

October 1983

new breed

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voice of saskatchewan's metis and non status indians

Interview with Sid Dutchak, Indian & Native Affairs Minister

Women's Peace Camp at Bombing Range

Native Theatre at Ile a la Crosse



AMNSIS Responds to Advisory Committee

Profile of Victoria Bouvier

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Letters



ABORIGINAL AND TREATY RIGHTS MUST BE RECOGNIZED

Dear *New Breed Journal*:

Non-natives are learning that Native Indian people want to keep their own identity as Native Indian Nations. Native Indians have paid a very high price to retain their identity; the penalty of poverty, loss of economic opportunity, being forced onto the margins of non-native Canadian life. Some non-natives see poverty and marginalization as dominant features of Native culture. This should not and need not be the case. Recognition of Aboriginal and Treaty rights will stimulate healthy, thriving, self-sufficient communities which can be a source of pride for both native and non-native Canadians.

The Indian Self-government Committee consistently heard briefs from Native Bands condemning the welfare economy and the lack of proper economic development leading to self-sufficiency; the Committee was told that provisions for self-government are a mockery unless built on a strong economic development linked to Constitutional enforcement, recognition of Native Rights and the restoration of a decent land base. Native Indian people have a fundamental right to control over their own lives and over their own communities.

The Department of Indian Affairs Minister asks for recommendations on "How we can move toward a political and legal system in which Indian Governments can flourish." He said he wanted "...to unleash the creative energies of the Indian people." These idealistic comments sound encouraging but it is imperative not to ignore the facts. A few examples:

1. Transfer of program responsibilities to bands has been characterized by:
 - a. Inadequate funding.
 - b. Excessive monitoring by Department officials, practically 1 on 1.
 - c. Restrictive regulations so that Indian governments are reduced to the status of junior administrative assistants to the Departmental priorities instead of Indian priorities.

2. Termination of Mega-project Impact Study Funding. Over the past two years, when the Government still hoped that mega-projects could save the Canadian economy, the government approved \$5 million for aboriginal peoples to study the impact those projects would have on their economies and their communities. The studies would ask what programs were needed to minimize the negative impact and to help Indian people take advantage of some of the new economic possibilities.

Today most, but not all of those projects are on hold, and the funding has ended. That funding is still needed. Indian people shouldn't have to wait until bulldozers are in their back yard before they get money to study the impact these projects will have on their lives. Again, the Minister says that money is being provided under other programs. But where? This is one more example of bureaucratic changes that serve to confuse the very people the bureaucracy should be helping. If funding is there, it should be identified as such.

3. When the \$345 million Native Economic Development Fund was first announced in 1981, Indian people got the impression the money would start flowing immediately. Many Bands and Tribal Councils began to draw up plans for the best use of that money. But with the Government's restraint program the first year's allocation was cut in half and added on to the end of the program.

The fact is that no monies at all were made available from the fund last year because the government couldn't decide which Federal Department should have responsibility for administration. It is the government's intention to administer the fund through a board which will include Indian, Inuit & Métis members. Organizations like the Assembly of First Nations will be invited to suggest people for the board, but there is no guarantee their suggestions will be

taken. Indian members on the board will not be accountable to Indian people for their decisions. Indian communities and Indian organizations will not have the power to determine their own priorities for economic development.

These and many more examples suggest that the government is at least half serious when it talks about Indian government. A proper recognition of Indian government requires a massive shift in government attitudes and priorities. It requires a commitment to realistic financial proposals and a much more open approach to land claims settlements.

Sincerely
Jim Marley MP
The Island
Ottawa

NEW PROTESTS CRUISE MISSILE TESTING

Dear *Prime Minister*:

On behalf of the New Democratic Party Caucus in the Saskatchewan Legislature, I wish to protest your government's decision to allow testing of the Cruise Missile over Canada.

Your decision is a threat to world peace. We urge you to reconsider and reverse it as soon as possible.

There are many reasons for our opposition to the Cruise Missile tests over Canada. I wish to note two in particular:

First, the NDP supports the objective of worldwide disarmament. In the past, you have spoken of the need for worldwide disarmament as well. At the United Nations Special Session on Disarmament in 1978, you proposed a complete ban on new nuclear weapons testing as a first step.

How can you and your government square the position you took at that important world conference, with your approval of Cruise Missile Tests over Canada? The second reason we oppose these tests so strongly is the obvious threat to life and property which they hold for the people of northern Canada.

The two recent test flight crashes of the Cruise over the United States raise real doubts as to the safety of the Canadian tests. If the United States is so confident about the safety of this new weapons system, why won't it test the Cruise over its own territory?

In spite of the threat to safety which these tests will pose, your government has allowed no input from the people in the area or from Canadians in general. We find that fact indefensible.

Canada should not be a party to a needless escalation of the nuclear arms race. Instead, we should be taking a more active role in the promotion of a phased reduction of nuclear weapons, worldwide.

Yours sincerely,
Lawrence Watt, M.L.A.
Canadian Constituency
NDP Environment Critic

GUATEMALA NEWS

Dear *New Breed Journal*:

Thank you for your letter and the last two issues of the *New Breed Journal*. We would be glad to start an exchange of publications with you. We look forward to staying informed about Indigenous issues in Canada.

Feel free to reprint any articles from our publications; just cite the source.

Thanks for writing. Enclosed is the last issue of *Guatemala!*

In Solidarity
Peggy Handley
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Editor's Note: (See article on page 2)

GOOD SOURCE OF INFORMATION

Dear *New Breed Journal*:

I would like to subscribe to "New Breed". Can you add me to your mailing list and bill me for one year subscription. Best wishes on an excellent improvement in the Journal. It is a real pleasure to read it, and a wonderful source of information.

Sincerely
Diana Ralph, Ph.D.
Assistant Professor
University of Regina

REQUIRE EDUCATIONAL MATERIAL

Dear *New Breed Journal*:

I'm writing to subscribe to your Journal, as we find it very informative. Our Métis local here in Hinton, with the help of Manpower sponsored an education project. Our aim is to have Native curriculum in the present school system. If you have any brochures on education, we would appreciate receiving them.

Thanking you in advance for your co-operation.

Yours truly
Vivian Panburn
Research Assistant
Ki-Matow Atokanaw

Editor's Note: The Gabriel Dumont Institute of Native Studies and Applied Research should be able to help you in providing educational material for your project. Their address is 121 Broadway Avenue. We will forward your letter to them.

**Webtamawin Radio
is now on
Keewatin Country
CBC La Ronge
Friday 1:30 p.m.
also
CJUS Saskatoon
Saturday 1:30 p.m.**

**Hosts:
Rick Wageman
Rodger Ross
Robert Merasty**

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Community Reporters Wanted
New Breed Journal is looking for community
reporters. If you are interested please contact:
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Art work by Billy Brass



Acimowins

by Joan Beatty

It looks like and feels like fall is here. It's been really cold these past few days with frost and sometimes snow on my windshield in the mornings. But I am still waiting for Indian Summer, whatever that is.

In this issue of the New Breed Journal, we talk to Sid Duchak, the new Minister of Indian and Native Affairs. He is also in charge of the Saskatchewan Housing Corporation. I found him fairly easy to talk to although he evaded some of my questions but what else can you expect from a politician! During a discussion after the official interview, I asked him about the roster of the cabinet not going "To Meet the People" in northern Saskatchewan, and only going as far as Saskatoon. He said he has received that complaint from his own constituency in Prince Albert and he has encouraged other cabinet ministers to make more visits to the north. I mentioned to him that some northern groups had said the PC government was purposely staying away from the north because of the heavy NDP vote in the last election. His reply was the roster is not the government need the north to stay in power, however, it's not his intention to ignore the north. He said he is going to work hard for the northern people in order to turn the vote around in the next election. So I imagine we will start to see more of Duchak in northern Saskatchewan with hopefully more things happening to deal with the many problems that exist there.

It's also interesting to see how the Native Advisory Committee is going to turn out and if the government will indeed come up with new solutions. Duchak also said there will be more commissions established to deal with other Native issues.

Vye Boyce, our north western reporter, took part in the women's peace camp that was held recently in the Cole Bay area, close to the Pinrose Bombing range. She wrote a very interesting article about it and we hope you enjoy reading it. She also talks to a

couple of people from that area and they recall how the Bombing Range came into existence and what it was like before it became a testing ground for the United States.

Rob Miles and Clem Charter also went to Geneva not too long ago and Miles tells us and gives his opinion on some of the things that are happening in the international scene as far as Indigenous People are concerned.

I was talking to monnet too long ago and she told me the wild rice production is not that great this year although I keep reading different in the newspapers but I'll believe none anyway. Anyway, she said the crop seems to not have grown very thick in most of the lakes they planted. Which brings to mind, the wild rice processing plant has finally become a reality in La Ronge. The official opening was on September 21st and we will have an article on that on our next issue of New Breed. Gil Gracie, the new Editor of The Northerner in La Ronge will be doing it for us. But it doesn't seem like that much processing will be done on the new plant this year and it is more than likely that most of this year's crop will be shipped to Winnipeg.

The local Friendship Centre in Regina also had elections recently and Elaine McAlister was elected president. I am sure many of you know Elaine, particularly from *le la Croix*. Anyway, we'll like to congratulate her and the rest of the board on their elections. See other results inside.

During the recent AMNSIS Board meeting in Prince Albert, it was nice to see some old friends again, particularly Julia Pintel. She is doing well and is on her second year of SUNTLP but she is just as involved locally as before. I guess once things get in your blood, you can't stay away from them.

I also had a chance to visit the NAC house in Prince Albert and to have a chat with Director, Max



Lucier. It was interesting to find the many different aspects of *lebanon* living and survival techniques that are taught in that Centre. In fact, I told Max that I wish the things that are taught there supposedly for "The Alcoholic" could also be made available for the average person who doesn't necessarily have an alcoholic or drug problem but may have some problems in balancing his or her personal life. The program in the Centre includes dealing with inter personal communication skills, feelings of guilt, resentment, procrastination, self condemnation, jealousy, criticism, fear, self pity, selfishness, anger, responsibility, just to name a few things. Larry Laliberte did an article for us on the Centre. I would also like to thank Max and his staff for their hospitality, particularly Jerry Villeneuve, one of the counsellors, and Ruby Umperville, who was busy cooking supper but took the time to pose for me.

Remember, if you have any comments or suggestions for New Breed, make sure you get hold of us and let us know. Also please note the change of addresses for AMNSIS main office and Dancoet Institute here in Regina.

Happy Birthday to Amanda Sinclair, Naomi Sobh, Brian Beatty, and everyone else celebrating their birthday this month. We'll talk to you next month. □

Kakwēcimin

by Lindsay Starr

Some students who are on the NSIM program were asked what they thought of the new loans and bursaries system.



How Dejarrah, Regina, Sask.: "I haven't received my student loan yet and probably will have to wait until the first or second week in October. Without the loan I won't be able to buy the books that are needed. Being a single parent with three children, it is very hard because without any money it is difficult to make the day care payments, buy food, clothing etc. As a result of this, I feel very unstable, financially."



Frank Teekins Jr., La Ronge, Sask.: They don't recognize common-law marriages. "I have been living common-law for the past year and a half. Under the bursary system I could get by, but with the new student loans system I am considered single. I think the student loans should be reviewed much further."



Darcy Pellerin, Yorkton, Sask.: I have been living independently for the past four years. Under the requirements of the student loans, I am considered my parent's dependent. I don't think this is fair. Under the system, I might be a dependent for the next five to ten years."

Commentary

Will Cluff Lake Phase II Benefit Northerners?

by Diane Leth

The Cluff Mining Company received approval in early June from Saskatchewan's Department of the Environment to proceed with Phase II of the Cluff Lake uranium development project. Phase II involves an investment of over \$480 million to construct and operate five new uranium mines which will last until 1992. The provincial government granted final approval to the project after only 30 days of public review.

On April 19th, before the public review process was under way, the Saskatchewan Association of Northern Local Governments (SANLG) held a press conference in Saskatoon and called for a full public inquiry regarding the proposed Phase II development. SANLG stated that the planned public review period, which ran from April 25 to May 25 was far too short and called for a much wider public hearing.

In a brief submitted to Saskatchewan's Department of the Environment, SANLG expressed concerns for worker's health and safety, environmental damage, and the availability of jobs and business opportunities for northerners, especially Native northerners. SANLG felt that Cluff Mining's Environmental Impact Statement did not fairly reflect the opinions of northerners because only 34 people out of all the West Side communities were interviewed. Because Phase I development at Cluff Lake has yet to achieve the promised 50% northern participation, SANLG wanted all northern residents and local governments to have a clear opportunity to express their concerns before a decision on Phase II was made. SANLG also recommended that funds be made available for concerned groups to hire experts to explain the technical and scientific information in the 550 page impact statement and to assist with the preparation of responses.

During the official public review period, thirteen other public-interest groups and concerned individuals sent the Department of the Environment written arguments which supported the Association of Northern Local Governments' call for a full-scale public inquiry. The Department would not make public any further correspondence received after the May 25th deadline. It is likely that more people would have sent the Department statements of support for an inquiry if the public review period had been better publicized, and if a more reasonable amount of time had been allowed for the preparation of statements and briefs.

Despite these widespread demands for a public inquiry, the provincial government decided against it and is now negotiating a surface lease agreement with Cluff Mining. Did the government fear that too many people might express opposition to the Phase II development if an inquiry was held? After all, who will benefit from the Phase II development?

Cluff Mining, which is 80% owned by Ansook Ltd of France, and 20% owned by the Government of Saskatchewan through SMDCC (Saskatchewan Mining Development Corporation), plans to invest an estimated \$461.2 million to develop and operate the mines. They predict a production of 15 million kilograms of uranium. If the price of uranium remains at \$79/kg, the total sales will be about \$1,185 million for a profit of over \$700 million. It is clear that Ansook, the primary investor in the project will do exceedingly well.

Cluff Mining claims this development will benefit all of Saskatchewan. The government will make profits through SMDCC, property taxes, rents and royalties. But, in turn, the government spends money on the construction and maintenance of the road to Cluff Lake, and on the wages and equipment for the government employees who monitor the mines.

Will any profits from these mines be distributed to the residents of northern Saskatchewan? Max Morin, Vice-President of SANLG, stated that profits from uranium mines all go to southern Saskatchewan. He stated that SMDCC made profits in 1982-83 but northern communities have received nothing.

Mr. Morin stated that the provincial government has not re-negotiated a new housing agreement or the Northlands agreement with the federal government since they expired in early 1982. The Saskatchewan Housing Corporation (SHC - a provincial Crown Corporation) has not finalized plans for any housing projects in the north since the Conservative Government

has come to power. The federal government, through the Central Mortgage and Housing Corporation, has committed partial funding for these proposed projects but even this money is tied up because of the provincial government's lack of cooperation. Mr. Morin said that housing projects could provide employment for about 1,800 people, but now two construction seasons have passed without any government-sponsored housing start-ups in northern communities. SHC has also stated that they will not build houses on unserviced lots. This means that small communities with no water and sewer are not even eligible for housing projects.

Under the Northlands Agreement, the federal government provided 60% of the funds for projects to build roads, sewer and water systems, and other capital projects in northern communities. But since the new provincial government did not renegotiate this agreement, no such projects have been approved in the last two years.

These examples clearly show that the government is not distributing the profits from uranium mines in the north to northern native communities.



Mr. Morin further explained why northerners are not really benefiting from uranium mines. He states that northern residents take jobs at uranium mines only because there are no jobs in their own communities. He said most of the natives work in the pit or mill where radiation is the highest, while white workers are given less dangerous jobs.

According to the Department of Northern Saskatchewan Manpower Secretariat, the great majority of northerners now employed at Cluff Lake work in the mine or mill although a few have advanced to supervisory positions. Most of these workers have received only on-the-job training, while some have received some formal training through Ansook or government sponsored courses.

Even Cluff Mining admits in the Environmental Impact Statement that uranium mine workers and their families suffer stress caused by workers' absences from home, worries about radiation, and the amount of alcohol and drugs used in the camps. It is not surprising that the turnover rate for northerners working at Cluff Lake Phase I is, according to the Manpower Secretariat, still 40%. Cluff Mining also admits that the workers will face further readjustment problems when the mine closes.

Cluff Mining states in the Environmental Impact Statement that the Phase II development will create employment for 500 people. However, approximately 300 people have been employed by Cluff Mining during Phase I and if these workers remain on staff for Phase II, only 200 new jobs could possibly be created. Even this figure seems too high. Manpower Secretariat of the Department of Northern Saskatchewan estimates 300 new employees may be hired. It is clear that the Cluff Mining Company will gain much more from this devel-

opment than Saskatchewan workers, particularly northern native workers.

The lease agreement for Phase I states that 50% of the people hired should be "northerners". But the term "northerner" includes anyone who has lived in the north for 15 years or half their life, or anyone who is designated as a "northerner" by the Minister of Northern Saskatchewan. People now living in southern Saskatchewan who meet one of these requirements still qualify as "northerners". Indeed, Cluff Mining stated in the impact statement that they would like to hire ex-miners from Uranium City to work in the underground mines that will be developed. This just means fewer jobs for Native northerners. Cluff Mining concludes in the Environmental Impact Statement that the "most likely and consistent" number of employees that will be hired from northern communities (primarily from the West Side) is 138-180. This is less than 50% of the projected number of employees. Even the maximum of 180 jobs for the population of about 30,000 who live in the north will do little to decrease the 85-100% unemployment rates now present in most northern communities.

Real economic development in the north will occur when the government supports projects that northerners choose and control. Thousands of jobs could be created for Native northerners if the money spent on uranium mines was, instead, invested directly into community development projects. The creation of one job at Cluff Lake Phase II will cost over \$900,000, of which the provincial government contributes \$180,000 through SMDCC. The Pinhouse Regional Economic Development Corporation (PREDDCO) needed only \$250,000 to create 12 permanent jobs cutting trees for pulp and replanting. Thus, through PREDDCO, the cost of each job created was just over \$20,000. PREDDCO's development funds were cut off after one and a half years because a group of businessmen judged the locally-controlled corporation to be "not viable". Nonetheless PREDDCO has continued to operate for the last year. Unfortunately though, PREDDCO has not been able to expand to create more jobs because of the shortage of investment funds.

Another example of a locally initiated industry described in the July 1983 issue of the *New Breed Journal* is the Kewatin Wild Rice Cooperative. This Coop (formerly the Kewatin Wild Rice Association) has been trying to obtain funding to build a rice processing plant in La Ronge for the last three years. This Coop has recently joined with three other organizations to form The La Ronge Wild Rice Corporation. The Corporation will receive a loan of \$60,000 at 10% interest payable within three years from the Department of Northern Saskatchewan. The Corporation has had to bank the remaining \$340,000 it requires to build the plant through bank loans and the sale of shares. The same government which spends \$180,000 to create one job at the Cluff Lake mines will not invest \$300,000 to create many jobs at a rice processing plant.

The provincial government invests millions of dollars in uranium mining through SMDCC but refuses to support or give any token support to community-based economic development in the renewable-resource fields (commercial fishing, rice harvesting, trapping, small pulpwood companies, etc.).

Essential social services for northern Native people are also lacking. The same government which will invest \$12,000,000 a year on one uranium development project has refused to pay the operational costs for a Woman's Relief House in La Ronge, a Family Crisis Centre and a Detoxification Centre in La Loche, and an Alcohol Rehabilitation Centre in Pinhouse.

Cluff Mining stated in the Environmental Impact Statement that a decision not to proceed with the Phase II Development "would lead, unquestionably, to a situation of economic and social hardship, especially in northern Saskatchewan."

The people of Saskatchewan must pressure the provincial government to support the long-term economic development enterprises and social service programs initiated by northern communities. It is only through these types of developments, not costly uranium mining developments, that the unjust and unnecessary high unemployment rates in northern communities will be greatly reduced.

Constitutional Update

Metis National Council

A Brief to the Standing Senate Committee on Legal and Constitutional Affairs

Editor's Note: The following brief was recently submitted by the Metis National Council to the Standing Committee on Legal and Constitutional Affairs which is studying the resolution in support of the Constitutional Amendments included in the First Ministers' Conference's political Accord.

The purpose of our appearance today is to clarify some serious misunderstandings regarding Metis participation in the constitutional on-going process which have arisen since the first ministers' conference. As you may recall, the Metis National Council was formed at the beginning of March after the prairie Metis were expelled from the constitutional talks by the national organization they had formed thirteen years earlier, the Native Council of Canada. The Metis National Council launched legal action to prohibit the Prime Minister from holding the constitutional conference until Metis participation was secured. In a spirit of good faith, we negotiated an out-of-court settlement with the Prime Minister, providing for our representation at the conference and the reinclusion of a Metis land base on the agenda for the on-going process.

Prefacing his prepared text for the conference's opening address, Prime Minister Trudeau stated:

"... In recent months it has become evident that the Metis people in great majority felt that they were not properly represented under the Native Council of Canada and for that reason, I invited a representative of the Metis people to sit with us this morning, a representative of the Metis National Council."

At that time we felt confident that our legitimacy as

national representative of the Metis was beyond doubt and we could get on with the task of defining the nature and extent of Metis rights. Since then, certain federal departments and agencies, most notably the Secretary of State and Office of Aboriginal Constitutional Affairs, have tended to undermine the Prime Minister's recognition of the Metis National Council by dealing with non-Metis organizations on Metis issues. In fact, one of the very questions in your letter of invitation, making reference to "more than one Metis organization which purports to speak for its Native people", challenges the political legitimacy of the Metis National Council.

Needless to say, a precondition for our effective participation in future constitutional discussions is unequivocal recognition by other parties of our status as representative of the Metis people. In March we demonstrated the determination of the Metis people to speak for themselves on constitutional issues even if it meant missing the constitutional conference. We do not intend to limp into a negotiating room attached to a hall and chain of quasi-recognition. In order to lay this issue to rest we will explain to you and the Government of Canada why the Metis National Council was formed, who it represents and how it intends to identify its constituency for the purpose of accessing Metis rights.

Although mixed-blood people had appeared in Eastern and central Canada since initial contact between Europeans and Indians, it was on the prairies that they evolved into a distinct people, the Metis. During the 18th and 19th centuries the Metis developed their own cultural identity, lifestyle and political consciousness or Metis nationhood and asserted their

national rights through the formation of provisional governments in both Manitoba and Saskatchewan. It is no accident that the only areas in Canada where the federal government made land grant and scrip provisions for Metis were the prairies and immediately adjacent areas such as Northwestern British Columbia and the Northwest Territories into which Metis had moved following the second Riel resistance.

Outside of this historic Metis homeland, a Metis identity did not emerge with the result that to this day people of mixed ancestry in the maritimes or the Yukon, for example, generally identify either as Indians or whites. The point we wish to make is that, contrary to the assumptions of many, being Metis is not just a matter of being mixed-blood; if that was the case, many if not most Indians, both Status and Non-Status and indeed many white people, would be Metis. They are not because they do not share our nationality which has been moulded by a common history, culture and political will. The Metis nation is a historic national minority conceived and developed on the soil of Western Canada.

Perhaps the best way for us to respond to your questions about how we will define ourselves is to ask you how you define yourselves. Those of you of English descent or German descent would probably say just that, even though the English and Germans evolved out of a mixture of different peoples. The Metis, too, were conceived as a mixture of different peoples but once they emerged into a new nationality, it didn't matter how much this blood or that blood their members had any more than it mattered how much Norman blood or Jute blood an Englishman had.



Every nation must have a starting point and for us that point was the Red River settlement in the early nineteenth century. Since then, however, we, like other nations, have gone on to absorb others into our nation. What we are seeking through the constitutional process is to gain the right as a people to define ourselves and to determine membership in our own collectivity. Only then can we feel protected from the assaults on our nationality which have occurred in the past and are still occurring today.

Metis associations have always played a major role in expressing Metis nationalism. The first Metis association, l'Union Nationale Metisse Saint-Joseph des Marais, was founded in 1887 to promote an understanding of the history and culture of the Metis people. During the depression the Metis Association of Alberta was founded to press for a Metis land base.

In 1970 the Manitoba Metis Federation, the Metis Society of Saskatchewan and the Metis Association of Alberta were instrumental in forming a national federation, the Native Council of Canada. Over the years, Aboriginal associations from other parts of the country with a predominantly non-Status Indian membership, were admitted into the Native Council of Canada. The Native Council of Canada was a marriage of convenience between two distinct peoples — one Metis, the other Indian, who allied themselves, during the period when neither people had legal recognition, for the purpose of attacking common social and economic problems. However, it was always understood that the political aspirations of the two peoples were fundamentally different. Whereas the Metis based their identity and rights on their distinct nationality and sought their own autonomous land base, the non-Status Indians based their identity and rights on their Indian ancestry, title and treaties and generally sought reinstatement to Indian bands.

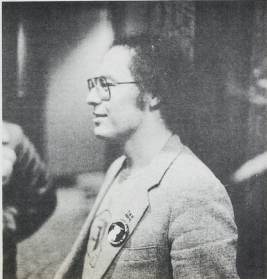
The recognition of the Metis as a distinct Aboriginal people in the Constitution marked a turning point in the evolution of the Metis movement. With Section 37 providing for a constitutional conference where rights of the Aboriginal peoples would be defined, it became clear that the Metis, with their unique aspirations, would have to state their own course through the process. By this time, however, the prairie Metis discovered that on major political decisions within the Native Council of Canada they were regularly outvoted by the more numerous but generally less populous non-Status Indian associations. In effect, the Metis people could not express their nationalist aspirations through the Native Council of Canada.

The focal point of conflict was the debate on Aboriginal title. Whereas the non-Status Indians and other Aboriginal peoples viewed this and treaties as a major source of rights, we viewed them as "existing" rights under Section 35(1) and therefore subject to the interpretation of the courts. We did not wish to leave the definition of our rights to the courts in view of their tradition of narrow interpretations and instead sought to define rights through a political process provided by Section 37. In other words, "existing" rights were a fallback if political negotiations failed.

Reserving Section 35(1) as a fallback position, we decided to base our approach to the first ministers' conference on Section 35(2) and Section 37. Recognized as an Aboriginal people, the Metis would attend the conference for the purpose of identifying and defining — and in the emphatic this — the rights of the Aboriginal people. Section 37 does not refer to Aboriginal title or Aboriginal rights but to rights of Aboriginal people. We believe that our fundamental right as a people was a land base and self-government and pressed for the inclusion of these items on the agenda for the first ministers' conference.

It is not the purpose of this brief to recount the unfortunate series of events culminating in the legal action by the Metis people against the Prime Minister, Soffice to say that at a preparatory meeting of ministers and Aboriginal leaders, on February 28th, the Metis were denied seating at the table by the Native Council of Canada and in their absence, other Aboriginal peoples tabled a joint agenda for the first ministers' conference which deleted a Metis land base. Following the negotiation of an out-of-court settlement, we participated in the first ministers' conference where we reiterated our determination not to dwell on "existing" rights such as Aboriginal title but to negotiate, in the tradition of Riel's provincial governments, our rights as a people.

It is usually we raised eyebrows when we called Aboriginal title a legal fiction based on our people's struggle to us of our rights as an Aboriginal nationality. At the same time, we proposed and still propose separate schedules of rights for the different Aboriginal peoples and separate processes for defining these rights so that different peoples may pursue their different aspirations



Cliff Charrier, AMNCS vice president, presented brief on behalf of MNC.

without jeopardizing the positions of others. Following the first ministers' conference, we proposed a tripartite process, involving the government of Canada, the three prairie provincial governments and the Metis National Council, to identify and define the rights of the Metis. Today we wish to renew that invitation.

There is a tendency among governments to lump all Aboriginal peoples together when considering their rights. For you to consider Indians, Inuit and Metis the same because they're all Aboriginal is comparable to us considering the Spanish, Austrians and Swedes the same because they're all white. Because the Indians, Inuit and Metis are fundamentally different peoples, it is likely that collective rights will vary from group to group. Our proposal for separate schedules and processes is designed to accommodate these differences. It should not be construed as promoting divisions for it is premised on the unity and integrity of each Aboriginal people.

On this note let us return to our concern over the challenge to our political legitimacy as national representative of the Metis. Question 9 in your letter of invitation refers to "more than one Metis organization which purports to speak for its Native people". This is an affront to our integrity. Historically the nationalist aspirations of Metis have developed and been expressed organizationally only in Western Canada and to this day that Metis nationalism has not been expressed anywhere else in Canada.

This is not to deny the existence of Metis outside of their historic homeland, census figures indicate a small portion of the Metis population live in other parts of Canada. However, they confirm the irrefutable fact that the vast majority of Metis, as many as ninety percent, inhabit the prairie provinces and those parts of British Columbia, Northwest Territories and Ontario immediately adjacent to the prairies.

One of the largest pockets of Metis outside of the prairies live in British Columbia. Most are historic Metis with roots on the prairies. Since the inception of the Metis National Council, their association, the Louis Riel Metis Association of British Columbia, has unanimously requested and received membership in the Metis National Council, joining the three prairie Metis associations.

Your question raises a more serious concern in that it suggests that if there is more than one representative

of the Metis people, it will have to be determined which "shall have the legitimate authority to agree to a constitutional modification that may be approved by one organization but opposed by another". As we have pointed out, there is a small minority of Metis outside of the historic homeland but the position of the organizations presently representing them is based on Indian title and treaties. In the event of any organization other than ours being recognized as spokesperson for the Metis, there is a real possibility of government choosing to deal with its position based on Indian title rather than the real Metis issue of an autonomous Metis land base. That would be a negation of the Prime Minister's constitutional obligation to ensure Metis representation and would force us into the same situation as that which existed prior to the litigation leading to Metis national representation at the first ministers' conference.

We realize that as a result of the recent realignment of Metis, there is still a slight overlap in the membership of the Metis National Council and the Native Council of Canada. However, this should not be used by government to foster factionalism in the Metis movement through the promotion of a minority Metis position at the constitutional level. We recognize the Native Council of Canada as constitutional spokesperson for their non-Status Indian membership and expect government to respect the national integrity of the Metis National Council. At the same time we have provided for the future admission of other Metis into the Metis National Council.

In order to define who we wished to fit into the new federation through constitutional reform, the Metis people had to unite in the formation of the Metis National Council. In the process we had to separate from another Aboriginal people. At the same time that we had to exercise our right to self-determination, we fully support the right of non-Status Indians to realize their Indian destiny. We are nauseated by the sanctimonious hypocrisy of federal officials who claim we are abandoning the non-Status Indians. Through its racist legislation, the federal government created the problems of non-Status Indians and we resent any attempts to shift federal responsibility for these problems to the Metis.

In conclusion, ladies and gentlemen, we must emphasize that the Metis people are a historic nationality. Our existence is a fact. The formation of the Metis National Council is a realization of that fact. Thank you. □

Commentary

Canada could take lead on Indigenous Peoples Rights

by Rob Miles

In late 1973, the General Assembly of the United Nations designated the following ten years as the Decade for Action to Combat Racism and Racial Discrimination. An ambitious program of action was drawn up with high hopes for early implementation by the U.N. member States.

This program "called for a continuing effort by all peoples, Governments and institutions to eradicate racial discrimination and to promote respect for human rights and fundamental freedoms for all, irrespective of race, colour, descent, or national or ethnic origin".

A World Conference to Combat Racism and Racial Discrimination was convened in 1978. Apparently was quite properly singled out as a target for elimination. From August 1-12, 1983 a Second World Conference was held in Geneva. For indigenous populations this Conference raised the mark. Some attention was paid to the difficult questions they posed. Around the world indigenous populations are seeking solutions to issues specific to themselves such as the right to self-determination, the right to land and to natural resources and other rights. They are seeking the development of, and implementation of, international standards to protect their rights. These are rights specific to themselves as opposed to rights of a more general nature applying to all peoples. The latter are known as general or universal human rights and freedoms.

At this Conference fundamental problems persisted for Indigenous populations in acquiring international

protection of their rights. The Western democracies, for example, are based on the concept of the Nation State. The nation State is based upon the concept of individual equality. Each individual is equal to every other individual. The Canadian Charter of Rights and Freedoms is an outstanding example of a constitutional instrument to protect individual rights.

The problem for Indigenous populations is that in the nation State the emphasis is upon individual, not groups, rights. The nation State generally takes the position that indigenous populations are integrated into the nation's community with rights equal to all other citizens, although there is a recognition that indigenous populations are subject to an unfavourable or unfavourable socio-economic situation. The nation State speaks of justice and equality for all its citizens. Economic questions are posed as the right to employment, social security, etc. Economic questions are addressed as a problem of raising the Standard of Living for Indigenous populations.

In short, the question of group rights is not addressed by Western democracies. Solutions for the socio-economic, cultural and political problems of Indigenous populations are approached as problems of discrimination or racism. The African States were cautious. They added little at the Conference. It must be remembered that these countries exist within boundaries inherited from the European colonialists. Indigenous populations are separated by artificial lines. The question of indigenous populations is perceived as threatening the territorial boundaries and integrity of presently-existing States.

Can it then be suggested that the question of group rights is dealt with in a satisfactory situation by the socialist countries? Not so in the opinion of Indigenous populations who express little sympathy with Marxist ideology. This ideology suggests that groups will become conscious of class differences and forge ethnic differences. Indigenous populations, on the other hand, view the basic social and political cleavage not on

economic class lines, but rather upon ethnic lines.

It is concluded by Indigenous populations that these two views - that of the theory and practice of nation States, and the views of those advocating class struggle - have closed the door to thinking about their rights. And, indeed, it is my view that the political debate in the 21st century will be about these rights. The question is, "Are we prepared theoretically, ideologically and practically to solve those group rights?"

In Canada we very well may be. The First Ministers Conference on Aboriginal Constitutional Matters saw the Prime Minister, the Premiers and aboriginal representatives meet to discuss at length the question of entrenching the group or collective rights of the aboriginal peoples of Canada into our Constitution. Three additional Conferences are slated over the next four years. Canada is in a unique but marvellous position to show leadership to the World.

It was unfortunate that at the Second World Conference such was not the case. The Canadian delegate ignored the positive efforts of the indigenous peoples of the world at the highest political level. Rather an embarrassing speech was made suggesting that "disadvantaged groups such as women, indigenous peoples, the handicapped (sic), the aged, racial and ethnic minorities" suffer from discrimination.

A Canadian Senior Federal Official expressed in matters pertaining to Indigenous populations expressed his disgust at the speech and threw it away. Here was a clear case of Canada trying to do a good job at home and badly misrepresenting its good intentions and good work abroad.

Canada then has challenged itself to address the kind of issues facing its aboriginal peoples - the Indian, Inuit and Metis in a positive fashion. Canada will address those issues concerning indigenous populations at the highest political level. It was unfortunate that these relevant issues were not dealt with more seriously by the Second World Conference to Combat Racism and Racial Discrimination. □

Working Group on Indigenous Populations

Editor's Note:

This following article was done by Rob Miles, Legal counsel for AMNSIS, who attended the Second Session of a U.N. Working Group on Indigenous Populations in Geneva along with Clem Chartier, Vice President of AMNSIS and national spokesman for the Metis National Council. They also attended a W.C.I.P. meeting along with a conference of the Sami Indians in Finland. See interview with Chartier on last New Breed issue.

by Rob Miles

The significance of this Working Group was its commitment to try to develop international standards for the protection of the rights of the Indigenous population. The rights of which we are speaking are rights specific to Indigenous populations as opposed to all peoples. The latter are known as general or universal rights or freedoms. Rights specific to Indigenous populations include the right to self-determination, the right to land and to natural resources plus other rights.

A one year work plan was adopted. This is a positive step forward in attempting to draw up standards and a mechanism for implementation. Some of the rights to be considered include:

- (a) the right to autonomy including the right of Indigenous peoples to develop their own culture, traditions, language and ways of life;
- (b) the right to land and to natural resources; and
- (c) the right to education.

Representatives of Indigenous groups and non-governmental organizations were permitted to participate freely in the discussions. All of us were moved in particular, by the account of the representative of the Indian peoples in Guatemala. Her story, told in a plain, simple way, touched us all as she recounted the rape, murder and oppression of the (majority) Indian population. It is hard to realize that you must spend so many years labouring in get international agreements on basic human rights when people are daily being tortured and murdered because they are Indigenous, and because others covet their lands.

Clem reported to the Working Group on behalf of the Metis National Council in the following areas:

- (1) He discussed the unique role of the Metis in Western Canada. He spoke of the patriots who stained the soil with their blood in Batoche in 1885, and of the execution of Riel. He spoke of their rights of the Metis people.
- (2) Clem talked of the goals and aspirations of the Metis, who were seeking the same basic rights sought by all other Indigenous peoples.
- (3) A paper was filed entitled "Aboriginal Rights and Land Issues: The Metis Perspective".
- (4) Events pertaining to the First Ministers' Conference were reviewed. Clem discussed the role of the Metis in upcoming conferences (at this point it is of importance to note that Canada did appear to take these meetings) seriously. A senior Indian Affairs official, Mr. Ian Cowie, and a colleague, were present. Mr. Cowie participated in the discussions as they related to the First Ministers' Conference.
- (5) Clem directed the attention of the Working Committee to the paper filed by AMNSIS.
- (6) He spoke of Batoche 1983 and the plans for an International Indigenous Youth Conference.
- (7) Clem addressed positively the concept of a five-year plan to guide the activities of the Working Group.
- (8) The Working Group was also advised that this Forum would be used as a review mechanism vis-a-vis the First Ministers' Conference in the Constitution. The activities and progress made at the FMC would be reviewed internationally at the Working Group level.

Geneva Meeting - Racism Conference

In late 1973, the following ten years was designated as the Decade for Action to Combat Racism and Racial Discrimination by the United Nations (U.N.) General Assembly. An ambitious plan of ac-

tion was drawn up with hopes for early implementation. A World Conference to Combat Racism and Racial Discrimination was held in 1978. A second World Conference was held in Geneva from August 1-12, 1983 part of which was covered by Clem and myself.

In my view, not enough attention was paid to the difficult questions posed by the Indigenous populations. No answers were provided for protection of rights, specific to Indigenous populations such as the right to self-determination, the right to land and to natural resources. However, the Conference did pay some attention to this issue with a Programme of Action referring to the Indigenous populations.

More specifically, the Programme provided that:

"The Sub-Commission on Prevention of Discrimination and Protection of Minorities should ensure that the urgent work being carried out by its Working Group on Indigenous Populations is continued so that the complex issues involved can be analysed and appropriate measures taken at the international and national levels".

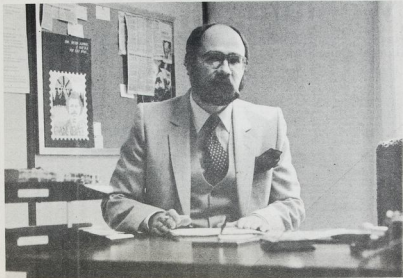
It was the Second Session of the above-mentioned Working Group which Clem and I attended.

It can be concluded that, likely, decades of work lie ahead of us before international standards are developed and mechanisms implemented to protect the rights of Indigenous population. And Canada, through its three Constitutional Conferences over the next four years with the Prime Minister, the Premiers, and the representatives of the aboriginal peoples of Canada, has a unique and marvellous opportunity to show leadership to the World.

Canada has this opportunity to provide leadership at the highest political level. It was unfortunate that the issues facing Indigenous populations were not dealt with on a more serious basis at the Second World Conference to Combat Racism and Racial Discrimination.

Utiyake, Finland - W.C.I.P. Meeting

Some 1600 miles north and east of Geneva, at the very top of Europe, lies the community of Utiyake, a



Bob Miles is Legal Counsel for the Association of Metis and Non-Status Indians of Saskatchewan.

few kilometers south of the border with Norway. A little farther to the east lay the Soviet Union. We were further north than any Canadian Community. The northern part of Europe is fed by a current of warm water called the Gulf Stream. This phenomenon has a pronounced warming effect on all of the Scandinavian countries. As a result, all of Finland is a vast wonderland of lakes and forests, even though it extends so far North. You would think you were in northern Saskatchewan. There was no difference.

These lands are the home of an indigenous people who all themselves "Sami". Utjokke is a Sami community. It was the site of the 12th Sami Conference from August 13-16th which saw Sami delegates attend from Norway, Sweden, Finland and, for the first time, from the Soviet Union. In their Conference, the Sami conveyed their quiet sense of dignity. They spoke softly, briefly, and to the point. All matters were debated until a consensus was reached. A consensus was reached when no one had anything

else to say. In their own quiet way, important matters were resolved without the bitter, fractious manner which has plagued AMNIS in the past.

Utjokke was also the site of a meeting of the Executive of the World Council of Indigenous Peoples. At this meeting the Metis National Council was accepted as a member of the W.C.I.P. Had it not, however, been for the presence of Clem who argued fervently for membership, the matter would have been tabled to next summer's General Assembly of the W.C.I.P.

In discussions, it was agreed that more work must be done to set-up the North American Region of the W.C.I.P. Organization is at a nascent (beginning) stage.

Clem discussed with the World Council their endorsement of the 1985 International Indigenous Youth Conference. Keen interest was expressed. He also spoke to Executive members from the Nordic Sami Council, the A.F.N., C.O.R.P.I. (the Central

American region), and C.I.S.A. (the South American region) about Batoche '85. Again keen interest was expressed.

While in Utjokke Clem paid a visit to the Nordic Sami Council office. He spoke also to the Sami youth about the International Indigenous Youth Conference in 1985.

Discussions were held with Sol Sanderson of the Federation of Saskatchewan Indians on the Batoche Centenary. While more discussions must be held, Chief Sanderson expressed his willingness to see and to seek co-operation between the Metis and Indian peoples about this significant historical event.

I have mentioned earlier how we were all so deeply moved and touched in Geneva by the representative of the Indian people in Guatemala. This matter also was seriously debated at the Sami Conference. There is a need for all of us to become more involved with the situation in Central America, particularly in Guatemala. □

**Commission of Inquiry on
Equality in Employment**

Judge Rosalie S. Abella
Commissaire



**La Commission d'enquête sur
l'égalité en matière d'emploi**

Mme le juge Rosalie S. Abella
Commissaire

On June 27, 1983, the Government of Canada established a Commission of Inquiry to study discrimination in the workplace against women, native people, disabled persons and visible minorities. The Commission is to report by the end of the year on the most efficient, effective and equitable ways to promote equal employment opportunities, eliminate systemic discrimination, and assist all individuals to compete for employment opportunities on an equal basis.

Interested organizations, groups or individuals are invited to make written submissions to the Commission by October 15, 1983. Please address inquiries to:

Commission of Inquiry on
Equality in Employment
264 Adelaide Street East
Toronto, Ontario
M5A 1N1
(416)369-4722

Wēhtum

Sinclair Comments on Dutchak Committee

by Joan Beatty

Prince Albert - After wrapping up a recent two day workshop with the Board members and key staff, is Prince Albert, Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) finally made a comment on the Native Advisory Committee that Sid Dutchak, Minister of Native and Indian Affairs has established. The main purpose of the committee is to make recommendations to government on the direction it should go on social and economic issues facing Native people. AMNSIS has been asked to name a representative but they declined.

"Dutchak has taken on a big job and I will help as much as I can in assisting him do the job. He says he doesn't want a buffer between himself and the Native people, that he wants to deal directly with the people himself, that's fine. I have no argument against that. I will help in bringing the people to him directly."

Sinclair said he has nothing against the Native people who have been asked to sit on the committee, however, they're not going to be used as buffers either between the Native people and government.

"It's Dutchak himself who will have to tell the people themselves directly 'yes' or 'no' on the many every day social and economic problems facing them." Sinclair said he doesn't want the Native committee members to be used in doing the dirty work again.

"The government is right when it says they're not

possible for the service programs that are available to us as Native people." Sinclair said, "and they're welcome to handle them because we have no real control over them." He said this will give time for the organization to continue their work on constitutional issues, in getting a land base and self government entrenched in the constitution. "Not until we have those right entrenched will we ever have control and say in our lives; in our economic development strategies, education, health and welfare issues, etc."

"But in the meantime, we don't need a committee to tell us that we continue to be the highest unskilled and unemployed labour force in the world, that we continue to fill 70% of the jails in this country. However, if the purpose of the committee is to try and come up with some short term solutions for our people, that's fine. But if they try to get into the constitutional issues, that's another question altogether."

Sinclair also said he hopes that Native people will now know and better understand the difference between what a program and what a right is. "It's some extent our people started believing that we had the control and say as to some of the service programs we were handling like NSIM and housing. They couldn't understand that we had obligations to fulfill that were outlined in a contract, that we didn't really have any control. As soon as the new government came in, they started to make changes and took some of these programs away from us." Sinclair said once rights are entrenched in the constitution, this will never happen, no matter what government is in power. "Right now, it's up to the whim of whoever happens to get elected," he said.



Board Adopts New Policy for Police-dog Use

Regina - While reaffirming their support for the Regina Police Department canine unit, the board of police commissioners has bowed to public pressure regarding the use of police dogs.

Mayor Larry Schneider said the board has adopted the Faria-Curie Report recommendation that the canine unit be used for detection and not a means of force.

The board established a policy at an in-camera meeting that police dogs are to be confined principally to on-line tracking and searching.

The Faria-Curie Report, which was released in March, was written by Dr. Don Faria, a former Saskatchewan MLA and a United Church minister, and Dr.

Walter Currie, a former member of the Regina Police Board of Commissioners.

They were asked to review the police department's policy on handling, training and use of dogs in a law enforcement tool after a public outcry last year that the dogs were being misused.

"Off-leash use of dogs is to be considered as a use of force and subject to the same accountability as the use of weapons," Schneider said.

This policy also falls in line with a resolution presented to the board of police commissioners from the Saskatchewan Coalition Against Racism in a letter dated Sept. 2.

The coalition's steering committee, which met on Sept. 1, passed a resolution asking the board to take immediate action to stop using police dogs as a means of force as the continued use of unleashed police dogs was threatening race relations in the city.

The board will also be asking Police Chief Vern New to bring forth an implementation report on the foregoing policy and a report on the whether there is a need for retraining and restaffing the current canine

unit. Schneider said the Faria-Curie Report recommendation that all department reports and data relating to the use of the canine unit be subject to review by the board of police commissioners was also adopted at the meeting.

The change in policy on dog use will also mean the canine procedure and training manual will have to be reviewed and updated to make its contents consistent with the new policies. These changes in policy, as well as the training and handling manual will be subject to board approval.

The report also recommended the establishment of a race relations unit and better police-community relations, as well as a review of both the complaint procedure and the role of the board of police commissioners.

Schneider said initial steps are proceedings with respect to race relations, the role of the board of police commissioners and the establishment of a more defined complaint procedure.

Schneider said he felt the board's position on the Faria-Curie recommendations was reasonable. The board has affirmed its support of the canine unit, he said. It has been an extremely difficult time for members of the canine unit, as they have been subjected to a lot of criticism by the media and a small number of people in the public. Schneider said, indicated the possibility that some members might ask to be transferred out of the unit.

"If it is the board's intention in passing this policy to keep the dogs on-leash to be used only for tracking and searches, then I am pleased with their decision," Bill Rafoss, former race relations director for the Regina Friendship Centre, said.

"We can consider it a victory for the community groups, who have worked for the last 18 months to stop the police department from using the dogs as a means of force," he said.

Rafoss said he hopes this policy change is the beginning of a new era of community relations with the police department and hopes the board of police commissioners will work with the community and seek the guidance in other policing issues.

"I think the whole police dog issue had a very negative effect on race-relations in Regina. If, indeed, the board is going to have a new policy than I think they should disband the existing unit, as the dogs have been proven to be bays, and retrain and retrain new dogs and handlers who will work in accordance with that policy," Rafoss said.



Dutchak Names Advisory Team

Regina - Sid Dutchak, minister of the province's Indian and Native Affairs Secretariat, has named the members of the native advisory team he's setting up to study native and economic development. From Cumberland House will be Cliff Carriere. Representing the Prince Albert region will be Marita Smith; Vaughn Foustaine, the Regina-Yorkton region; Rodney Laliberté the Greens Lake-Buffalo Narrows region. The North Battleford-Saskatoon representative withdrew for personal reasons, and a new name has not been picked.

Consultants on the project will be Thorne, Severson and Kellogg from Eastern Canada. □

Committee Disapproves of Decision

by Lindsay Starr

Regina - A great deal of concern has been expressed by the Pysakowski (They are alone) Committee in recent months, because of the ill treatment, abuse, inappropriate placements, and deterioration of care and deaths of children in the care of the Department of Social Services.

The Pysakowski committee, a non-political and non-profit committee was established in May, 1983 as a working committee. It is a committee of concerned people who feel that due to recent deaths and ill-treatment of Native and non-native children, the Provincial Government establish a Commission of Inquiry under the Public Inquiries Act.

At a recent conference held in Regina, many Native people spoke about their experiences with the child welfare system and it was there that the people decided there must be on going attention given to the treatment of Indian and Native children being raised in a non-Native atmosphere. The objective of the conference was to raise an awareness on the inadequacies of the child welfare system in relation to Indian and Native children being raised in non-Native homes. These include: lack of support services being used prior to family breakdown; lack of support to the natural parent going through the family court process; exploring the right alternatives and methods of service delivery for Indian and Metis families, and to pool knowledge and experience in hopes of gaining direction and a method of voicing their concerns.

At the May 25th, 1983 public meeting held at Albert Scott Community Centre in Regina, Deputy Minister of Social Services, Walter Podkaj, suggested to the committee that a Planning and Advisory Council be set up. A review of the Family Services Act is taking place from political organizations and interested people, would have input in this process. This would be an effective means of addressing the issues and concerns relating to the placement of Native and non-native children. The current review of the Family Services Act is also to study the same issues which concern the committee. Also in 1978, a Provincial Child Care Committee was established by the previous government, to investigate child care concerns. The recommendations in that report are also being considered in the review of the Family Services Act.

Former Minister of Social Services, Pat Smith, since making an official refusal to have a Commission of Inquiry, has been replaced by the Honourable Gordon Dirks.

The Pysakowski committee feels very strongly that this commission be set up and they urge the newly appointed Minister of Social Services Gordon Dirks, to reconsider the decision. They feel the decision made by Pat Smith wasn't made in the best interests of children presently under the care of the government, families in crisis, or the Department of Social Services itself.

According to Brenda Debois, a spokesman for the committee there are no meetings planned with the new Minister of Social Services yet, but the Pysakowski Committee will continue to pressure the Department until such time they both agree and are satisfied with the decision made in regards to child care issues. □

Students Concerned About NSIM

by Lindsay Starr

Regina - Approximately 40 members attended the Rural Local meeting on August 31st, at Albert Scott Recreational Center in Regina. It was chaired by Don Ross, Area Director for the Association of Metis and Non-Status Indians of Saskatchewan, (A.M.N.S.I.S.) Western Region 111. Topics discussed were the Non-Status Indian and Metis (N.S.I.M.) Program, Gabriel Housing, Recreation and the upcoming Rural Local #33 elections.

Students in attendance were concerned about funding, as the future of the N.S.I.M. program remains uncertain. The government has said delivery of the monies allocated for Native education will be redirected and will no longer be done through A.M.N.S.I.S. Area Education Committees. While the government and A.M.N.S.I.S. continue negotiating, students that are registered for fall classes at the University of Saskatchewan and the University of Regina and the Saskatchewan Urban Native Education Program (S.U.N.T.E.P.) will have to be patient and hope that some kind of mutual agreement is made. Some students said they have given up hope of returning to school now because there is no way they can pay their education. The ones in jeopardy are the third and fourth year S.U.N.T.E.P. students who are about to graduate and aren't too sure if they will be funded. Ross said, "Approximately 50% of the students aren't returning to school". It was suggested students who are registered for classes get together and prepare some recommendations for presentation to the Implementation Team which will be meeting later this month. The Implementation Team consisting of Myrna McLeod, Al Hergott, and Alex Sokolofsky are co-ordinating a consultation process for the program implementation.

The transfer of the N.S.I.M. funding to provincial line departments means loss of control to the A.M.N.S.I.S. area education committees. Many A.M.N.S.I.S. members have expressed regret that this disqualifies many Native people who are attempting to continue their education. One area where funding will not continue is those working and attending classes on a part time basis.

Criteria for funding basically falls under the same criteria as those loans and bursaries administered by the Department of Advanced Education and Manpower. Administrative policies for the Special Incentive Bursary Program for Students are as follows: Students from isolated communities will be allowed one additional return trip home per term or semester upon the recommendation of the Northern Careers Program Coordinator. To be eligible for the Special Incentive Bursary program the student must be accepted in one of the following: Vocational Rehabilitation of Disabled Persons Non-Status Indian and Metis Program, Northern Careers Program, Saskatchewan Urban Native Teacher Education Program, and be enrolled as a full time student in an Educational program that is at least twelve weeks in length, approved for credit, adult or post-secondary and is in a designated University Institute, community college, or private vocational school.

The purpose of the program is to provide financial



Don Ross, AMNSIS Area Director.

assistance on a needs basis, after determining the student's educational costs, including special costs that are related to his disability or geographical location and sources available to meet those costs. Assistance is for in-province program only, except where disability requires specialized services not available in Saskatchewan. The eligible student may receive, based upon need, Canada Student Loan/Saskatchewan Student Loan, Saskatchewan Student Bursary, and Special Incentive Bursary. The first and second year students may also have part or all of their student loan forgiven upon successful completion of those years.

The Saskatchewan Student Loans Program, includes grants to students enrolled in programs which do not meet the entrance requirements of the Canada Student Loan Program. This will include funding to matriculation or university entrance at the University of Saskatchewan and University Regina, and the Adult Basic Education in the Saskatchewan Community College system.

The provincially-authorized guidelines of the Canada Student Loan Program will be applied to the authorization of Saskatchewan Student Loans, except that students who are the responsibility of the Department of Indian Affairs and Northern Development are not eligible for Saskatchewan Student Loans. Students who have had five year (30 semesters) of eligibility for Saskatchewan Student Bursary assistance and who are no longer eligible for bursary may receive a Saskatchewan Student loan in place of Saskatchewan Student Bursary. The maximum supplementary Saskatchewan Student loan available during a student's entire academic career will be \$5,000.00. □



Entrenchment of Metis Rights Continues to be Priority for AMNSIS

Prince Albert - The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), at a Workshop in Prince Albert on September 14 and 15, 1983, again strongly committed itself to the process of Constitutional reform as holding the best hope for the solution of Metis problems.

Jim Sinclair, AMNSIS President, stated, "The main objectives of AMNSIS for Constitutional discussions are to entrench in the Canadian Constitution the right of a Metis land base and Metis self-government."

"Programs for the Metis are offered at present are only short-term and are band-aid solutions. In the long-term, the Metis must have economic and political control over their own lives. This can only be achieved through a third level of government, Metis self-government, entrenched in the Canadian Constitution."

"The Metis as one of the three Aboriginal Peoples of Canada would then have the right to organize their own government. Metis self-government must have control over economic development, education and training, language and culture, plus those social, health, and recreational services which are essential to ensure the survival of the Metis as a unique national group within the structure of Canada."

Mr. Sinclair said, "We believe the Duthack Committee will not be effective in dealing with the long-term needs of our people to have economic independence as detailed in the AMNSIS Economic Development Proposal submitted to the Province in 1981. The Committee will not address the needs of a Metis land base and Metis self-government. AMNSIS, on the other hand, will seek long-term solutions. However, AMNSIS will encourage its membership to take their day-to-day problems directly to Mr. Duthack."

"AMNSIS will continue to press for the rights of

our membership to economic development, a Metis land base, and Metis self-government. We will encourage our membership to seek solutions and settlement of our rights at the First Ministers' Conference on Aboriginal Constitutional Affairs."

McAllister new Friendship Centre President

by Lindsay Starr

Regina - On September 30, 1983, the Regina Indian-Metis Friendship Centre held their annual elections, for the positions of executive and nine board members.

Elected to the executive are: President, Eileen McAllister, Vice-President, Caroline Goodwill, Treasurer, Charles Pratt and Secretary, Norma Welsh.

The board members elected for a one year term are: Marjorie Aubichon, Margaret Samsonson, Luanne Scalen, Dorene Wyatt and Bernice Ross. Eileen McAllister, Norma Welsh and Paul LaFontaine will serve two years as board members. Elected for three years are Bill Fayant, Caroline Goodwill, Charlie Pratt and Tony Pelletier.

The former President, Edward Pelletier resigned from the president's position to accept the job as Executive Director, replacing Gerry Kazuboi. Pelletier will begin duties commencing September 13th, 1983.

The Friendship Centre holds their elections yearly and the new board is effective following the annual meeting.

L-R: Ken Wyles, Director, and Dana Demaree, Chairman, Gabriel Dumont Institute, Lynn Pearson, Regional Director of CEC,

Native Training Programs Established

Regina - The Gabriel Dumont Institute of Native Studies and Applied Research is pleased to announce that four new training programs for Metis and Non-Status Indian students began on Monday, September 26, to extend over an 84 week period.

The courses started in four locations in Saskatchewan, and will allow students to take post-secondary studies within their own areas.

The four programs are as follows:

- Hansen Resource Development, situated in Ile a la Crosse will train 20 students in management, counselling and adult education.
- Human Resource Development, situated in Lloydminster, will train 20 students in management, counselling, and adult education.
- Recreation Technology, situated in Regina, will train 20 certified Education Workers.
- Native Studies Instructor's course, the only twelve month course situated in Saskatoon, will train 20 students to teach Native Studies to adult learners in Saskatchewan.

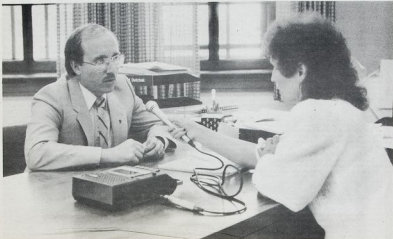
The courses are certified through the two provincial Universities and the Kelsey Institute, and are funded by Employment and Immigration Canada, with support from the Provincial Department of Advanced Education and Manpower which will also provide student loans and bursaries.

Twenty Native students were selected through area education committees where the training programs are being run with applications from throughout the province of Saskatchewan. There are a total of 80 students enrolled in all the programs.

According to Keith Turnbull, of the Dumont Institute the main difference of the programs from those operated in regular technical institution is that the people are able to take them in their home areas and they are also provided with built in support mechanisms like upgrading classes and educational counselling.



Interview



Dutchak says AMNSIS Second In Command Next To Local People

The following interview with Sid Dutchak, Minister of Indian and Native Affairs, was done on September 7th by New Breed Editor, Joan Beatty.

JB What is the role of the Indian and Native Affairs Secretariat?

SD The reason for the Secretariat which we put into place after we formed the government was to try to co-ordinate the various government departments and establish a division for government in relation to Indians on the reserves, Non-Status Indians and Metis.

JB So it's more like an advisory role as to what direction other departments should be going in terms of Native people?

SD That's correct because we found with the former administration there was a problem among various departments dealt with Indians or Metis people, we felt that there wasn't a co-ordination of direction and we want to be sure that with our government we have one department or Secretariat that's involved in co-ordinating the direction of the various departments. It appears to be working. We're increasing our communication channels between departments. The other purpose for the Secretariat is to strengthen our ties with the various communities involved. In other words we want to know what's happening in Ile a la Crosse or Cumberland House or any other community where we have a high degree of Native population. We believe in getting closer to the grass roots people and working closer with them towards the solution of the problem.

JB What kind of staff do you have and what is the budget?

SD We've got a budget of approximately 1 million dollars. It's not a large budget, however, we're cautious in keeping our expenses down. Our staff ranges from between 35 and 25. We have also started a Native advisory program, a study team where we put together a number of people from the various communities to work with the communities and as government in coming to some solutions and some ideas regarding the socio-economic problems that the Native community faces.

JB How long will the committee be in existence and how are they going to go about identifying, well, those problems that have been there for a long time?

SD Part of the committee involves the services of a consulting company, who specializes in putting together comprehensive reports and finding solutions for some of the problems. But I think the real benefit is getting the feelings of the various communities involved. We think there are solutions out there that we can tap and utilize. We think the days are gone where someone in Regina or Ottawa simply decides what's best for La Loche, Saskatchewan. I think we're going to have to go to places like La Loche and find out what La Loche can do in co-operation with us. On the other hand, I'm talking about a co-operative venture between government and the communities involved and it means not only sharing the benefits but sharing the responsibility. So we'll be looking towards various communities for more responsible actions and we're going to encourage responsibility. The way I see the situation in Northern Saskatchewan, over the past ten years, it's been a colonial kind of a treatment where the people in Regina run the show and throw some money out in Northern Saskatchewan for no real purpose or direction and nobody really achieves anything of any lasting stability. We want to make sure that if we do get involved financially that we're going to create something that lasts, something that is going to continue on.

JB Is that committee going to be providing from community to community and listening to local people's concerns in terms of some of the problems they're having?

SD Yes, we're travelling to various communities. I personally will be attending several of the meetings. We'll be publicizing the dates that the communities will be visited and people will be able to meet with the committee members. Now I might also add that these aren't necessarily public meetings. If an individual thinks he has an ideal for a local business opportunity, he can meet with the committee individually, in private. I think this is another concept we have to go to. We're not particularly interested in holding large meetings

because we think that people on a more individual basis can give us more concise information on the various problems and ideals that we can work with.

JB So once the problems are identified and if you look at, particularly the northern communities, there is no training, no employment, no real source of jobs, there's no industries there other than fishing and trapping and maybe rice harvesting. Local northern people are saying that everybody knows what the problems are and that this process is going to take another year. At the end of the line, what are going to be the solutions, the long term economic development plans? At the same time I read a statement that you gave in the Prince Albert Herald, where you said there is no money available for economic development projects for Metis and Non-Status people for example?

SD The statement that was made was that within the Secretariat we don't have a budget for economic development because it wasn't established that way. The government has funds available for it but they want to be sure that the funds are channelled properly with something that's going to last.

The study I'm going through is going to be quite brief. We're going to be done with it this fall. It's not going to be a year. It's a matter of finding some solutions. You mentioned some of the activities in northern Saskatchewan. I think that's a lot of opportunity in northern Saskatchewan that we as government can encourage. I look at the rice industry which you mentioned. That in my mind is just an '81 first step. We can create quite an industry there. I'm attending the wild rice plant opening in La Ronge.

We're met with the mining industry. We think there's greater opportunities for northerners in the mining industry. I'm working with the minister of Education to channel more northern people into the educational process and to be sure that when they're trained, they're being trained for something that's productive when they get out. We don't need skilled people who don't have any jobs and the work we've done with the mining industry indicates that there are more jobs in the

horizon. It's our role to put people together and set up opportunities, encourage people to do things for themselves and create their own opportunities.

In other areas of financing projects in Northern Saskatchewan there's been a presumption with the former government and presumption with a lot of northerners that governments are the only ones that can fund economic development in Northern Saskatchewan. But I believe that the private sector in financing the private banks can be encouraged to fund business projects in Northern Saskatchewan.

JB Where do the groups like the Saskatchewan Association of Northern Local Governments, AMNSIS, and FSN fit in, in terms of consultation and having their say into whether economic development planning or social development planning you might be doing?

SD Dealing with the Native Study team we are inviting various groups to make representations to us. One thing I'm very cautious of is that I'm a strong believer that northerners must communicate directly with the provincial government as people in Southern Saskatchewan, or in Regina or Saskatoon or wherever you are. The Southerners have the ability to speak directly to their MLA or their Minister and I'm firm in the position that, that's same process is going to take place in Northern Saskatchewan.

There was some question about one of the groups I understand that they should be the spokesmen for the Northern people. I don't think I believe that I have any direct interest groups, elected groups, so as far as they should attempt to advise the government and make proposals to the government to assist the government, but I don't believe that they should take the place of direct representation to the various people of the north. For example, the Native Study Team I invited various groups to put proposals to us. I invited AMNSIS to appoint a representative on our Native Study Team. They've declined. So we've gone on to appoint the people ourselves in total and I'm very hope that AMNSIS as well as the other organizations will make representations to our group.

JB Where do you see other groups like AMNSIS and FSN fitting in? They were more like recognized by the former government as a recognized political group. Does the government recognize them in their role or not?

SD I recognize for instance, regarding AMNSIS, I understand that they're second in command to the actual people of the community levels, mainly because not every one is an AMNSIS member who is a Metis or Non-Status Indian. On the other hand I recognize that AMNSIS does represent a good number of people and they've been given a mandate by those people to deal with government so I consider their opinions and their proposals seriously obviously because they are a representative group and the same goes with the FSN as organizations that will be doing their efforts and bands at the reserve levels because that's my philosophy, I think government has to get closer to the Indian people so we know what they're thinking but we recognize the FSN is an organization which is daily directed and make proposals to us which we welcome and they provide their opinions to us.

JB Can't that be said of any group including your government that you don't represent every individual in the province, that no everybody is a JCR and yet you're recognized as the spokesman for the province of Saskatchewan?

SD I suppose you can say it that way, but I definitely made a decision that I will deal directly with the northern people for example and not any representative group. Because if I deal with someone from Saskatchewan on a one to one basis they don't have someone in the middle representing them. I just feel that the people of the north are entitled to direct representation even though I acknowledged that there is a benefit to FSN and AMNSIS, that they do represent people and I acknowledge their existence and I hope that they can help us in our endeavors.

Also in past dealings with the organizations, we've looked at really what has been done with various funding matters and I've been involved in the history of AMNSIS and FSN to some extent. I think provisionally if we're to tighten our belts and operate with greater efficiency that the same will apply to their existence as well. Particularly, I suppose AMNSIS is a prime example. In my department, in SHC for instance I'm authorized to save the last penny money. I suppose I'm saying that other than that I don't do the same because we have economic problems in this country and we have to pull together. So I don't think any groups, political groups should be asking for increased funding and on the other hand I think it's a duty of anyone that sees tax

dollars to account for them. I think, generally, the groups such as AMNSIS are coming around to that realization as well. The former government, the NDP seems to indicate that they had a close relationship to AMNSIS and a few other groups. I'm not sure that's correct because when you look at the NDP record in Northern Saskatchewan, for instance, they spend millions of dollars in economic development in dealing with various groups but when you go up there, there isn't very much to show for it. I hope that after my term is up, that I can go into Northern Saskatchewan and point to some development that has stood without subsidization from the taxpayers.

JB In 1981 AMNSIS's submitted a package proposal on economic development, a package which consisted of plans for a foundation, an economic development foundation for Metis and Non-Status people. This spring at a Cabinet meeting, the Premier made a commitment that there would be some plans in place by late August or early September for Native Economic Development. He said consultation would be done with AMNSIS. What has become of that and how will that fit into the Native Advisory Committee?

SD The Native Study Team that was put together was as a result of the Premier's comments. Our direction is to solve the economic problem because that's your basic problem, your social service problems and your problems and deal with your economic problems. That's a pretty simple concept in my mind and I think in a lot of other minds. We've gone in that direction and AMNSIS was asked to participate in the study which we're doing and we've met many times at it. I've got a lot of heat on my department people to get the job done, however AMNSIS has decided that they don't want to appoint one of their representatives to work with us in that regard. So I'm in a bit of a bind because that was put together was a response back or letter back indicating that they aren't participating, but they may wish to make a proposal instead of being represented on the committee.

JB What proposal is being considered? There was a substantial amount of money and it was shared with people and looking at different solutions over the States, before they came up with that proposal.

SD Yes, the package that was proposed by AMNSIS is being considered by our consultant and our committee. The work they have done will be considered because we're gathering that information that they have supplied to us as part of our study. However, again I must confirm and affirm that, as Minister, I feel that I have to be satisfied that the department has done the demonstration where we can get the best production for our dollars and where the money should be channeled and the mechanism for doing so. Really that's the reason for the study which I am undertaking this fall. The results of that will be published and will be provided to AMNSIS as well as anyone else who is interested in reading the results. I intend to use the results as a basis for a cabinet proposal in time by the next session.

JB There has been other position papers that have been tabled with your government in terms of land base and self government, and other constitutional issues that fit into the long term solution to the social and economic problems facing Native people. What about those position papers?

SD We are funding AMNSIS's directly to continue their studies into the constitutional matter. It's my understanding that a hundred thousand dollars is being allotted for that and approved by us which is going to them this fall to continue that study. We think it's important and we think that time will analyze their position and be represented properly regarding constitutional matters which includes the land base questions and so on.

JB There was talk of guaranteed representation in parliament with the former government and they were trying to talk about that under every thing switched. What are your feelings towards that?

SD Well we're looking at a number of angles. We have a number of difficulties which we're addressing in the Secretariate. Number one, I don't think AMNSIS is able to tell us how many Non-Status and Metis people there are in the province. So we've got an identification problem and that's being dealt with. We think that we'll have to have an identification process where people will actually be registered or identified socially. I believe that some meeting you referred to earlier, we asked AMNSIS to give us the number and there was an indication that it's between 40 and 80 thousand people. Now that's quite a range, so we as government must address the problem of identifying the people. Then we have to deal with the other problem is as to whether

in time were going to face the situation where Non-Status Indians will become Status under the Indian Act and then have many Metis people will be left. So it's a very complex issue and a Provincial Minister I'm taking it very seriously. I hope that the funding we have allowed to AMNSIS will be used wisely and from indications that we get they are going to do a great deal of work in that regard. I think they are going up with some of the answers which we as government can utilize.

JB With the smaller projects, for instance if an individual wants to get into a grocery business or garage, does that mean that he applies with the existing federal provincial grants that are available, but that there will be more of a support system in place for him there. With the previous administration, there was no support system in place and that was one of the biggest reasons why they failed?

SD You know you hit it on the head because one of the prime reasons we're getting back right now by talking to people that are working on behalf of the Native communities is that we want any people to guide the people through the process. There was enough in front money to start the project going but then it fell apart because there was no one around to really guide the process. We recognize that problem. We're going to develop a system where we're going to recommend to cabinet what we should have in place. If it's a management consulting project connected with an organization such as Sedco, for instance, we can go into an area and provide some financial leverage to allow someone to start a business and then further support someone who is to work with that individual. That will likely be an out come of our study because that's a pretty obvious response that we'd been getting from people so far.

JB Maybe we can switch to housing, specifically over in Northern Saskatchewan. There were some questions as to why they occurred. The government was supposed to get an assessment as to how much the over rent were going to be and whether CMHC and SHC would agree to clean up and take care of that. Has that been reached and could you tell me that?

SD I don't have the amount with me. It's been dealt with and it's near conclusion. The Federal Government appears to have settled matters with the provincial people and we both recognize that we've gone through a bad experience in the last few years. It's presently in the process of being finalized. We had a good deal of over rent; we've got serious arrears situations, but all of that has been sorted around. The former Minister had called a job on his hands to start getting things cleaned up, but it's my understanding that in a few weeks the over rent problem will be settled in fact, I believe we'll be making a statement on that in a few days showing that the matter has been finalized.

JB Before DNS was put into provincial line department with SHC in terms of housing, the agreement was entered for the South, does that apply to the North as well now?

SD Yes, the same applies to the North. We are looking at a number of changes though because we find that there are different problems in Northern Saskatchewan. For instance, the type of construction we've been dealing with, the plans of the houses. We're looking at other provinces, such as Northern Alberta to see where we can get some new ideas. We find that many northerners don't like the floor of the housing that we've got. We're looking into a federal/provincial arrangement where the design or certain grade lines are mandatory. Coming from Prince Albert and having spent a great deal of time in the North I realize that people in a lot of cases would prefer a simplified structure which is more adapted to Northern conditions. We have moisture problems in a lot of the houses, there just wasn't enough sensitivity in the former administration to realize that the houses going up were not really what was required.

JB How do you think were some of the causes of the over rent?

SD There were a number of reasons. We had situations where for instance the DNS would build a roll of houses and the housing group would build a roll of houses beside the DNS houses. The housing group was basically allowed to come and give a certain bid and the DNS people would build identical houses and run several thousand dollars higher than what the housing groups were able to build them for. Certainly there was a lack of sensitivity there and it appears to me that the

former administration really didn't want the Northern housing groups to succeed in building those homes.

I don't get that excited about housing groups or non-profit groups. I've encouraged people to establish building corporations or a little family corporations where they can build houses in Northern Saskatchewan. I've verified to them that there's no sin against making a profit and we've found that we'd had some good response. We've had housing groups establish themselves now and their getting competitive and these are Northerners. We've eased up on the bonding requirements in Saskatchewan houses now, so new corporations could take advantage of building in the smaller communities. I think we're going to get away from the danger of Southern builders going up North and building the homes for the Northerners. We have the Native content rules and things like that but I think you'll find that we will, that society, will be shifting away from that towards actual Northerners running small construction companies.

JB *There was no support mechanisms in place for the local housing groups and they were expected to deliver housing at cost price but at the same time provide training and employment for their people. Will that support be there in the future?*

SD Yes. The additional thing is that if people can't make a profit, they're not going to perform

and they won't have the same ambitions. I'm a firm believer that we've got to encourage free enterprise in Northern Saskatchewan as anywhere else. People simply perform better if there's some reward and so far I'm optimistic about what I see.

JB *With the two handed units, is that going to be through public tender?*

SD Yes, we've got discretion when it comes to tendering, we've invited proposals. We can go to an invitation process or tender process but we've loosened up the bonding requirements on the smaller projects. We think with the Native content rules plus the bonding relaxation that the local people are going to be getting the contracts. What I'm noticing is that the local firms are the ones that are becoming successful in bids. So I think within the next year you're going to see a dramatic shift to local contractors employing local people who are coming in at the lowest price.

JB *Is there other comments that you would like to make?*

SD I think you have to realize in all of the economic development strategy that we're using as far as Status Indians, Non-Status Indians, Metis people, there's one common interest, and which people sometimes forget about. Everyone wants economic self-sufficiency. The tax paying public wants it to work and they're prepared to fund the process to make it work because if it works, it's less of a burden on those that are footing the bill.

That's where we differ from the former administration because we don't think that the problem is solved in alot of cases by simply dumping money on a problem. We think you have to work at it intelligently and have some solution in mind and I plus point DNS Economic Development schemes in Northern Saskatchewan. You can look at hundreds and hundreds of funding that went through that had no possibility of being successful.

A small example is if you fund someone to set up a grocery store on an Indian Reserve or in a Metis community that store isn't going to work if the individual simply gets the money to set it up and does not know how to run it. It's a very simple concept and I know the Metis Association in Prince Albert, Roberta Kelly, has been talking to me about the problems and identifying that our educational system has to be improved so that we have ways of training these people before they actually get into the business. That's really a small example of the direction we're going. So as Minister in charge I'm trying to defuse any political battles that start from one group against another because everyone really wants the same solution, economic stability. It's just a matter of picking up the right ideas and the right programs, the right process to get there. We think the way it's going to work is if we act in cooperation with the communities plus the various organizations involved and I think it can be accomplished. □

DeValk plans to work hard for the north to turn votes around



AMNSIS Moves Offices

Effective October 1, 1983 AMNSIS head offices in Regina will be moving from present location at 1170 - 8th Avenue, to new offices located at:

2nd Floor - 806 Victoria Avenue
Regina, Sask.
S4N 0R6

Telephone Numbers: (306) 525-6721 or
TOLL FREE: 1-800-667-8625

Native Theatre Continues Successful Productions

Uplisak Theatre cast of "Come Tomorrow Come" 1982-83

by Vye Beattie

Introduction

Ile-a-la-Croix - Uplisak (small) Theatre, unlike its name, is no small theatre. This group of high school drama students and their instructor have had a great impact on the village of Ile a la Croix and on other northern Saskatchewan communities.

Sakittawak Kayas - The first Native Production

In 1976, Ile a la Croix was celebrating its bicentennial. A Bicentennial Committee contracted the writing of a play. Val Drummond was hired to research and write the script. Leon Borgerson, the drama teacher at the school, took on the job of both drama instructor and director of a historical play. The first drama students at Rosinogad School were the actors, co-writers, sound and light technicians, costume and stage designers for the theatre's first play. Drummond, Borgerson and fifteen students working with improvisation created "Sakittawak Kayas" (Ile a la Croix past).

Drummond and Borgerson write of the experience of creating "Sakittawak Kayas", "they were many times when we and the students felt like giving it all up. But there were incredible highs as well. I don't think we'll ever forget the highs we felt when we were able to transform the corner of a gym or a hall into a magical place where "Sakittawak Kayas" made people laugh and enjoy themselves as they learned a little more about the people of Ile a la Croix."

"Sakittawak Kayas" was toured in the spring of 1978 to other Native communities such as Pinehouse, Beaulieu, Green Lake, Canoe Lake and Patawasak. Audiences were large and enthusiastic. It was the first time this audience had seen a play which reflected their culture and in their language. "Sakittawak Kayas" was Saskatchewan's first Native theatre production with a large part of the performance in Cree and by a cast which was entirely Cree Métis.

The scenes in the play were take-offs on historical incidents. Like all other such plays, this play is not without controversy in its interpretation of history. A key assumption about the origin of Ile a la Croix Métis is questionable. Two hundred years ago there was no large Cree encampment on this spot. The trading post(s) would have held one or two French Canadian traders. One Cree woman from Sakittawak and one French Canadian trader could not have generated what in two hundred years became a village of one thousand. The Cree women ancestors of Ile a la Croix Métis were prairie women and the ancestors who would have first come to this village would have been Métis from the Red River.

The play's collective used original and imaginative ideas to make the play more than dates and events. There is a scene between a priest and a local fisherman at the time of the Riel struggle. It is recorded that the priests, men and children in the boarding school fled the village during the Métis struggle. Riel's sister Sarah was a grey man who worked in Ile a la Croix and she died two years before the 1885 battle at Batoche. The playwright assumes that the flight was out of fear that Riel would blame the priests and nuns for his sisters' death.

The play is not without a political angle. The theft of Métis land by the government in 1906 at the signing of treaty 10 is well portrayed. Under this government's laws the outrageous robbery of 1906 doomed any chance of Northern Saskatchewan Métis independence on their own land. The significance of this moment is captured well in a scene where Commissioner McKenna hoodwinks an illiterate Cree-French speaking woman to sign a scrip written in English. The woman, (Victoria), confused as she is by all that is happening is bombarded with demands for the scrip by the Bay, the church and a land speculator.

Mime is an important element of this performance. A comedian was discovered in Buckley Belanger in his "stalking the moose" scene. "Sakittawak Kayas" was a discovery of a channel for expressing Métis culture, as well as it was a discovery of talent. It was a powerful start for "Native theatre" in Northern Saskatchewan.

Other Plays

In the fall of 1978, students in the Division IV Drama program created a second play with Leon Borgerson. It told the story of a young man ("Napew") who leaves a traditional life in the bush for life in a modern northern community (Ile a la Croix). This play was in both Cree and English.

In 1980, "The Pin" was created as part of a Celebrate Saskatchewan student exchange project between drama students in Ile a la Croix and Arcola. "The Pin" was a history of Ile a la Croix told by an elderly woman, "Angelina". A Dene actor added his language to the Cree and English dialogue. "The Pin" was performed in Arcola to large appreciative audiences. A mini-version of the play was a winner of the La Ronge Summer Festival Talent Show. The Pin was directed by Allan Lake.

In July-August of 1980, "The Girl Across the Lake" was created as a Summer Works Project by Uplisak Theatre, under director Bruce Lawson. This was a one-act comedy about a young girl who becomes pregnant and, as a result, becomes the centre of local gossip and

humorous situations with her father, her boyfriend and the mother of her boyfriend. The play was toured to La Loche, Ducharme Lake and Canoe Lake. It was entered in the Provincial Drama Festival and performed in Prince Albert in the spring of 1981.

RIP was created by Uplisak Theatre during the 1980-81 school year. With a cast of nine students and directed by Leon Borgerson, it was toured in January to Beaulieu, Green Lake, La Loche and Stanley Mission. The play was then revised and renamed Scrip Van Winkle. "Scrip Van Winkle" is the story of a young man (Rip) who falls asleep in his house in 1906 and wakes up in 1981. He finds in his pocket scrip (land title) to the Kiwanis Park area of Saskatoon, which includes the "Baroness Hotel". A number of comical situations develop as he sets off with a modern day friend to claim his land. "Scrip Van Winkle" was performed in May 1981 at the Mendel Art Gallery in Saskatoon as part of a cultural exchange involving La Loche, Ile a la Croix and the Shooting Gallery of Saskatoon.

"It's My Life" (1981, 1983) grew out of the personal experiences of one of the students. Rod had dropped out of school to go to work at the Key Lake uranium mine. He imagines what could have happened had he stayed at the mine. The effect of multinational companies on a young man in a north Saskatchewan Métis village is well dramatized. An actor wearing a fluorescent white mask on a dark stage symbolizes the puppet boards the government sent to the villages for the Cliff Lake and Key Lake inquiries. A hollow taped-over voice answers Rod's questions with mining company clichés such as "uranium is safe", "It's My Life" was toured with RIP in 1981 and with "Come Tomorrow Come" in 1983.

"Come Tomorrow Come" - The latest Production

With "Come Tomorrow Come" in 1983, Uplisak Theatre has come full circle from a broad historical play to a personal play about present day struggles. With the past role of village women now outdated and with more freedoms, the young women are looking for new directions in their lives.

"Come Tomorrow Come" is about the lives of three young women who have just completed high school. Penny gets a job in the village coffee shop. Rachel and Margaret move to Saskatoon. Rachel attends the university and Margaret gets a job with the Star Phoenix.

Penny has to cope with a common attitude of young men when their girl friends get pregnant:

Penny: Can I talk to you for one minute?

Jim: I'm going for coffee with the guys. Can't

you talk to me later on!

Penny: It's real serious, I have to talk to you now. Do you have time for me? Oh what the hell, you don't care anyway. I'm pregnant.

Jim: Are you joking?
Don't you know it's your job to protect yourself? Now, I have to quit school to support the boat.

The play is optimistic in the friendship and support the three women given each other. Penny, decides that she does not want Jim around and that she will move to Saskatoon. In Saskatoon, Penny goes to see Margaret who talks her into going back home to have the child. We can see their affection for each other in the conversation:

Penny: I'm going to call the kid Margaret. Who knows she may end up with a mouth like you.

There are moving scenes such as when Penny leaves the village to go to school in Saskatoon carrying a suitcase marked "Saskatoon or Bust". Although some of the northern women now live out of our packs, we remember the first trip "south".

The background music is "Come Tomorrow Come" by David Campbell. The song is about a girl who can hardly wait to grow up into the person she wants to be. She wants to be maybe a doctor or a star, and to throw off the confining roles that even little girls are made to put up with when they are given only housecleaning chores. Margaret expresses the same feeling when she says, "we women need more ways to prove our persons, I'll be having babies".

"Come Tomorrow Come" resulted from an invitation to perform at an "Adolescents in Crisis" conference in Saskatoon. A performance was also given at the Saskatoon Native Survival School.

Upiasik Theatre Today

"Come Tomorrow Come" was entered in a Regional Drama Festival in Big River. Individual acting awards were given to Elaine Johnson and Red Belanger. Maureen Kypilain won a place in the provincial "performers showcase" and a trip to Stratford.

The Big River High School play, a disco spoof on Snow White and Friends won the opportunity to perform their play at the provincial drama festival in Regina. Some members of Upiasik Theatre suspect that it was the elaborate costumes and props of the Snow White spoof which got the marks, compared to the lack of props in their improvised theatre.

Red Belanger, who played Jim, said of his play, "Our play was great, it's original, it's real life". Red gives a lot of credit to Lon Borgerson for the existence of the drama class and the many productions of Upiasik Theatre.

"Our play meant a lot to us", said another actor, Ida Johnson. Asked about the amount of work involved in a production, Ida said, "When we're starting



Maureen Kypilain performed at the Saskatchewan High School Drama Festival in Regina May 1983 and won a trip to Stratford.

from scratch, we go up there and fool around and select some lines. It's not all work". Ida's lines as a reporter interviewing an executive from a uranium mine are based on knowledge picked up by a young person who has grown up near a uranium mine. Ida enjoys innovative theatre; she finds that she "can have more fun" and that, "everytime we do it, it changes".

Maureen Kypilain, who plays Penny, enjoys meeting people and drama has helped her to do this. Maureen joined the drama class in grade seven, "but I was self-conscious then. I was also reluctant to use Cree on stage, but now I enjoy using it".

Ida and Maureen have been actors in Rossignol School drama productions since "Saskitawak Kayak". Red has been with the group since his family moved back to Ile a la Crosse. The three actors I talked to were not interested in acting as a way of making a living. The interests of these three students were journalism and political science, nursing, law or dental therapy.

On May 27, 1983, in a showcase performance at the High School Theatre Festival in Regina, Maureen acted the part of an elderly woman who tells the story of how times have changed in her village. Her monologue was in both Cree and English.

Future plans for Upiasik Theatre

In the past year Upiasik Theatre performed their first puppet theatre at their school. Upiasik Theatre's plans for the future include more northern tours, more children's theatre, and a special drama project in 1985, to commemorate the 100th year since the death of Louis Riel.

Lon writes that, "the success of Upiasik Theatre has proven the following:

- that drama programs should be offered by schools everywhere - as part of the curriculum.
- that such programs are more meaningful if they are based on the student's own creativity - on improvisation, as opposed to scripted drama, and that more drama is needed in the north, to capture the spirit, the humour, and the language of the north".

The collective spirit of the instructor and his Native students create works that northern Saskatchewan Native people can relate to as part of their past and everyday lives. □

Red Belanger and Maureen Kypilain in a scene from "Come Tomorrow Come"



Photo Credit: Lon Borgerson

Women's Peace Camp — On The Border

by Vye Bouvier

Cole Bay. On a Friday night, August 19, Andrea Clark, Diana Lee, Yvonne and I waited for a chartered bus from Vancouver to pull into the North-western Saskatchewan village of Cole Bay. This was to be a weekend gathering of Western Canadian feminists to oppose the testing of the cruise missile on the border of the bombing range.

As the evening grew longer, we sat around my aunt's kitchen table imagining the fate of this busload of "city women". Andrea and I had given them several revised directions to Cole Bay. I was looking forward to seeing the amazing sight of this huge bus driving down the one little street of this village of forty houses. To my disappointment, I never got to see this, but it was just as exciting to greet the two outcasts of women who arrived ahead of the bus. In one car were three familiar faces from La Ronge, two quite pregnant women and a child. Jaqui and Adele had driven the mostly gravel roads that cross northern Saskatchewan, to take part in the Women's Peace Camp.

Diana and I drove ahead to direct the other women through the five miles and three junctions to the bush road along which our camp was to be situated. Dwan-sang, Adele's daughter, kept everyone alert while they pitched their tents. As well as marmoset of bears, there were piles of "don't pull that!"

Adele made the bunking around in the dark more pleasant when she built a fire on a mound of sand. This was at the entrance to the site which my uncle, Andrea, Yvonne and I had located just that afternoon. Without my uncle, who is a trapper from the area, Andrea and I would still have been tearing the bush roads in the dark. This was ideal.

The forest was mainly pine and spruce with a carpet of lichen. The lack of dense bush made it a very open feeling. A road ran through the site which was a historical portage that the people had used to get to their trapping and fishing areas which are now cut off by the bombing range. The only problem was water. Arsenault Lake, the destination of this portage, was two miles away and within the bombing range. The Arsenault River, a fast flowing river half a mile down the road, became the drinking and swimming hole.

At 11:00 p.m., I decided to leave the circle of women around the fire and head home to Ile a la Crosse, a village eighty miles away. It was fortunate that I had a reason to return home that night, to see a sister who was visiting, as there were many lost sisters on the road I had to make.

On my first attempt at heading home, I encountered the much avoided bus on the narrow, winding gravel road. I was too busy squeezing by to appreciate what I had just seen. A moose, yes . . . but this . . . I drove into Cole Bay to see if Andrea had indeed been picked up. A silly suspicion, as she obviously was directing the bus. I ended up parking beside Susan, an amazing and lost friend from southern Saskatchewan, who had come with her three little children. She had heard about the gathering on the radio, jumped into her car and here she was eleven thirty at night and lost in Cole Bay. I was happy to turn around and show her to the site.

When we arrived, cheerful energetic women were singing at the front of the bus. By this time, I was ready for a good sleep and the bus driver gave me a chance to stand for a brief moment to stare at this big bus out here in the dark forest. A convoy of tourist camper trucks added to the excitement. I offered to direct the bus driver to the tarroad to Beauval, on my way home. The bus driver was spending his weekend at Whyan's Resort on Lac La Poudre. My little Honda escorted this monster down this little bush road.

This time at the Canoe Narrows - Cole Bay cross-roads, I saw two cars parked by the side of the road. I wouldn't have stopped if I hadn't seen two lost looking women in the first car, as the car behind was a carload of drunken men trying to be helpful. When I stopped to talk to the women, two friends from Saskatchewan, Madeleine and Sharon, jumped out of the other car and staid to see me. It was their tenth ride that day. A police pickup wagon pulled up behind the bus. Never had this junction seen so much action. The police wanted to talk to Madeleine and I and ignored the denouncing and the drinking in the other car. The airforce wanted to know what we were doing.

The two women who turned out to be from Calgary, were lost and were almost out of gas. I directed them a mile down the road to Cole Bay for gas and to see a

friend of mine who would direct them to the site. With the bus behind us, Madeleine, Sharon and I headed for Ile a la Crosse. Things worked out well for the two Calgary women, one of whom was a very fine folk singer.

At the junction we said good-bye to the bus driver and pointed out the way to Beauval. My friends and I slept instantly on arrival at the village. The next morning after a slow breakfast, a trip to an island for saw and axe, a trip to the garden and a trip to the store for naptha, we made it back to camp in time for two workshops. Another friend, Tania, had joined us in our trip back to camp. I never did get to say more than hello to my sister, who homesteads in Northern Alberta.

A press conference held that morning had been attended by a woman from Edmonton reporting for CBC. CBC television and CBC radio in Saskatchewan had refused to cover the story because of the group's request that the technicians and journalists who enter the camp be women. There was a press area where cameramen and male journalists could do their interviews. We wondered if there were women behind the cameras at CBC.

That afternoon, workshops were held on "making the links between militarism and feminism" and I gave a talk on the history of the bombing range and its effects on the people of the area. That evening a great meal was served by a Vancouver campfire crew. It was a great night for celebrating around a campfire.



The "Kitchen" at Women's Peace Camp

seventy five women present got to talk, sing and watch the incredible northern lights together. Tania and I finally had time to pitch our tent in the dark and the rain. While having breakfast, Tania and Susan had already washed their faces. After two rehearsals and one final wash, my face was very clean. Most courageous women were filmed swimming in the river. A six women crew from the National Film Board (NFB) was in camp making part of a film on women in the peace movement. That day, we were filmed pushing a car out of the sand, having breakfast, climbing over the gate at the border to stand on the shore of Arsenault Lake and at the ritual. Berrico Bouvier, a woman from Cole Bay was filmed at the gate, answering questions on the bombing range. The forty women, most of whom got a ride on the back of a truck to get to the border of the bombing range, were addressed that an area so beautiful and with such resources should be used for such a useless and destructive purpose.

Meanwhile, back a camp a workshop on "inculturation and civil disobedience" was going on. Later that afternoon, preparation took place for a ritual that was to be held that night. The ritual as described by Patty Gibson and Emma Kivildin in Kinosis was "an attempt to create a new, experimental form of political expression." For two days political discussions had taken place; this would be a time for individuals to express feelings such as fears, hopes and reasons for being here.

Sharon and Madeleine had to return to work on Monday. I drove these two adventurers to Meadow Lake to save them from having an incredible a birth-like trip as they had had coming up. When I returned to the peace camp and our warm fire, women were returning from the ritual happy and rather subdued. Now that I've heard descriptions of the ritual, I can understand the intense atmosphere when these women returned. There was closeness, laughter and music by the women from Calgary. We heard Chris Williamson, Ferron and other feminist singers during the feast.

The ritual was vividly described by Patty Gibson and Emma Kivildin in "Kinosis", September 1983:

"It was a fifteen minute walk to the gathering site, chosen and prepared by the ritual committee earlier that day. The entrance to the area itself was an archedway of banded boughs decorated with flowers from the area. Passing through it, you entered a large circular place

with a fire in the centre. A length of wide silvery blue cloth surrounded the fire. Slowly we walked around and around the area singing, chanting the first of three verses written for the event: "spreading our long wings of feathers as we fly, we circle around, circle around, the boundaries of the earth."

Spontaneously, we reduced it to a whisper, stopped, linked hands, and listened to a member of the committee explain the nature and intent of the ritual action. She asked for for the duration of the event, to suspend our judgement so we could freely and safely possess with our attempt to create a new, experimental form of political expression. There were three main parts of the ritual, moving in symbolically from powerlessness and fear, through empowerment, to our vision of a new and better world.

The women who led off held up a stone taken from the river nearby. She approached the fire and spoke of her fear for her son and the future he may not have, throwing a symbol of that fear, written on a piece of paper, into the fire. She came back to the circle and passed the stone to the woman beside her. Seventy-six women, seventy-six voices, each one receiving the stone and passing it on, one by one coming to the fire, burning symbols of militarism and powerlessness.

There was the young woman who spoke of her past and threw a beautiful, hand-bound diary into the



Susan, a musician, plays for the women

flames. Another who speaks of the Nicaraguan people and the preparations for a U.S. backed invasion now taking place. There was the woman who brought a passage from U.S. military training manual used in Viet Nam that said everything one could ever say about the callous brutality of the military mind.

During the next phase of the ritual each woman crossed the circle, naming the things that empower our lives, and then passed the stone to the woman opposite her. Friendship, knowledge, work, laughter, taking action...the list of personal images built steadily on. Many women were candid, humorous. To my surprise the atmosphere of the ritual had changed.

And the site had changed too. The sun had set. A wind had come up, and a full moon was rising through

Some women who continued to camp after a bus load of women left.

the trees. Before the final phase of the ritual began, five stories were told. Each was an account of an action undertaken by women on some part of the globe that worked for an end to war.

In the third and last stage of the ritual, women again passed the stone in turn; but this time, each woman came forward with what would be her contribution to the "new world quilt" - a symbolic patchwork of our visions for a better world. By the time we left the site, the blue length of cloth held gifts of every kind: a carving, a feather, pine cones, flowers, an international peace scarf, a candle made by a woman during the camp to hold her six-month child, crafts, poetry, embroidery. One woman breathed life into the four directions of the quilt, another invited women to join her in a five-bean dance. Her gift to the new world was spontaneous movement.

The final gift came from the Native women, who until then had not directly participated in the ritual. It was a beaded belt; but there was something more. They shared with us the Cree name for the land we were on. Close to the quilt we planted a Spiderwort plant, the international flower of the anti-nuclear movement. (The spiderwort's blossoms turn from blue to pink with radiation in the air.)

Moving toward the fire we then sang our final song: four lines, over and over in a mixture of harmonies and a range of pitches, until we reluctantly turned from the dying fire, heading back to our campsite for a late night of rest and celebration.

A wonderful lavender bark banner proclaiming **WOMEN GATHERING TO STOP THE CRUISE** is pink was attached to the side of the bus whenever the women had entered a city on their way here. This banner, and the spirit of the women who had been here, stayed behind with the twelve who remained behind after the rest had boarded the bus at 6:30 a.m. Monday morning. Susan, a Vancouver woman, decided to stay for another week, a few minutes before the bus left.

Those women from Cole Bay came out to join the camp. As for the others, two were from Saskatchewan, one from Quebec, another from Genesee and the rest lived in Vancouver. These women had diverse backgrounds from musician to gardener. The women from Cole Bay added their knowledge of the seas culture to the gathering. There were lessons on how to make fried bannock, valuable for those without an oven.

Why did these women travel all these miles to come here? and what is feminism? A woman's beliefs to me

are best shown by her actions. These feminists, believers in sharing the ideas and dreams of other women had shared a dream to work together to try to free the planet of military madness, a male game. What is feminism? It is the woman who has three children who jumped into her car to come share this vision. It is my two crazy friends from Saskatchewan who hitchhiked out for another adventure with other feminists. It is the Cole Bay and Vancouver women getting to know each other. It is the sharing of emotions at the ritual. It was the hugs, the laughter, the tears. It was the desire for non-violence. These women wanted a world without wife beating, without guns, cruise missiles or the military. Women make the connection between the way we treat each other everyday and the need to shoot people to face them to accept a person's wishes.

The protest against the cruise and nuclear weapons is an issue for everyone on this planet, but as well these women protested the salaries refused to recognize our Aboriginal right to the land they use for target shooting. The NFB film will have an excerpt with this point of view. Articles have been sent to papers throughout Canada, Cole Bay and other northwestern Saskatchewan villages are no longer the secret of the military and the government.

Three women are presently at the peace camp with more to be joining them soon. Women from all over the world are welcome to join in this international protest. The camp has been moved twice from its original site.

After a bear ripped my projector lens and ate all the camp food, the camp was moved across the road to Rossana's grandmother's cabin. The camp was soon about the pull of peanut butter that a bear ran off with. If fending from interested parties doesn't come through a book on the eating habits of bears is being considered. At the tiny cabin, which was the second home of the camp, the eating habits of mice were being researched. "Do mice nibble on paper while you're trying to sleep or is that a bear?" was a question you fell asleep with. This cabin had room for two people and barely. It also is not insulated.

The camp has now moved into a house in the village that will have a lot of room. The women's peace camp hopes to remain in the area until the first testing of the cruise in the bombing range in January. The people of Jans Bay and Cole Bay are supportive of the peace camp. They too have worked and are still working to let the government know the people here do not want the cruise. □



AMNSIS News

A Report on Prince Albert NAC House

by Larry Laliberté

Prince Albert - "I've been the Native Alcohol Centre (NAC) Director in Prince Albert for eight years now. I've seen the worst alcoholics begin a life worth living," said Max Lucier, Director of Prince Albert's Social Adjustment Centre. Prior to being a Director, Lucier was a counsellor for three years. He was also a volunteer alcohol counsellor for the Prince Albert district, for approximately twelve years.

A recovered alcoholic for 22 years, Lucier has helped many Native and non-Native people find the road to sobriety. During the first years of his sobriety, Lucier became involved in local alcohol prevention programs amongst the various agencies supplying that service. In this respect, Lucier found it much easier to remain sober. According to Lucier, when he was drinking he was one of the heaviest drinkers around. "At that time, I was one of the heaviest drinkers in these parts," said Lucier.

A labourer during his early years, Lucier is confident without the help of alcohol counselling, he probably would still be drinking. In his drinking days his job took him around, working here and there in various labour jobs. It wasn't until he found employment in a hospital, that Lucier began permanent residence in Prince Albert. For seven years, Lucier worked in the laundry department of one of Prince Albert's older hotels. During this period he had already quit drinking for quite some time, and he was becoming increasingly involved in alcohol prevention, especially in the Native community.

The longer Lucier was in his cause, the more determined he became. Eventually, he decided for the best interest of all, he should devote all his energies into alcohol prevention. With that intention, Lucier approached the three recently established Native Alcohol Centres, and was hired as an alcohol counsellor.

As soon then changed its name to Social Adjustment Centre. However back then the service was just recently established. According to Lucier, a group of recovered alcoholics, got together about 12 years ago and pursued a service that would address the Native drinking problems. After negotiating with different government and social agencies, they were successful in obtaining funds to start a Native Alcohol Centre. When its operations first began, funds came from various social service sources. Funds were distributed on a per diem basis, which caused some implications. The clients had to go through a red tape social service system, where each individual client had to approach the social service department and be screened before the department would decide if that individual would be admitted to the centre. The same process was being practiced by the Indian Affairs department for the status clients. Lucier personally felt this screening system brought on more complications than good.

Lucier worked as a counsellor for three years, before being promoted into the Director's position. "I had no formal training before taking on the counsellor position," Lucier said. All alcohol counsellors don't receive any formal training, according to Lucier. Preference is given to referred alcoholics, because they can better relate and in turn help the Native alcoholics.

To date, Lucier has been the Social Adjustment Centre's Director for eight years, in which period he has worked with many alcohol victims. All clients are admitted on a 30 day basis, and they come from all walks of life. The centre is aimed for Native alcohol victims, however no one is turned down for assistance, regardless of race, color, age or sex. "We had Frenchies, Ukrainians, you name it, people as far from Quebec, Ontario, Alberta and British Columbia," said Lucier. He said most of the out of province patients were and are usually transients. At one time the centre was housing seven Albertans.

Presently the Social Adjustment Centre admitting policies are very general. There is no restriction to who can be admitted. They're so general, that people get admitted right off the streets. Furthermore there are referrals from the courts, hospitals, probation officers, social service agencies, family members, employers, jails, Indian Affairs and the various public centres.

The centre can house a maximum 15 patients with their length of stay not exceeding 30 days. Within those 30 days each individual is required to attend four weeks of comprehensive seminars as well as group and individual counselling sessions. These seminar topics include everything from jealousy, fear, self discipline, stress, criticism, confidence, remorse, suspicion, trust, resentments and anger. Basically they include most emotional feelings experienced by alcoholics. Sessions are held in every aspect of alcoholism. Stress is given to how alcoholism can be beaten, regardless of how serious of an alcoholic one may be. On occasion, guest speakers will come in and give presentations, however the majority of counselling and group workshops are presented by the in-house counselling staff.

The Social Adjustment Centre living quarters are divided into two sections, men and women. If a man and wife check in together, they would reside in separate areas of the house. In this manner they tend to socialize more so with other clients, says Lucier. If a couple were permitted to stay together, Lucier says they do not participate in the workshops and seminars as much as they do when they are separated. Thus with this system, the workshops and seminars are more effective.

Various types of discussion are held on a daily basis in the Centre. There are separate discussions among the men and women, and then there is group discussions, as well as a lot of one on one counselling. Various types of counselling methods are practiced for effective treatment. Lucier said in some cases the clients will open up more without the opposite sex around. "Men and women differ in areas and therefore the counselling application is more effective when the sexes are separated for some of the sessions," said Lucier.

Over the years that Lucier worked in the centre, he noticed that when patients first check in they feel really inhibited and don't socialize for the first couple of days. However, within the first week they'll start mingling and socializing among the other patients. "Everybody gets along really good in here. They will become really close to each other, and give themselves moral support which is really important for the alcohol victim," said Lucier. According to Lucier moral support from other referred alcoholic patients is a very important aspect of the treatment.

The staff of the centre encourages the patients to maintain friends and family ties. This is done as a precaution to the patients have moral support when they complete the treatment. Follow-up services are done to a certain degree, however the individual that completes that 30 day treatment is responsible to maintain his/her sobriety. "If the individual does not make an effort to keep in contact with the centre or they leave town, it's pretty hard to do follow-up," said Lucier. The average success rate since the Social Adjustment Centre began providing its services is around 33%, says Lucier. "If you can help some of them, it's worth way more than the effort and time helping that person," said Lucier.

All patients are required to do every day house chores, all chores except the cooking of meals. Every Friday is set aside for a thorough cleaning of the house.



Max Lucier, Director of the NAC House.

Lucier says the patients are really co-operative in this aspect. One night a week (Wednesday) is set aside for recreation, the clients spend that evening at Prince Albert's Indian and Metis Friendship Centre, where they have access to a variety of recreational equipment.

Every client becomes eligible for a weekend pass on their second weekend in the centre. The pass becomes effective on Friday afternoon and expires 7:00 p.m. Sunday evening. Depending on how far the client has to go determines what time the pass becomes effective.

Friday. All the Social Adjustment Centre uses lecturers and counselling sessions in their treatment method in dealing with the alcohol victim. In addition to these sessions, films and guest speakers are utilized. The building was just recently purchased and now owned by the Saskatchewan Native Alcohol Council, a wing of the Association of Metis and Non-Status Indians of Saskatchewan. It was purchased through the special Area program. Pending for the operating cost of the centre is now provided through the Alcohol Commission, on a block funding basis.

Present staff at the centre includes Max Lucier, Director, Sandra Richard, Secretary/Bookkeeper, Katie Geyers, Senior Counsellor, Jerry Villeneuve, Counsellor, Myrtle Yockey, Night person/Counsellor, Mack Lucier, Night Person, Earl Flammend, Night person, Ruby Uirgherville, Cook. The majority of the staff are recovered alcoholics which can better relate to the alcohol victim. □

Jerry Villeneuve is one of the counsellors at centre.



Local Governments Meet in Pinehouse

by George Smith

We started Thursday evening and went all day Friday and that time was just about right to have lots of community discussion on all kinds of important issues. At some of our meetings in the past we've invited too many government and industry bigshots. These people come to the meetings and although they have nothing to offer us or even anything new to tell us they take too much of our time talking. And sometimes this has meant that we haven't had enough time to discuss local community issues or to really focus on the few critical problems. But not this time. We had lots of time to discuss things among ourselves and people were really speaking up.

There was good constructive criticism and one good point that was made is that SANLG has to start fighting more on behalf of communities on local issues. That's where our Association's strength is going to come from. If we're not going to stick together and support each other on our local problems then our group is a waste of time. Member communities have supported each other in the past through SANLG but our emphasis really has to be more in this direction from now on.

An example is the South Bay Campground fight that fle a Croise is involved in right now. The history of this was explained and we talked about it and passed a motion supporting the community's application for a lease of 12 acres so it can develop tourism. Besides writing letters, that's about all we can do right now. But if the situation turns out bad and the Barfield guys get that lease instead of fle a Croise, SANLG will find other ways to support the town.

Another good thing about the meeting was that we discussed and came to agreement on a position concerning our new corporate boundaries under 88158. Our



George Smith, LCA chairman, reports on meeting

motion says that we will not recognize any boundaries that are set by the government without our involvement and also that and there are real negotiators communities are to determine their own. The motion also states the basic principle behind our stand about boundaries... "Our corporate boundaries must be the surrounding area that we harvest and depend on economically. This is the area that provides possibilities for future community-based and community-controlled development. This area also contains our hunting, fishing, wild rice, trapping, etc..."

I was really happy the way our communities decided to deal with the Southern Urban Municipalities Association (SUMA). The provincial government has tried to use SUMA to weaken SANLG and it also created the new Indian and Native Affairs Secretariat to try and undermine support for existing organizations like AMNSIS. Well it didn't take too long to deal with SUMA because we've talked a lot about it over the past months. Basically we told them to mind their own business and let northerners speak for themselves on northern issues.

But the discussion about the Secretariat took longer. The minister (Dutchak) was supposed to come but at the last minute decided to send along Eugene Larocque

instead. This guy explained how the provincial government wanted to set up a committee to study the problems of northerners and how he wanted SANLG to suggest some names. The elected leaders of the north have been telling this government for almost two years what our problems and needs are and all they want to do is to study us so that they can tell us what we've already told them! Boy, were our members mad! We decided that if we participated on this committee then the government's trick will have worked. They will have made it appear like they're concerned about northerners and that they're doing something about the situation. So our motion says that we'll participate in their study only if SANLG has total control over funding and the study.

I guess those are the main reasons why it was a good meeting. Most northerners aren't being fooled anymore by the government's efforts to "divide and conquer". Lots of discussion and agreement and strong motions dealing with things like corporate boundaries, the right to develop tourism at South Bay, SUMA, and the Secretariat indicate that northerners are waking up and fighting back.

There were lots of other things on our agenda too. We decided to set up meetings in La Ronge to try and get progress on housing, tourism, and fisheries issues (Oct. 18, 20th). We had a motion supporting those communities near the Primrose bombing range in their efforts to get access to that land as part of their economic land base. We had a motion supporting the August 1988 election to try and get a seat on the board. And we wanted to a guy from Senator Hazen Argue's office tell us about all the great things that the federal government has done for northern Saskatchewan.

Right near the end of the meeting we took care of one final important item. SANLG expanded its executive from three to nine people so that we can have better communication and representation, especially from the out side. Representatives from six new communities (Sandy Bay, Pinehouse, Stone Rapids, La Loche, Southend, Deshaibanah) now sit on the executive. □

News from Weyakwin

by Sandra Nelson

Weyakwin - On September 9, 1983 game night was held at the Mochikin Hall in Weyakwin.

A new cribbage game called "19-21" was tried out. There was a doubles side only with Sandy Sanderson and Yvonne McDonald against Lance McDonald and Kelly Johnstone in the final game. Sandy and Yvonne won \$25 for winning. The \$10 skunk prize went to Jack and Alfred Nelson.

In the Scrabble game Dorra Ross and Alfred Nelson played in the final. Alfred won \$25 plus a trophy. Stella Brown won the skunk trophy for the lowest score.

In the children's checker game, Chris Melrod and Trudeau Ross played the final best out of three games. Trudeau won \$10 for winning.

Although it was the first of it's kind in Weyakwin, it was a fun night for the people who showed up to test their game skills.

On September 10th and 11th there was a mixed sleight tournament held in Weyakwin. The tournament was sponsored and run by the Weyakwin M.G.'s Men's hall club. There were nine teams entered in all:

Surgon Lake
Montreal Lake Generals
Little Red Barons
Little Red Southern Cross
La Ronge Sanderson Hawks
Southend Reinder
Weyakwin L.T.'s
Weyakwin Loggers
Weyakwin M.G.'s

There was an A, B and C side. In the A and B final, A-side winners Southend Reinder played against B-side winners Weyakwin M.G.'s. Southend Reinder continued their no-loss streak by winning \$300 and the annual A-side trophy. The M.G.'s won \$200 and the B-side trophy. On the C-side, Weyakwin Loggers played the Southern Cross in the final game. The Southern Cross won the C-side prize of \$100.

Although late in the season, the tournament was a success with plenty of fun and fair weather. □

Weyakwin - On July 8th, 1983 there were two summer tournaments held in Weyakwin. In the afternoon there was horseshoes and in the evening cribbage.

Cribbage Results:

In the singles division there were 24 entries. The winner of B-Side, David LaVallee played against A-Side winner Peter Nelson in the final game. David won \$25 plus a trophy. The winner of the skunk trophy was Stella Brown with the lowest score of 63.

In the doubles division there were 30 entries. The winners of B-Side Floyd and Rene Natomogon played against A-Side winners Ann Anderson and Lawrence Bell in the final game. Ann and Lawrence won 50 dollars plus two trophies. The winners of the two skunk trophies were David LaVallee and Earl Bell with the low mark of 36.

Horseshoe Results:

In the singles division there were 16 entries. In the final game David LaVallee played against Frank Benny. Frank won 25 dollars plus a trophy.

In the doubles division there were four entries. In the final game Bobby and Alfred Nelson played against Allan McLeod and Jack Nelson. Allan and Jack won 50-dollars plus two trophies.

Slow Pitch Tournament at Weyakwin

by Sandra Nelson

Weyakwin - On July 30, 1983 there was a 1st Annual Men's Slowpitch Tournament held in Weyakwin. Entry fee was \$150 dollars with an eight team limit. Teams entered were: La Ronge Raiders, Stanley Mission Steelers, Southend Reinder, Little Red, Montreal Lake, Weyakwin Loggers, Weyakwin Juniors and Weyakwin #1 Team.

A-Side Semi-finals - Steelers won with 13 runs against the Raiders 12 runs. The game was action packed with ties throughout the game razing the game into 30

innings.

Southend won with 19 runs against Montreal Lake who had 12 runs.

Finals - Steelers won with 21 runs against Southend Reinder who had 18 runs. The Steelers won \$300 plus an annual A-Side trophy. Southend Reinder were \$150 as A-Side Finalist.

B-Side Semi-finals - Weyakwin #1 team won by default over Little Red.

Loggers won with 15 runs against the Juniors 2 runs.

Finals - Weyakwin #1 team won with 16 runs against the Loggers 4 runs. Weyakwin #1 team went on to win \$250 plus an annual B-Side trophy.

To finish the end of an exciting day of ball games, a dance was held at the Mochikin Hall. The band "More or Less" from Saskatoon played. A midnight lunch was held for all the players and dancers. The tournament and dance proved to be a success as everyone as everyone enjoyed themselves and late into the night. □



AMNSIS News

National forum on youth unemployment a wasted effort

by Kevin Daniels

Regina - On August 25, 26, 27, 28, 1983; the Newfoundland and Labrador Youth Advisory Council sponsored a National Conference known as the National Forum on Youth Unemployment. The conference was held at the Memorial University of Newfoundland, St. John's, Newfoundland. Well over 500 youth delegates from across Canada attended to voice their concerns on "Unemployment" in Canada. At this conference, there as a lack of Native Youth representation, only a few Native Youth took part in the discussions outlined in the agenda. There was one Native Youth representing British Columbia, one from Alberta, one from the Inuit representing Northwest Territories, two from the Metis nation, one Metis representing Manitoba, two from Saskatchewan for a total of eight indigenous peoples.

Kevin Daniels, Vice-President of the Native Peoples Youth Alliance of AMNSIS Youth Wing and Kim Sinclair, board member of NPYA were the two representatives from Saskatchewan.

The conference opened with welcoming remarks by Sean Daley, Chairman, Youth Advisory Council and the Honourable James McGrath, M.P., Opposition Spokesman for Labour and Manpower. The agenda was outlined along with an introduction of staff and provincial representatives. The morning session ended with a keynote address by the Honourable John Roberts, Federal Minister of Employment and Immigration. At this point a message was sent to the chair that all Native Youth representatives were to meet over lunch to discuss our Unemployment Crisis. Out of the eight representatives, five Native Youth met for the discussion: These were Wynona Stevenson of Manitoba, Laurie Mayak of Alberta, Martha Cook of Northwest Territories, Kevin Daniels of Saskatchewan and Kim Sinclair of Saskatchewan. We then put our session together on our Unemployment Crisis and felt that we all experience the same economic conditions, 90%-95% unemployment, 65% on welfare, incinerators, racism, etc. We also pointed out some short and long term solutions to our economic crisis which were agreed upon. Wynona Stevenson was asked by the Youth Advisory Council to sit in the Panel Discussion to represent Native Youth in Canada and to explain how unemployment affects Native people. Ms. Stevenson then stated that if she needs assistance in making our presentation she would ask for our assistance. After the luncheon meeting we returned to the conference to listen to a panel made up of the following representatives: Chairman David Eaton, Adult Advisor, Youth Advisory Council (YAC) Panel Speakers: Pierre Noves, Quebec Youth Summit - The Changing



Kevin Daniels, very disappointed with Youth Unemployment Conference.

Definition of Work

Louise Odhowski, B.C. T.R.A.C.Y. (Taking Responsibility and Action For Children and Youth) - Preparing for the Future

Sean Daley, Youth Advisory Council - Young Canadian Action Congress - A Model for the Future
Wynona Stevenson, Manitoba Metis Federation - Native Youth in Crisis

After listening to the two hours of university intelligence, I finally woke up to listen to Wynona Stevenson's presentation of Native Peoples' Unemployment Crisis. After a few minutes of her presentation, she was stuck for words. Chairperson, David Eaton then cut her off by opening up the floor for questions. No questions related to the Native issues were brought up. At that point, I decided to assist Wynona Stevenson, by approaching one of the microphones and asking for five minutes of the conference's time to make my presentation. I then carried on by stating, "Wynona Stevenson gave the statistics on our Unemployment Crisis, but so one as this forum asked Why are Native people in these conditions? We are used in Canadian society as Employment Tools. Without Native people being on Welfare, there would be thousands of Social Workers demonstrating at Legislatures across Canada demanding more work." I was unable to carry on my presentation because the Chairperson, David Eaton, cut me off and turned the floor over to two non-Native people wishing to ask questions. My name was gay and concerned about the position of young prostitutes of Vancouver.

The other didn't make any sense and had no idea what he was talking about.

After the afternoon session, we left the conference room feeling that we were racially discriminated against in front of all the delegates at this forum. We decided to boycott the conference by not attending any of the Workshops outlined in the agenda for the next few days of the conference. We did not want to turn this situation into a big controversy, but we decided that we couldn't leave the issue.

As far as the conference went, it turned out to be a big publicity stunt for the Newfoundland Labrador Youth Advisory Council which ignores the issue of Unemployment affecting Young Canadians across Canada and was geared to forming a National Youth Body which a lot of the delegates weren't prepared for.

Not only did we feel Racial Discrimination in the Conference but felt it in the residence we stayed in, known as the Rothmore House where a lot of intoxicated youth were partying all hours of the night. For instance, someone pulled a fire alarm that was situated outside my room that had me scrambling for the exits. As far as the noisy partying went, we notified that problem by moving to the nearest hotel.

The only positive thing about Newfoundlanders in their warm sense of greetings and friendship that was probably taught to them by our Indigenous brothers and sisters that once roamed that region freely over 400 years ago. □

Lionel Poitras, 1983 Native Snooker Champion

by Lindsay Stave

Regina - Lionel Poitras, age 33 from Regina won the Regina Inuit and Metis Friendship Centres first annual Native Snooker Tournament held at Billiards Square on September 3rd, 4th, and 5th, 1983.

The tournament which lasted for three days began on Saturday morning with 32 competitors from across Saskatchewan, competing for trophies and \$1,500. in prize money.

In the "A" Event, Lionel Poitras defeated Henry Bellrose in six frames for first prize of \$600.00 plus free performance. Third and fourth place went to Paul LaRoche and Doug Sinclair each receiving \$100.00. Larry Chorney won the "B" Event defeating Arnold Gervais for \$200.00 of the prize money. Gervais got \$100.00 for his efforts. Third and fourth went to Peter LaRoche and Garth Windigo each winning \$50.00.

Lyle Turcotte, manager of Billiards Square and also

an avid and a good snooker player won a two piece cut by scoring the highest run of the tournament with 108 points. Turcotte said, "Lionel is one of the Top Amateur players in Canada and has developed his game a lot better." Poitras said, "This is the most competitive I've been in town and I will be back next year to defend the title".

An exhibition match was also played between Lionel Poitras - The 1983 Native Snooker Champ and Jon Bear, The First Canadian Native to reach the finals in The World Amateur Snooker Championship. Poitras defeated Bear and won an extra \$200.00. Prior to coming to Regina Bear had played in Toronto the day before.

Lionel Poitras has been married to Gagle for 12 years and have two boys, Danny 11 and Randy age 6. He is a student at the University of Regina, taking a 4 year certification program in Administration and is determined to complete the remaining two years.

Besides being a student and parent, Poitras spends his leisure time playing snooker, which he has been doing for the past 17 years. He remembers when he was in Grade Eight he said, "I used to go to a friend's place and play pool in the basement" and from then, "I really got interested in the game". Another reason for playing pool was, his father played alot of pool in his days and this influenced him more. □

Lionel Poitras wins amateur title.



Elections: To Be or Not To Be?



On the first anniversary of the coup that brought him to power, Guatemalan president General Efraín Ríos Montt publicly announced three new laws designed to return the country to a system of representative democracy. These laws lay the groundwork for a new electoral process leading to the election of a Constitutional Assembly, a new Constitution, general elections and a return to power to elected rather than government-appointed officials.

The new laws call for free voter and political party registration as well as the registration of the entire population through a new system of identification cards. These cards will replace all previous official forms of personal identification and will be administered by the government.

The announcement elicited varied reactions within Guatemala. Spokespersons for the regime called the new laws "the beginning of a political opening." The news evoked angry protests, however, from the currently outlawed (rightist) parties. Their leaders pointed out the lack of a timetable for carrying out the elections, transfer of power, etc. The majority of the population and organizations viewed the announcement with indifference. The false promises made by previous regimes brought to power by coups about a return to democracy are still fresh in peoples' minds. People also cannot fail to notice that the army is broadening its sphere of direct and indirect influence in numerous government agencies at the same time it promises democracy.

The ultra-right National Liberation Movement (MLN) said the "opening" is making a "mockery of the people." The Christian Democratic Party (DGG) pointed out the absence of set dates for the steps leading to a return to constitutionality. The DGG also denounced the lack of freedom and guarantees for the safety and lives of the Guatemalan people that would allow them to organize, citing the Secret Military Tribunals as an example. Despite these initial protests, the eight suspended parties have all grudgingly accepted the new regulations. This includes the three political parties that supported Lucas García and the electoral campaign of his hand-picked successor Guevara (PID, PR, FUG) and whose leaders, accused of fraud and corruption, have left the country.

The manner in which the outlawed parties initially protested the new laws but then quickly acquiesced, points out the new system's weaknesses which bode poorly for the future return to democracy. An example of how these laws are open to the capricious interpretation of Ríos Montt occurred two weeks after the laws were announced. In his May 8 Sunday sermon, Ríos Montt dismissed the possibility of elections in the near future. He stated, "We must tell the truth...I cannot say that on March 23 (1984) we will have elections. I cannot say it because the juridical elements which respond to the truth of the vote do not exist."

It is clear that the political parties are being used as instruments to legitimize Ríos Montt's power. The army has become the lord and master of the Guatemalan people, rather than the arbitrator of its conflicts. Otherwise, why would the political parties and

the classes they represent accept the conditions imposed by the Ríos Montt regime in such a docile manner? In what other light can the accusations that Ríos Montt hurled at the political parties in the same May 8 sermon be viewed? He accused them of being in a hurry to hold elections so they could use the "votes" of fake identification cards they have gathered (to stuff the ballot box) and he ended up by saying, "Don't keep lying, don't keep deceiving and playing with the people. That will take away the little credibility that you have."

Ríos Montt's credibility, however, was the first to go. He was forced to succumb to pressure from Special U.S. Envoy Richard Stone and announced that elections will be held in late 1984.

The Guatemalan people have not only had to endure the army's vast counterinsurgency war, but also survive an unprecedented economic crisis. The debate raging between the political parties and between the parties and the army is not only irrelevant to most Guatemalans but shows once again how Guatemalan politicians ignore and are indifferent to the real problems facing the majority of the population.

The new "Law of Political Organization" regulates the formation of new parties. Now, only 4,000 members who can read and write are required for party registration as opposed to the previous requirement of 50,000. The new law also requires each party to have a chapter in at least 50 municipal centers and in at least 12 (of 22) departments. Conflict within the eight former parties has led to a proliferation of pro-party committees. *Informantes* Centroamericanos reported that by mid-May, eight parties had already registered and another 13 pro-party committees had formed.

Despite an apparent move toward political freedom, the army recently announced the construction of ten more military bases. In a statement to the press, Army Chief of Staff General Hector Mario Lopez Fuentes said that the army needs to "reinforce its control, not only over the territory but over the population." He also announced that the army plans to install bases in all of the country's 22 departments.

As though it were an afterthought of little consequence, the Ríos Montt regime decreed the reorganization of the army at the same time that it announced the new electoral laws. In a move that will centralize government control even further, the army high command will be replaced by a High Command of National Defense. This new high command "will prepare strategic plans for Guatemala's defense and security, under the Defense Ministry." At the same time, the following offices were all centralized under the Chief of Staff of National Defense: Army, Navy, Air Force, Security and Military Industry.

The announced "political opening" is actually a means of exercising greater control over the population (with the new identification/registration system) and at the same time an attempt to legitimize the regime's extremely tarnished international image. This play has fooled very few people, within the country as well as abroad. Dr. June B., the highest ranked army official, General Echeverría Vielman, published an open letter

to Ríos Montt in the newspaper protesting the postponement of elections and Ríos Montt's religious secularism; he was immediately dismissed from the army. Echeverría's gesture indicates, however, that the conflict existing between Ríos Montt and different sectors, particularly his former allies, has reached the core of the army.

As part of his public relations campaign, Ríos Montt decreed an amnesty period, urging insurgents to lay down their arms. Like the amnesty of June 1983, the government is using the guerrilla's lack of response to the amnesty as an excuse to increase violence against the civilian population, especially targeting peasants, workers, opposition politicians, slum dwellers, and the university community.

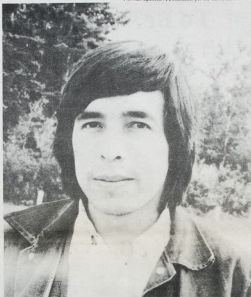
The "political opening" and all of its trappings: new electoral process, political party formation, amnesty, etc. all have one goal: to give Guatemala the appearance of a representative democracy. This same strategy in El Salvador is not working and is even less likely to succeed the second time around. □

Reprint from July/August 1983 issue of Guatemala News



Profiles

Norman Opekokew, a councillor for the Canoe Lake Band.



Opekokew Recalls History of Bombing Range

by Vye Bourcier

Introduction:

The Promised Land Air Weapons Range is known as "the bombing range" to the communities that are located directly beside it. Here, the military test their marksmanship from jets, shooting missiles with dummy heads and using such targets as plywood tanks. There is a section, in the Jimmy Lake area, where actual explosives are tested and some chemicals are sprayed. The cruise missile is to be tested here in January.

In a previous article (April 1981) titled, "The Metis People and the Bombing Range", the history of the aboriginal rights of the Metis in the bombing range was discussed. In this issue, Norman Opekokew, a councillor for the Canoe Lake Band, talks about the history of the aboriginal rights of the treaty Indians in the bombing range.

Opekokew spent one and a half years as a field worker researching this issue with five bands. His job was to put together a basic report on the bombing range issue. He and his sister Della Opekokew, a lawyer for the Canoe Lake Band, are presently working on this matter.

The North Atlantic Treaty Organization (NATO) negotiations concerning the creation of a bombing range in Northern Saskatchewan started in 1946 and continued for 4 or 5 years. The Department of Indian Affairs (DIA) first heard of it in 1951 or 52 and tried to intervene but they were not successful.

I think the DIA could have pursued it more energetically. At the time, there was not much the native people could do. Information was sought by the government on the number of Indians from Cold Lake and Canoe Lake who were making their living within the bombing

range.

We discovered in the public archives that the Canoe Lake and Cold Lake Bands were the only Native people who were at first considered for compensation. Only later were the Metis people and other Indian Bands in the area considered. Other reserves surrounding the bombing range are: Dilson, Waterhen, Joseph Bighead and the Flying Dust Reserve. Canoe Lake and Joseph Bighead reserves have burial grounds within the bombing range. Half of the burial ground of the Joseph Bighead Reserve is in the bombing range.

Individuals from the Canoe Lake Band were misled into signing documents declaring the individual agreement to give up the land within the bombing range to the military. Much like Treaty 55, the misunderstanding was as much misinformation, as it was an inability to understand the English language. The Canoe Lake Band does not accept the validity of these documents. It was not the band, but individuals belonging to the band who signed the documents. When compensation payments were made in the 1950s, a lump sum was set aside to compensate Canoe Lake and Cold Lake Bands. Most of the money went to Cold Lake.

In the mid 1940's, the provincial government subdivided land into far blocks. The Canoe Lake far block extended 10 miles east to about 25 to 30 miles west. When the bombing range was established in 1954, half of our far block disappeared. This is why the government attempted to compensate the fishermen and trappers.

A year or two after 1961, compensation payments stopped. The people in the area had been made to understand that compensation was to be paid for twenty years. The people were also led to believe that at the end of twenty years, land within the bombing range

would be returned to the Native people in the area, to again be used in the traditional way of making a living. Shortly after 1961, Canoe Lake and Cold Lake Bands got together and began working toward getting more compensation. This work continued for ten years without success.

It is interesting to note that in an August 28, 1958 hearing a Mr. Pickering said in the House of Commons that, "the Minister of National Defence was not showing the generosity towards the Indians which I thought he should show and we never were able to reach a settlement."

In 1974, the Federation of Saskatchewan Indians (FSI) began research in Ottawa on the bombing range issue. John Tobias did most of the research work at that time, going through volumes of material. Some of the material was selected for the use of the Bands involved. This material covered the period 1946-1975. The FSI was able to secure from the provincial government, some files dealing with the government's activities in the 50's and 60's, regarding the bombing range.

In November, 1978, myself and a group of chiefs met in Ottawa with Allan MacKinnon, then minister of the Department of National Defence. Military officials of the DND sat with the delegation to discuss the bombing range. MacKinnon assured us he would direct DND officials to negotiate with the treaty Indians. On January, 1980, a group of government officials met with us in Meadow Lake. The officials present at the meeting were: two DND officials from Ottawa and two from Cold Lake, an intergovernmental affairs representative and an FSI executive. At the time, talks were left open for further negotiations with DND for the bands to gain access to the bombing range for timber harvesting and trapping. □

Victoria Still on her own at Eighty Three

by Vye Bouvier

Introduction

Two miles from the Princeps Lake Air Weapons Range and an mile from Cole Bay, at the end of a drive on a narrow, winding gravel road, lives an eighty three year old wonder of a woman. She serves you strong black tea when you enter and offers you what ever she has if you haven't eaten. She told me where the Metis had lived around Canoe Lake, who was related to whom, about how she used to sail in her canoe and she taught me Cree, to improve my meagre vocabulary. I left feeling wealthy in having known the wisdom of this strong, intelligent woman.

Victoria from Bouvier moves out to her home at Kixigamuk (the end of the lake) in the spring and returns to her other home in the village of Cole Bay in the winter. Born on February 6, 1906, Victoria still walks out into the bush to trap. She lives with Donald, a thirty year old adopted son, who loves the bush as much as she does.

Victoria's paternal grandmother was known as one of the best herbalists in the area. Victoria and her sisters are carrying on that tradition.

Our conversation began, as it usually does when I visit elderly people, with a family tree that ties her family to my family. Northwestern Saakacheuan Native people are normally related. Victoria's mother, Margaret Marie Daigmond, was a Cree French Metis from Ile a la Croix. Margaret Marie's sister, Lucie, was my paternal grandmother's mother. Victoria and my grandmother were dear friends as well as cousins.

Last New Years day, a day when the older generation connect to celebrate their friendship and their past, Victoria longed to be with her cousins and old friends, my grandmother Flora and Catherine Iron Daigmond, who had died that winter. Every New Years Day, Victoria had made a visit to Ile a la Croix to see Catherine and Flora.

Victoria told me that, "the moose have robbed off the velvet on their antlers. Now, with the rain, they wash their horns." The sense of time out here is a consciousness of the natural environment. While I sat there, Donald came in with a duck he had just shot. After Donald deftly feathered the duck, I watched Victoria sing the down to the floor of her open wood stove. This woman was firmly rooted to the land of her birth and that of her ancestors.

My father, Jean Iron, was the first chief of Canoe Lake reserve (Nehisow Owasook). He signed Treaty 30 in Ile a la Croix in 1906, I was three too, I was six at the time. Monsieur (Bishop) Pascal was there visiting people in their "imagwahp" (teepee lodges) at the tip of the peninsula. There were no houses situated there at the time, but teepees would spring up whenever there was a church occasion or treaty day. The people of Ile a la Croix lived in the surrounding area.

My father spoke only Cree. He taught me to write Cree syllabics. I went to school for four years and learned to speak French. I would do my father's bookwork for the stopping place he ran for horse freighting teams.

I was twenty when I married Pierre Bouvier in Beauval. Pierre was from Ile a la Croix, and had moved to Beauval to work with his father, Francis. He was the only son. I am in the same situation, I have one daughter and many sons.

We later moved to Canoe Lake. My father wanted me to live on the reserve but because of government regulations that said that an Indian woman who married a non-Indian could no longer live on the reserve, we settled on other land. We moved out here, to the north end of Canoe Lake. You can see our original home from here; it's on that point. I still stay there sometimes; we still have a house there. Many other treaty Indian women who married Metis men settled around here. Anbrose Maricor still has a place at the mouth of Canoe River.

In the fall, Pierre would go to Ile a la Croix to make hay for Pere Rene. I would stay behind to care for the children, I would fish and keep the cows. I would send off the younger cows when I wanted to go out on the lake to fish. I would take my children with me. I loved to sail in the canoe. I would put up a pole and attach some canvas to make a sail.

Once my father lend me a new canoe to pick up potatoes across the lake. A big wind came up while we were loading two sacks of potatoes. My son, Theodore was with me. I found poles on the shore and I took the canvas and tied it to the poles. We sailed off. I steered



Victoria Bouvier, the herbalist outside her home at Kixigamuk (the end of the lake).

and Theodore held the sail. The canoe was tilting wildly. My father had said, don't go in deep water. When I neared our house, two older women, Aloonsa and Labonne (nicknames) were shouting that I'll tip.

I had twelve children, eleven boys and one girl. Two of my children died as children and one as an adult. I adopted three grandchildren when their father died in a car accident. I also took in a grandnephew. In all, I raised thirteen children. My children all lived around here when they got married. They all had their own patch of land.

It was when the government wanted to create a village and when the school was built in the mid 1960's, that my children moved to what is now the village of Cole Bay on the south end of Canoe Lake. Some Metis families moved to Cole Bay, and other families created the village of Jean Bay, also on the shores of Canoe Lake.

When we moved to this site, fifty years ago, Pierre and I used horses to move here. One of my sons was learning to trap beaver.

Pierre and I had a cabin at Ansenault Lake, which is now included in the bombing range. We had our cabin at Nislan Setpe (the first river). We had to cross a long portage between Canoe and Ansenault Lake. Wo-

men and men would had canoes, blankets, clothing, guns, traps and supplies over the four mile portage. The first Western Pemmican Camp that was held in late August, was held on this portage. Pierre received \$500 from the federal government when we lost our cabin and our hunting, trapping and fishing rights forever. Some of my relatives from the Canoe Lake reserve received \$3,000 in compensation for the Metis were even considered. The Indians had the Department of Indian Affairs to speak for them, whereas the Metis had no contact with the outside world.

Today, I will prepare herbs for people from Green Lake, Beauval, Pansamak and Ile a la Croix. I use a big dish in which I lay out the different roots and stems which I label, as some of them look similar. I pulverize the plants, combine them and then package the medicine in portions. I have treated lung and kidney ailments, epilepsy, backpain and fever. These are just some of the diseases I treat.

I use a cane now when I walk on the trapline. They say I'll fall, but I tell them I still have a firm hold. They tell me to quit but I still trap. When I go to my dad's trap line, I still miss him a lot, although he did live a long time, I still enjoy sewing moccasins, although my vision is getting worse.

Native Becomes Professional in Snooker

by Lindsay Starr

"I was the first Canadian Native to reach the finals in the World Amateur Snooker Championships," says Jim Bear, a 42 year old Native from Kinistino, Saskatchewan. Born in 1940, he is one of fourteen children. He enjoys music, reading, gambling and most of all likes to compete as a pool player.

When Jim was young and undecided of his future he used to go to the pool hall and try his talent as a pool player. As years passed he had become a fine player and began to feel confident in himself. He started to enter in the amateur snooker tournaments in Saskatchewan, Manitoba, Alberta, and British Columbia. He won the Central Canadian Championship twice in Winnipeg, the British Columbia Open Amateur Championship and was successful in winning the Canadian Amateur Title in 1980, the tournament held in Calgary.

Before any snooker tournament he goes home, relaxes and gets a lot of rest. Bear said, "Before a match, I loosen up for about an hour and prepare myself mentally" and "the main thing is keep your cool".

Since becoming a professional in May, 1983 and winning every Amateur title in Canada, he said, "a person has to have the confidence, a good attitude and the desire to play, and "anything you do, you have to work hard". This is exactly what he has done so far and since he debuts in his first professional tournament in England on May, 1984, he is going to go well prepared and very confident. □



Jim Bear, first Canadian Native to make it to the World Snooker Championships

Janet Holmgren is AMNSIS Area Director for the Far North

by Lindsay Starr

Janet Holmgren, Area Director for Northern Region I, has been involved with the Association of Metis and Non-Status Indians of Saskatchewan (A.M.N.S.I.S.) for eleven years, ten years at a local level and this past year, as a Board of Directors.

Born in Fort McMurray, Alberta, she has one seven year old daughter and a eleven year old son. Besides being an area director she is involved with the Friendship Centre, the Native Women, and other Native organizations in Uranium City.

As any other child, she enjoyed recreation, summer holidays, and most of all liked school. With Uranium City closing down and the recreation centre also being closed, "the people there are trying to organize more recreational activities for the youngsters, because outside of the Friendship Centre there is no place to go."

Janet became involved with (A.M.N.S.I.S.) because she saw "how many of the people were mistreated because of their lack of education and because they couldn't speak English properly". She went on to say, "A.M.N.S.I.S. was an organization that you could use to better yourself and the Native people."

Many changes have occurred during the past few years in Uranium City, with more Native people pursuing education and continuing on through high school and university. The chances of finding a job are also better. Many of the Native people are now leaders, leaders that past issues that could help people establish a better life.

Today, some of the Native people are employed at the Rabbit Lake and Key Lake mines and according to Janet, "The unemployment rate last winter for Native people was approximately 100%." As for the Metis and Non-Status separation issue, she is uncertain but feels that in the far north, the people aren't really separated and that they work together. Regarding the differences of opinions on whether non-status should be separated from the Metis, Holmgren said, "To me it was never really an issue and most people in the north also tend to have the same feelings." □



From Within

by Bill Brass

As a people, we must all come to grips with perspectives for our lives. We can do that best with an understanding of spiritual strength from our own individual grass-roots level.

Spiritual strength can be conceived in any manner anyone may desire. It has to be believed and practiced to the best of ones ability.

Let's look for a moment at the doctrine of christianity. There was a man there in its history who was named Jeremiah. Jeremiah was put forth by the great Almighty to spread the word of God to his people. As time went on and as things went, the people at Jeremiah's time took him to be a fanatic and locked him up in a dungeon (prison). In this "hole", Jeremiah cried out and couldn't figure out how his own God could let him down. But, according to this doctrine, Jeremiah, as he cursed and cursed his God while in that hole, something stayed with him nevertheless! This something was "Spiritual Strength". This is where he began to write about his teachings. After the oppressor's of his time felt they had shut him up by placing him in a dungeon, he felt this burning desire to write what he felt. In his time of "down and out" feelings - it was his spiritual strength which made Jeremiah what he is today in the christian doctrine!

The lesson from that reflection is simple and clear! And more-so simplified in our Cultural and Traditional ways as a people of this native land.

As a people, we were gifted with this spiritual strength from the lessons of the four directions handed down to us by our people (ancestors).

The perspectives we were given to respect and utilize were given to us by the Great Spirit and the thunderbolt or eagle or the winged animals from the east. This is a power all of us have as a people. Whether we are sitting in a car-along a trail-in an office, in a prison cell or whatever.

The eagle, he can see a long ways. He can spot its prey and enemies with the sharp and distant perspective of his eyes and power. This power which was given by the Great Mystery. It is traditional lessons of this sort which makes us plan and perceive as constructively as we can for our people in general!

We try to ignore racism and corruptive politics. Our gifted power of the eagle motivates us to be more perspective and observe betterments and "one path" directions. We silently pray when we are in this situation. And as long as we believe in the Great Spirit - we feel a flow of spiritual strength come upon us.

As a people, we need to unify in this concept. We need to push forward for the "dine" needs we see for our people all over. We need more Survival Schools



in the urban areas. We need a unified struggle for our children who are adopted into un-cultural homes. We need to support our leaders in a common bend for Culturalism. We need to help our elders by listening and helping them in all ways!

All around us, the moose is Killing himself! And he is taking along alot of our people with the common weapons of alcoholism and drugs.

As my elders have taught me, patience is a key word for many things. The eagle and all the rest of the animals included in the remaining three directions of south, west and north will prevail in what we want as a people. We must give respect and harmony the face-lift it needs. We must give pride and courage the

up-date it also needs.

We must remain in traditional harmony and practice our roles as brothers and sisters of mother earth. We are not going back in time - we are merely practicing the powers and gifts of the Great Mystery. Spiritual strength is always there if you put it in front of you with patience; - perspectives and spiritual strength.

In the spirit of our people
Bill Brass
Box 2290
Edmonton, Alberta
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Guatemalan Theatre

by Rick Wagener

Nothing can stop this avalanche of love

This rebuilding of people

In their subtlest of structures

Nothing can stop the people's faith

In the holy power of their hands

Nothing can stop life

And nothing will stop life

Because nothing

Has ever been able to stop life.....

Otto Rene Castillo

The poem which ended Teatro Vivo's play, the World of the Barros, seemed to more than aptly sum up the inherent frustration and hopeless fantasies of a people to continue on in an oft-times bitter struggle.

Teatro Vivo is an eclectic theatre troupe from Guatemala. Their play depicts the struggles of Guatemalan peasants in the urban sprawl of Guatemala City. With an effective mixture of comedy and drama the four member group managed to convey the desperation, frustration and hopeless fantasies of a typical Guatemalan family despite the entire performance being acted in Spanish.

It's not a pretty life. Scenes depicting hunger, the problem of inadequate transportation, overcrowding, and the efforts of the government to multiply reality through television came through with shocking clarity. The actors have lived the life and their main objective in their current tour of Canada,

the U.S., and South America is to open as many eyes as possible to the realities of life in that Central American country.

Guatemala has been in the throws of civil strife since the mid-60's. The current problems stemmed from the ascendance to the presidency of General Rios Montt in 1982. Since that time, stories of the annihilation of villagers, most of whom are indigenous, have filled the press. Thousands of Guatemalans have been forced to flee the country. The majority have ended up in refugee camps in Southern Mexico.

Wearing only spare white tunics, bare-footed and using one single chair as a stage prop, Teatro Vivo brings to life the agonies of the peasants forced to leave their country homes for life in Guatemala City. Their tour here is sponsored by the Canadian University Students Overseas (CUSO) and was hosted in Regina by the Saskatchewan Indian Federated College of the University of Regina.

The two hundred plus spectators who witnessed the World of the Barros were treated to a spectacle. A spectacle of human emotion drawn from the depths of a life we sometimes find hard to imagine. And yet a life which has all so many close comparisons to the life of Canada's Indigenous people. The World of the Barros is thus entitled because of the nature of barros. Calmly going on day in day, barros do not notice the life they actually lead, but as Teatro Vivo points out in the last of six acts, it is possible to step being a barros.

By standing together and believing in yourselves and your destiny the future can be changed. The nature of life can be changed and the perceptions of life



can be changed. Through their touring Teatro Vivo hopes to be able to help in affecting that change. They hope someday to be able to return to a free Guatemala, and for now they hope to raise as much money as possible to help ease the situation of these thousands of refugees in Southern Mexico.

The World of the Barros is no bed of roses. Reality for all peoples is never a soft touch. Through efforts like the performances of Teatro Vivo we come closer to a sense of reality and the knowledge that we too, with the right amount of effort and dedication, can cease being barros. □

From the Shelves of Dumont Library



Book Review by John Manno

The Make Believe Indian

By Gretchen M. Battaille and Charles L.P. Silet, Iowa State University, Media Resources Centre, Ames, Iowa, 50011 U.S.A., 1981.

This audio-visual kit consists of 140 slides, an audio cassette (25 min.) and a booklet (63 p.) outlining the script, suggestions for further discussion and study, an extensive annotated bibliography and 17 pages of text excerpted from the book, *The Friend Indians: Images of Native Americans in the Movies* edited by the same authors.

The slides are professional quality shots of movie frames and posters ranging in date from 1912 to the late seventies. Often themes recurred depicting head-dresses, tomahawks, feathers and beads, which were culturally inaccurate. There were occasional friendly relations between Natives and whites, more often hatred and violence. Sometimes Indians were used for comic relief, rarely were they protagonists.

Facing the beginnings of "bad press coverage" from Aserigo Vignassi, the Church, early woodcut, dime-store novels and sensationalist pulp, the authors expose the image of Natives menacing white society in several misperceived themes.

The threat to white (blonde) women and children often evoked religious and state protection for whatever means the white settlers required to justify their lust for Indian land.

The idea of aboriginal land claims and integration of cultural and religious values equal to foreign white values did not sell tickets at the box office.

The Native woman often died thus freeing the white hero to carry the blonde heroine. Movies contained an initial violent act by Native which justified white vengeance. If the cavalry were not efficient, then the settler took the law into his own hands, or he

hired John Wayne. The Native as devoted sidekick and friend to the white hero began as early as 1914 and thrived in the form of serials.

The Hollywood star system could not incorporate a Native star, white heroes played leading roles as Indians. Jack Palance, Sal Mineo, Don Ameche, Rock Hudson, Bert Lancaster put on feathers along with luminaries like Richard Harris and Dustin Hoffman in the last decade. As late as 1976, we still see the white man Richard Harris being the only one who can save the Indians, by being better at it than the Natives.

In the 50's, Indian-white relations in society were examined and viewers were reminded that half-blood children were concerned with their Indian identity.

By the 70's, the Indians became the "good guys". Roles were reversed, not necessarily with any more accuracy and Will Sampson narrated *One Flew Over the Cuckoo's Nest* in which his Indianness is accidental to the plot.

Since the mid-seventies it has been conceded by Hollywood that Indians and other minority groups cannot be portrayed as villains anymore. Roles with Native actors portraying ordinary people do not sell tickets as yet. Consequently, Hollywood has stopped making movies with Natives.

It will be up to Native organizations to fund their own film companies and employ Native technical advisors. Somewhere there exists such a production of N. Scott Momaday's *House Made of Dawn*. Potentially, Maria Campbell's *Half-Breed* could fill that void.

This kit is excellent. By nature of the topic, however, it is concerned mostly with Hollywood and therefore the U.S. The authors stop short of indicting the U.S. government, "Manifest Tearing" and the Church for their role. The cassette does not contain recorded audible clips which inform the operator when to project the next slide. There are minor drawbacks to an excellent production which we have come to expect from Battaille and Silet.

Cost about \$40 dollars U.S.



Dumont Moving

On October 15, 1983, the Gabriel Dumont Institute of Native Studies and Applied Research will be moving to Queen Elizabeth School, 121 Broadway Avenue, S4N-0Z6, Phone No. 522-5669.

This new location will house the Institute, the Saskatchewan Urban Native Teachers Education Program, (S.U.N.T.E.P.) and the Recreation Technology classes. The Recreation Technology classes will commence on September 21st, 1983.

The reasons for the move is the lease has expired and the new location has more and better facilities such as classroom space. □

From ONE SKY

Women in Arms

Menon film colour 59 min.
Victoria Schultz, Hudson River Productions
Nicaragua 1980 \$25/35

Filmed in Nicaragua, this documentary film powerfully portrays the active fighting role of women in overthrowing the Somoza dictatorship.

Included are interviews with female military leaders, rank and file military members and peasant women on their participation in the armed struggle and the rebuilding and defense of Nicaragua after the revolution.

Women in Arms also presents the on-going struggle of women in Nicaragua in overcoming sex stereotyping and the attitudes of their male comrades.

Available from:

One Sky

The Saskatchewan Cross-Cultural Centre
141 Avenue F, South
Saskatoon, Sask. S7M 1S8
Phone (306)52-1571

Sports

Sports and Recreation Update

by Lindsay Starr

This winter there will be Riel Local membership curling in Regina during the evenings with two major curling bonspiels.

Ice time has also been booked at the Klousman arena for five family skating, mens and boys hockey. There is also plans being made to have a hockey tournament on November 5th and 6th, 1983 at the Regina Exhibition grounds. For more information contact Doug Lafontaine at 527-6193.

The fitness center is open to the public from 10 a.m. - 10 p.m., Monday through Friday each month.

On Monday and Wednesdays from 7 p.m. to 9 p.m., there will be co-ed weight lifting, open to the public.

Beginning October 7th, 1983, fitness classes will be held between 7 p.m. - 9 p.m. and admission will be \$2.00.

Movies will be shown every Sunday afternoons at 2 p.m. There is free popcorn. Bring the whole family.

The Friendship Center will serve hot soup and hot-and-cold every Wednesday at noon and there is a charge of \$1.50.

If you or your organization would like to have something printed in the Sports and Recreation column whether it be in the cultural, social or physical areas contact Lindsay Starr at:

Saskatchewan Native Communications
230-2505-11th Avenue
Regina, Saskatchewan
S4P 0K6
Phone: 525-9501

From Outside the Province

Dene President Elected

Fort Resolution, N.W.T. (CP) - In a decisive vote, Steve Kakfai was elected president of the Dene Nation on the weekend, declaring a clear change in the direction of the northern native organization.

"People want a change," he said simply in his typically shy manner after winning 62 per cent of the vote in a three-way race.

Kakfai, 32, was openly critical of outgoing president Georges Erasmus "for spending too much time away on national and international issues", and for being "demeaning and bossy" in his seven years as leader.

Kakfai promised delegates to the annual Dene national assembly he will travel regularly among the 28 Dene communities scattered through the Mackenzie Valley from the northern Alberta border to the Arctic Ocean.

He has also said he will reassess the Dene land-claims position.

"Basically (Erasmus) was asking for a new country - 500,000 square miles and total control over everything. Nobody takes that seriously anymore."

And Kakfai has said he will stage a major economic development conference of native businessmen and politicians this year to establish a blueprint for development in the Mackenzie Valley.

Kakfai was prominent in the heady days of the 1970s as research director for Dene and Metis participants in the federal inquiry on the Mackenzie Valley pipeline.

But he later fell out with Erasmus and has been on the fringes of the organization since.

Erasmus said the vote reflected "frustration that the land-claims negotiations are taking so long and frustration over the bickering between the Dene and Metis organizations."

Erasmus had endorsed former vice-president Herb Norvick as his successor but Norvick scored only 26 per cent of the vote after a campaigning for "continuity."

Blair Casaway, the third candidate, received only six per cent of the ballots.

The election of Kakfai will mean changes in direction for the Dene, one of the country's most influential native groups. Their homeland along the Mackenzie lies amid incalculable resource riches.

The Dene have also played a major role in forging united native positions to face the federal government.

In seven years as Dene leader, Erasmus earned respect for his dedication to the job, but he was also sharply criticized for his go-it-alone style. He neglected consultation with chiefs and sub-chiefs in favor of his own positions, something that Kakfai says will change in his presidency.

The new leader is pledged to work closely with his lieutenants in the settlements. □

Four New Federal Job Creation Programs Launched

Ottawa - Employment and Immigration Minister John Roberts today launched four federal job creation programs which will benefit well over 300,000 Canadian men and women during this fiscal year and next.

One-and-a-half billion dollars will be spent for job creation this fiscal year and next. Of this amount, some \$1.3 billion will consist of contribution funds for the four programs being announced today. The programs are the result of the consolidation and reinforcement of numerous initiatives carried out over the past few years by Employment and Immigration Canada.

The programs are: Canada Works (formerly NEED Canada), LEAD (Local Employment Assistance and

Development), Career Access, and Job Corps.

The programs are intended to support two basic priorities of the government's employment development strategy - namely, to create immediately jobs for the greatest number of unemployed Canadians possible and to provide them with the work experience and on-the-job training they need for the future.

The Minister invited private industry to assume an active role and take advantage of the opportunities offered by the programs. Early involvement by the private sector will help create jobs as soon as possible. "The funds allocated to the programs are a public investment in the private sector and in communities throughout the country," Mr. Roberts said. "Those who decide to turn to the assistance offered under the programs to good account are really helping themselves."

Pointing out that some individuals are harder hit by unemployment than others, the Minister emphasized that the government has taken measures to help redress the balance of unemployment for youth, women, Native people and others who are particularly disadvantaged. □

Mackie Appointed Federal Coordinator of Native Economic Development Program

Ottawa - The Honourable William Rompkey, Minister of State for Small Business and Tourism, recently announced the appointment by the Public Service Commission of Campbell Mackie as Federal Coordinator of the Native Economic Development Program.

The objective of the Native Economic Development Program is to increase the self-reliance of Native people. A \$345 million fund was set aside in the November 1981 budget and will be managed through a Board composed of a majority of Native persons with business experience. The Board will advise Ministers with regard to policy and operational matters and make recommendations on individual applications for funds from the Program.

"The new program will not replace or preclude Native people from applying for assistance under existing federal programs," Mr. Rompkey said. "It has been designed to make use of these other programs as much as possible and to complement them with special measures as the need arises," he said. Headquarters for both the Board and the secretariat, which will provide administrative support to the Board, will be Winnipeg.

Atlantic Festival of Indian Arts & Crafts

Ottawa - The Atlantic Festival of Indian Arts and Crafts returns to Halifax this year with three full days of Native Indian crafts, fine art, historical, and cultural displays. Native artists, artisans, and craftspeople from both the Maritime region and across Canada will be featured. The festival is open to the public and will be held October 19-21.

In addition to exploring a wide variety of fascinating displays, everyone is invited to view and experience the rich culture of Canada's indigenous people through film presentations, a historical display provided courtesy of the Nova Scotia Museum, an Indian fashion show, demonstrations by the masters in raw materials preparation (such as bark tanning and ash delamination) and by craftspeople in the execution of their craft. A further taste of Native culture is available with a daily presentation of the preparation of traditional Indian foods and a public food sampling.

This year's showcase takes place at the Dalhousie Art Centre. Doors will be open from 11 a.m. to 9 p.m. daily. Admission is free. □

Poor Hit Hard

Toronto - Many of Canada's nearly 400,000 working poor would be better off quitting their jobs and going on welfare, says a study released yesterday.

The study, produced by University of Manitoba economist Derek Haas, shows a worker supporting a family of four on a minimum-wage job earned only 88 per cent of what he or she would have received on welfare in 1980.

In Toronto that year, a welfare payment for a family of four was only \$6,900 - a little more than half the \$12,870 figure Statistics Canada set for a subsistence level for four people.

Being on welfare can be financially better than working today in B.C., too, says Tim Beachy, president of the Social Planning and Review Council of B.C.

"Absolutely," he commented, "We see it all the time."

He said most people want to work, "but it may not be in their best interest to take a job, especially when they have children. They may choose income assistance because it gives them more income and security."

A B.C. family of four in 1983 is entitled to a maximum welfare benefit of \$965 a month plus medical and dental care.

The minimum adult wage in B.C. now is \$3.65 an hour for \$584 a month for 20 working days. At that rate, a worker earning minimum wage would be receiving only about 64.5 per cent of the potential maximum welfare benefit for a family of four.

The urban poverty level was defined by the national Council on Welfare in 1982 as income under \$18,243 a year (\$1,520 a month).

Haas criticized the federal government for excluding the working poor from receiving benefits from its Canada Assistance Plan. □

Claims 'Dragging'

Fort Smith - before taking any action on the eligibility issue, the Metis of the Fort Smith region are waiting to see the results of recent claims negotiations.

"However, people here are 'getting tired of the whole damn claim thing'" according to the President of the Metis Local.

"It's dragged out for too long", Charles Kennedy said. "There's been no real hard negotiating."

The Metis of this region may also be left out of the claims settlement if negotiators settle on an eligibility date of 1921. The last treaty between the federal government and the Indians of the Mackenzie region was signed in that year and only those who can trace their ancestry to the signing will be part of the claims agreement.

If 1921 is the decided date, 250 to 300 people in the Fort Smith region will be cut out of the settlement, Kennedy estimated. That number includes some "pretty big names," he said, which means a number of prominent Dene families who are originally from Alberta will also be left out.

There has been talk in the past that if this large group of people is not part of the settlement, they will take the fight to Ottawa. But Kennedy suggested there is now a wait-and-see attitude since the head offices of the Dene and Metis have signed a joint agreement on eligibility and are currently discussing it with the federal negotiator.

No one here has seen what their leaders have agreed to, so everyone is waiting to hear more before taking any action.

But Kennedy suggested that many Metis here are also feeling defeated and that interest in all the political wrangling is falling off.

There is a common saying around town, he told Native Press: "The only land claim I'll ever see is when they bury me six feet under". □



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Hi, my name is Ron C. Bitternose, and I have been employed by the Regina Parks and Recreation Department as a Neighborhood Improvement Officer.

In the past month, I have met with various groups, organizations, etc., and have observed a high duplication of Recreation Services in the North Central area.

As you are aware, the City of Regina Parks and Recreation have attempted to build a co-operative working relationship with various groups, organizations, etc., and will continue to promote and evaluate effective Recreation programming in the North Central area.

In order for the Regina Parks and Recreation Department to develop mechanized processes for nurturing mutual trust between Native and Non-Native peoples that will lead to a common understanding that must be developed in order for the community to sustain itself in the new economic condition of the 1980's.

The Regina Parks and Recreation will be setting up a workshop in early September to discuss your objectives, ambitions, community and recreational programs that will benefit the community in a long term process, instead of a duplication that creates division, also creates little or no participation in each respective programs.

It is imperative that leadership plays a key role in the community but also participants are the greatest factor in what we do.

Agenda items will be forwarded to you in the near future and your input will be greatly appreciated as well as your reply.

Any questions in relation to the above please feel free to call me at 569-7034 at any time.

Sincerely yours
Ron C. Bitternose
Neighborhood Improvement
Officer 006
Parks and Recreation Department



Ron Bitternose

News Briefs

Rice Harvest Looks Good

La Ronge - Saskatchewan's wild rice harvest looks good so far, says Bill Plantz. Bill is acting as collection agent for the Saskatchewan Wild Rice Association.

He says the association's 15 members have delivered 55,000 pounds of green rice by September 9, and if the weather holds, harvesting could continue for another month.

40,000 pounds of the delivered rice have been shipped to Manitoba for processing, since the La Ronge plant is not yet ready for production. "The rice will go to our local plant if it's operational and can produce the quality," he said.

Plantz said the rice this year is "real good quality", and there are no problems with glass or foreign objects in the rice.

The association is paying an initial \$1 per pound on delivery, with a final payment to be made when sales are complete. Crows from the west side are bringing in lots of rice too, particularly from Ile a la Crosse, he said.

Legal Aid Act Transfers Power to Legal Services Commission

Regina - The enactment and implementation of the new Legal Aid Act on Sept. 1 transferred the power of administrative control from the 13 community legal services boards to the Saskatchewan Community Legal Services Commission.

Ian Wilson, chairman of the commission said with the transfer of power under the new act the commission will have overall responsibility for the quality of the service it offers through community legal services. The main thrust of the act is the elimination of the community legal services boards and the power and authority those boards held. The board's powers to retain and dismiss solicitors, and instruct and discipline lawyers, has been transferred to the commission, which now has total administrative control over the services provided under the act.

"While the boards were not formally dissolved, they disappeared because the new act made no reference to the boards or their powers."

The 13 legal assistance societies are still legal entities because they were incorporated as non-profit corporations, Wilson said. As societies they will have to decide what they will do, as the new act gives them no power and the commission has no power to deal with them, he said.

The area boards will be replaced by advisory committees, comprised of not more than 13 members, all of whom would be appointed by Order-in-Council. The committee would act as a sounding board for complaints from applicants who have been denied legal services and would make recommendations to the commission.

The advisory committees will also take on the role of providing information and educational programs in their designated areas.

Wilson said the Department of Justice is actively preparing a list of potential candidates for the advisory board in consultation with the commission.

"We, as a commission, are planning on defining rather precisely what the range of services will be across the province. Clients will have a clearer understanding of what services will or will not be available to them."

The act has changed the criteria for persons charged with Criminal Code of felonies who are seeking the services of a private-bar lawyer. Under the new act, the only people who have a choice of lawyers are those facing a maximum of life imprisonment, which are persons charged with first and second-degree murder or high treason. □

Recommendations Meant to Increase Native use of City Health Services

Regina - Regina's Native population will get better access to the city's health services if a series of recommendations from the Mayor's Task Force on Indian and Metis Initiatives are adopted by city council.

The recommendations - such as hiring two permanent Native health workers and appointing more natives to health care boards - are meant to help increase Native use of existing health programs, task force members said at a meeting recently.

But the city must rely on local Native organizations to help identify the most pressing problems so that the city can deliver services in the right places, Mayor Larry Schuler said.

The report on health initiatives pointed to nutrition, preventive health measures, day care, pre-natal and child health care as areas where programs should be developed.

Wayne McKenzie, a task force advisor from the Association of Metis and Non-Status Indians of Saskatchewan (AMNISIS), said many problems arise when special jobs are created for Natives but no lasting skills exist.

Training centers for Natives are essential if Natives are going to compete on the open job market, McKenzie said.

Other task force recommendations on health issues included:

- Financial and technical support for native organizations to hire Native health workers where significant number of Natives are served;
- More city health department hiring of native health professionals;
- Encouraging interested Natives to obtain field experience in the health care;
- Co-ordination of health programs offered by the city and Native organizations;
- Increased cross-cultural sessions to help city staff become familiar with the Native culture;
- Promotion of Native health-care programs such as Healthiest Babies Possible;
- Increase Native awareness of available health services by publications and liaison with Native organizations; and
- Development of appropriate programs for treatment of Native mental health problems and alcohol and drug related problems. □

Conservative Restraint Program did not Include Cabinet Ministers' Cars

Regina - A document recently released by the NDP Member of the Legislature for Quill Lakes, Murray Koskie, shows that while the Conservative government was busy preaching restraint in recent months, Cabinet Ministers and senior bureaucrats were busy buying luxury cars at taxpayers' expense.

"The document which I am releasing today shows that in the past 12 months, Conservative Cabinet Ministers and senior bureaucrats have purchased 20 new government cars at a total cost of more than \$21 thousand or an average price of \$12,500," Koskie said.

"It is important to note that this document was prepared prior to the July 6th cabinet expansion, when 9 additional Cabinet Ministers and 12 Legislative Secretaries were appointed, giving Saskatchewan the largest cabinet in its history.

"Who knows how many new government cars have been purchased since."

This information is just another example of the "double standard" which the Conservatives have applied to government in this province.

"To them, restraint is something that everybody else should practice," Koskie said. □

Racism Coalition Elects Action Committee

Regina - The recently formed Saskatchewan Coalition Against Racism has elected a 5-person Action Committee to begin preparation for an appearance before the Parliamentary Task Force on Visible Minorities this fall.

The Coalition, brought together in July, is an organization composed of some twenty-five groups representing the Third World, Native Indians, labour, women, multi-cultural and human rights interests as well as several interested individuals.

Elected to the Action Committee were Sid Fidler, Hany Naik, Fleurette Osborne and Lloyd Robertson. One position remains vacant for a Native woman who has yet to be chosen.

Sid Fidler has been active in Indian/Native issues for the past ten years. In addition to being an Indian 4-H leader, Reserve Band Administrator and former Chief, Fidler is now enrolled in the Master of Social Work program at the University of Regina. He currently has a B.A., B.S.W. Fidler is concerned about both overt racism and institutional racism. "Programs initiated by white policy-makers will continue to fail simply because of the 'we know what is best for Indian-Native people' ethnocentricity behind them." Fidler is representing the University of Regina Indian Students Association.

Hany Naik is a representative of the National Association of Canadians of Origin in India.

Fleurette Osborne, representing the Congress of Black Women of Canada, has been active in human rights movements in Montreal and Toronto as well as Regina.

Lloyd Robertson, a social worker and guidance counsellor, is currently a school trustee with the Regina Board of Education. He is employed at the Saskatchewan Indian Federated College and has been active in human rights issues since 1973 when he became involved in the Saskatchewan Association on Human Rights.

The Coalition has determined that its short-term aim will be to appear before the Parliamentary Task Force. Their first priority will be to encourage and assist community groups to make a presentation before the M.P.'s. Their second priority will be to research and write their own brief.

"Regina's image as the 'Alabama North' will continue unless we start dealing seriously with problems like the high drop-out rate amongst Native children and race relations problems, with institutions such as police department, immigration, Indian Affairs and social services," Fidler said. "Our Coalition will be bringing these concerns to our M.P.'s along with some innovative solutions." □

Big Brothers' Week Begins with Protest

Regina - A protest march by Little Brothers through major shopping malls in Regina, Saturday, started the special events planned for Big Brothers' Week, September 24 to October 1.

The boys, six to 16, are protesting to make the public aware of the lack of Big Brother volunteers resulting in a one-to-two year wait for them to be matched.

Appreciation for the service Big Brothers provide and the needs of boys from father-absent homes were recognized in Sunday Church services.

Information meetings were also held throughout the week in business offices, Regina Library and Regina Inn.

Drink a Celebrity Event was held on Victoria Square Mall, and Big and Little Brothers attended the Saskatchewan Roughie football game on October 1, to conclude the week.

Regina Big Brothers Association has 93 matches with 75 boys on the waiting list. A Big Brother must be at least 18. His one-year trial commitment is three to four hours a week with his Little Brother. □

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