

January 1986

Vol. 17 No. 1

NEW BREED

Voice of the Metis and Non-Status Indians of Saskatchewan

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YEAR END REVIEW
AMNSIS Marks 100th Anniversary
Misurisata Leader, Brooklyn Rivera

Letters

NEED NATIVE LITERATURE

Dear *New Breed*:

We are very much in need of Native literature, *New Breed*, etc. Also any other material you may have available. We would appreciate your co-operation in regards to having some literature sent in.

Your correspondence will be appreciated very much by all Native inmates. □

Thank You
Louis Beeds
C/O Native Co-ordinator
Sask. Penitentiary
Box 160
Prince Albert, Sask.

WARDSHIP VICTIM

Dear *New Breed*:

Just received a letter from a young Native girl in jail in Prince Albert congratulating us at last on somebody doing something about the system. She is a victim of Wardship.

She had read about us in *The New Breed*. My request: Can you please send me a published copy? We'll be providing follow-up progress reports from time to time to those who published.

Meanwhile, we're back at the coast, almost re-building the old car, waiting for Welfare cheques, painting larger, nastier "Native Indian Wardship Genocide" signs, preparing to get back on the road.

Hope to meet you in the months ahead.

Thank for publishing. □

Vern Dillabaugh
Box 3054
Mission, B.C.
V2V 4J3

IN RESPONSE TO THE QUESTION OF PREJUDICE

Dear *New Breed*:

I am submitting a reply to a letter written by a G. Ferland of Prince Albert, Sask. on "The Question of Prejudice" which was printed in your October, 1985 edition.

I can sympathize with your opinions and thank you for your truly honest statements. However, these statements present a materialistic point of view against the Native people of our land.

I see you as an idealist person who is judging from the other side of the fence. My judgments may also be wrong, but you see, sir, everyone has a say or wants a "piece of the pie", as you may put it.

There is one thing we have learned about your so called "progress" down through the centuries. We are a people who do not take things for granted, we observe beauty in everything we see or do upon God's green earth. We may be behind the times, but we have always managed to clean up our act.

The Indianhood in our country have finally realized the wrongs and the rights, and we are analyzing the situation. I might add that the Native people of this country were here long before your ancestors, but you probably wouldn't understand what that implies. The unity of Indianhood in our country has finally realized and learned the facts and the options that have been imposed against our own Native land.

We simply are asking for respect of our rights, and recognition that we have these rights in our own land. Many times, our rights have been ignored as your "progress" leads to selfishness and greediness.

Your "progress" is slowly deteriorating our country's environment, draining our lakes and choking the air we breath. You may live in an artificial dream world, but just once, open your eyes and deafening ears to see the mistakes we as Native people have encountered down through the centuries. Somehow a-long the way, we too have endured



the obstacles and challenges and know we must face more in the future.

Of course, we do not want to become extinct like the passenger pigeon and the dinosaurs. I am not implying that people from other cultures should lick the laces of our shoes, just because we are fighting for recognition and respect in our own land.

Any group or culture in Canada may voice an opinion and not be heard. However, our culture is growing stronger every day and this makes me proud to be a Native of my land.

At times I wonder who will be the next to be blamed or have a finger pointed in their direction. It seems to me, whenever the question of prejudice arises some group of people in Canada is aroused.

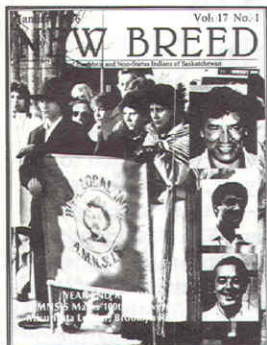
We too have the knowledge of "freedom of speech" that exists in this wonderful land and we must all share in this. We can't just be blinded or strung along by a guiding hand and ignore the garbage that just landed at our front door.

Finally, when it comes down to the statistics scale you have imposed on us, I must gratefully say you are mistaken. I have seen many Indian leaders and people who have finished high school and gone on to university. I must certainly cheer them on. But who is to say that there is a better way of life for everyone through education. This is just one point of view and it may not be correct.

As I have already illustrated, we are the dominant people of this land. We have the right to be recognized and respected in Canada. It is time for the government to stop shoving us under a rug and recognize the fact that we also exist in Canada. □

Laurence Sylvestre
ABE-11
Westside Community College
P.O. Box 70
Buffalo Narrows, Sask.





January 1986

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NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

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New Breed is looking for community reporters. If you are interested please contact:

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Regina, Sask. S4P 0K6

Freelance Articles and Photos:

Articles submitted to New Breed and subsequently used for publication shall be paid for at the rate of \$2.50 per column inch (10pt., 13 pica). All articles must be signed, however, your name will be withheld upon request. Views expressed are not necessarily those of Wehtamatowin Corporation and free expression of opinion is invited. We reserve the right to publish whole or parts of articles submitted.

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

Poems submitted will be paid at the rate of 75 cents per line, minimum \$5.00 and maximum \$25.00.

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Rates To Be Charged to AMNSIS Membership


Starting on April 1, 1986, AMNSIS members currently receiving the New Breed free of charge will be requested to pay a minimal subscription rate of \$8.00 per year, \$10.00 for two years, and \$15.00 for three years. Non-member rates will remain the same at \$10.00, \$15.00, and \$20.00 subsequently.

The decision to begin charging subscription rates to members was made at the Saskatchewan Native Communications Board meeting held prior to Christmas. The reason for this decision is because of the high cost of producing and publishing the New Breed. Although the New Breed receives limited government funding from the provincial government, it continues to be dependent on other sources of revenue such as advertising and subscription rates. The cost of publishing the New Breed ranges from 1.75 to 2.50 per issue.

A letter explaining the purpose of the subscription changes will be forwarded to the membership and to the AMNSIS Board of Directors. If you have any questions on this matter, please do not hesitate to contact us here at 525-9501 or to write to us.

Your co-operation on this matter is greatly appreciated and we hope you will help us in our struggle for our long-term goals for independence and self-reliance.

A subscription form has been included in the magazine for your convenience.




NEW BREED

"Voice of Saskatchewan Métis and Non-Status Indians"

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EDITORIAL

By Keith Turnbull

1985 has come and gone, and with it the Commemoration of the 100th Anniversary of the Battle of Batoche and the execution of Louis Riel. The past has given us understanding, commitment and strength for the work which is required in the future.

The needs of the Metis and Non-Status Indian people are well known, and can be summed up in the AMNSIS definition of self-government, which is: "self-determination, which Metis and Non-Status Indians require as a collective, to maintain their economic-social-cultural identity as unique Aboriginal People, and which will enable them to be in control of those aspects of their lives which allow them to participate in and benefit from socio-economic development on an equal basis with other citizens."

Many of the activities that will be required of self-government are already being done, and some of the initiatives that have been tried and are working are as significant, as important and as progressive as anything that is happening across Canada.

There are already, structures and programs operating in Saskatchewan which are the envy of Aboriginal organizations in other parts of Canada.

The Gabriel Dumont Institute has proven that aboriginal control of aboriginal education is indeed effective. By the fall of 1985, over 40 fully qualified professional teachers had graduated from SUNTEP. Three quarters of these graduates are teaching in schools across Saskatchewan. 135 teacher-trainees are enrolled in the program. The program can take even more students than those who are presently enrolled.

Certified and accredited training is offered through the STEP program, and over 65 students have graduated to date, with certificates

or diplomas in a number of employment areas. Many graduates have chosen to continue further their education.

These programs have a strong cultural influence, as students learn about their own history and culture as part of the training, and as these proud young people, with proven skills, re-enter their communities.

One accomplishment has been the implementation of the Nap Lafontaine Economic Development Scholarship Fund, which will give out its first scholarships in 1986. Other proposed programs are developed and ready, awaiting the outcomes of negotiations with governments and educational institutions.

Programs have been run successfully, and a lot of experience has been gained. But now we have to do more to meet the needs of our students in elementary school, because the dropout rate for Aboriginal students is still appalling. Therefore, education committees at the local, area and provincial levels will have to organize to deal directly with the problems facing children in school.

The Saskatchewan Native Economic Development Corporation (SNEDCO) was incorporated in 1984. Its overall goal is to develop a Metis and Non-Status Indian economy in the province, out of which will come improved standards of living, greater economic independence, and fuller participation in the institutions of society. SNEDCO is an important innovation for AMNSIS, because it recognizes the need for economic development to be tied to social and cultural development.

SNEDCO is presently in a development phase, but when fully "capitalized" or funded by the Federal Governments Native Economic Development Program, will offer programs which are designed to be the "building blocks" for economic self-reliance and equality.

Native Alcohol and Drug Coun-

selling Programs have proven their value, and every effort is being made to "tie" a Native Alcohol Counsellor training program to the existing network of counselling centres. There is no need to talk more about the seriousness of alcohol and drug abuse; rather, our energies must be expended in a positive way to make these programs larger, more comprehensive, and tied in with education, job creation and cultural development programs.

The Saskatchewan Native Communications Corporation, Wheta Matowin, has had its ups and downs over the years, but somehow New Breed always makes it to press. This is very important, because it is through this magazine that the history of the Metis and Non-Status Indian people and their organizations is documented for future generations. Communications are extremely important to any movement, and SNCC's main goal is to assure that Native Peoples are informed about issues of particular interest to them.

These programs, along with the economic development worker program, the various Native outreach programs, housing programs, and the other programs operated directly by Areas and Locals, illustrate how much we have going for us.

The challenge facing everyone, whether they work at the Local, Area, or Provincial level, or for AMNSIS programs, is how to be as effective as possible in all areas of work. Self-government means that the work done by politicians, by program administrators, by

program administrators, by program staff, by volunteers and by all AMNSIS members must always lead towards a better life for Metis and Non-Status Indian people collectively. Much has already been done and, by building on our strengths, much more will be accomplished in the future. □

Metis Leader Responds to Petition Dismissal

Prince George - In a press release issued by Fred House, president of the Louis Riel Metis Association, it was reported that B.C. Supreme Court Judge Melvin, dismissed a petition to dissolve the Louis Riel Metis Association, November 14th.

"The petition was brought on by a Victoria member of our society, Norman Evans in collusion with one of our Prince George members," House said. "Both of these people had been suspended from our organization at our 1985 annual assembly on charges of attempting to disrupt our organization."

"The reasons listed in the petition to liquidate our society were

Fred House, President, Louis Riel Metis Association of B.C.



based on accusations of mismanagement of our affairs," the Metis leader stated.

"In dismissing these charges the judge was critical of our administration, however he states that he could not act on unsubstantiated rumours and particularly noted the affidavit from our auditors that stated that in

receiving our affairs he could find absolutely no evidence of wrong doings by our staff, board or executive," he said.

He went on to explain, "Most of the evidence to support the petition was information dating to 1983, the first year of our active operations. In court we did not deny short comings in our administration during our first year. In 1983, we operated without a penny of core funding to cover our administration costs."

"The court case has virtually suspended our operations for the past three months. Now that this court case is behind as the organization plans to get on with our main job of having Metis rights to a land base and self-government realized and entrenched in the constitution of Canada," House stated.

"The court case itself further points to the need to have our rights entrenched. Without that protection even our organization's existence can be threatened by one or two disgruntled individuals. □

Native Business Summit Announced

Toronto - Native business leaders recently announced the Native Business Summit, a unique and ambitious business conference and international trade show to be held in Toronto at the Metro Convention Centre next June 23rd to 27th.

Roy Louis, chairman of the newly formed Native Business Summit Foundation of Canada, the event's sponsor, said that he expects the Summit to be a major breakthrough for Canada's business community. "The Summit is designed to put Native business on the map. We have the businesses and the potential. We want the world to know about it."

Louis, chairman of Peace Hills Trust Company of Edmonton and a

Councillor of the Hobbema Indian Band of Alberta added that business and commerce have a long history among Native people. "We were doing business here when the Europeans came. We still are. Our people own airlines, resort complexes, commercial developments and financial institutions. We want to show what we have and find ways to grow."

The Native organizers expect over 1500 Native and non-Native business people to attend the 5-day event. The Trade Show is expected to feature over 100 exhibitors in the resource development, tourism, business services, manufacturing and financial industries. The Summit's marketing program will be designed to attract buyers from across Canada, the U.S. and Europe.

The Summit will feature four conferences designed to bring together Native and non-Native business and government leaders to explore business opportunities, iron out obstacles for Native business and share expertise. Three concurrent two day Conferences will focus

on three major business areas: housing and real estate development, business development and resources and economic development. Three days will be spent discussing the financing of Native business and Native trade potential at the first ever International Congress on Native Finance and Trade. Delegates will focus on Native capital formation, new Native financial institutions, joint ventures with non-Native companies and financial incentives for doing business in Native communities. Participants will include federal and provincial government officials, and business experts from Canada and other countries. Native business participants will range from executives of major Native corporations to owners of small businesses, community representatives and leaders of Aboriginal organizations. Louis conceded that changing attitudes is the biggest challenge. "We have to create new attitudes and a new awareness among both the non-Native community and our own. That's why we need the Summit and we're holding it in the financial cap-

ital of Canada, on the door-step of business. This Summit," he said, "will be the start. It will be where we say to Native and non-Native people alike that there is a Native business community and that we intend to grow."

The Chairman of the Summit is Tony Belcourt, an Ottawa businessman and a Metis. He is a former Chairman of the Native Council of Canada. Belcourt said, "This is a first for our people. It grew out of discussions we had with David Crombie, the Indian Affairs Minister, and other Ministers at the Prime Ministers' Economic Summit in June. The Cabinet is behind us completely and we expect most of the provinces will be too. The key point to remember is that people have been discussing and wishing for this focus for years; the Summit will turn the wish for Native economic growth into reality at last."

The Foundation's 19 member Board is made up of Indian, Inuit and Metis business people from across Canada and includes a number of non-Native business leaders. The Board has said that the objectives of the Summit are to:

- Change the image, among Canadians, of Native people in Canada;
- Provide Native people with a new profile for themselves;
- Expose Native business opportunity to the non-Native business community;



Roy Louis

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- Expose business ideas to Native people;

- Provide a forum to exchange information and ideas which will enhance business and economic development by Native people; and

- Expose Native business to markets -- domestic and foreign. □

Foundation Formed To Promote Native Business

Toronto - Roy Louis, chairman of Peace Hills Trust of Hobbema, Alberta recently announced the formation of the Native Business Summit Foundation of Canada. The inaugural meeting of the Foundation was held at the Corporate offices of Peace Hills Trust in Edmonton on November 1, 1985.

The Foundation has been established to promote the development of Native business and, in particular, of Native entrepreneurs. Mr. Louis said: "There is already a wide range of Native businesses in Canada but the mainstream business community is largely unaware of them. We intend to change that," he said. "We also want more Native people to realize that they can have a career in business. What we're doing will mean jobs for our people," said Louis.

Mr. Louis said that "this could mark an historic step for the Native economy." He credits the new Indian Affairs Minister David Crombie with providing the impetus for the idea, which arose out of discussions at the Prime Minister's National Economic Conference last March. "David Crombie took the lead inside the government," said Louis. "They wanted to focus attention on the Native economy but rather than have the government do it, Mr. Crombie wants Native people to be in charge of their own future. We a-

gree," he said, "so we formed the Foundation."

The Board of Directors of the Foundation is made up of Indian, Inuit and Metis business people from across Canada, most of whom are not actively involved in Native political organizations. Roy Louis said: "For the most part, these are new people on the national scene and they're primarily business people." In addition, the Board contains a number of senior non-Native business people who are interested in Native business affairs.

The Executive Committee of the Board is as follows:

Chairman

- Roy Louis, Hobbema, Alberta
Chairman, Peace Hills Trust
Company
Director, Native Venture Capital
Corporation of Alberta
Councillor, Samson Band

First Vice-Chairman

- Mark R. Gordon,
Kuujuaq, Quebec
President, Makivik Corporation

Second Vice-Chairman

- Martin P. Connell, Toronto,
Ontario
Chairman, Conwest Exploration
Co. Ltd.

Treasurer

- Ron Jamieson, Toronto, Ontario
Division Manager, Imperial
Securities Ltd.
President, Grand River
Investments Ltd.

Secretary

- Lester Lafond, Saskatoon, Sask.
President, D.C. Venture Capital
Corp.
Land Entitlement Consultant,

Summit Chairman

- Tony Belcourt, Ottawa, Ontario
Vice-President, Seneca
Productions Inc.
Vice-President, Seneca
Communications Inc.

Mr. Louis also announced that the Foundation intends to host an international convention and trade show in Toronto in June of 1986. □

News Headlines

Premier Devine Announces Major Cabinet Changes

Regina - Premier Grant Devine recently announced major changes to the cabinet, including a reduction in the number of ministers, the introduction of three new faces, and a significant restructuring of responsibilities affecting departments and the Crown sector.

"These changes signal a re-dedication to the priorities of this government and the citizens we serve," Devine said. "They reflect our intention to continue to strengthen the agricultural sector; to promote and encourage economic development; and to improve the quality of life for everyone in our province."

The 19-member cabinet is as follows:

- Premier Devine assumes the position of minister of agriculture, in addition to his role as president of the Executive Council;

- Deputy Premier Eric Berntson becomes minister of the department of provincial secretary. He is also minister responsible for the Saskatchewan Power Corporation, Saskatchewan Water Corporation, the Agricultural Development Corporation, and Sask Expo. Previously, Berntson was minister of economic development and trade;

- Robert Andrew becomes minister of economic development and trade, with ministerial responsibility for the Crown Investment Corporation. Andrew had been minister of finance;

- Gary Lane becomes the new minister of finance, and will also be responsible for Saskatchewan Government Telephones and Saskatchewan Computer Utility Corporation. Lane had been minister of justice;

- Neal Hardy becomes minister of rural development, and minister of co-operation and co-operative development. Previously, Hardy was minister of the environment;

- Tim Embury becomes minister of the environment, moving from his previous portfolio as minister of urban affairs;

- Gordon Dirks retains his post as minister of social services, but also becomes minister of urban affairs, as well as minister responsible for the Saskatchewan Housing Corporation and for the Public Service Commission;

- George McLeod becomes minister of advanced education and manpower, with additional responsibilities as the minister responsible for Saskatchewan Forest Products and the Prince Albert Pulp Co. McLeod had previously been minister of supply and services;

- Paul Schoenhals becomes minister of tourism and small business; supply and services; science and technology; and telephones. He retains ministerial responsibility for the Potash Corporation of Saskatchewan and now has ministerial responsibility for the Employment Development Agency. Previously, he had been minister of energy and mines;

- Lorne Hepworth becomes minister of energy and mines. As well, he will be minister responsible for Saskoil. Hepworth's previous portfolio had been agriculture;

- Sid Dutchak becomes minister of justice, as well as the minister responsible for the Saskatchewan Mining Development Corporation, the Saskatchewan Securities Com-

mission. He retains his previous responsibility as minister of Native and northern affairs;

- Grant Hodgins, the member of the Legislature for Melfort, becomes the new minister of highways and transportation;

- Myles Morin, the member of the Legislature for the Battlefords, is named minister of revenue and financial services;

- Grant Schmidt, the member of the Legislature for Melville, becomes minister of labor;

- Joan Duncan continues as minister of consumer and commercial affairs;

- Graham Taylor retains his post as minister of health;

- Pat Smith continues as minister of education;

- Rick Folk retains his portfolio as minister of culture and recreation, and assumes ministerial responsibility for Saskatchewan Government Insurance;

- Colin Maxwell continues to be minister of parks and renewable resources, with responsibility for the New Careers Corporation.

"The changes to cabinet that I am announcing are both significant and substantial," Devine said. "They are significant because they focus clearly on the priorities of agriculture and economic development. They are substantial, because they represent a major re-alignment of ministers' responsibilities."

The premier also said the changes represent a renewed commitment to efficiency, youth and strength in agriculture, industry and the people in our cities. "I am confident the team will serve me well, but more importantly, that it will represent the interests of the people of Saskatchewan."

The premier also announced that Paul Rousseau, the member of the Legislature for Regina South and the former minister of revenue and financial services, would be Saskatchewan's new Agent-General in London. Rousseau will replace Bob Larter, who will be leaving the post in the summer of 1986. □

NEDP Advisory Board Members Announced

Ottawa, December 9, 1985 -- Ten new appointments and five re-appointments to the Native Economic Development Program Advisory Board were announced today by the Honourable Andre Bissonnette, Minister of State (Small Businesses).

Re-appointed as Chairman is Mr. Ken Thomas, a Native businessman from Regina who was appointed interim Chairman in August, 1985. Appointed as Vice-Chairman is Mr. Mark R. Gordon of Montreal who is President of Makivik Corporation.

Other new members include: Chief Roger Augustine (New Brunswick), Mr. Yvon Cyrenne (Quebec), Mr. Albert Diamond (Quebec), Mr. Ron Jamieson (Ontario), Ms. Marie Jewell (Northwest Territories), Ms.

Cec McCauly (Northwest Territories), Mr. Bob Pasco (British Columbia), Ms. Muriel Stanley Venne (Alberta), and Chief Joe Guy Wood (Manitoba).

Re-appointed to the Advisory Board are Mr. Walter Twinn (Alberta), Mr. Paul Birckel (Yukon), Mr. Jack Anawak (Northwest Territories) and Mr. Murray Koffler (Ontario).

All appointments to the Board are made by Order-in-Council and are for a two year term.

Mr. Bissonnette congratulated the out-going Advisory Board members whose term expire on October 31, 1985 for their dedicated service to Aboriginal people and praised their efforts in helping to design and implement a unique program to encourage economic and business development within Canada's Native community.

"The NEDP has broken new ground in the field of Aboriginal economic development programming", the Minister said. "It is the only program of its type open to all Aboriginal people in Canada and where a Native-controlled Advisory Board oversees all aspects of the Program's operation", he added.

Mr. Bissonnette said that he wants the Advisory Board to apply strict private sector principles in its assessment of proposals. "Only projects which have the potential to be commercially viable will help develop long-term Aboriginal economic self-reliance", the Minister said. He added that Aboriginal entrepreneurs who take the personal risks necessary to make a project succeed will find the NEDP an important source of support.

The appointments announced today brings the total Board membership to nineteen. The four other members, who were appointed in August for a similar two year term, are Ms. Anne Noonan (Ontario), Ms. Rachael Marshall (Nova Scotia), Mr. Zebedee Nungak (Quebec), Mr. Noel Hutton (Newfoundland and Labrador).

The Native Economic Development Program is a special initiative administered through the Department of Regional Industrial Expansion that is designed to assist in the development of Aboriginal economic self-reliance.

Mr. Bissonnette will be meeting with the NEDAB on December 9 and 10, 1985. □



NEDP Advisory Board Members

Northern Development Advisory Council Established

Regina - Sid Dutchak, minister responsible for northern affairs, has announced formation of the Northern Development Advisory Council, an 11-person body which will solicit views and opinions of northern residents regarding northern development.

The minister announced the appointments recently at a Prince Albert news conference. He said the advisory council mandate is twofold.

"The new council will enhance the general development of Saskatchewan's north by improving the flow of communication between governments, the public and the private sector," Dutchak said. "The council would ensure that wisdom, energy and enthusiasm of northerners will be integral components to the growth and progress of Saskatchewan."

Members of the council are: W.A. (Bill) Klassen, a former deputy minister of Saskatchewan Parks and Renewable Resources; Anne Hryniuk, a member of the La Ronge Community College board of directors; Louis Bear, owner of a taxi service and bus service in Sandy Bay; Rt. Rev. H.V.R. Short, a retired Anglican bishop for the Diocese of Saskatchewan; Ben Siemens, president of a northern aviation firm; Tony Durocher, a private truck driver in Ile a la Crosse; Wanda Cataract, clerk of the Turnor Lake Band; John Carriere, an outfitter from Cumberland House; Joe Roberts, an employee of an Indian-controlled economic development corporation; Ron Scrimshaw, a Calgary-based manager of Native Affairs with Nova; and Dr. Walter Kupsch, an academic from Saskatoon.

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The members of the council will be responsible with helping maximize public participation, where appropriate, into government activities and operations and northern Saskatchewan. The Council will use various means including the conduct of public meetings, solicitation of written and verbal briefs, and use of communications media, conferences, seminars and workshops to carry out its functions. Additionally, the Council will, at its discretion,



Sid Dutchak, New Minister of Justice

Northern Local Governments Reject Advisory Council

By Vi Sanderson

Regina - The Association of Northern Local Government, representing 20 Northern Saskatchewan communities do not support the recently formed Northern Development Advisory Council. At their annual meeting held in Prince Albert, November 27, 1985, the Association members voted unanimously not to recognize the Council. The Association will also write to the five Native

be able to either respond to requests for meetings or to request meetings in specific locales on specific subjects.

The Council will, however, through its activities and as necessary, seek to advise and influence various Provincial departments and agencies in the development, adjustment and/or maintenance of northern policies, programs and services. This function logically stems from the government's desire to address, with increasing effectiveness and efficiency, northern development problems and opportunities.

Because the Council will not be burdened with line delivery responsibilities in the north, it will be able to adopt a very broad, objective, and integrative perspective on development opportunities and issues.

Benefits of such an holistic perspective accrue through strengthened co-ordination of departments' and agencies' northern programming and services, based on consultation with the Council. □

members of the Council, encouraging them not to participate in what they call "a propaganda move by the provincial government."

Max Morin, Vice-President of the Local Governments stressed that his organization does not recognize the Council, "We've totally rejected the Council; we don't recognize them," he stated. Morin feels that the government is trying to create a buffer between the Northern Native elected politicians and themselves. "We'd only down grade ourselves as elected Northern Native people," he said. "We felt as LCA's if we wanted something, we'd go directly to the Minister."

Another concern that Morin had was how the selection of the eleven people that represent the Council was done. He also questioned why the government would choose someone from outside the province. "There are only five Northern Native people sitting on that board and six Non-Native people, one of them is from Alberta," he said. "The rest of them may have flown around

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Northern Saskatchewan a few times, but they never lived here."

Lawrence Yew, NDP MLA from Cumberland Constituency fears for the Northern Native people and that the Council will overlook the role of elected groups in the North. He also feels that the Council "will undermine local governments, special interest groups, fishing, trapping, wild rice organizations, band councils, FSIN and AMNSIS."

Yew is also concerned about the Council being appointed by government and being answerable to a government secretariat. "It's a token

sounding board to cloud up the important issues confronting people in Northern Saskatchewan", he said. Yew hopes that all Northerners will refuse to participate in the Council.

According to Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), the organization recommended several names and one was selected; John Carrier of Cumberland House. Sinclair said AMNSIS will wait to see what direction the Advisory Council takes before deciding on whether it will support it or not. □

Constitutional Update

by Bonita Beatty



Constitutional Planning and Briefing Meetings

The main purpose of the meetings was to prepare material for the tripartite meetings and to keep all the program heads within AMNSIS up-to-date on any Constitutional developments which could directly affect them.

Developments that have occurred since the First Minister's Conference in April up to now was explained in detail to the Constitutional staff and program heads.

Secondly, the format and delivery of the Constitutional Community Consultations was discussed at length. It was explained the type of problems that we encountered at our previous Land Commission Hearings such as:

The Board of Directors in most areas spent much time in explaining what we meant by self-government and a land base and what role the Metis National Council played in the process. As a result, there was a limited time for feedback from those who attended the meeting. The people were not briefed prior to the meetings, so they received an overload of information which got them confused.

Most of the meetings were organized

in a panel format where the commission members did all the talking initially and questions were directed to them after the presentations. This method seemed to solicit the participation of a few vocal members while the shyer ones said very little.

The panel set-up is effective when one is dealing with people who are informed and are not shy to ask questions on issues that they do not understand. However, when one is dealing with community people, there has to be smaller group discussions to ensure that all people get a chance to voice their ideas.

The Fort Qu'Appelle area demonstrated the effectiveness of the group discussion method because it allowed for maximum participation by everyone and it also gave responsibility to the local group reporters to ensure that feedback was recorded in both a verbal and a written format.

The consultation schedule was hectic because staff had to travel to five Regions before Christmas to present the material to the Locals. Letters of introduction were sent out to the Locals informing them of

the meetings and the Area Director in each Region was held responsible for organizing the people to come to them. Meetings were held in Lloydminster, Meadow Lake, Pinehouse, Ile a la Crosse, Buffalo Narrows, La Loche, Uranium City, La Ronge and Cumberland House.

The community consultation group consists of at least five people who take turns in facilitating. They are two AMNSIS Consultants, two AMNSIS Executive, and the program heads from the Departments who are prioritized in the Tripartite Agenda also attend. The Co-ordinators, like myself and Don Ross, are required to attend all meetings.

There was some discussion at the Planning Meetings, as well as at the Board level, on consultation with other Native groups in the Province. One of the recommendations was to hold hearings in the central areas of the Province and to invite participation from Native groups to address the panel on the models of self-government. These groups could include the Native Women, the Friendship Centres, Youth, etc. This proposal was tabled by the AMNSIS Board and it is only at the

developmental level. All plans have to be approved at AMNSIS Board Meetings.

There was also discussion at the Planning Meetings on who our target audience is. It was agreed that our first priority involved the AMNSIS Membership including the staff within each of the various Departments. There was a suggestion made to try to include the shut-ins, such as those in the crisis centres, alcohol centres, and those in prisons, as part of our target audience. In addition, the non-Native sector was also identified as a key target group.

The subject of **Transitional Programming** was brought up as being an important factor in the Constitutional process. A Work Group consisting of all the program heads was suggested where existing programs can be developed further to lead into self-governing institutions under the AMNSIS model. Concern was indicated that there still has to be programs and services offered to the people right now while the negotiations are going on.

Enumeration was discussed briefly. The Federal Government is not prepared to do a separate census for the Aboriginal people rather a separate page will be integrated into the 1986 Census which will be out in January, 1987 for publication.

AMNSIS Board Meetings

The meeting on November 18th was basically a trial-run on the material that is being taken to the communities. The Board Members generally approved of the overhead-use method but they wanted the material condensed and simplified.

The November 25th Meeting dealt with the internal business of the Organization. A report on the progress of the Metis Farms negotiations was made. The Province has agreed to transfer the farm in the Lebert area to an area corporation but the actual transfer is slow and is causing a lot of frustration for the people in the area.

The subject of Land Claims was also raised. Sinclair stressed that the priority was still Land and people have to begin making an issue out of it. The onus is on the areas to begin to identify tracts of land so that the organization can use something as a basis for negotiation. There was

some controversy on this but the areas then agreed to hold meetings in their Locals to start the process.

A report was also given on the outcome of the first round of Tripartite negotiations that were held on the 16th. There was much frustration expressed by the members on the bureaucratic structure of the meetings. The Province is willing to talk about programs but is unwilling to talk about self-governing rights. They do not approve of the community consultations because they think the expectations of the people will be raised too highly and they do not want to upset the rest of the non-Native sector by talking about land claims with the Metis and Non-Status people. As a result, they are reluctant to release the funding that was proposed for organizing area meetings on Constitutional matters. (As of December 6th, the Province, at a meeting with Jim Sinclair, has expressed a willingness to release the funding).

The AMNSIS Constitutional position has been given to the various political parties in the Province. The leaders of these parties have had meetings with Sinclair earlier on in the year. Blakeney is prepared to meet in the New Year to get an update on the position.

John Turner, the Federal Liberal Leader will also meet with Sinclair in the New Year, whenever their schedules can be coincided.

Jim Sinclair also met with David Crombie, Minister of Indian and Northern Affairs, on the 28th of November. The purpose of the meeting was to discuss the Non-Status issue within AMNSIS, and also to generate support from the Minister to ensure that the Tripartite process is taken seriously at the Federal level.

At that meeting, the Minister agreed that a policy has to be made by AMNSIS for those members who are thinking about registering under Bill C-31 and those who have registered but are left under the General List. The Minister agreed to release \$100,050 to AMNSIS to prepare a policy for the Non-Status people within the organization. Sinclair agreed that the policy would be ready by March, 1986, and that the work would begin right after the New Year.

• The format of how the work will

be done will likely involve local and area meetings where the views of the people will be written into a policy.

Tripartite Meetings

At an area meeting in La Ronge on December 12, Jim Sinclair explained that he met with the Premier to discuss the problems with the tripartite process where the government is prepared to deal with programming instead of constitutional items. As a result of the meeting, the Premier is now prepared to set aside three tracts of land in the North for the Metis people which could be set up as test models for practising self-governing powers within a land base.

They also discussed a possible urban model of self-government where the Metis could begin to establish some control over their own institutions in the areas that affect their lives.

The problem of government bureaucrats meeting with the AMNSIS politicians at the Tripartite level was also talked about. The Premier assigned Sid Dutchak, the Minister of the Native Secretariat, to the Committee in order to try to deal with lack of decision-making which previously existed.

National Meetings

The Metis National Council met with the Aboriginal groups of Canada in Ottawa on December 17. The meeting was mainly to try to establish a general agreement amongst all the groups on the entrenchment of land and self-government in the Constitution.

The Assembly of First Nations representatives had a problem with the suggestion because they specifically wanted to entrench the composite amendment which they tabled at the last First Minister's Conference.

No agreement was made on this except that all the groups would try to work on a common position for the general entrenchment of rights.

The Metis National Council also proposed a meeting with the Prime Minister and the Justice Minister for the month of January to discuss the work that has been done by the Metis groups since the First Ministers' Conference. □

Selling SaskOil

By J.F. Conway

In a precedent setting decision, the Devine Tory government has put one-third of the equity of SaskOil, a major and lucrative Crown corporation, up for grabs. This decision marks the second step the Tories have taken toward the privatization of SaskOil, currently a big profit maker.

The first step, last year's issue of SaskOil bonds, provided purchasers no equity in SaskOil, but assured them a minimum annual return of 10 per cent, and more, depending on the company's performance. This meant the purchaser enjoyed some of the economic surplus generated by SaskOil, but no ownership rights. Shares, on the other hand, provide both a share of the surplus through annual dividends, and an on-going ownership stake for investors.

The Tory government has been under a lot of pressure from the business lobby and the right wing of its own party to get on with privatization. During the 1982 election, Devine savaged the resource Crowns and their fat bureaucrats, though he always stopped short of threatening to sell them off. After the election, the top managements and boards of the resource Crowns were purged and replaced with friends of private business. Then the roles of the Crowns were downplayed, expansion was curtailed, and, in the case of the Potash Corporation of Saskatchewan, big chunks of the market were left for the private companies. In the case of SaskOil, the decision was made to turn it into a money-maker by encouraging maximum output and sales, making it an attractive investment. Then came the bond issue. Though all this was a softening up process in preparation for privatization, it was still going too slow for the Neanderthals.

Last year, Herb Pinder Jr., Chair-person of SaskOil's Board,

declared selling bonds was but a halfway house to privatization. Then he went further. At a meeting of the Chamber of Commerce, Pinder moved an unanimously successful resolution demanding the Tory government "divest itself of all Crown corporations, except those providing essential public service." At a subsequent press conference, Premier Devine admitted he favoured selling the Crowns, "if the price is right."

This caused a flurry of controversy. Saner Tory heads, like Energy Minister Schoenthal, Finance Minister Andrew, and Deputy Premier Bernston, insisted there were no immediate plans to sell the Crowns, but allowed that the door to privatization remained open.

Obviously a political compromise has been reached in the cabinet. Fearful an outright sale of a major resource Crown would not win wide public support, the cabinet is moving slowly and carefully.

First, the bonds were sold. There was no significant negative public reaction. The public reaction to this next step, the sale of shares, will be monitored carefully by Tory pollsters. If there is no significant public opposition, the door to privatization will open wider, as the Crown sector is sold off piece by piece. Re-election of the government will be viewed as a mandate to accelerate the process.

The structure of the \$100 million SaskOil share offer is such as to encourage the big investor, not the little guy. Though the units are small, \$29, the maximum any one investor can buy is big — \$4 million. And although Saskatchewan investors will get initial preference, the share issue will be opened up to all Canadians and listed on a major stock exchange. Further, the \$29 units are made up of two preferred and one common share. Preferred shares at-

tract the big investor, since they carry a guaranteed return and a tax advantage through the dividend tax credit. Such benefits are most attractive to those in high income brackets and, of course, to be fully beneficial, one must buy a reasonably large package of units. For the modest investor, Canada Savings Bonds probably remain a better deal. But for the big investor, preferred shares are a better deal.

The next thing to watch for after the sale of shares is a process of looting the corporation by declaring large annual dividends, which will now be shared between the public treasury and the private investors. SaskOil sells oil and gas. The corporation is therefore ripe for looting. It's simple. All you do is maximize your sales and minimize the earnings you retain for expansion, research and development, and renewal. Further, SaskOil already has a board that favours the private investor, including a chairperson drooling to privatize the company. The private investors will therefore have a big say in running the corporation, even though they'll own only one-third to the government's two-thirds. In the preliminary prospectus for investors describing the share offer, at three separate points and in heavy bold-face letters, the following statement appears: "The Government of Saskatchewan has indicated it intends to participate in ownership, not management, of SaskOil." This amounts to an open invitation to come and loot the joint. The Tory government clearly intends to allow the private investor a free hand in running the corporation.

After the looting process is completed, the shell of SaskOil will be sold at rock bottom prices. The public will take a bath. The private investors will laugh all the way to the bank. □

Gabriel Dumont Institute To Hold Annual Conference And Assembly In Saskatoon

By Keith Turnbull

Regina - The annual cultural conference and annual assembly of the Gabriel Dumont Institute will be held from Thursday, March 6th, to Saturday, March 8th, at the Sheraton-Cavalier Hotel in Saskatoon.

The theme of this year's conference is: **Our Children, Our Culture, Our Pride, Our Future.** The program will begin on Thursday evening at 7:00 p.m., with registration and a cultural evening of displays, music and entertainment.

The main part of the conference will begin on Friday morning at 9:00 a.m. with the theme addressed by Jim Sinclair, President of AMNSIS. Later, conference attendees will break into small groups to discuss topics including:

- Aboriginal music/art/literature and their importance to the community.
- Aboriginal language education and how to get it started.
- Community oral history projects.
- Setting up literacy and tutoring programs in the community.
- How to work with your local school to meet the cultural/educational needs of your children.
- Metis dancing.
- Traditional Indian ways.
- Financing and university/technical school education.
- Approaches to simplified proposal writing.



Our Children
Our Culture
Our Pride
Our Future

The over-riding goal is to provide participants with practical information and ideas which will encourage local organization and cultural development, both of which are extremely important as Aboriginal people move towards self-determination.

The Annual Assembly of the Gabriel Dumont Institute will convene on Saturday, March 8, at 9:00 a.m., following the conference.

Further information, including registration procedures, will be sent out to all areas and locals well ahead of the conference dates. □

Go For The Gold A Unique Approach

By Vi Sanderson

Regina - The First Nations Holding Company (FNHC) Saskatchewan held a gala dinner and dance at the Centre of the Arts on December 11, 1985. This unique approach to create links between the Indian business community and the rest of the public and private sector, featured Olympic Gold Medalist Billy Mills, who was the key-note speaker.

The banquet was to honor Native business leaders, and to raise funds for First Nations Holding Company investment fund, to share information and to build a positive working relationship with the general business community from large corpora-

tions to small enterprises.

The theme of the event was to encourage motivation and innovation amongst Native entrepreneurs, Indian leaders, government workers, and private business people who attended the banquet.

"Go For The Gold", was designed to pass on the skills, methods, determination and commit-

ment that have allowed people in business following the same philosophy that carried Mills to the top of the athletic world.

Billy Mills is an Oglala Sioux Indian born in Pine Ridge, South Dakota, June 30, 1938. He served in the United States Marine Corps and received his bachelor's degree from the University of Kansas. He is Pre-



Billy Mills speaking at banquet

sident of Billy Mills Insurance Services, a company specializing in employee benefit plans, business insurance, and estate planning.

Mills won the gold medal in the 10,000 metre run at the 1964 Olympics in Tokyo, Japan. With all odds against him he astonished the world of athletics by accomplishing his dream to win. With determination and fifteen years of hard work, the reality of a dream came true. "All I heard were my thoughts: 'I can win!' 'I can win!'", then my thoughts changed to 'I won!'" "I won", he smiled.

What does he attribute his success to?? "The love and support of my family, they believe in me, people need people they need to collectively support each other, we all need the love, understanding and support from our families and people," he said. As well Mills believes we can achieve and succeed in what ever we wants in life if we have a good mental attitude. "My fifteen year old daughter saved her money for about 30 months then she came over to me and said, 'I have enough gas money for 2 years, now all I need is the car,'" he joked, "Like I say people need people, in order to succeed."

"Defeat is not failure, you have to accept it. It should make you pursue a goal and advance you to a higher plateau," Mills explained. A man who never gave in to defeat or failure, has applied the same philosophy of determination and commitment to develop a very successful career in the insurance industry.

Mills was unable to take the customary victory run, so last year he and his wife, Pat, returned to Tokyo and to the stadium where 20 years ago 85,000 people screamed and cheered as he ran past the finish line. Because of a skiing injury Mills slowly circled the track to the point where he had his winning surge. Mills started crying when he heard only Pat clapping from the area where she had watched his victory. He turned his head into the rain, facing the empty seats. "It was the final chapter of my running career", he said.

Mills resides with his wife Pat and their daughters in Fair Oaks, California. □

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AMNSIS Board Discusses Non-Status

By Vi Sanderson

Prince Albert - The issue of Non-Status Indians came up at a recent Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) Board of Directors meeting in Prince Albert.

Jim Sinclair, President of AMNSIS said the mandate the local members gave him at the general assembly was to keep AMNSIS together. "We were also given a mandate to start negotiations to develop a specific paper for the Non-Status. I hate to use that word because after April 17, 1987, there are only Metis, Indian and Inuit," he stated.

The need to discuss the Non-Status Indian issue was stressed by Sinclair because there wasn't a consensus amongst all the AMNSIS board of directors regarding that issue. "We all have different views here and we haven't dealt with it yet," Sinclair said. He also reminded the board that the Non-Status Indians will not be voting in the next elections. AMNSIS has a bylaw in its constitution that only Metis can vote. "These are the people being

left out in limbo and all they're asking for is support from this organization on a position paper," he said.

Sinclair felt that the AMNSIS organization hasn't been very supportive of the Non-Status issue. "The only area of support has been to throw in a Metis paper with the Non-Status at the tail end of it," he said. He explained that the people who have their status reinstated and those who register on the general list will receive their general rights such as fishing, hunting, health and education. But they will not belong to any band for a couple of years and will not be entitled to any land during this period.

Sinclair recently met with Premier Grant Devine and Indian Affairs Minister David Crombie. "I got the feeling that the Premier and the Federal government are uneasy about dealing with the Non-Status issue," he said. "The governments want to deal with the Non-Status through a bilateral agreement. If AMNSIS goes trilaterally with the Indians to the government, they will in some way jeopardize the Assembly of First Nations (AFN), because the AFN is saying they have the right to go bilaterally with agreements to the Federal government," Sinclair explained. "Crombie made it very clear that he wanted to deal with Indians bilaterally," he said. "The reason why Crombie wants to deal bilaterally with the Indians is because he can make decisions on

expanding the Indian Act by setting up a new policy to include those people that will be left out, and also to provide programs, services and access to new lands."

Sinclair said the Non-Status Indians want to develop their own position paper that clearly defines their wants and needs. It will be up to the Non-Status Indians to ask for support from organizations and as AMNSIS. "They must develop a paper because they also can't have it both ways. They can't sit around at home waiting for somebody to come along and support them. They must develop their own position and the position has to be their own, and then ask for support," Sinclair stated. The organization recently received \$100,000 from the Department of Indian Affairs to assist the Non-Status Indians in developing a position of transaction to become Indians with full rights.

Jim Favel, Area Director for Northern Region III said, "I think it's up to each individual to decide what they want to do. I don't see anything wrong with that." There was a general agreement from the board members on Favel's statement.

Jim Durocher, Treasurer of AMNSIS indicated he wanted the Federation of Saskatchewan Indian Nations (FSIN) to be equally responsible for the Non-Status. "Why can't we talk about the possibility of meeting with the FSIN because they're going to have to address that issue sooner or later," he said. Durocher felt that the Non-Status will request for lands and he would like to meet with them and find out how many want land. "Why can't we ask FSIN to help in this area because they (Non-Status) are going to be under the auspices of FSIN eventually," he said. In response Sinclair said, "Why go to FSIN? Why not let the onus be on the new Indians themselves to develop a paper then ask for support?" Durocher remained firm in his decision to include FSIN because "There's lots of changes to talk about."

Allen Morin, Secretary of AMN-

SIS expressed his concern. "Even though you exclude the word Non-Status from the Metis position papers, I think, as AMNSIS we have an obligation to deal with the Non-Status issue. I think it's up to us to develop that policy," he stated. As well, Morin felt that an agreement could be reached by all AMNSIS board members to work together with the Non-Status Indians.

Alvin Campeau, Area Director for Eastern Region II agreed with the Non-Status people identifying themselves as Indians. He felt that the people will have to register fairly

quickly because they only have until 1987 to make those decisions. However he disagreed with Durocher who wanted the FSIN involved. "I figure if people are going for their rights, they have to do it themselves with the support from the Metis people because we've always been together," he concluded.

Sinclair also advised the Metis politicians to be very careful who they register into their organization. "Where do you make the distinction between Metis and White? That's where you have to be very careful who you allow in," he said. □



Riel Commemoration

AMNSIS Marks 100th Anniversary Of Riel Hanging

By Errol Kinistino

(Regina, Saturday, November 16, 1985)

A large crowd of about 150 braved a cold wind to pay homage to Metis patriot Louis David Riel, who was hanged after a speedy trial 100 years ago. They marched from Government House on Dewdney Avenue to the chapel where Riel was hung. Today, only a few sticks remain in the ground where the scaffold used to be. The execution site and the chapel are surrounded by the barracks of the Royal Canadian Mounted Police. It was a cold reminder of the old North West Mounted Police's mission: to open the west for white settlement and to

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L. - Ed Nofield, R. - Claude Petit at 100th Anniversary of Riel Hanging.

force a stop to any resistance from the Indians and Metis. The mission was made easier with the help of Canadian dollars, canons, gattling guns and thousands of soldiers. A handful of Metis held all this at bay.

Much has happened in the century since. The Indians were herded like cattle onto useless pieces of land, what the Ojibway and Saulteaux call "left-over pieces of land". After being run out of their homes along the Red River right in the middle of modern downtown Winnipeg, the Metis were forced to take up arms in a second resistance, which ended with the execution. One short century later Natives are still fighting for their pile of bones rights. The Indians are still trying to adapt to the left over pieces of land; those who haven't fled to the cities that is.

Jim Sinclair



And the Metis are still asserting Aboriginal title to their homeland. The world at large has shot from the stoneage to the global village in the blink of an eye.

The press is well represented this year. The Canadian Broadcasting Corporation (CBC) and the Canadian Television Network (CTV) both send a reporter and camera crew. The Leader-Post is here again. I watched the coverage that night. The television does not lie. It showed the people marching. It showed the wreaths. It showed the victims. It showed AMNSIS president James Sinclair in a combat jacket hinting at getting even through the political power of a gun. It was all over in seconds.

The marchers stood in silence at the execution site ceremony for two minutes. The sun shone brightly at that moment, the Metis Ensign waved in the cold breeze. Sadness ruled the atmosphere. I had to move. The two minutes was interrupted by the whirring TV equipment.

The marchers are taken by school busses to the Holy Rosary Cathedral for a special mass. One bus is full, the other half empty. Both are warm and both are filled with a solemn atmosphere. I stay at the barracks and take a quick tour of the RCMP Museum.

At the museum I am reminded of just how much damage this so called

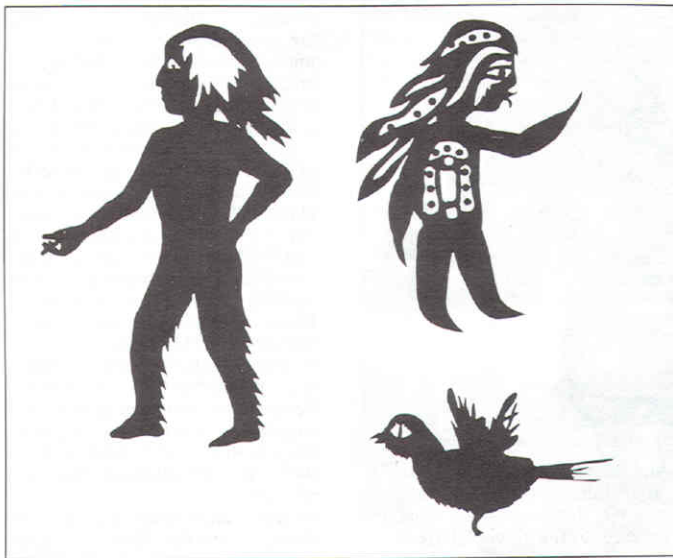
Canadian civilization can do. There are guns everywhere, there are communication systems...there are sacred pipes...and there is a piece of rope displayed like a trophy. I look and quickly look away, wondering if the point of a gun would've been better. The tour guide speaks with a French accent. He makes a joke about college west at Regina University. He says it's now called "college east". There are so many orientals. Can't he see I am bleeding already. Another guide takes a picture of my brown little son. He puts a small RCMP cap on his head.

I catch up to the rest at the cathedral. Young Norman and Chris LaFontaine are bathed in light as they sing of Riel. It was a touching scene hearing their voices blend with the pipe organ of civilization. They sang of hope.

Riel's diary is on display at the church's doorway, but it is largely ignored when the service ends. Laroques, Sinclairs, Petits, Boyers, LaFontaines; they have all remembered. Even Regina Mayor Larry Schneider is there. How could he forget. The Bells of Holy Rosary rang out over the city's "Cathedral" area.

After mass it was time to eat and the commemorators went on to the Friendship Center for that. The solemn mood follows the people there. The traditional feast of "bannock and bullets" seemed like communion all over again. It was food for the soul. A man was there handing out calendars called "Northwest War Map". The cover has pictures of Big Bear, Gabriel Dumont, and Louis Riel on it.

Russel Halyk provided some inspiration, inspite of the somber mood. He had made this event a pilgrimage all the way from Halifax. He is originally from Saskatchewan and seemed to be a bit of a disciple of Riel. He says when his parents fled slavery in the Soviet Union to come to this land of freedom, it was the freedom they were after, not so much the cheap land. He says that as a Canadian, he would not have missed this day. That left me wondering where all the other Canadians were. □



Tales of Wesakechak A Video Series

By Marla Dufour

Tales of Wesakechak is an exciting thirteen part video series of 15 minute programs based on well known Cree legends, which have been specially adapted for television and for children.

This series was produced by Storytellers Production Ltd. Storytellers Production Ltd. is a partnership between Saskatchewan Native Communications Corporation and the Little Red Hen Story Theatre.

In the fall of 1983 Saskatchewan Native Communications Corporation and the Little Red Hen Story Theatre produced a pilot tape entitled "How the Fox Earned His Name" and a teacher guide. The pilot tape and teacher guide were then field tested in 1984 by the Native Curriculum Development Team of the Department of Education for Saskatchewan. The test results of the pilot received a positive response and Storytellers Production Ltd.

were encouraged to produce the series.

C.B.C. - Regina, the Department of Education for Saskatchewan, and Telefilm Canada agreed to become involved in the series.

By the spring of 1984 pre-production was underway. Scripts were being written, art work was being designed, technical problems were being worked out, and money for the series was being found. By July 1984 the taping of the series was underway and after many months the series was completed in mid December. Accompanying the video series, Storytellers Production Ltd. also produced an exciting 38 page teacher's activity guide.

Storytellers Production Ltd. objectives of this series are as follows:

1. To develop appreciation of Canadian Indian legends and myths.
2. To develop understanding of the purpose and values of myths and legends.
3. To increase awareness of universal themes within myths and legends.
4. To develop an understanding of the oral tradition of Canadian Native peoples.

5. To foster an appreciation for cultural similarities and differences.

6. To bring Native community people and their talents to the classroom.

7. To entertain children of all ages and cultures.

Storytellers Production Ltd. uses an oral storyteller, Tantoo Martin, and the technique of shadow theatre to present the legends of Wesakechak. Shadow puppets are used to dramatize each story and the Native storyteller explains the key values of the story to the viewing audience.

Indians of North America were a people with an oral tradition, who did not have a written language; therefore the art of storytelling was an important one. Storytelling was the way that knowledge and history were passed on to the people, from generation to generation.

Like storytelling, shadow puppetry is also an ancient art form. Shadow puppetry originated in China, and by the sixteenth century shadow puppet plays were introduced to India, the Middle East, Turkey, Greece, and finally to Europe. Cultural and religious topics were the main subject of shadow puppet theatres.

The puppet stage was lit with oil lamps, and the puppeteers were hidden behind a curtain in the traditional shows. The puppeteers not only manipulated the puppets, but also spoke, sang, and did all the sound effects for the show.

Storytellers Production Ltd. felt that the techniques of shadow theatre will complement the stylized oral traditions of Native people.

There are many, many different stories of Wesakechak. And each story can be told in a different way, depending on the storyteller. For example, a Plains Cree story might use a bison and the same story told by a Bush Cree might use a moose. However, what remains constant are the values and the lessons in each story.

Each legend allows children to creatively interpret the moral lessons and values into the content of their own lives. Some legends deal with respect, vanity, responsible,

co-operation, greed, decision-making, friendship, jealousy, etc. The 38 page teacher guide helps to creatively understand the legends more fully. The teacher guide suggests: before the program activities, Cree words used in the legend, a story synopsis, the main lessons of the story, follow-up questions, and many exciting and challenging activities which relate to the lesson in each story. The teacher guide also explains in detail how to create your own shadow puppet shadow, and also suggests some recipes such as: cracklings, pemmican, rabbit soup, etc.

The series and teacher guide can be used as a learning tool in the areas of: language arts, social studies, Native studies, and fine arts.

The series is presently being used in public schools throughout Saskatchewan, and Storytellers Production Ltd. has approached Indian Affairs to purchase the series for Saskatchewan.

Storytellers Production Ltd. also hopes to make sales to independent and public T.V. stations, museums, libraries, cultural organization, as well as schools. Sales will be used to pay back their loan to Telefilm Canada.

In June of 1985, Storytellers Production Ltd. won an award of merit for the episode entitled, "The Creation of the World." at the AMTEC (Association for Media and Technology in Education in Canada) Festival held in Calgary. It is also being entered into the Japanese educational Film and Video Festival. Storytellers Production Ltd. wants to have the series entered into as many festivals and awards as possible. The exposure, publicity, and reviews is sure to help their marketing.

After reviewing this series you can not help but be delighted with this exciting, and humorous children's educational series — Tales of Wesakechak.

For more information on Tales of Wesakechak write:

Storytellers Production Ltd.
C/O Marla Dufour,
Marketing Co-ordinator
2139 Retallack Street
Regina, Saskatchewan
S4T 2K5

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A Handful Proves Successful

By Tina La Rose

Fort Qu'Appelle - In a small motel room on the outskirts of Fort Qu'Appelle, Nap Lafontaine, former Area Director of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and a small group of people began organizing the South East Area.

Eventually a room became available in the old high school, where the Parkland Community College operated. With a growing area and the need to accommodate students wanting to go to school, Nap and his executive of three searched for an adequate building. In 1975 the South East Area went for a mortgage on a house in Fort Qu'Appelle that could accommodate the growing needs.

Needing a name for the building, something suitable they came up with Ka Pa Chee (Ka pih sih) Training Center, a Cree word meaning, "Stay over night." Through various bake sales, raffles and the rent from the up-grading programs the monthly mortgage payments were made.

Students that came from abroad could rent rooms upstairs while attending class. "Our staff always

keeps an eye open for appropriate housing for the students," said Dominic Lafontaine, Area Director. Since then numerous students have come to take advantage of the courses offered at Ka Pa Chee.

Two very specific courses that stand out are the Social Work program and the Journeyman carpenter course, that have certified 19 students. The South East Area is continuously seeking new ways to improve conditions that have plagued the Native communities.

Regular monthly area board meetings are held, keeping the board members well informed and up-to-date on the issues. Then in December the area breaks their 13 locals up into three areas allowing more time to spend with each local to find out their specific needs. Along with the meeting comes a special Christmas dinner sponsored by the area, to show appreciation to their members.

Area Director, Dominic Lafontaine said, "You've got to work at the local level; the membership is what counts."

Currently the South East Area has a membership of 10,000 and 13 active locals. "The South East Area is where it is at because we were very fortunate that Nap was our leader. Because without his leadership we wouldn't be here," concluded Margie Lafontaine, counsellor for Ka Pa Chee Training Center. □

Year End Review

Regina - Since I have been involved in the organization, the goal has been to regain rights our ancestors once enjoyed as a people. These rights included the right to own, use and move freely over the lands which they once shared with their Indian brothers and sisters. This land was taken first by the government and then the land allotted to the people was taken by land speculators, banks, politicians and their friends. The result was that our people were left landless and without the means by which they could earn their livelihood and develop along with other people. Over the years our people have never given up the goal of regaining some of the lands taken from them. These are important for their economic development potential and, as well, to provide a symbolic Metis Homeland.

The experience of our people over the last one hundred years has been one of poverty, isolation and lack of opportunity. We also know that the assimilation-mainstream policy which governments have imposed on our people has not, is not and will not work to the benefit of our people. This has convinced us that as long as other people make all our decisions for us which affect our daily lives we cannot advance and will always be a disadvantaged minority. This has led us to the conclusion that if we are to make progress as a people, we must be able to make the decisions and implement those programs and services which are key to the advancement of our people. To take control, we need the power to take the appropriate initiatives, we need the necessary political infrastructure to make decisions and we need an administrative infrastructure to implement those decisions. From this must follow the program and service institutions we need to actually take control of our lives. These include institutions like Dumont Institute, SNACC, SNEDCO, the Alex Bishop Child Care Center and many other similar insti-

tutions. This is what we call Self-Government.

The Constitutional Process

For the past three years, we have been involved in multilateral discussions (at the national level) to identify and define the rights of Aboriginal People. The Association, through the Metis National Council, has put forward a consistent position. It seeks to have two key rights entrenched in the Constitution. These are the right to land and the right to Self-Government. Everything else we seek comes under these two rights.

Three attempts to get agreements on these rights and to protect them by a Constitutional Amendment have not been successful. Therefore, it was agreed to move the process to the level of trilateral discussions. This would allow one or more of the Aboriginal organizations to set up separate tripartite discussions with the object of negotiating and concluding agreements related to Self-Government. It was believed that such agreements might then provide the background information which could lead to agreement of how to amend the Constitution in 1987 to protect the rights of Aboriginal People.

To date, only Saskatchewan has taken advantage of the opportunity to use the tripartite process as outlined above. As I write this report, two meetings of the Tripartite Committee have taken place. The results to date do not bear well for the future. The first barrier to negotiations is the positions taken by the Federal Government. The Prime Minister has indicated that since it is the legal opinion of his government that the Provinces are responsible for the Metis, the Province must take the lead role in the negotiations. Naturally, the Province disagrees with that position. The Minister of Justice has said that the legal opinion of his officials is that the Federal Government has no legal responsibility to provide lands for the Metis. If there are to be lands, these must be supplied by the Province. Again, the Province disagrees with

this position.

On the other hand, the Province has come to the table indicating it cannot discuss land or Self-Government as rights. It can discuss lands only as Metis Farms and as an economic resource for economic or local government projects. In regard to Self-Government, it can only discuss this question in terms of local projects and initiatives. The Association sees no connection between the Province's position and what we understand the process to be about, that being Self-Government. It is our view that both the Prime Minister and the Premier have backed away from the commitments they made in April of this year. We are seeking an early meeting to try to resolve these problems so we can get the negotiation process back on track.

Economic Development

On a more positive note, we have made some substantial progress in this area. Since last Christmas, the Business Plan for the SNEDFO-SNEDCO Economic Development Strategy has been developed and completed. It was submitted to the Native Economic Development Board in late May, 1985. It took the staff of NEDP some months to deal with the proposal. It was held up for a long time as well waiting for the Province to indicate how it would participate. We did considerable lobbying with various politicians and bureaucrats and finally convinced the Federal Government that they should move on the proposal without provincial involvement.

At their October, 1985, Board Meeting, the proposal was considered and recommended for capitalization in the amount of \$12.9 Million. This is about 1/3 of what we had requested, but is sufficient to enable us to begin operations while we seek out other funding sources. At present, the proposal is being considered in Ottawa. We understand it has received favorable approval by an internal DRIE committee. We are currently waiting for the Minister to make his recommendation, after which it will go before Treasury Board for final approval. We anticipate this could take several

more months. In the meantime, we have kept the SNEDCO Office open and detailed work continues on several projects in anticipation of a final favorable decision after which we could begin to draw some of the funds.

Education and Training

The main new development has been the approval of the STEP III Program and the establishment of a Scholarship Program. STEP III has enabled us to establish a Business Administration Program and a Social Service Workers' Training Program. However, because of changes in the CEIC training programs, there will be no further STEP Programs after the existing programs expire.

We have reviewed the new Six Directions Training Programs and have concluded that this program will not have a significant impact on providing training opportunities for Metis/Non-Status Indian People. Therefore, we have developed our own program plans for training which we call "The Seventh Direction". That direction includes a flexible funding arrangement directly with AMNSIS to enable Dumont Institute to focus specifically on priority training needs of our own people and in particular, prepare them to take advantage of employment



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opportunities which will be generated by our own economic development strategy.

We have begun discussions with federal and provincial officials on this issue. To date, these discussions have not been too productive. Neither CEIC or the Provincial Department of Advanced Education and Manpower have been given the political mandate to conclude any new agreements as proposed in the "Seventh Direction" submission. We need a political commitment before these negotiations can proceed as I mentioned before. We plan to meet with the Prime Minister and the Premier to attempt to obtain this commitment as well as their commitment to participate in the constitutional discussions as visualized in the Spring of 1985.

One other positive development has been the establishment of a Native Scholarship Fund which we have officially named "The Napoleon LaFontaine Economic Development Training Scholarship Fund". The Native Economic Development Program has contributed \$650,000 to begin the fund. We have received a few donations to date and will be doing a wider solicitation of the private sector in the near future. In addition, we are seeking a provincial contribution to the fund. The plan is to invest the money and use only the interest each year to provide scholarships to students taking University and Technical training with a scholarship based on academic merit. This should make up some of the shortfall in funding assistance for Metis/Non-Status Indian students involved in training related to economic development which resulted when the Province arbitrarily eliminated the NSIM training funds.

Elections

As you know, the regular three-year AMNSIS Elections took place this year. As you also know, I ran and was elected Vice-President. This has required me to make a switch from being the Executive Director to being a full-time politician. This has its problems when we are so understaffed compared to government

and when there is so much work to be done. As well, the job of Vice-President had not been clearly spelled out and I have to develop the Vice-President's job as we go along.

There was some continuity of people after the election, but many new faces on the Board as well. We have eight new Board Members and two new people on the Executive. I am impressed with the interest of the new Board and their willingness to deal with issues and to make decisions at Board Meetings. It seems our people finally realize the need to work together if we are to achieve our objectives.

Other Activities

There have been many other developments during the past year. These have included:

a) the completion of the evaluation of the Communications Program and the development of some short-term plans for its continued funding;

b) an attempt is being made by the Federal Government to revise the Native Housing Program and the Tripartite Housing Committee. At present, this is held up because of the Province's refusal to sign a new agreement for the Native and Rural Housing Program.

Conclusion

Although we are experiencing problems in many areas at the present time, some progress has been made. We must all together pledge ourselves to work toward achieving our long-term objectives. We have struggled for 100 years and the struggle is not yet over. However, the objective is in sight and much nearer to being achieved than it was 10 years ago. Hopefully, 10 years from now we can all look back and agree that we made important progress in our struggle. Since we are a minority, our cause will always be a struggle. Otherwise, we will be absorbed and disappear into that great mass of people governments call disadvantaged. □

Wayne McKenzie
Vice-President



Native Alcohol Centre

By Brian LaCree

Regina - The Native Alcohol Centre, located at 329 College Avenue East, in Regina was opened approximately 15 years ago by the late Alfred H. Schoenthal. The centre now has a staff of eight which include the Director, two counsellors, one regular cook, one secretary and three night staff. Each counsellor carries a case load at all times and keeps a weekly progress report on each client. All clients are in the centre for 30 days of treatment with a two week extension if needed. The program is based on Alcoholism and Drug Addiction. Four daily lectures are given and these deal with all aspects of alcohol and drugs, the personalities of alcohol and drug users as well as living problems. Along with the films that are shown on alcohol and drugs, resource people such as doctors, A.A. members, courtworkers, etc., play a major role in the treatment. A.A. Meetings are held on Mondays and Wednes-

days at 6:00 p.m. and Fridays at 2:00 p.m. and these meetings are chaired by one of the clients. The clients are required to go to outside A.A. Meetings as well. Along with a Self-discipline Program, work habits become routine. A work list is made weekly where all clients have different chores to do which requires responsibility and cleanliness at all times.

The people at the Native Alcohol Centre feel that their concept of understanding the Native peoples problems with alcohol and drugs is the right approach. They do not feel that they have a better way in which to deal with the Native peoples' problem with alcohol and drugs, but they do feel that with sober, recovering Native treatment staff and with the understanding of their own people, they can better assist in their own way, help the person suffering from alcohol and drug addiction, to gain insight and an understanding as to the root of their problem. They feel that this concept, properly administered, is an effective approach in dealing with the person's problems with alcohol and drugs.

If the interest and concern can be maintained, they feel it can be of

greater value to Native people in the future. It is definitely not a perfect program and they welcome criticism in a constructive manner. They have had some failures, but on the other hand, they have had success as well. They accept all people from all walks of life, not only Native people but also doctors, lawyers, and people who are incarcerated. The desire to quit drinking is the key.

When I was a patient at the centre I learned a lot by listening at lectures, watching films, and the one on one talks I had with my counsellor. One of the main things I learned was being honest with myself and others. It was the Native Alcohol Centre that gave me the tools to obtain sobriety. Now it's up to me to use those tools through the fellowship of A.A. I learned that the fellowship of A.A. and a sponsor play a major role in helping me to stay sober. One thing I always remember is that I'm going to get as much out of the program as I put into it.

The following are of two other people that went through the NAC. **but didn't want their names printed:**

Going through NAC was of my own choice. My life was unmanageable and I knew I had to do something about it. At first I didn't know what to expect but as time wore on, I was learning more and found myself taking part in the program along with the rest of the group. I enjoyed the lectures about alcohol and drugs and was shocked to learn what harm I was doing to myself by drinking and using drugs. I also enjoyed the films and guest speakers. I could relate to a lot of things they talked about and I seen alot of myself in what they said. To quit drinking you have to have the desire to want to quit and to go to A.A. The Native Alcohol Centre has given me a new way of life.

I liked it at the NAC while I was there, I learned a lot about the disease of alcohol and drugs. It also gave me the chance to make new friends and learn a lot about myself. When I first got to the centre, they made me feel at home and that made it easier for me to open up with people and share my problems with them. I enjoyed the lectures a-

lot and also talking to my counsellor. The recreational part was also good for me. It gave me a chance to get my frustrations out. I've been out of the centre for quite sometime now but I think the centre for getting me on the road to sobriety. I go to A.A. Meetings on a regular basis and I think that's the main thing if I'm going to stay sober.

Field workers also play a major role for the Saskatchewan Native Alcohol Commission. These people concentrate their efforts in the following areas: Communication, Education, Prevention, Follow-up, Detection and Referrals. These field workers are: Gary Daniels, South-West Area, Regina; Moise Janvier, North-West Area, La Loche; Larry Beatty, East Central Region II, Deschambault Lake; Eldon Lafontaine, South-East Area, Lestock; Larry Lee, West-Central Area, Wynyard, and Tony Campone, North-West Central, Saskatoon.

The Saskatchewan Native Alcohol Council Commission soon hopes to have a Native Alcohol Council Training Program in place. The objective of the program will be to place project supervisors, secretary trainees and counsellor trainees in areas that have proven to be suffering from a high concentration of alcohol, drugs and solvent abuse as well as suicides amongst the Native youth population.

In Regina, there will be one Training Program Co-ordinator and Supervisor, one Secretary Trainee, and one Counsellor Trainee. The Co-ordinator's role will be to coordinate and supervise the training program province wide. It is anticipated that Saskatoon, St. Louis, Prince Albert, Ile a la Crosse, Cumberland House, Pine House, Sandy Bay, Buffalo Narrows, Moose Jaw and La Loche will each be provided with three trainees including a Project Supervisor, Secretary Trainee and a Counsellor Trainee.

The following is a list of the Saskatchewan Native Alcohol Council's Board of Directors: Jim Sinclair, Regina; Bertha Ouellette, Saskatoon; Stu Herman, Regina; Clarence Campeau, Archerwill; Alfred Stewart, Sandy Bay; Cyril Roy, New Breed/January/1986

Cumberland House; Euclid Boyer, Chitek Lake; Max Morin, Ile a la Crosse; Jim Favel, Ile a la Crosse; Alfred Janvier, La Loche, and Eva Peter, Balcarres.

The Saskatchewan Native Alcohol Council hopes to have modern centres in the future if the funding

can be obtained. There is a great need for these centres if Native people are to continue the fight against alcohol and drug abuse. Hopefully with this outline of the program at the Native Alcohol Centre, you will gain a better insight of their daily routine. □

GAM Occupies Cathedral In Guatemala City

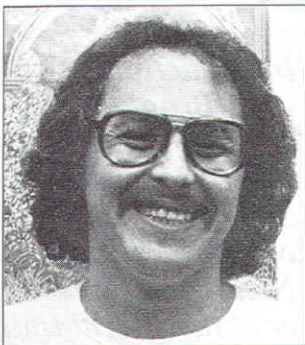
By Clem Chartier

Guatemala City - Members (Grupo de Apoyo Mutuo - Mutual Help Group) GAM occupied the cathedral in Guatemala City beginning on Thursday, October 31, 1985 for the purpose of bringing to the national and international attention the problems they are facing with respect to members of their families who have disappeared through kidnappings by the military and their supported right wing death squads.

The Group which is approximately 80-85% Indian peoples took advantage of the presence of International observers and press who were in Guatemala for the November 3, 1985 general elections.

The Group occupying the cathedral, who numbered about 125, wanted the military government to investigate this situation and make its findings known before January 14, 1986 at which time it is supposed to turn the government over to the newly elected civilian government. The people want to know if their family members are in clandestine jails or cemeteries.

The members of the Group, on Tuesday, November 5, 1985 staged a walk from the cathedral to the



Camino Real Hotel where one of the presidential candidates had his election headquarters. After a sit-down in the drive way for one and a half hours, they were promised a meeting for the next day. The members then dispersed; the Indian peoples headed back to their villages.

Because of the grave situation faced by the Indian peoples in Guatemala, who make up 80% of the total population, it is feared that the military will seek out all of those who took part in the occupation and execute them along with other members of their families.

The readers of the magazine and members of Indigenous Organizations are encouraged to send letters of protest to the government of Guatemala, with a copy to the WCIP in Ottawa.

Addresses:

Presidente de Guatemala
Palacio Nacional
Guatemala, Guatemala, C.A.

World Council of
Indigenous Peoples
555 King Edward Avenue
Ottawa, Ontario
K1N 6N5

Feature Interview With Misurisata Leader, Brooklyn Rivera Part II

By Joan Beatty

Introduction: The following interview is with Brooklyn Rivera, General Co-ordinator of Misurisata. Misurisata is an organization which represents the Miskitu, Suma and Rama Indians and other people of mixed ancestry, in the Eastern part of Nicaragua. Mr. Rivera was a guest speaker at the World Indigenous Youth Conference which took place at Batoche, Saskatchewan this past summer. New Breed is printing Part II of the interview in this issue. Part I was in the November issue.

JB - How is the U.S. Involved?

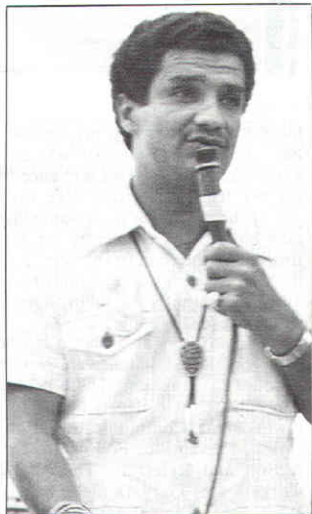
BR - The United States government is involved directly in the situation of the country by supporting the so called contra revolutionaries giving them supplies, to fight against the Sandinista government. The contras are non-Indian people. Many of them were with the past regime and they're fighting to regain power. They were in power in the past; they never had any interest in the Indian people. They are capitalist; also they want the land of the Indian people so we cannot identify with them.

We are in a very delicate situation since our people don't have any alias. We cannot identify our struggle with the contras because they are potential enemies of our people. They were in power and we never forgot the treatment we received from them. They don't represent the Indian interest and they will never recognize our rights. We cannot

align with them nor with the United States. The United States is there to promote the right wing forces in Nicaragua and also form the government in Central America in order to establish U.S. interest in the region.

JB - What are those interests?

BR - These interests are military, political and economic control. They want to have influence in the country and in the region through the army and have a military base in the country. Politically, they want the Nicaragua government and people will be alienated with the U.S. interest depend how the U.S. interest in the international bodies in UN or others and support fully the interest of the U.S. economy politically. The country has lots of resources and they want to take them over again. Because of these interests, they don't have any concerns about the



Misurisata Leader, Brooklyn Rivera

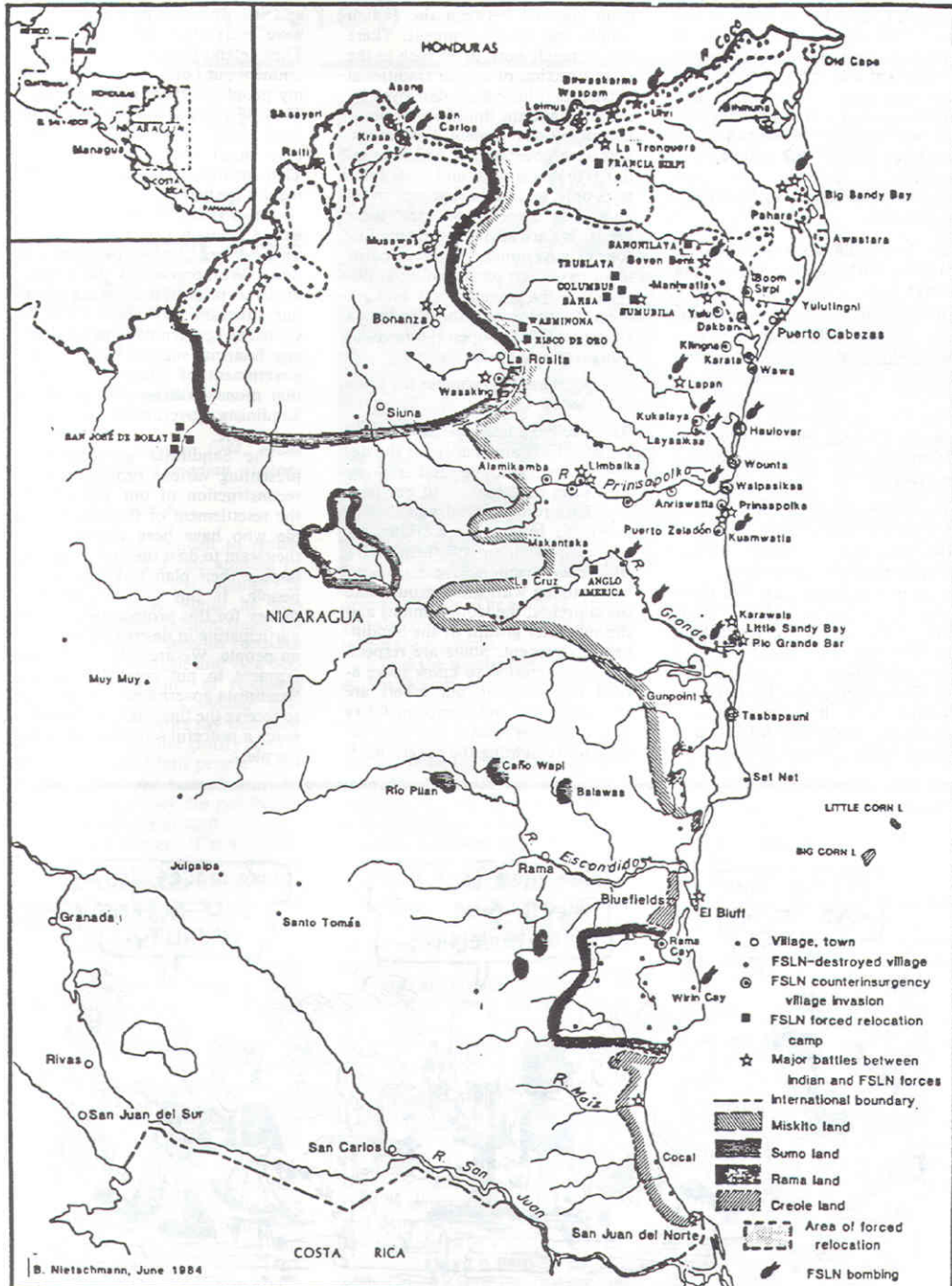
Indian people and their struggle. We are not part of their interests. We're concerned about our rights so they don't have any interest in supporting our struggle.

We also cannot identify with the Sandinista government because they're repressing and mistreating our people. We're caught in the middle with all this conflict going on in Nicaragua and the inner region. For many people, this is hard to understand, especially, the leftist groups in this country and elsewhere. They say that the Indian people have been part of the contras fights and have been utilized by the United States. That's because they think that the Indian people don't have any dignity and principles; that anyone can utilize us because we cannot decide for ourselves. But the truth is that there is an Indian struggle and it's nothing to do with the struggle of our organization or the interest of the external forces. It's a struggle for the interest of our people and towards peace with justice.

JB - Does the church support what you are trying to do?

BR - In the traditional Indian region, there's large Protestant Church, which originated from Germany. They have lots of influence amongst our people. The church leaders are taking part supporting our peoples struggle because they themselves are Aboriginal. Many of them have been arrested, or have

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B. Nietschmann, June 1984

been killed during the conflict. The Catholic Church has influence in the non-Indian region. They also have a serious problem with the Sandinista government and in some way, they have been supporting, not the Indian struggle or Indian rights but just the mistreatment of human right violations against our people. But generally, we don't have much support from the church in Nicaragua or elsewhere.

JB - You're on a speaking tour in Canada. What other places are you going?

BR - I will be going to Europe next, first to Geneva, Switzerland to participate in the Working Group meetings at the UN for the Indigenous Peoples. I will then be travelling to other European countries like Scandinavia, Finland, Norway, Sweden, Denmark Holland, Belgian, France and so on.

JB - What are you trying to gain from this speaking tour?

BR - There has been misinformation given about the struggle of the Indian people in Nicaragua. We don't have a chance to explain the reality. The government of Nicaragua have the resources to be heard and they have been telling lies about our people. So we need to talk for ourselves and tell the truth to what has been happening. We're also interested in raising funds for our people, espe-

cially if there is a peaceful agreement reached between the Indian people and the government. There will be much work to do such as the reconstruction of all our traditional villages that have been destroyed by the army and the implementation of Indian self-government. We want to approach governments and international organizations, and other Indian people, and support groups to try and raise some funds for these needs. We are also approaching European governments since some of them have been participating as observers in the peace process, and ask them to encourage the Sandinista government to re-open the negotiation process in the future.

JB - What has the response been like in Canada?

BR - We have been talking to some Indian Chiefs and leaders of the national organizations and sharing with them the situation of our people. They're concerned and they're interested in doing something for our people. Some of them don't show any reaction. We have also been talking with other groups like the churches, the labour unions and the solidarity groups of the Sandinista government. Some are respectful and interested to know more about our situation but others are very aggressive and reacted in a very hostile manner toward me. They believe we're fighting the government.

They live here and for them it's easy and it's different to live here and have everything and never suffer. They defend the interest of our government but I defend the interests of my people so there is a difference. They defend ideology, I defend Indian rights. They don't care and they don't want to understand. They say that the Sandinista government is the best.

I also talked to the government since Canada has been participating as observers in the peace negotiations. We approached the government to inform them more about our situation. We approached the Canadian government not to give any financial support or aid to the government of Nicaragua because that money will be utilized by the Sandinista government to destroy our people.

The Sandinista government is presenting various projects for the reconstruction of our villages and the resettlement of the Indian people who have been displaced but they want to do it their own way and impose their plan and destroy our people. If this government gives money for this project, they will be participating in destroying the Indian people. We are asking this government to put conditions to the Sandinista government that in order to receive the financial aid, they first reach a peaceful settlement with our people. □



Rebellion In The North-West: Louis Riel And The Metis People

By Thomas Flanagan and
Claude Rocan

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the "Focus on Canadian History
Series"
ISBN 0-7172-1885-6

When I first decided to review this book I had a fair amount of scepticism about the manner in which my people would be presented. The introduction states today's writers and tend to romanticize the Metis struggle and view Metis people as victims of relentless persecution by the Canadian government. The authors say that their intention is to neither glorify nor vilify Riel and the Metis people. After reading the book I have come to the conclusion that they did not live up to their intended standard.

The book comes off as a tidy little story that covers the issues and history with a partial degree of accuracy. However, author bias will leave any reader that is knowledgeable about Metis history with the opinion that the story does not fulfill its intention of being a non-judgemental narration. An immediate concern is that the content is not supported by any primary quotations or footnotes. This leaves the reader to question the degree of accuracy.

When presenting the Battle of Seven Oaks on page 10, the authors state "the Metis attacked a settlement established on the Red River by Lord Selkirk." My research indicates that this historical situation was neither planned by either side nor was there any element of surprise by either side. Therefore, I ask how it can be presented as an attack
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or even a battle. The authors are obviously using a choice of words that reflect the outcome.

I find the description of Donald A. Smith's presence in the Red River during the early 1870's not thorough enough. It is said that he received a special commission from Prime Minister Macdonald and "had been given a sum of money to distribute among the Metis to swing their support away from Riel's provisional government." Sprague's **Genealogy of the First Metis Nation**, Table 5 reveals that Smith received patent and was recognized by the Canadian Government as owner of no less than thirty five riverlots by 1877.

There are several occasions within the book where the authors attempt to lead the reader by making judgemental statements, but place "perhaps", "seems", "may have been" in front of certain statements in an attempt to present them as a neutral observation. (eg) "This episode may have been a tactic by Riel to discourage the other Metis from opposing him." (page 56). These type of statements are very obvious and damaging when speaking of eccentricities of Riel's mind.

The Battle of Batoche as presented gives a very glorified account

of Col. A.T.H. William's bayonet charge. "Sensing that the Metis were weakening."???? "Cheering as they went, they charged into enemy lines."???? My research has led me to believe that the Canadian troops were well informed of the Metis' diminutive ammunition supply and only charged when it was apparent that the ammunition had been exhausted. The charge had also occurred after Middleton had given orders to cease fire. The victims of the bayonet charge were old men who had remained behind in an effort to detain the Canadian soldiers and allow the younger Metis to escape. This was not an honorable deed that a writer should try to glorify.

In conclusion, I can only say that this book does not measure up to its claim of being a fair presentation of the history of the Metis people. Our hope is that these self-professed experts who continue to make a living by writing our history will do further research and some day finally write the real story, or, better yet, leave the writing of Metis history to Metis people. □

By Calvin Racette
Curriculum Developer
Gabriel Dumont Institute



Bertha Elliott

Bertha Elliott: A Mother To Many

By Tina La Rose

Bertha Elliott is a woman who has unselfishly devoted her time to her family and community. She is well known by many people for her loving attention and caring of foster children. For the past ten years, over forty foster children have been lucky enough to have received care in her home.

Bertha was born at Indian Head but spent all of her earlier years in the Balcarres area. She is the only daughter of Josephine and Frank Fayant and has two brothers, Clifford and Clarence. She attended Dieter Lake School and was later employed by the Balcarres Union Hospital, where she spent a year and half washing, starching and ironing

uniforms along with helping the cleaning staff. She met her husband to be Albert Elliott in Balcarres whom she married on January 29, 1954. Because of poor housing and very little money, their first home was a converted grain bin near the File Hills Reserve. Bertha began to babysit for the teachers who taught on the reserve. Unknown to her at the time, this was the beginning of the many children who would come into their home.

Bad roads and the cold weather forced her to move to Balcarres where she could be near the hospital for the arrival of her first born. Soon the Elliott family grew to the number of four. Around the time her last child was born, Bertha agreed to babysit a girl for a while so that the mother could go to work. Those months stretched to three years. Loving the child as if she was her own, Bertha began to get legal adoption papers prepared and eventually the child became part of the family.

Albert's father had also lived with them until he passed away. Finding the house somewhat empty, Bertha began to take in more foster children. The first child stayed for a month but others remained longer. There were three sisters who came as toddlers and are now attending high school in Balcarres. "What used to bother me the most is I became attached to these children that came to me and it would hurt when they had to leave", Bertha said. Another month old boy also came who was left motherless due to a car accident. The Elliotts agreed to take in "Little Bert" in 1974 who they legally adopted later on. Besides taking care of these children, Bertha still had the patience and the time to babysit for other mothers in the community.

The family now totals eight including the three sisters. Her children are assigned their own chores. For spending money, they earn that themselves. They do various jobs like shovelling walks, mowing lawns, babysitting and catching chickens for the near by poultry farmers.

Everyone is expected to be present at meal times and the clean-up is shared by all. Early to bed and early to rise is another family policy. Once a week, Bertha gets up at 4:00 a.m. to do the family's laundry and by breakfast time, the washing is done and the aroma of fresh bread baking fills the house.

Today, Bertha still keeps herself busy by attending meetings held in town, including church and school meetings. She is also a dedicated supporter of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), as vice-president of Local No. 4.

Bertha continues to set an example to all those who have known her for the endless hours she has put in to raising her own family and helping those children who do not have homes of their own. "My life's rewards are in the smiles of my children's faces. I hope I have raised them well enough so that they can go and make it on their own." □

RECIPES

MEXICAN CHEF'S SALAD

Yield: 6 servings

6 cups torn lettuce
1 cup shredded carrot (2 carrots)
½ cup diced celery (2 stalks)
1 cup sliced radishes
1 cup cooked ham cut in thin strips
1 cup cooked turkey cut in thin strips
2 tomatoes, diced
¼ cup sliced green onions with tops
2 cups shredded sharp processed cheese
¾ cup milk
¼ cup chopped seeded green chilies
¼ cup sliced pitted ripe olives
2 cups corn chips

In large salad bowl, combine lettuce, carrot, celery and radishes. Arrange ham, turkey, tomatoes and green onion atop. In heavy saucepan, blend cheese with milk. Cook over low heat, stirring constantly, until cheese has melted and mixture is smooth. Stir in chilies and olives. Just before serving, pour sauce over salad. Toss lightly. Serve with corn chips to sprinkle atop each serving.

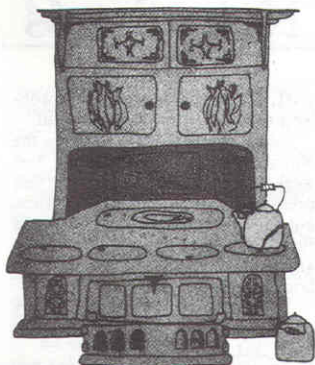
If desired, cheese sauce may be made in advance and served cold but milk must be increased to (1 cup). Chill until served.

TURKEY SUKIYAKI

Yield: 6 servings

1 lb. cooked turkey, cut in thin strips
2 tbsp. lemon juice
2 tsp. Dash ground white pepper
2 tsp. cooking oil
2 cups sliced fresh mushrooms
1½ cups fresh bean sprouts
½ cup chopped celery
¼ cup chopped green onion
½ cup chopped red pepper
¼ cup sliced water chestnuts
1 cup small onion, sliced
½ cup turkey broth or chicken bouillon
1 tbsp. soya sauce
2 cups cooked rice
2 cups fresh spinach, torn in bite size pieces

In a dish, combine turkey with lemon juice. Sprinkle with pepper. In a wok or large skillet, heat oil over medium-high heat. Add mushrooms, bean sprouts, celery, green onions, red pepper, water chestnuts, and onion. Stir-fry 2 min. Add tur-



key and continue to stir-fry until vegetables are tender-crisp—about 2 min. Mix turkey broth with soya sauce, and add to turkey-vegetable mixture. When liquid boils, add cooked rice and spinach, mixing well. Reduce heat to low and cover. Remove lid to stir occasionally, until mixture is heated through—about 5 min. Serve immediately.

TURKEY CANTONESE CASSEROLE

Yield: 6-8 servings

2½ cups cooked turkey
2 cups thinly sliced celery
1 green pepper, coarsely chopped
1 can (10 fl. oz.) cream of chicken soup
¾ cup sliced water chestnuts
1 can (10 fl. oz.) sliced mushrooms
½ cup chopped pimento
2 tsp. soya sauce
½ cup chopped cashews
1½ cups chow mein noodles

In 2L (2 qt.) casserole, combine turkey, celery, green pepper, soup, water chestnuts, mushrooms, pimento and soya sauce. Cover and cook on medium 11 min., stirring once. Stir in cashews and chow mein noodles. Let stand, covered. 2 min.

TURKEY BROTH

The last of the roast turkey makes excellent turkey soup. Use the turkey bones, bits of turkey meat and skin. Cover with cold water. Add a small carrot, sliced, an onion, sliced, peeled clover of garlic, and 10 mL (2 tsp.) salt. Add a few celery leaves, a little parsley or a bay leaf. Cover and bring to boil, then reduce heat and simmer 2 hours to extract all the flavour. Strain broth. Use at

once or keep in closed jar in refrigerator for up to 2 days. Store in freezer if not used within 2 days.

TURKEY MEDLEY SALAD

1½ cups diced cooked turkey
½ pkg. (10 oz.) spinach, washed, dried, torn into bite size pieces
2 stalks celery, sliced diagonally
2 oranges
40 cashews, slivered

Dressing

½ cup yoghurt
2 tbsp. lemon juice
1 tsp. dried mustard
Salt
Pepper

In large bowl, combine turkey, spinach and celery. Peel, halve and cut oranges into (¼") pieces. Toss orange with salad. For dressing, mix yoghurt, lemon juice and mustard. Season with salt and pepper. Pour over salad and toss gently to coat. Garnish with slivered cashews.

Yield: 4 servings

BREADED TURKEY A LA GENEVESE

Yield: 6 servings

6 slices cooked turkey breast—about (½") thick
2 eggs, slightly beaten
2 tbsp. cold water
1 cup fine dry bread crumbs
¼ tsp. salt
1/8 tsp. pepper
¼ tsp. oregano
3-4 tbsp. vegetable oil
1 can (14 fl. oz.) spaghetti sauce
½ lb. Mozzarella cheese
½ cup finely chopped green pepper
½ cup finely chopped mushrooms (fresh or canned)

Preheat oven to 180°C (350°F). Combine beaten egg and cold water. In separate bowl, mix bread crumbs, salt, pepper and oregano. Dip turkey in egg mixture and then dredge in seasoned crumbs. Heat oil in skillet and brown breaded turkey slices on both sides until lightly crisp. Transfer to baking dish (13" x 9"). Cover turkey slices with spaghetti sauce, top each piece with Mozzarella cheese and sprinkle with green pepper and mushrooms. Bake, uncovered, until sauce bubbles and cheese melts—about 20 min.

News Briefs

Native Housing Project To Be Finished On Time

Regina - The \$1.5 million Native housing project at Fifth Avenue and Pasqua Street will be completed on schedule and within budget — and likely for the owner it was intended, Calder Hart, president of the Saskatchewan Housing Corporation, said in an interview recently.

That owner is the Regina Native Women's Association.

Earlier this month Hart said he would delay transferring ownership of the 24-unit complex until the 14-year-old organization dealt with

staff, financial and political problems that became obvious this fall.

Some of the conflicts among the Native women were settled last weekend with the election of a new president and board of directors, but the association is still having its financial affairs reviewed to clear up any question of theft by staff or board members.

In the meantime, "things are back on the rail" with the project, Hart said.

He expects families will be able to move into the condominium-like development by mid-January and that the Native women will be managing the complex.

"I believe in their capacity to do a good job," Hart said.

Though the Native women will be managing the building, there is still some question as to whether the association will be named owner, as was the plan when the project was initiated last December, he said. □

Native Child-Care Course Considered Big Success

Saskatoon - The graduation of a group qualified to work in day-care centres, preschools and as teacher aides would scarcely merit a passing glance in Saskatoon, except from close friends and relatives, of course.

But when more than a dozen recently graduated with these certificates in the Native community of Buffalo Narrows, 500 kilometres northwest of Saskatoon, 350 people showed up to celebrate a truly joyous occasion. Some had tears in their eyes.

Why the big deal?

You have to understand the current state of Native education in the province to answer that.

According to a Department of Education study leaked to the media in 1983, 53 per cent of Native students in the province drop out before completing Grade 12.

In the two years prior to 1983, the year in which the Native-controlled Dumont Institute began offering certified training programs for Metis and Non-Status Indians throughout Saskatchewan, only 50 Natives were enrolled in courses offered by mainstream technical institutions, said Rick Thatcher, special Dumont programs consultant.

The 1981 federal census indicated non-Native adults in the province were more than four times as likely to have university degrees as Metis and Non-Status Indians.

Thatcher said Natives are still grossly under-represented, relative to their total population, at community colleges and technical institutes.

He said there was a decline in overall Native enrollment at most post-secondary institutions in Sas-

Native Women Protest Family Allowance Policy

Saskatoon - The Saskatchewan Native Women's Association has added its voice to those protesting federal government plans to trim family allowances.

The group issued a release saying that Native families "will be the hardest hit by the proposed de-indexing of the family allowance" because "culturally, Native families have larger numbers of children."

"De-indexing of the family allowance is a direct insult to Native families and we view this as a form of oppression...for Native families, the family allowance is much needed for essential expenses at various

times of the year — fall for winter clothing, spring for summer clothing, and as well for preparation of school, school supplies are needed."

Association president Mary Morin said the government's family allowance bill also discriminates against single parents.

"The government's plans to cut back to those families making more than \$30,000 annually is penalizing single parents for raising their children alone."

Under the bill, which was protested by more than 200 demonstrators on Parliament Hill, future cost-of-living increases would be limited to increases in the consumer price index in excess of three per cent a year. In other words, if the cost-of-living went up four per cent a year, family allowances would increase one per cent.

"With increasing unemployment, Native families cannot afford to have their only other form of income for their children decreased — which is the intention of the government when it proposes not to increase the family allowance in succession with the cost-of-living," the release said. □

News Briefs

katchewan last year. Although he can't prove a link, Thatcher attributes this to more restrictive student loan and grant criteria.

In any event, against this backdrop, successes like the Buffalo Narrows program are rare bright lights.

Sixteen people started the course in the northern town and 16 completed it, said Velma Woloshin, co-ordinator of the early childhood development program for Dumont.

In Saskatoon, where the same course was offered through Dumont, 12 of 16 students graduated — still a respectable retention rate. Many of the students in both centres

resumed childhood development classes this week, hoping to earn two-year diplomas which will qualify them to operate day-care centres or work with special needs children.

Woloshin said Native students are attracted to Dumont classes for several reasons. The Kelsey course content is modified to take into account the special needs and strengths of Native families and children.

As well, counsellors in both centres help the students — about half of whom are single parents — to cope with financial and other pressures. □

Tourism Showing Increase

Regina - Increased tourism promotion is paying off for Saskatchewan, Tourism and Small Business Minister Jack Klein said recently.

Attractions associated with Saskatchewan Heritage 85 and the centenary of the North West Rebellion boosted tourism in the province. The number of visitors to Battleford National Historic Parks was up 64.8 per cent; Fort Carlton Historic Park 53.6 per cent; Wood Mountain Historic Park 36.5 per cent; Fort Walsh 23.8 per cent; Motherwell Homestead National Park 34.5 per cent; and Batoche 28.7 per cent.

Back to Batoche Days, a major cultural event, showed increased attendance of 45-50 per cent. And there was an increase of 16.9 per cent in the value of construction of tourism and recreational facilities in major cities.

Saskatchewan's travel deficit in 1984 - the difference between what visitors spend and what Saskatchewanians spend out of the province - showed a decline of \$20 million, the largest decrease ever.

"This is perhaps the most important statistic of them all," said Klein, "and it's positive proof that we are turning things around and that our tourist industry in this province is healthier than it has ever been."

Tourism is Saskatchewan's fifth largest industry, bringing in \$1 billion a year. □

Natives Offered New Nursing Program

Saskatoon - The College of Nursing, University of Saskatchewan, is offering a new program to help people of Native ancestry gain representation in the nursing profession.

The Indigenous Peoples' Access Program to Nursing will prepare Native students to take nursing at one of Canada's universities. The first of its kind in the country, the nine-week program will start next May and be repeated annually.

It is funded by the Medical Ser-

vices Branch, Health and Welfare Canada.

About 30 students from across Canada will be accepted into the 1986 program, said its co-ordinator Beverley O'Brien.

High school graduates with an average of at least 60 per cent are eligible to apply if they have passed upper-level mathematics, chemistry, biology and English classes.

The summer program will introduce students to the nature and methods of nursing studies, so they can better cope with them at university, O'Brien said.

"The Native community needs leaders in health care, and most leadership roles in nursing require a university degree," she said. "That takes four years. However, within 15 years, you will likely be required to have a degree to enter nursing."

Wreaths In Honor Of Riel

(Leader Post)

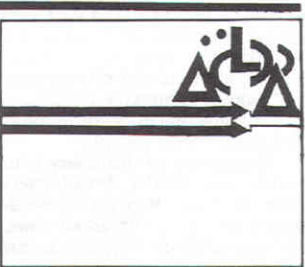
Regina - Six wreaths were laid in honor of Metis Leader Louis Riel at the RCMP barracks recently, 100 years after he was hanged in the same place as a traitor.

The ceremony was organized by the Metis and Non-Status Indians of Saskatchewan in remembrance of

the leader of the Northwest Rebellion of 1885. Metis dignitaries from throughout the province were joined by Ltd. - Gov. F.W. Johnson and Mayor Larry Schneider and a crowd of about 40.

Organizer Tim Low said he hoped for many more people than those who showed up for the memorial ceremony, especially from Regina.

Association president Jim Sinclair said he too wanted to see a larger crowd. □



Northern Native Broadcasting: Improved Access for Native Broadcasters

Ottawa/Hull - The CRTC recently announced a policy framework designed to improve the quality and quantity of access by northern Native broadcasters to the Canadian broadcasting system. The Commission calls upon the private broadcasters, Canadian Satellite Communications Inc. (CANCOM) and the CBC to each play a co-operative role to this end. The Commission will also establish an Action Committee to deal with the problems of fair access. The committee will be composed of representatives from Native communications societies, private and educational broadcasters, the CBC, the Native Citizens Directorate of the Secretary of State and the CRTC. The composition and precise mandate of this committee will be announced later.

"Today's initiatives reflect the Commission's ongoing concern with Native broadcasting that goes back to the CRTC's beginning," said CRTC Vice-Chairman Real Therrien. "The Commission has long recognized that Native broadcasting is a fundamental element of the Canadian broadcasting system, and that the continued development of Native broadcasting will play an integral role in reinforcing the unique cultural and linguistic distinctions of Canada's Native people."

The purpose of this policy is to ensure that Native broadcasters have fair access to a reasonable amount of quality broadcast time. Because of the diversity of interests and the wide-ranging nature of Na-

tive broadcasting, the Commission has adopted a flexible approach for the formulation and implementation of its policy principles for Native program distribution.

The Commission stated that the private broadcasters, CANCOM and the CBC each have a role to play in providing improved access. It suggested, among other things, that private broadcasters would provide free air-time, 5 hours per week for television and 20 hours per week for radio, to Native broadcasters in each of thirteen northern regions.

The Commission also encouraged the CBC to allow increased integration of Native-produced programs by re-examining its scheduling priorities so as to allow more Native access to the CBC Northern Television Service. In addition, the CBC was encouraged to re-assess its method of distributing programs in mid-Canada with a view to providing more Native access programming.

In 1979 the Commission established the Committee on Extension of Service to Northern and Remote Communities. Its recommendations (in "The Therrien Report") led to the government's Northern Broadcasting Policy of 1983. Concurrently the Northern Native Broadcast Access Program (NNBAP) was established as a funding mechanism for the production of Native programming. □

CRTC Censures Radio Station

By The Canadian Press

Vancouver, B.C. - A Vancouver radio station, whose talk-show host told listeners last April that Native people regularly commit incest, ignore the law and squander federal funds, was censured Monday by the federal broadcast regulator.

The Canadian Radio-television

and Telecommunications Commission said remarks Gary Bannerman made during his CKNW open-line show April 3 were "racially offensive" and told the station and its owner to take every necessary step to prevent a repeat performance.

During the live program, Bannerman said incest is a regular occurrence among Indians, that Native people are dishonest and can't be trusted with public funds, that they have no respect for the law or the lives of law enforcers and that they are child-like, alcoholics, poachers and dirty.

Bannerman did say, however, that a small minority of Native people have done very well and do not fit his stereotype. He also expressed support for Native land claims now before the courts.

But the Nishga Tribal Council and the Musqueam Indian Band complained to the commission about the broadcast. At first, CKNW pointed to the non-objectionable remarks by Bannerman and said he "in no way violated CRTC regulations" which prohibit abusive broadcasting.

The station, owned by WIC Western International Communications Ltd. of Vancouver, offered air time to the council and the band to respond to Bannerman. But the complainants said Bannerman's abuse could not be remedied "by providing an opportunity . . . to go on the airways and state, for example, that they do not sleep with their sisters."

The commission agreed with the council and band. It called the broadcast "ill-advised, irresponsible and regrettable" and said it was "completely inappropriate to request the Native groups to 'balance' racially abusive remarks." □



Parolled

Sioux Falls, S.D. (AP) - Indian activist Dennis Banks, who was a fugitive for nine years from charges of riot and assault, has been granted parole after a year in the South Dakota penitentiary.

Banks's parole will begin Dec. 9 and end Feb. 9, 1987. He was convicted on riot and assault charges for a 1973 American Indian Movement-led riot at the Custer County courthouse. He fled the state before he was sentenced, but returned last year, surrendered and was sentenced to three years in the penitentiary. □

Native Groups Set To Battle Anti-Trapping Activists

Ottawa (CP) - Native groups are considering a plan to combat anti-trapping activists with appeals to those who "accept humans are part of the natural system."

George Erasmus, head of the Assembly of First Nations and a leader in a lengthy international battle with animal rights activists, told the Commons Indian Affairs committee that Native trappers consider their activities crucial to their economic and cultural survival.

He said a coalition of Native groups, called Indigenous Survival International, is studying a consultant's report which proposes a five-year plan to battle the powerful international anti-trapping forces.

The 64-page study, prepared by Onchiota Inc., an Ottawa-based Native consulting firm, recommends Native groups work with the government in an "independent but co-operative aboriginal counter-campaign," which would include speaking tours, workshops and national and international symposiums to

outline the importance of trapping to Native people.

It cautions against attempts to discredit opponents, suggesting instead that people carrying out the plan court human rights groups concerned with cultural survival and "ecologically-oriented environmental and conservation groups who accept humans as part of the natural system." □

Grant To Native Women's Association Of Canada

Ottawa - The Minister of Indian Affairs and Northern Development, the Honourable David Crombie, recently announced that he has approved an additional grant of \$420,095 for the Native Women's Association of Canada for Bill C-31 implementation activities.

This approval raises the total grant to the Native Women's Association of Canada to \$1,062,372, to assist the organization in its promotional efforts.

On November 14, 1985 Mr. Crombie confirmed the allocation of \$642,275 to the Association. It was later determined that costs to be incurred by the Association's provincial affiliates had been omitted from their original request.

A revised proposal was then submitted to the Minister who approved the additional funds, based on the Association's demonstrated needs and their strong determination to work successfully to implement the recent changes to the Indian Act. □

History of Aboriginal Rights Featured in National Library Exhibition

By Bob Rupert

Ottawa - Status, Non-Status, Metis and Inuit are represented in the National Library's exhibition, "Aboriginal Rights in Canada."

Whether you are a Micmac from the East, an Ojibway from Ontario, a Cree from the Prairies, an Inuk from the Eastern Arctic, a Dene from the Western Arctic, a Yukon Indian, a Manitoba Metis, or a Nishga from the West Coast, there is something from your heritage and history on display.

Starting with the Royal Proclamation of 1763, the exhibition presents major events, legislation, land and treaty issues that have shaped the course of Native history in Canada.

But while the exhibition is of interest to Native people, and is all about them, it is primarily intended for the broader audience of non-Native people.

And its purpose is to promote and stimulate general interest in Aboriginal Rights, an increasingly relevant Canadian issue, and in the Library's extensive Native rights collection.

The theory is that more knowledge of Native history and development will foster greater understanding of Native people and Native issues.

The exhibition is divided into three sections covering different time periods in Canadian history.

Section I portrays the early influences of European settlers on Native



people, including the laws passed and the treaties signed. Native culture is examined through myth and legend.

Section II covers 1969-1977, an era of rising profiles for Native leaders and Native issues, an era in which Native people became increasingly assertive and dynamic, insisting that their central place in Canada's social and political fabric be recognized - that their individual and collective voices be heard.

This period deals with the struggle of Native people for an organized voice in decisions concerning their future and with the government's attempts to recognize and deal with Aboriginal rights and claims.

Included in Section II is the 1969 statement of the Government of Canada on Indian policy, commonly referred to as the White Paper, which brought a howl of Native protest and outrage that in many ways has never subsided. It was seen as an attempt to eliminate special status for Native people, as a blueprint for total assimilation.

Section III chronicles the communications awakening of the Native people and their organizations. Exhibits show how the increasingly media-aware Aboriginal nations voiced their concerns through their own publications, declarations and positions papers. On display are some of the publications that were born and have since grown as part of the Native Communications Program now well into its second decade. While Native Communications generally got its start in most parts of Canada as a vehicle for Native organizations and leaders to get their messages through to their primarily Native audiences, the Native press in Canada has matured and expanded both in its journalistic quality and its independence from Native and non-Native partisan influences.

The National Library urges interested Native and non-Native individuals and groups not only to visit the "Aboriginal Rights in Canada" exhibition on the main floor of the Library in Ottawa, but to look through the materials which are not included in the exhibition but are on file.

And National Librarian Marianne Scott says the Library is always interested in adding to the collection



to make it even more representative of Canada's diverse Native groups, cultures and traditions.

For more information about the Library's Canadian Indian Rights Collection, call Alfred Fisher at (613) 992-6628 or write to him at the following address: J. Alfred Fisher,

Head, Canadian Indian Rights Collection, National Library of Canada, 395 Wellington Street, Ottawa, Ontario K1A 0N4.

To arrange a group visit to the exhibition in Ottawa, call (613) 993-6618. □

Up-Coming Events

By Tina La Rose

* Regina Native Golden Ages, 1950 Broad St., lower level, will be serving Soup and Bannock for \$1.50 on Monday and Thursday. Everyone welcome.

* Learn to square dance, jig or waltz at St. Pauls School gym every Wednesday from 7:00 to 9:00 p.m. Anyone interested call Jean Pelletier at 352-5457.

* Gym Night for fun and fitness at the new Regina Friendship Center. Call Pat Desjarlais for more details at 525-5459.

* Regina Friendship Center will be hosting an Education Conference on January 30, 31, 1986. Held at the new building on 401-14th Avenue East, Regina, Sask. Call Pat Desjarlais for further information at 525-5459.

* Members of the Regina Big Sister's Association are invited to attend the Winter Camp at Fort San on March 14, 16, 1986. Contact Pat or Joan at 569-3115 for more information.

* Anyone interested in becoming a Big Sister, Little Sister or Brother write No. 218 - 1933-8th Avenue, Regina, Sask., or call Pat or Joan at 569-3115.

Molson Regina 3rd Annual Native Hockey Tournament, sponsored by Regina Native Sports Association Inc., February 28, March 1, 2, 1986, at Exhibition Stadium, Regina, Saskatchewan. Limit 12 Senior Men's Team. Dances Nightly at Regina's Italian Club. Contact Lester Henry at 949-8100 or Garth Geddes at 543-6968 for further information.

Sask. Native Recreation Senior Hockey Tournament Saskatoon Arena, February 1 and 2, 1986. Cabaret and Dance Friday and Saturday. Contact Claude Petit at 525-6721 for further information. □

New Year's Resolutions



Valerie Pratt

My New Year's Resolution is that I would like to become more self-reliant.



Louise Gosselin

My New Year's Resolution will be to quit eating pizza and junk food and to lose weight.



Barbara Hitchens

My resolution is to help boost my husband's shoe repair business and to find a job close to home.



James Beaudry

My New Year's Resolution is have a better understanding of myself, my goals and life in general.

A Touch Of Class

By **Tina La Rose**

For all you fashion trend setters, New Breed is pleased to announce, 'A touch of class'. A section designed to help new fashion designers boost their products and give new ideas on fashion with a touch of Native appeal. Fashion is a work of art

and if you are willing to forward your designs, please have material camera ready by the fifteen of every month. Pictures may also be taken at the New Breed office. Please include any necessary information like material, cost and where to purchase.

I look forward to hearing about and seeing your work of arts. Contact me at No. 210-2505-11th Ave., Regina, Sask., S4P OK6 or call 525-9501. □

Sports

page

Beaver River Senior Hockey League



B.R.S.H.L. 1985-1986 Schedule

Tuesday, January 14, 1986

Canoe Lake vs Ile-a-la-Crosse
Beauval vs Patuanak
1 bye

Tuesday, January 21, 1986

Buffalo Narrows vs Patuanak
Beauval vs Ile-a-la-Crosse
Canoe Lake bye

Tuesday, January 28, 1986

Buffalo Narrows vs Beauval
Patuanak vs Canoe Lake
Ile-a-la-Crosse bye

Tuesday, February 4, 1986

Buffalo Narrows vs Ile-a-la-Crosse
Beauval vs Canoe Lake
Patuanak bye

Tuesday, February 11, 1986

Canoe Lake vs Patuanak

Thursday, December 19, 1985

Patuanak vs Buffalo Narrows
Ile-a-la-Crosse vs Beauval
Canoe Lake bye

Thursday, January 9, 1986

Beauval vs Buffalo Narrows
Canoe Lake vs Patuanak
Ile-a-la-Crosse bye

Thursday, January 16, 1986

Ile-a-la-Crosse vs Buffalo Narrows
Canoe Lake vs Beauval
Patuanak bye

Thursday, January 23, 1986

Ile-a-la-Crosse vs Canoe Lake
Patuanak vs Beauval
Buffalo Narrows bye

Thursday, January 30, 1986

Canoe Lake vs Buffalo Narrows
Ile-a-la-Crosse vs Patuanak
Beauval bye

Thursday, February 6, 1986

Patuanak vs Buffalo Narrows
Ile-a-la-Crosse vs Beauval
Canoe Lake bye

North West Old Timers League

Mondays and Wednesdays
Same Schedule

End Of Schedule

- Top 4 teams make playoffs
- First round is best of 3
- Finals best of 5
- 1st place team vs 4th place team
- 2nd place team vs 3rd place team
- Team with best season record will have home ice advantage for finals.

POETRY

TO CATCH A DREAM

*I plunge into black rivers
for dream leopards
and crush them
with my hands;
I lap their crimson flow
of blood with a tongue of gold
and comb the ivory wavelets
with my hair.
I seek quenching words
of dreams flung from the distant
autumn sky
and see leopards lying
upon the river bank -
their tails dripping
with the red thinness of death.
I have hungered all my life
for the wonder
of dreams maturing
and traversing beneath my touch
and make that pilgrimage
again and again
though actually it is not enough.
The older I get, the more difficult
it is to catch the long years of
nightfall.*

C.M. Buckaway

FROM AN IRANIAN MOTHER

*Dear Canadians,
I sympathize with your concern
over language rights;
how sad to see a country split
over such a grave issue.
Thinking of your troubles
helps me forget
for a moment
that my little ones
are in the fields
searching out land-mines.*

Thelma Foster

THE SHIFTERS

*The earth turns for the man with
nothing to lose,
for the shifter, the woman
harvesting hours
or hopes hung on a line to dry
after the rain has washed away
the fevers.*

*Though there are those
who plot
to concrete skies
their highrise
monuments.*

*(Oh, oh, oh, bury me not
in the sixth floor
of an office block!)*

*Out on the prairie the shifters walk,
test lunate roots under their toes,
cautious after so many treacherous
seasons,
cunning among the girders.
moon of the black calf draws the
snows over them
moon of the red grass casts the
snows away.*

Helen Hawley

TURQUOISE OF TOMORROW

*In the turquoise of tomorrow
earth is wet with happiness
and rainbows control the skies.*

*I will write a love poem
and conceive body acts
with heart-stitched design.*

*Turquoise is not for summer only.
It dyes the edge of snowdrifts
on some pallid winter day.*

*Sometimes the prairie goes insane
erasing the stains life makes
prancing down the days.*

*Sandhills flaunt the print of storm,
the milk smooth sound of winter
and throw dust into the air.*

*Turquoise is as turquoise does
and all my crimson yesterdays
flow together interweaving forever.*

C.M. Buckaway

