian and United States governments have not learned anything in the last 500 years! The oppression introduced by Columbus continues. In Oka, the Mohawk people faced the Surete du Quebec, RCMP and the Canadian Armed Forces because the town of Oka wanted to build a golf course on Mohawk ancestral burial grounds. In Newfoundland, the Innu Nation is protesting the destruction of their ways of life due to low level flights from NATO fighter planes who are practicing low level bombing and strafing. The sound of the jets flying overhead are disrupting the migration of Caribou herds.

Here in Saskatchewan, the Progressive Conservative government is trying to sell land that belongs to the Metis of Green Lake. Only when the Metis put caveats on the disputed land did the Conservative government back down.

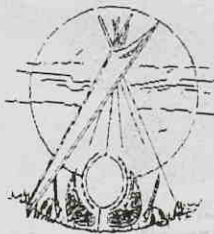
On an international level, 1992 marks the 500th year since Columbus landed in the

America's. The government of Spain is spending 6.5 billion dollars to celebrate this fact. Not to be outdone Canada plans to spend 40 million on their pavilion in Seville with Indigenous people of Canada left out of the whole show. As Indigenous people we cannot celebrate this horrendous charade. 500 years of oppression has seen the European population rise 444%, while Indigenous populations almost vanished from the face of the Earth. What

we will celebrate is the survival and resistance Indigenous people in the America's. Together with our non-Indigenous supporters we plan to make the next 500 years peaceful, progressive, and hopefully on an equal footing. And as Pop Wuj states, "Let the day begin, let the dawn come. Give us many good paths, clear and straight paths... Let the people have peace, peace in abundance, and be happy, and give us good life and a useful existence."

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from  
Chief Richard Cladue  
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# Assembly of First Nations - Press Release

"The Assembly of First Nations fully supports the Report of the Manitoba Aboriginal Justice Commission," says Ovide Mercredi, National Chief. "Commissioners Sinclair and Hamilton have produced a report on aboriginal criminal justice which must be implemented all across Canada, not only in Manitoba."

is designed, implemented and controlled by us."

"The Commissioners know that making small changes to the current justice system is simply not appropriate or adequate. Aboriginal communities must have jurisdiction and establish systems, rules and sanctions appropriate to First Nations."

provincial governments to state immediately their visions of their fiduciary responsibility for First Nations citizens. The federal government has no choice but to respond immediately to this report."

The Assembly of First Nations expresses its deep gratitude and appreciation for the thoughtful work which the Commissioners have done in preparing this report and conducting public hearings which reached into our communities and touched our people.

"Its recommendations for aboriginal justice systems recognizes our inherent right to self-government, and a system of justice in our territory which

"This report supports the constitutional position which the Assembly of First Nations have been advancing. It assists us by calling upon the federal and

## ARE YOU ON THE LIST?



If you are Inuit and from the Nunavut area, you are probably entitled to be enrolled under the Nunavut land claims settlement. You must be enrolled to take part in a vote to ratify the agreement and to receive benefits once a final agreement is signed.

If you have not already enrolled, write to the address below to receive a booklet on enrollment and an enrollment form:

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## Two Saskatchewan Bands Accept Land Claim Settlements Totalling \$3.4 Million

Regina (September 26, 1991) -- The Minister of Indian Affairs and Northern Development, Tom Siddon, today said favorable land claim settlement votes by the Kawacatoose and Kahkewistahaw Bands are representative of the progress being made in settling specific claims.

The Kawacatoose Band has approved a \$3,020,000 cash compensation settlement offer that provides funds to purchase land and undertake other developments for the benefit of band members. The federal government would consider proposals for transfer of up to 8,266 acres of land, if purchased, to reserve status.

This land claim relates to a sale of reserve land that occurred in 1919. The land was sold by the federal government and the band was not properly compensated for the sale.

The Kahkewistahaw Band has approved an offer of \$404,000 in cash compensation. It will be used to purchase land and undertake other developments.

This claim relates to events that have occurred in 1884 when land was surveyed for a fishing station reserve for Kahkewistahaw Band. The band had not received 27.5 acres which had been alienated to a third party. As part of the settlement, the federal government agrees to transfer 27.5 acres of land, if purchased, to reserve status.

"These settlement packages demonstrate clearly again the federal commitment to resolve outstanding specific land claims more quickly," said Minister Siddon. "They exemplify the positive progress that can be made when there is good faith by those involved."



Unfortunately, this is one warning sign you won't see on most Saskatchewan highways. So, whether you're shopping or vacationing in the United States, proceed with caution.

If you require medical care on the other side of the border, your Provincial Health Plan won't even come close to covering all the costs. Protect yourself and your family with a Deluxe Travel Plan from Saskatchewan Blue Cross-MSI.

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## Husky Oil

### EDUCATIONAL AWARDS RECIPIENTS

Husky Oil is pleased to announce the new recipients of the 1991/92 Educational Awards Program for Native People.

**Wanda Begic**, from Edmonton, Alberta — In September, Wanda started the two-year Secretarial and Office Administration Program at the Northern Alberta Institute of Technology (N.A.I.T.).

**Jim Boudreau**, from Redcliff, Alberta — Jim has entered his final year in Business Administration at the Medicine Hat College. He is an accounting major with plans of becoming a Certified General Accountant (CGA).

**John Johanson**, from Edmonton, Alberta — John is enrolled in the Instrumentation Technology Program at N.A.I.T.

**Nikki Racette**, from Indian Head, Saskatchewan — Nikki has begun her studies toward a Bachelor of Science Degree in Chemistry and Physics at the University of Regina.

Husky Oil is also pleased to continue its educational support for the following individuals.

**Elizabeth Bagshaw**, from Parksville, B.C. — Elizabeth is a two-time Awards

recipient enrolled in Accounting at Malaspina College in Nanaimo.

**Brad Enge**, from Edmonton, Alberta — Brad is pursuing his Law studies at the University of Alberta.

**Jason Lafontaine**, from Regina, Saskatchewan — Jason is a five-time Awards recipient and is completing a degree in Engineering Physics at the University of Saskatchewan.

**Ruby Sansom**, from Bonnyville, Alberta — Ruby is a three-time Awards recipient and is a Management major in the Business Administration program at Lakeland College in Lloydminster.

Each year Husky Oil provides four new awards to persons of Native ancestry who are enrolled in post-secondary programs at universities, technical institutes or community colleges.

The Educational Awards Program assists Native people in achieving greater success for professional career opportunities.

Husky Oil, a large oil and gas company, is involved in virtually every aspect of petroleum activity from exploration and production to refining and marketing. For more information, please contact us at the address below.



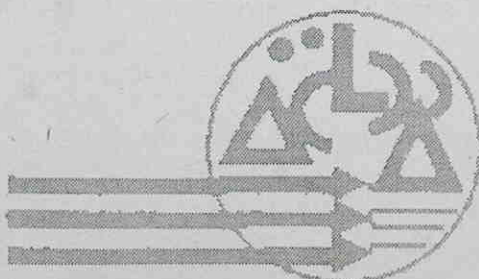
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# Northern Economic Development Planning Committee

The Northern Economic Development Planning Committee, established as a result of the Northern Economic Development Task Force Report, held a two-day meeting in Prince Albert on August 28 and 29, 1991.

The Committee, chaired by Ronald Ray of Sandy Bay, discussed options for the mandate, role and responsibilities

of a Northern Economic Development Board.

Different ideas for managing the Northern Revenue Sharing Trust Account were considered. In addition, members reviewed economic development boards in other jurisdictions including the Northern Alberta Development Council, the Northern Development Councils in Ontario and the Regina Economic

Development Authority.

"Planning Committee members have an exciting opportunity to make a real difference in the development of northern Saskatchewan" said chairman Ronald Ray. "And Committee members have a lot of valuable and innovative ideas."

"We are looking forward to our next meeting in Saskatoon at the end of September where we also will attend the Business Opportunities Conference to learn more of new initiatives in other parts of the province."

The Planning Committee has been asked by government to present recommendations for the creation of a Northern Economic Development Board by the end of December, 1991.

For further information, please contact:

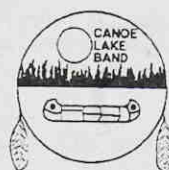
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# Working for a better life for Saskatchewan's aboriginal people

**S**askatchewan Progressive Conservatives have long recognized the importance of our aboriginal people. Since 1982, the government has introduced many initiatives to provide the opportunities for a better way of life.

## Returning the Land

Grant Devine has worked hard with the federal government and the Federation of Saskatchewan Indian Nations (FSIN) to settle the issue of treaty land entitlement. The recent agreement provides \$431 million to 27 Saskatchewan Indian bands to purchase land.

## Education and jobs for a better future

The Devine government has provided many initiatives to create new economic opportunity for aboriginal people.

- The Indian Economic Development Program has provided grants of over \$13 million
- The Indian Heritage Trust Fund assists the FSIN for economic projects

- Over the past 5 years, 3,500 Native people have received job-specific training for positions in Crown agencies, private business and non-profit organizations

## Working for a better way of life

The PC government has introduced programs to assist in education, housing, community and family support services, policing and rehabilitation

- Funding and administrative support has been provided to Gabriel Dumont Institute and the Saskatchewan Indian Federated College
- The government has funded the Saskatchewan Treaty Women's Association and the Aboriginal Women's Council
- Funding and support has been provided to the Native Alcohol Council and the Indian Special Constable Program

## The commitment continues

Grant Devine and the Progressive Conservatives

have accomplished a lot for aboriginal people. But there is more work to be done.

A Progressive Conservative government will:

- initiate a major review of the role of Native people in the provincial justice system
- work with the Government of Indian Nations to explore opportunities for self-government
- work with the FSIN and Métis Society to determine the role of aboriginal people in the Canadian constitution
- continue to consult with Indian and Métis representatives to improve programs and services to Native people — in cities, towns and on the reserves.

When you cast your ballot, base your decision on the facts of the PC record — not the fear that is being generated by the NDP. It's the choice only you can make.

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# McCLEAN LAKE PROJECT

August 30, 1991...Minatco Ltd. signs a human resource agreement with the Province of Saskatchewan. Lennard Morin, Mayor of Cumberland House and representative of NorSask Native Outreach is present at the signing of the agreement with Ray Meiklejohn, Minister of Education and Ken Haapanen, Vice-President, Mining, Minatco

Ltd. Through this human resources agreement, the conditions theoretically gives 'Northerners' first crack at filling these jobs as soon as Minatco Ltd. is given the go-ahead by the province. NorSask Native Outreach is involved to insure that the 'Northerners' hired are fairly represented by Indian and Metis employees. As stated by



Meiklejohn, NorSask Native Outreach will be the agency contacted as soon as the jobs are

available, "...if the people are there, it can be a very high percentage [aboriginal]. To

deliver the training to insure the 'people' are there is the responsibility of various educational agencies including SIAST, Northland College and the Gabriel Dumont Institute. Minatco Ltd. expects to provide employment for 250 people for a minimum of 14 years. The open pit phase is to be in operation for ten years and four years will be in underground operation.

Morin sees this agreement, the tenth such agreement of its kind in Saskatchewan to be different in the respect that Minatco Ltd. "showed initiative in insuring that Northerners are fairly represented in the mining operation. NorSask will have access and information on clients as the hiring agency...something that the aboriginal agencies did not have in the past". Morin also stresses the importance of the future in relation to demographics as 60% of the aboriginal population are under age 23. There will also be in place a Labour Monitoring Committee which will create opportunities for aboriginal sub-contracts instead of these positions being decided by the parent company.

On paper, this human resources agreement seems to indicate a new direction in affirmative action initiatives for Northern Indian and Metis unemployed. Minatco Ltd. appears to be leading the way toward a positive



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### Kitikmeot Region

Stretching along Canada's Arctic Coast, the Kitikmeot Region reaches up into the Central Arctic Islands. With its headquarters in Cambridge Bay, the Kitikmeot offers the challenge and excitement of working in traditional Inuit communities, while providing full medical services, housing and recreational facilities.

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Cont'd next page



**McClellan Lake Project... cont'd**

approach in employment practices in the North. On the other hand, over 1,000 'Northerners' have been trained for employment by the Department of Education in the North. Where is this skilled work force? Are they working? And if so, where? The mining corporations and forest industries in Northern Saskatchewan have been under fire for years and it remains to be seen if there is any sincerity in promoting employment period, much less employment equity. And, of course, Minatco Ltd.'s plans are set for construction in 1993 and production in 1995. In the past, the provincial government had in place a Manpower Secretariat who monitored employment on a daily, weekly and monthly basis. Also, the definition of Northerners has changed in 1988 from those that were born and raised in the North to those that have three years residence in the North of any ethnic origin. As shown, the state of employment equity in the North is dependent on many factors besides the economy. Nevertheless, in the case of Minatco Ltd., all depends on provincial approval on environmental concerns and the state of the uranium market. And that is another story.

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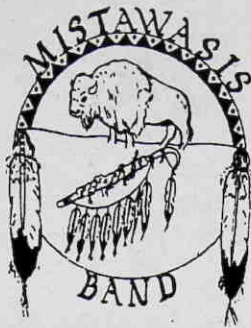
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# Ile-A-La-Crosse Community Gets Local Motel

Ile-A-La-Crosse, Saskatchewan, September 20, 1991. Ceremonies were held today to mark the official opening of a 10-unit motel in Ile-A-La-Crosse, a small northwestern Saskatchewan community located 150km north of Meadow Lake. The \$230,000 facility was established by the Ile-a-la-Crosse Development Corporation, a business corporation owned by the Village of Ile-a-la-Crosse.

The Honourable Tom Hockin, Minister of State (Small Businesses and Tourism) and Minister responsible for Aboriginal Economic Programs, announced that the project has been supported by an \$88,000 contribution under the Federal Aboriginal Business Development Program.

The community-owned motel will have excellent tourism potential. Overnight guests at the motel will generate revenue for local restaurants and businesses. As an added benefit to the community, the motel will create one full-time and one part-time position.

"The motel will fill a need for such an operation in the community," Mr. Hockin said. "Tourists and travellers previously had to seek accommodations outside the community."

The Aboriginal Business Development Program is administered by Industry, Science and Technology Canada, and is one of the elements of the Canadian Aboriginal Economic Development Strategy which is designed to foster increased Aboriginal economic self-reliance through the development of a strong Aboriginal private sector.

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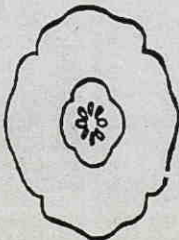
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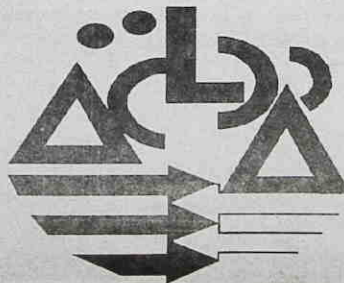
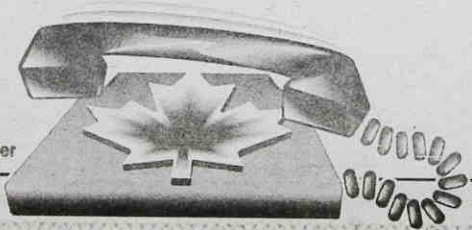
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# HUNGER STRIKE PREVAILS... CANADIAN JUSTICE FAILS INDIANS.

**L**eaders of Meadow Lake Tribal Council (MLTC) and its member bands are deeply offended by recent allegations by Fortunato Pacios-Rivera, the ex-business partner who staged a well-publicized hunger strike on Parliament Hill to win support in a dispute with Saskatchewan Indians.

While avoiding legal action brought against him by MLTC, Pacios-Rivera used his strike and resulting media attention to accuse Indian leaders in northwest Saskatchewan of everything from misallocation of public funds to outright fraud and corruption. Meanwhile, we remained silent, co-operating fully with those trying to end the hunger strike. We wished him no physical harm. We simply wanted the "facts" to be heard and for our dispute to be settled as it should be — in a court of law.

That was not to be. Despite our co-operation during government inquiries, and police opinions that there was no evidence of wrong doing on our part, Indian and Northern Affairs Minister Tom Siddon finally sacrificed our rights, choosing to end the hunger strike by meeting Pacios-Rivera's demand for a full-scale inquiry into MLTC affairs over the past decade. In the process, he cast doubt on "our" claims and on the honesty and integrity of Indian leaders.

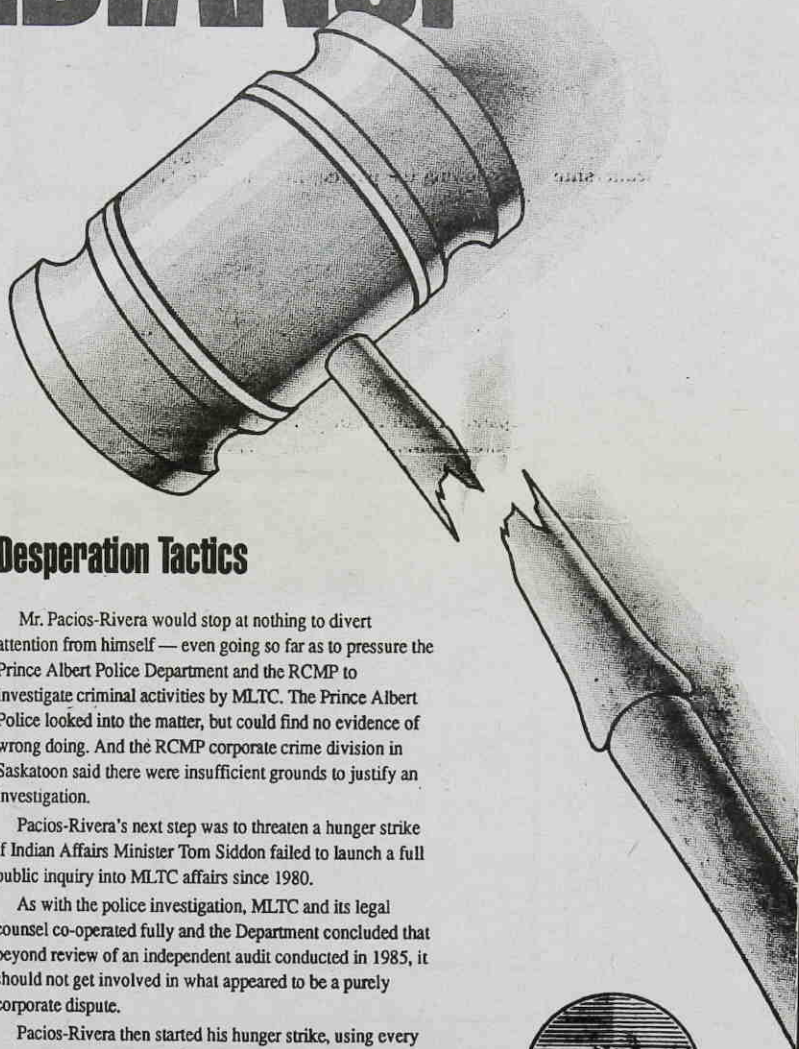
## Let's Look At The Truth

MLDC Investments Ltd. (owned by Meadow Lake Tribal Council) entered into a partnership with Fortunato Pacios-Rivera, forming International Forestsearch Canada in 1983. Investment and liability for that partnership was to be equal, but Mr. Pacios-Rivera was given sole responsibility for day-to-day management activities.

While he blames MLTC for the business failure in 1989, it was really his own mismanagement, demonstrated by numerous NSF cheques issued, the extravagant refurbishing of the company headquarters and huge debts incurred to fund grandiose schemes in British Columbia, Spain and China — all of which failed.

When the banks called in their loans, MLDC Investments Ltd. honoured its responsibility, partly through the sale of various company assets. Unfortunately, it was necessary to commence legal action to recover money we feel Mr. Pacios-Rivera owes as his share of financial responsibility, resulting from his own financial mismanagement.

Ever since, Fortunato Pacios-Rivera has managed to postpone civil proceedings, first in an effort to pursue criminal action against MLTC and then by initiating the hunger strike to force a full scale investigation of MLTC's operations.



## Desperation Tactics

Mr. Pacios-Rivera would stop at nothing to divert attention from himself — even going so far as to pressure the Prince Albert Police Department and the RCMP to investigate criminal activities by MLTC. The Prince Albert Police looked into the matter, but could find no evidence of wrong doing. And the RCMP corporate crime division in Saskatoon said there were insufficient grounds to justify an investigation.

Pacios-Rivera's next step was to threaten a hunger strike if Indian Affairs Minister Tom Siddon failed to launch a full public inquiry into MLTC affairs since 1980.

As with the police investigation, MLTC and its legal counsel co-operated fully and the Department concluded that beyond review of an independent audit conducted in 1985, it should not get involved in what appeared to be a purely corporate dispute.

Pacios-Rivera then started his hunger strike, using every opportunity to attract media coverage supporting his cause. He told the media, for example, that MLTC cheated him out of \$500,000 or \$1 million or \$5 million. The story changed over time.

We realize the government was under some pressure to end the strike. Nevertheless, we fully expected the Department of Indian and Northern Affairs to support our right to be heard in a court of law . . . to encourage Pacios-Rivera to stand and be heard through the same legal process . . . and to let Canadian justice prevail.

Unfortunately, that was not the case.



**Meadow Lake  
Tribal Council**

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